

## **'We must insist that the world is what we have always taken it to be': Disruption in T.S. Eliot's *The Family Reunion* and Wole Soyinka's *Death and the King's Horseman***

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### **Abstract**

At the level of incident, T.S. Eliot's *The Family Reunion* and Wole Soyinka's *Death and the King's Horseman* are very different plays, with value systems that appear to be diametrically opposite to each other. While Soyinka's play apparently affirms the validity of the traditional past and sanctions its unshakable hold on the present, in Eliot's play the past rather has the aspect of a corrupting and corrosive influence, and something to seek to free oneself from, and in fact one's entire community. However, exploring to deep-structure level clearly reveals that there are very important underlying trends that run in the two plays. So the plays have surface structures which have little resemblance to the deep structures. This paper addresses first and foremost the symbol systems of the two plays as the entry point to the deep patterns, the very things which, according to Heidegger, demand to be thought about 'before all else', things which are truly universal and belong to the domain of poetry. Both these plays turn on the question of the stable identity of their communities. In *The Family Reunion*, that identity is found to be compromised, even though some voices maintain that the compromise is itself stability; in *Death and the King's Horseman*, the self-identity of the group is under severe threat. In either case, the averting of calamity or resetting to a state before the fall is a function of self-sacrifice by an individual member, whose voluntary act corresponds to the deepest wishes of the group, whose self-sacrifice is put for the group. By this self-sacrifice, therefore, symbolic or real group death is averted. This ritual event allegorizes the Dionysian myth of overriding of boundaries of individuation, a recurring feature in literature.

**Keywords:** Individuation, Lifeworld, Metonymic Substitution, Social System, Symbol System.

### **1.0 Introduction**

T.S. Eliot's *The Family Reunion* and Wole Soyinka's *Death and the King's Horseman* look so utterly different that a comparative study of the two works may appear rather

preposterous. The first portrays an English aristocratic family group summoned to a ceremony of self-affirmation, which fails to come off just at the last moment; the other features a moment of confrontation

between a traditional African community and the colonial system with its infrastructure for penetration and transformation of the local cultural tradition already in place, and opportunistically wading into the ritual practices associated with the death and burial of the king and attempting to stop the ritual suicide of the King's Horseman, who was to serve his king in the realm beyond, as he had done within the community before his death. The Horseman, Elesin's suicide in the event of the death of his king is a hinge-point for the people and tied in, in the principle of cohesion of the social ideology. But the whole idea is repugnant in the value system of the colonists.

There have been scholarly references to the classical in Soyinka's play. Iva Gilbertova, for example, argues that in that play, 'The market women form a chorus of the Greek kind', and that 'the praise-singer and, to a certain extent, Iyaloja play similar, though more individualised roles' (89-90). Perhaps even more telling in this regard is the way in which the play's issues stand out in sharp clarity and also the way these issues touch on the principles that uphold the social system. There is of course a chorus in *The Family Reunion*; and there is the additional Greek figure of the Eumenides. This play is, moreover, exercised by a distinctly classical sense of evil - evil as an established presence in the moral world of a group, with 'avowal of guilty consciousness [passing] through a symbolism of the stain, of sin' (Paul Ricoeur, *The Conflict of Interpretations* 18). Thus it resonates at the psychological level.

However, this paper is concerned with

the groups' sense of themselves in terms of what Jürgen Habermas calls the 'always already existing pre-understanding' of their worlds (*On the Pragmatics of Social Interaction* 137). Accordingly, 'lifeworld', as Habermas calls the contextualization of human existence, which accounts for social identity, entails norms, and imposes socially relevant obligations, will be pivotal for exploration of the symbol systems of these texts. In this exploration, the meaning of the shared fears of disruption of the normal or habitual functioning of the social world will become apparent. Thus, in *The Family Reunion*, the aborted birthday party entails a bigger threat to the current group identity than at first appears, since it is 'social interaction', with a ritual aspect, aimed to 'fulfil functions of social reproduction, of maintaining social lifeworlds' (Habermas, *Lifeworld and System* 86). The social lifeworld in *Death and the King's Horseman* is under direct and severe threat by the captivity of the individual culturally charged to fulfil the function. In both works, we not only see metonymic substitutions of characters in the performing of functions relevant to the reproduction and maintaining of lifeworlds, but also openings to the world of symbolic action in which the boundaries of individuation are crossed and recrossed. Sequences of individuation and breaching of boundaries of individuation have been given Greek names by Nietzsche, but that does not mean that they originate in Greek culture. As we shall see, they exist even in Igbo folklore. Their appearance and the appearance of archaic sequences of that sort in a literature are always indicative of their work status and part of the reason they are

recognizable as art. Shared roles are noted, and no less important. Hence, Iyaloja in *Death and the King's Horseman* and the Chorus of *The Family Reunion* give expression to the fear that helps to shape the lifeworlds of the different communities. The analysis of the symbol systems of these two plays, therefore, will not only help to bring out the shared resemblance between them, but also to see each play better, in clearer light.

## 2.0 Choral Utterances

It is probably the case that each work of art can be associated with some total significance. In one like Soyinka's *Death and the King's Horseman*, the total significance appears to be readily discernible by following certain trends in the work. For example, the focal issue from the audience's perspective is whether Elesin Oba would carry out ritual suicide as required by tradition at the death of his king or whether the white district administrator as the agent of the new colonial order in place should successfully prevent him from doing so. Internally in the play, there is a struggle over the Elesin by the white man who is determined to stop him from taking his own life and the community with Iyaloja as its most visible representative exercising moral pressure on him to fulfil his cultural function and political pressure on Pilkings, the district administrator to lay off, and not interfere in tradition taking its course. The tension of the play resolves itself also on this point. Another Elesin appears on the horizon, so to say, who in fulfilling tradition, takes the substance out of the old Elesin's life, so that to go on living is worse than death. In

terms of total significance, we would have a very common mode of praxis, namely struggle in which the cultural tradition has been able to take its course despite internal obstacles and efforts from outside to frustrate it.

Thus criticism of *Death and the King's Horseman* has often naively asserted the triumph of the cultural tradition, translating to a kind of play in which, according to Nick Mдика Tembo, 'the traduced oftentimes stand up to correct a misrepresentation [or infraction] that has occurred in their history' (65). But an ironic reading is still possible. In his intuiting the course of action that would solve an emerging crisis, and swiftly taking the place of his father who has failed to carry out the duty prescribed by tradition, to take his own life at news of the death of the king he serves as horseman, Olunde and those who provide moral support, particularly Iyaloja, rather call to mind the desperate cry of Eliot's Chorus in *The Family Reunion*:

Hold tight, hold tight, we must  
insist that the world is what we  
have always taken it to be.

There have been changes, however, in the world of Iyaloja and Elesin Oba: colonialism is the order of the day, with a government outpost locally established. It has its own law and instruments of social control; there is also an educational system, which may take its best products to the heartland of the empire itself where acculturation is deepened, with imbibing of the ideology of the mother country as an expected outcome - from the point of view of the colonists. Olunde is one of the privileged products of this colonial

education, but in his action on behalf of the cultural lifeworld, there is a sense of having physically passed through the educational system instituted by colonialism, but without being affected morally by this education. Contrary to the expected transformation, Olunde may not have experienced it at all, but only passed through it. Similarly, the community simply switching on the culturally normative actions attendant upon the death of their Oba is because their value system and lifeworld are intact and uncolonized, despite the empire seizing control of political and economic power, with determination to regulate every aspect of the lives of the local people.

Nonetheless, fear is at work within the community; and this is unwittingly betrayed in Iyaloja's address to Pilkings in reference to Elesin's duty still waiting to be accomplished:

Child, I have not come to help your understanding (Points to Elesin). This is the man whose weakened understanding holds us in bondage to you. But ask him if you wish. He knows the meaning of the king's passage; he was not born yesterday. He knows the peril to the race when our dead father, who goes as intermediary, waits and waits and knows he is betrayed (Scene 5).

What Iyaloja here betrays is fear of system breakdown due to failure of a functional unit within it. But this danger of a breakdown is by virtue of the colonial officer, or colonial law itself intruding. However, whether the

breakdown actually occurs or is averted, colonialism is already causing a system that had worked flawlessly in a pre-reflective manner to come into the domain of thought, with all the risk of being interrogated and evaluated on new grounds. At all events, there is unconscious fear of the colonist as an interferer. In the present crisis, the danger is of disruption in the vital exchanges whereby Iyaloja's traditional society is self-identical and stable.

In a work like *The Family Reunion*, what may readily present itself as the total significance is a key reason for the work's enigmatic quality. There is no tangible issue of contention in the play, and points of disagreement in the unfolding of the action seem entirely trivial and transient. A play like this seems light and diffuse. Furthermore, Lady Monchensey dying just before the play's coda draws some attention, as if a climax, which may therefore hold the logic of the play. But the dying of an old woman with a 'very feeble' heart, according to her doctor, and liable to succumb to a 'sudden shock' (78), is the very thing likely to raise the question of significance.

What this play amounts to is seen in paying close attention to elements like the Chorus. The choric utterance referred to above shares with the others in this play in having no obvious provocation. In these utterances the featuring of the first person in the plural renders the sentence a concrete speech event, and endows it all the properties of an 'instance of discourse' (Emile Benveniste 218), including the self-commitment of meaning what one says. But this self-commitment holds

during the utterance itself. This discourse has no addressee to whose own previous utterance the present one may stand as an answer, who may then hold the speaker accountable by linking subsequent actions to the apparent self-commitment. Furthermore, there is no sign when the members resume their individual identities of their having spoken and made this self-commitment. The utterance does not properly belong to a person or persons: it belongs to the moment of its utterance.

We presume that the discourse comes from a depth deeper than the individualities of the personages but has made itself heard through them. In the same way that they speak it without apparently knowing, so do they obey its impulses in an unthinking and resistless manner. What has just expressed itself is a moral system which, in Jürgen Habermas's theory regulates its 'domain, in accordance with the same criteria as natural law' (*Legitimation Crisis* 88-89). But as discourse, embodying the self-commitment of a subject - in this case, a group of subjects, it highlights 'unity of the person [which] requires the unity-enhancing perspective of a life-world that guarantees order and has both cognitive and moral-practical significance' (118). The world being 'what we have always taken it to be' is a world of stable identities, within which one has an assured way of seeing the self and others, where relationships are governed by norms.

But if the world of Wishwood is 'what we have always taken it to be', it is what in Rilke's *Duino Elegies* is called 'the

interpreted world', or in some translations, the 'translated world'. What appears to be being shaken is a certain worldview by reason of encroachment by a new or outside world, whose citizens are 'vulgar', and consist of 'People with money from heaven knows where'. Not to be seen or be obliged 'to see the vilest people', the group huddles together even more intensely than before and strives to 'keep out of their way at home' (Scene I). The birthday party in honour of Lady Amy Monchensey thus becomes a ritual gathering of the group around a figure who projects the stable values of their world, all the major characters holding their positions as in a constellation around and relative to her.

The play is a sequence of struggle, which, like other patterns of meaning works at a deeper level than that of action. On one side, there is the Chorus, speaking for the lifeworld where Amy presides. On the other side, as we shall shortly see, is another 'Chorus', few in numbers, and not even directly named a Chorus. Amy's Chorus comprises her sisters Ivy and Violet, and her brothers-in-law, Charles and Gerald. The kind of awareness this Chorus unfolds is a false consciousness, as in the following:

We all of us make the pretension  
To be the uncommon exception  
To the universal bondage.  
We like to appear in the newspapers  
So long as we are in the right column.  
We know about the railway accident  
We know about the sudden thrombosis  
And the slowly hardening artery.  
We like to be thought well of by others  
So that we may think well of ourselves.

And any explanation will satisfy:  
 We only ask to be reassured  
 About the noises in the cellar  
 And the window that should not have  
 been open.  
 Why do we all behave as if the door might  
 suddenly open, the curtains be drawn,  
 The cellar make some dreadful disclosure,  
 the roof disappear,  
 And we should cease to be sure of what is  
 real or unreal?  
 Hold tight, hold tight, we must insist that  
 the world is what we have always taken it to  
 be. (43)

In all these choric events, the speech is as if wrung from the group against what would have been their better judgment, if the situation were normal. The speech expresses either the contents of the unconscious of the group or it is the indirect speech act of the other, who must be demonic given the false lives admitted by the group, though without any indication of a desire to change orientation. It is just a statement of fact that 'We all of us make the pretension / To be the uncommon exception / To the universal bondage'; yet 'We like to be thought well of by others / So that we may think well of ourselves'.

In opposition to this Chorus is another consisting of Amy's youngest sister Agatha, or Agatha and Mary, the family's obvious choice for a Bride for Harry, who Harry does not marry. This 'Chorus' also makes speeches 'in a somnambular fashion' (stage direction on page 106). But even if in this state the character is unconscious of what she is saying, the content of the discourse translates to positive action orientations away from the prison house that is the ancient house

of the Monchenseys. The first 'choric' utterance of Agatha is almost certainly her unconscious processing recent experiences and recovering their meanings in symbolism. Quite unlike the self-commitment of the main Chorus, which lasts during the duration of the utterance, when this other 'chorus' subsequently speaks in her own proper person, the unconscious processes appear to have translated into consciousness, and are leading to decisions. In the speech 'in a somnambular fashion', a curse comes into being like a child and grows to maturity: the two images, the curse and the child become entities and blend into one: 'O my child, my curse, / You shall be fulfilled'. She resumes consciousness to send Harry on his way to fulfil a mission envisaged in the choric utterance with this expected outcome:

The knot shall be unknotted  
 And the crooked made straight. (107)

The relationship between the two choruses is one of struggle, although a direct confrontation hardly takes place, prevented in part because it is as to whose values Harry is to make his own. He has succeeded to his father's title as Lord Monchensey, but his mother had wanted him to be the protagonist as well of the lifeworld of the ancient house of Wishwood, carrying in every sense the burden of the ancient lineage. He is, however, Agatha's child; and it is to her own vision of life that she wishes him to affiliate. There is a deep bond of affinity between them, but Amy carries on the struggle for motherhood allegiance until the very end. Her concession to Agatha is

full of bitterness:

Success is one thing, what you would make for him

Is another. I call it failure. Your fury for possession

Is only the stronger for all these years of abstinence.

Thirty-five years ago you took my husband from me

And now you take my son. (114)

By contrast, Pilkings's concession to Iyaloja in the face of Olunde's suicide is utterly resigned: '(In a tired voice). Was this what you wanted?' To Iyaloja, what has happened is total reassurance that 'the world is what [she has] always taken it to be'. But a huge cost has been exacted: 'The gods demanded only the old expired plantain but you cut down the sap-laden shoot to feed your pride' (Scene 5). Pilkings has not unwittingly created the conditions that have led to Olunde taking his own life; according to Iyaloja here, he is the one who has cut him down - quite as if with his own hands.

The sort of metonymic substitution we see in *Death and the King's Horseman*, with Olunde taking the place of his father as the King's Horseman is also at work in *The Family Reunion*. We have already seen that Lady Monchensey is substituted as Harry's mother by her sister Agatha; Harry is ultimately to be substituted in the denouement as the master of Wishwood by his brother John, while he himself takes on the task of expiation of the stain that has stuck to Wishwood. At the ritual and dramatic levels, these patterns of substitution are both sufficient and adequate, although the sacrifice of

Olunde entails grievous loss at the human level. There are also reverberations at deeper levels in mythic ideation in enactment of crossing of borders of individuation. This is a further point of resemblance between Eliot's play and Soyinka's. In *The Family Reunion*, the Chorus forms and unforms as the occasion dictates. When it forms, some of the personae, varying in number, again according to the occasion, abruptly coalesce in the service of an utterance with the force of one voice, even though the subject of the discourse is we. This Chorus is curious in other ways.

### 2.1 Most Sacred Law

Very little of the chorus was seen in drama after the Roman period. In calling it back to duty, as it were, during the twentieth century, Eliot did achieve one part of Horace's instruction, concerning the chorus having a serious role as an actor (*On the Art of Poetry*, line 195). In *The Family Reunion*, the Chorus consists of actors with individual parts, but the choric function overrides these roles as individual participants. Furthermore, the choric utterance is not in all the cases relevant in detail to the incidents the characters are directly caught up in; nor do these members directly pick up the threads of the choric utterance subsequently. The relevance of the utterance is rather as pertains to deeper patterns running through the play and the norms that make up its social lifeworld which its members 'pre-understand'.

Literature announces individuality of personages by assigning names and by linking them to actions. Literary works

thus share resemblance to human social systems. But literary individualities are not always as autonomous as extra-textual ones. Sometimes the boundaries marking their independent beings are breached. For example, Nietzsche's account of tragedy turns on this metaphysical principle: *principium individuationis*, showing that poetry has not simply accepted this standard of normality in the real world as a law it would necessarily be bound by. The principle of individuation is rather thrown up as one sort of thing which, in the teaching of Martin Heidegger, was 'to be thought about always, because it is at the beginning, before all else' (*What is Called Thinking* 4). This poetic thinking is not an inferential process; often, as in this case, it is in symbolic and mythological processes, flipping it this way and that, turning it over, and making of it allegorical models, and playing it in any number of ways. Friedrich Nietzsche, for instance, analyses the mythological images of Apollo and Dionysus in terms of the playing and interplay of *principium individuationis*; thereby the poetic tradition engages this matter that had to be thought about 'before all else'. The thinking of this principle is equally seen in many cultures in their archaic narratives, and in modern literature often as an underlying mythic sequence or 'ur-narrative' (Fredric Jameson 22).

In Nietzsche's analysis, individuation is both a curse and the most sacred law in the world. To the light of Apollo it belongs to enforce this most sacred of laws by maintaining the boundaries between things. In this way also it brings

'rest and calm to individual beings'. But then, 'precisely by drawing boundaries between them', as the members of Eliot's Chorus do in a passage we shall shortly see, the curse is enforced. In the opposite process seen in the tragedy of the Dionysiac:

The curse in the nature of things ... the contradiction at the heart of the world, presents itself to him as a mixture of different worlds, e.g. a divine and a human one, each of which, taken individually, is in the right, but which, as one world existing alongside another, must suffer for the fact of its individuation. The heroic urge of the individual to reach out towards the general, the attempt to cross the fixed boundaries of individuation, and the desire to become the one world-being itself, all this leads him to suffer in his own person the primal contradiction hidden within the things of this world, i.e. he commits a great wrong and suffers. (50)

Such is the suffering of Tortoise in the Igbo folktale of the feast in the sky which this trickster contrives to attend after making himself wings with feathers donated by the birds preparing to travel to the palace of the king of the sky for the feast. He gives himself then the name All of You, which is not out of place since by virtue of the synecdochic substitution of part for whole, he is now each and every one of them and all together, becoming 'the one world-being'. As he gorges himself on the feast prepared for all the birds on the ground that he is the all meant by their



host when he presented the food for them all, they reassert the boundaries of individuation by taking back their feathers, leaving him no option than to take a fall back to earth, and smashes up his shell to little fragments as a result.

The aunts and uncles that make up the Chorus in *The Family Reunion* are named individuals: Charles, Gerald, Violet, and Ivy, each marked by some specific personality flaw and idiosyncrasy:

Ivy

I do not trust Charles with his confident vulgarity, acquired from worldly associates.

Gerald

Ivy is only concerned for herself, and her credit among her shabby genteel acquaintance.

Violet

Gerald is certain to make some blunder, he is useless out of the army.

Charles

Violet is afraid that her status as Amy's sister will be diminished.  
(Scene I)

They cannot understand one another and always talk at cross purposes by right of the curse of individuation. But this individuation is taken from them when they are levelled to a Chorus, coming under the power of the voice of the Other, which may be the spirit of the ancient house itself. This voice overrides and puts them to its own use:

Chorus

Why should we stand here like guilty conspirators, waiting for some revelation

When the hidden shall be exposed, and the newsboy shall shout in the street?

When the private shall be made public, the common photographer Flashlight for the picture papers: why do we huddle together

In a horrid amity of misfortune? why should we be implicated, brought in and brought together?

This overriding of personality and use for purposes the personages had not determined is already punishment for individuation, being bereft of the power of moral choice (proairesis), as the human faculties of cognition and volition are set to nought.

The working of the Dionysian genius is most strongly patent in Agatha. We see it, for instance, where she makes known to Harry how she had become his mother:

Harry

In what way did he wish to murder her?

Agatha

Oh, a dozen foolish ways, each one abandoned

For something more ingenious. You were due in three months time;

You would not have been born in that event: I stopped him.

I can take no credit for a little common sense,

He would have bungled it.

I did not want to kill you!

You to be killed! What were you then? only a thing called 'life'-

Something that should have been mine, as I felt then.

Most people would not have felt that compunction

If they felt no other. But I wanted you!

If that had happened, I knew I should have carried

Death in life, death through lifetime, death in my womb.

I felt that you were in some way mine!

And that in any case I should have no other child.

If Harry had been killed in the womb, it would have been her doing, as much as the father's, her pregnant older sister's husband, who had fallen in love with her and had been hatching plots of doing away with the wife, presumably, in order to marry her. She would have been the killer of Harry, not just a witness of the crime by the father; for 'He would have bungled it. / I did not want to kill you!' She is Harry's mother by virtue of intervening and saving his life, the mother of the child that marriage with the father would have given her. But she had intervened to save what was hers: there is a pre-understanding that this thing in someone else's womb, that 'life', is:

Something that should have been mine, as I felt then....

But I wanted you!

If that had happened, I knew I should have carried

Death in life, death through lifetime, death in my womb.

I felt that you were in some way mine!

And that in any case I should have no other child.

Because she had 'wanted' Harry, she makes a renunciation, giving up both the love dangled before her and 'in any case' having any 'other child'. Saving herself the prospect of carrying 'Death in life, death through lifetime, death in [her]

womb', she discovers that she is in possession of a life which is 'in some way' hers.

Feeling and knowing in this discourse are experiences which pre-exist conscious cognition. Such pre-understanding ultimately unfolds to consciousness as reality itself, fixed and unalterable. The subject has no notion how that state of consciousness has come about, but consequences follow, including actions by the subject, which are posited not as a moral choice, but in some way as necessary. In this play, the characters and their actions are under the strict rule of necessity. In the same way that this force overrides and comes through in the choric utterances, it also impresses its logic on individual reasoning. For instance, Harry has understanding that 'what did not happen is as true as what did happen' (105). Thus Agatha confirms that in the train of mental events from the plotting of murder to the pre-understanding of the crossing of 'the fixed boundaries of individuation', by becoming both the would-be killer and the real, though not the biological mother, looking forward to becoming 'the one world-being', sin is in place, needing to be confronted and expiated:

What we have written is not a story of detection,

Of crime and punishment, but of sin and expiation.

It is possible that you have not known what sin

You shall expiate, or whose, or why. It is certain

That the knowledge of it must precede the expiation.

It is possible that sin may strain and struggle

In its dark instinctive birth, to come to consciousness

And so find expurgation. It is possible

You are the consciousness of your unhappy family,

Its bird sent flying through the purgatorial flame.

Indeed it is possible. You may learn hereafter,

Moving alone through flames of ice, chosen

To resolve the enchantment under which we suffer. (101-102)

The discovery of sin is at the same time discovery of a role for Harry. This discovery has the force of a revelation; with this consciousness is at once aware of actions to follow. But there is nothing in his social lifeworld to guide Harry as there is in *Death and the King's Horseman* for Olunde. Nevertheless, he is not altogether lost.

Given the peculiar circumstances of Harry's upbringing, he freely admits to Agatha, he had endured the past ten years of wandering in the manner of playing a part. These movements of play-acting may have included killing his own wife by pushing her 'over the rail' in a voyage in the mid-Atlantic (40). But this may 'only have been a dream / Dreamt through me by the minds of others. Perhaps / I only dreamt I pushed her'. The wife, however, is not now with him; nor is Agatha determined to know the truth. Rather she herself had supposed that he may have dreamt he had pushed her overboard in a cruise ship; and goes on: 'What of it? / What we have written is not a story of detection, / Of crime and

punishment, but of sin and expiation' (101). What cannot be controverted or even dreamt is his having now:

returned to find another [part] made ready  
The book laid out, lines underscored, and  
the costume  
Ready to be put on. (103)

Sin may have accumulated in Wishwood like the biblical 'sin of the world', all of which will be wiped away by Harry going through 'the purgatorial flame.... Moving alone through flames of ice'.

### 2.3 Desire and Individuation

The drama of playing a part is fully unfolded in *Death and the King's Horseman*, as the work pulls in two opposite directions. Elesin is the symbolic expression of the communal will to override individuation. The king's death signifies the death of the community, because the king is a corporate person and embodies the whole community. Mythic thought pays homage to this insight, but at the same time finds a way to survive the death of an individual king by a metonymic substitution of the King's Horseman, who is of the people, and of the King's household. Elesin's failure to take his own life at the dying of the Oba has ominous consequences for the community, as implied in Iyaloja's speech to Pilkings mentioned above. Hence suicide demanded of Elesin is strictly a sacrifice to ward off evils lying in wait both for the people themselves and for their dead king. This singular failing is betrayal of the Oba and of the people. Hence he earns universal infamy, 'all foul' as the Greeks would say, even to himself.

But the root of his failing is in individuation. In his lamentation of his disaster to his young bride, he recounts all the forces he has blamed for this infamy, including the bride herself. But he admits:

Blame is a strange peace offering for a man to bring a world he has deeply wronged, and to its innocent dwellers. Oh little mother, I have taken countless women in my life but you were more than a desire of the flesh. I needed you as the abyss across which my body must be drawn, I filled it with earth and dropped my seed in it at the moment of preparedness for my crossing. You were the final gift of the living to their emissary to the land of the ancestors, and perhaps your warmth and youth brought new insights of this world to me and turned my feet leaden on this side of the abyss. For I confess to you, daughter, my weakness came not merely from the abomination of the white man who came violently into my fading presence, there was also a weight of longing on my earth-held limbs. (Scene 5)

This character is named Elesin Oba: he is named by his function. The man is not divided from the function. As a sharer in the lifeworld of Iyaloja, Olunde, and his young bride, Elesin in addressing the young bride performs a critical function as an 'impartial critic' in 'self-clarification'. Such self-clarification in the context of an ethical lifeworld:

draws on the context of a specific life history and leads to evaluative

statements about what is good for a particular person. Such evaluations, which rest on the reconstruction of a consciously appropriated life history, have a peculiar semantic status, for 'reconstruction' here signifies not just the descriptive delineation of a developmental process through which one has become the individual one finds oneself to be; it signifies at the same time a critical sifting and rearrangement of the elements integrated in such a way that one's own past can be accepted in the light of existing possibilities of action as the developmental history of the person one would like to be and continue to be in the future. (Habermas, *Justification and Application*, 11-12)

Elesin violates the ordered functioning of his social world by admitting desire into his soul. From now on he sees himself as a subject. He can desire; he can have a hunger for life - a personal life whose demands may be in conflict with the motions of the corporate life of the group.

Harry Monchensey also has a moment of illumination similar to that of Elesin, but his thinking is moving in a direction quite opposite, from the pursuit of subjectively defined goals to ones he finds lying in wait for him:

When other people seemed so strong, their apparent strength  
Stifled my decision. Now I see  
I might even become fonder of my mother  
More compassionate at least-by understanding.  
But she would not like that. Now I

see  
 I have been wounded in a war of  
 phantoms,  
 Not by human beings-they have  
 no more power than I.  
 The things I thought were real are  
 shadows, and the real  
 Are what I thought were private  
 shadows. O that awful privacy  
 Of the insane mind! Now I can  
 live in public.  
 Liberty is a different kind of pain  
 from prison. (*The Family Reunion*  
 103)

Harry had followed his perceptions of what is real in trying to chart his path. Now he knows the unreality of the things he had thought to be real, and the reality of the things he had thought to be 'private shadows'. He therefore renounces the values he had pursued in the past and makes himself available to go by the direction the unfolding public script demands. He cannot know, nor anticipate what is to come next because this revelation is coming from a realm outside the human one.

Olunde, Elesin's son also moves away from self-defined goals - if ever he had these - to goals assigned in the social lifeworld; he moves definitely from a named individuality to Elesin Oba. In the following, Iyaloja announces the change as an accomplished fact:

Save your labour white one. If it is  
 the father of your prisoner you  
 want, Olunde, he who until this  
 night we knew as Elesin's son, he  
 comes soon himself to take his  
 leave. (Scene 5)

Olunde's return from Europe is strictly indeliberate. He acts because it is prescribed in the way of a law of nature. In the same way, he undergoes his ritual suicide. Indeliberation here is unlike that in *The Family Reunion* where Harry's aunts and uncles are bereft of the power of moral choice because of the suspension of their mental faculties by other forces. But he himself acts with deliberation when he accepts to be the votary for communal cleansing - at a point he is looking back on the past as a dream-existence dreamt either by himself or 'through [him] by the minds of others'. There is no such shift for Olunde. Throughout his mental powers are fully functional, but functioning within the limits allowed in a lifeworld, which institutes 'the impossibility of having recourse to anything behind or prior' (Habermas, *Knowledge and Human Interests* 182). The reference points by means of which he makes sense of the world, and has always done so are contained 'within the boundaries of a lifeworld saturated with ethical value' (Habermas *Justification and Application* 77), a 'culture specific lifeworld horizon within which processes of ethical self-understanding take place' (24). Thus Olunde's pre-understanding of the cultural lifeworld is so complete that its prescription comprises the content of his knowledge and the object of his choice. Given, therefore, the force of this pre-understanding, it is not certain that his choosing to come home is a moral choice, nor his decision to give up his life.

The death, however, is a sacrifice that both repairs a broken system and supplies the emissary the dead king needs at his

service. But it is also a tragic event, not in Iyaloja's understanding of the downing of a 'sap-laden' plantain, but at the level of infringing the 'most sacred law in the world'. For Olunde, having undertaken to project the Dionysian refusal to accept boundaries, attempting 'to cross the fixed boundaries of individuation, and ... become the one world-being itself, all this leads him to suffer in his own person the primal contradiction hidden within the things of this world, i.e. he commits a great wrong and suffers'.

One obvious contradiction in the speech of Iyaloja above is that he becomes the father of the one who was once his father. There are other contradictions as well for someone at an advanced stage of Western medical education in Europe suddenly taking ship home because of a message:

A relation sent it weeks ago, and  
it said nothing about my father.  
All it said was Our King is dead.  
But I knew I had to return home  
at once so as to bury my father. I  
understood that.

This telegram to Olunde in fact sets the stage for a 'family reunion'. But nothing is as it should be in the world of *Death and the King's Horseman*. Olunde's expectation is that his father would already be dead at his arrival. He meets a living man instead, because a world which had appeared to be stable and ordered at his departure for Europe had been impinged upon by people from the outside who have in their hands the forces of social control and are able by that means to impose their will on the populace. Nor do

they care if in this process they disrupt the social lifeworld in which the people are bonded together and normative actions marked. Perhaps such disruption may even have been directly intended in the present case. Thus while news of the king's death has sent Olunde hurrying home to bury his father, the King's Horseman, it has roused Mr Pilkings to intervene and keep him alive. As a result, the 'reunion' between father and son shock and rupture:

Elesin (*moves a step forward, almost as if he's still in doubt*)

Olunde? (*He moves his head inspecting from side to side.*)

Olunde? (*He collapses slowly at OLUNDE'S feet.*) Oh son, don't let the sight of your father turn you blind!

Olunde

(*He moves for the first time since he heard his voice, brings his head down slowly to look on him.*) I have no father, eater of left-overs. (*He walks slowly down the way his father had run.*) (Scene 4)

To Olunde, the specific cultural norm can only be thought of in terms of the operations of the law of nature. Even though his father has been brought in obviously against his will, in handcuffs, his remaining alive that very moment has rendered him vile, with inexcusable and inexpungable guilt. In Eliot's play, the reunion is also quite disastrous, as it leads immediately to the death of Amy.

As what Northrop Frye would call 'high mimetic' literature (*Anatomy of Criticism* 58), *Death and the King's Horseman*, though it may have realistic

scenes, these are overridden and rendered of little significance by reason of the 'high seriousness', as Arnold puts it, of the matter afoot. For example, an encounter between the court messengers from the district office and market women:

Amusa

I am tell you women for last time  
to commot my road. I am here on  
official business.

Woman

Official business you white man's  
eunuch? Official business is  
taking place where you want to  
go and it's a business you  
wouldn't understand.

Woman (*makes a quick tug at the  
CONSTABLE'S baton*).

That doesn't fool anyone you  
know. It's the one you carry  
under your government knickers  
that counts. (*She bends low as if to  
peep under the baggy shorts. The  
embarrassed CONSTABLE puts his  
knees together. The WOMEN roar*).

Notwithstanding that the women 'roar', the focus of interest is where the constables are headed, whether they get there or are successfully blocked by the women, and what the outcome of this encounter contributes in advancing the action.

In a realist work - 'low mimetic' literature - everyday scenes dominate the textual surface, as if they exist for their own sake and exhaust the reasons for their featuring in the sequence. Such a story would typically move from incident to incident at that same general level until a point of closure is reached. But such a story may be

questioned in terms of what it amounts to - beyond the structure that is the outcome of a reconstruction fitting incidents one to another, into a chain having a beginning, a middle, and an end. At this level, patterns are forming and unforming with facilitation from existing literary works. Patterns of significance with maximum intelligibility - in terms of capturing the greatest possible number of individual elements and incidents - will typically be shared with other literary works. This shared pattern pertains to the form.

### 3.0 Conclusion

*Death and King's Horseman* maintains its attitude that the world is what the community has always taken it to be to the very end. But in the solemn procession in which the bereaved community departs from the presence of Pilkings, the dead body of Elesin is left behind. This does not mean that they have abandoned it to Pilkings; for, according to Iyaloja, 'However sunk he is in debt he is no pauper's carrion abandoned on the road'. But if they say nothing about this body to Pilkings as they leave, is it not because of an understanding already reached with the white man by reason of which some of the interactions between them need not be put into words? He will do the right thing then by them. The first appearance of Mr Pilkings in this play reveals a self-confident man, assured of his power. In the course of the crisis of this drama, he loses that self-confidence, and at the close of the action, is completely overawed and quite timorous. We can also see that in his state of discomposure he is almost being force fed local cultural knowledge. He is

being coercively inculturated; and the stability of the old world is not just asserted, its energy is quite irresistible.

By contrast, it is clear in *The Family Reunion* that what the voices insisting 'that the world is what we have always taken it to be' really mean is a fallen world, following sin and the stain spreading. The voices, on the other hand, that acknowledge the true situation of the group at the same time acknowledge the need for sacrifice. It is Agatha and Mary who acknowledge that there had been sin in the past and that its stain and corrupting influence are at work in the present. There is call, therefore, for expiation, that is, to reset to the situation before sin. Pilgrimage is the path of this expiation, and the (votary) pilgrim, effectively the sacrifice that would bring healing to the group, is Harry himself:

Agatha  
This way the pilgrimage  
Of expiation  
Round and round the circle  
Completing the charm  
So the knot be unknotted  
The crossed be uncrossed  
The crooked be made straight  
And the curse be ended  
By intercession  
By pilgrimage  
By those who depart  
In several directions  
For their own redemption  
And that of the departed. (131)

This play thus closes on the point where new action is being initiated with a view to expiating the evil that had secretly spread its stain and had so ruined the moral integrity of the community that the

very spirit of that community is vociferously asserting that this is normalcy itself and should not be tampered with. So the sequence has a beginning, a middle, and an end, as in Aristotle's characterizing of *muthos*; still it is open and unifinalized, whereas *Death and the King's Horseman* fully rounds off its action in a classical manner, and prevents what would have been the equivalent of sin entering its world and unhinging it.

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## **Social Protection and Health Security in Nigeria**

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### **Abstract**

Social protection in the area of health care services delivery is very important in ensuring universal coverage in health care and health security in developing countries. This is because ill health and out of pocket payment for health care services contribute to illnesses going untreated among those who cannot afford access to health services. The recognition of the challenges associated with out of pocket payment for health care services and the need to ensure good health for all necessitated the adoption of social protection strategies such as health insurance scheme in Nigeria. This paper examines the extent to which the health insurance scheme has contributed to helping Nigerians cope with vulnerabilities associated with ill health. The study shows that in spite of the benefits of the scheme, the scope of coverage is still very poor in Nigeria. It is therefore pertinent that efforts should be intensified towards improving the coverage and quality of the scheme.

Keywords: Social Protection, Health Care, Health Security, Health Insurance, Nigeria, Poverty

### **Introduction**

Good health is valued by everyone. That is why the World Health Organization (WHO) asserted that "the health of all peoples is fundamental to the attainment of peace and security and is dependent upon the fullest co-operation of individuals and States" (WHO, 2018). It provides a basis for bringing people together to analyze, to discuss and to arrive at a consensus acceptable to all.

The potential for using health as a mechanism for dialogue, and even peace, has been demonstrated in situations of conflict (Gutlove, 1998). The public health perspective recognizes that good population health is essential for effective community action. Good health is empowering whereas poor health creates a burden, poverty, and in some instances a threat to family harmony, community cohesion and personal development. Poor

health reduces the capacity of individuals, families and collectives to work, to repair damaged institutions and to form cohesive communities. Health therefore, is critical to reconstruction and social development, physical and mental capacity, and well-being (Commonwealth of Australia, 2004).

The Berlin Conference on Social Protection in Health Care especially in developing countries brought into limelight the relevance of social protection in ensuring health care for all. It was noted at the conference that at the beginning of the 21st century four out of five people in the world have no form of social security whatsoever, and over 1.3 billion people have no access to adequate or affordable health care (Wieczorek-Zeul, 2007). West African countries are among poverty stricken countries without functional social health insurance systems. The focus of this article is on the extent to which social protection arrangements have contributed to health security in Nigeria. The article begins with a conceptualization of social protection and health security.

### **Social Protection and Health Security: Concept and Relevance**

Social protection has been defined in different ways. Devereux and Sabates-Wheeler (2004:5) offered a more comprehensive definition of social protection when they asserted that "social protection is the set of all initiatives, both formal and informal, that provide: social assistance to extremely poor individuals and households; social services to groups who need special care

or would otherwise be denied access to basic services; social insurance to protect people against the risks and consequences of livelihood shocks; and social equity to protect people against social risks such as discrimination or abuse". Health security on the other hand "deals with addressing all the health issues of the public by implementing policies and preventive measures to eradicate these issues on a national and international level, whether it is an outbreak of some infectious disease or other risks posed by chemical/biological agents harmful to the natural environment and global health" (Hafeez, 2016:1).

One of the sources of shocks and vulnerabilities to households is illness. Health insurance has emerged as a social protection strategy to help households cope with the challenges of illness. In recent times health insurance schemes are increasingly recognized as a tool to finance health care provision in developing countries and has the potential to increase utilization and better protect people against (catastrophic) health expenses and address issues of equity (WHO, 2000; Hörmansdörfer, 2009). Health financing systems through general taxation or through the development of social health insurance are generally recognized to be powerful methods to achieve universal coverage with adequate financial protection for all against healthcare costs (Weber et al. 2000 cited in Doetinchem et al. 2006). Many African countries including Ghana, Rwanda, Tanzania, Kenya and Nigeria are experimenting

with a variety of comprehensive, social health insurance schemes that combine both private and public-funding arrangements. According to Hörmansdörfer (2009:12) "social health protection is an important tool for overcoming the vicious circle of poverty and ill health".

The World Health Report of 2010 indicates that "millions of people cannot use health services because they have to pay for them at the time they receive them and many of those who do use services suffer financial hardship, or are even impoverished, because they have to pay" (WHO, 2010:113). This report underscores the challenges associated with inadequate social protection arrangement for health care. Social protection in health care is a key instrument to address poverty, income security and access to health services. Based on solidarity, it provides access to health services at an affordable cost (International Labour Organization, 2007). Social protection in healthcare facilitates pro-poor growth and poverty reduction through the improvement of the health status of people, reducing the financial burden associated with medical care for poor families, prevents people from selling productive assets, cutting down expenditures on other basic necessities such as food and clothing, and taking their children out of school (Hörmansdörfer, 2009).

### **The Need for Social Protection in Health Care in Nigeria**

The health situation in Nigeria requires an effective social protection intervention.

According to the World Health Organization (2006), Nigeria was ranked 197th out of 200 nations in 2005. Life expectancy was put at 48 years for males and 50 years for females; while Healthy Life Expectancy (HALE) for both sexes was put at 42years. In HALE estimation, Nigeria only ranked higher than five countries; Sierra Leone, Afghanistan, Zimbabwe, Zambia and Lesotho. The WHO report further stated that Nigeria accounts for 10 per cent of global maternal mortality figure, with 59,000 women dying annually from pregnancy and child birth. It adds that for every maternal death, 30 others suffer long term disabilities while 40 per cent (about 800,000) of global obstetric fistulas occur in Nigeria. The frightening report described the health situation in the country as being so deplorable because only 39 per cent of births are delivered by skilled health professionals. It also stated that the risk of a woman dying from child birth is 1 in 18 in Nigeria compared to 1 in 61 for all developing countries and 1 in 800 in developed countries, adding that only 23 per cent of children (12-23months) receive full course of immunization against childhood killer diseases (Adagher, 2012).

In Nigeria, people die of minor illnesses that could have been prevented with simple medications and healthy lifestyle. These assertions can be observed in the following four scenarios identified by a former minister of health, Professor Ransome-Kuti:

A child falls ill with fever, chills and convulsions in a village over half-a-day's journey away from

the nearest health center. After three sleepless nights of agonizing helplessness for the family, it succumbs. A middle aged artisan in a State capital falls from a height at his workplace and sustains a compound fracture of the femur. He is taken to the general hospital where the surgeon, lacking the tools for the most appropriate treatment, undertakes what he euphemistically calls "conservative management" and watches helplessly as the patient deteriorates steadily and dies.

A 19-year old Polytechnic female student becomes pregnant following sexual indiscretion with a married schoolteacher. She is petrified of the consequences and seeks the aid of a traditional abortionist in the backwoods of a city center. A week later she is brought into the hospital with roaring septicaemia from pelvic infection. She rapidly passes from anuria to delirium to convulsions and eventually succumbs.

A Government Minister trips in his bath and injures his ankle. Clinical and radiologic examination in the Teaching Hospital show a soft tissue swelling with no fracture. Yet he is promptly flown out for treatment in a European country - cost to the tax-payer: 20,000 Dollars

The situations above demonstrate the unpleasant irony of the health care condition in Nigeria. The child with a

fever and convulsions, probably malaria, need not die from it. Similarly, with good occupational health education the frequency of industrial accidents should be a great deal lower than it is today, and the mortality from relatively minor accidents should be insignificant. The young lady with the septic abortion, even if reckless, need not succumb had there been adequate measures to confront overwhelming infection and combat acute renal failure in a hospital setting. Her indiscretion may even have been averted with adequate and timely sex education of her "at risk" vintage. The fourth scenario, in which 20, 000 Dollars of public money is spent for overseas treatment illustrate the effects of socio-economic inequality (Orabuchi, 2005). Nigeria's health care situation ought not to be what it is presently. This is because the economic fortunes of the country are enough to guarantee quality health care for all. Nigeria is Africa's largest oil producing country, and it is the eleventh largest producer and the eighth largest exporter of crude oil in the world (Fadiora, 2010). This has made oil the dominant factor in Nigeria's economy for the past 50 years. In 2007 over 87% of government revenues, 90% of foreign exchange earnings, 96% of export revenues, and almost half of GDP was accounted for by oil (Watts 2008:43). Despite its abundant natural resources however, socio-economic inequality is a major problem in the country. Approximately 70 million people live on less than US\$1/day (Rannan-Eliya, and Somanathan, 2005), 54% of Nigerians live below the poverty line (UNDP, 2006a)

and over one third live in extreme poverty (defined as those who cannot afford 2,900 calories per day) (UNDP, 2006b).

### **Social Protection and Health Care in Nigeria**

Over the years, the government and non-governmental institutions have tried designing and implementing programmes aimed at providing the citizens with assistance in the areas of job creation, housing, social security and health insurance (Morgan and Yablonski, 2011). The emphasis on social protection by scholars and international agencies has influenced the decision of the Nigerian government to include social protection in the vision 20: 2020 programme. The major objectives of social protection policies in Nigeria include; assisting people who are poor to get out of poverty, providing income support to the poorest, especially the sick, and retirees; increase enrolment and attendance rates of students in public schools; address short term employment needs by developing skills and competencies; and reduction of damages to properties arising from natural and man-made disasters (Hagen-Zanker and Holmes, 2012).

The main social protection strategy in the area of health care in Nigeria is health insurance. It is a social security system that ensures the provision of required health care services to people on the basis of the payment of stipulated contribution at regular intervals. Social protection in health care in Nigeria is a 'child of necessity' because access to quality health

care is somewhat limited to wealthy citizens. The Federal Government of Nigeria introduced the National Health Insurance Scheme (NHIS) as a strategy for ameliorating the effects of socio-economic inequality on the health seeking behavior of Nigerians. Health insurance is a social security system that guarantees the provision of needed health services to persons on the payment of token contributions at regular intervals. NHIS which was established under Decree 35 of 1999 (now Act 35 of 1999) by the Federal Government of Nigeria is aimed at providing easy access to healthcare for all Nigerians at an affordable cost through various prepayment systems. The rationale for introducing National Health Insurance is therefore to eliminate the current tiered system where those with the greatest need have the least access and have poor health outcomes. National Health Insurance is expected to improve access to quality healthcare services and provide financial risk protection against health-related catastrophic expenditures for the whole population. Such a system provides mechanism for improving cross-subsidization in the overall health system, whereby funding contributions would be linked to an individual's ability-to-pay and benefits from health services would be in line with an individual's need for care. Moreover, by significantly reducing direct costs for health care, families and households under National Health Insurance are less likely to face impoverishing health care costs (Panafican Capital Report, 2012). Specifically, the scheme seeks to:

- (a) Ensure that every Nigerian has access to good health care services;
- (b) Protect families from the financial hardship of huge medical bills;
- (c) Limit the rise in the cost of health care services;
- (d) ensure equitable distribution of health care costs among different income groups;
- (e) maintain high standard of health care delivery services within the Scheme;
- (f) ensure efficiency in health care services;
- (g) improve and harness private sector participation in the provision of health care services;
- (h) ensure adequate distribution of health facilities within the Federation;
- (i) ensure equitable patronage of all levels of health care;
- (j) ensure the availability of funds to the health sector for improved services.

The Formal Sector Social Health Insurance programme is the most popular aspect of NHIS in terms of implementation in Nigeria. The Formal Sector Social Health Insurance Programme is a social health security system in which the health care of employees in the Formal Sector is paid for from funds created by pooling the contributions of employees and employers. The Formal Sector consists of the following:

- Public Sector
- Organized Private Sector
- Armed Forces, Police and Allied Services
- Students of Tertiary Institutions and Voluntary Contributors

Contributions into the scheme are earnings-related. The employer pays 10% while the employee pays 5%, representing 15% of the employee's basic salary. However, the employer may decide to pay the entire contribution. In accordance with the existing contractual agreement between employers and employees, especially in the organized private sector, an employer may undertake extra contributions for additional cover to the benefit package. There is usually a processing (waiting) period of sixty (60) days before a participant can access services. The contributions paid cover healthcare benefits for the employee, a spouse and four (4) biological children below the age of 18 years. More dependants or a child above the age of 18 would be covered on the payment of additional contributions from the principal beneficiary. However children above 18 years who are in tertiary institution will be covered under Tertiary Insurance Scheme (NHIS, 2012). Healthcare providers under the Scheme are expected to provide the following benefit package to the contributors:

- i) Out-patient care, including necessary consumables;
- ii) Prescribed drugs, pharmaceutical care and diagnostic tests as contained in the National Essential Drugs List and Diagnostic Test Lists;
- iii) Maternity care for up to four (4) live births for every insured contributor/couple in the Formal Sector Programme;
- iv) Preventive care, including immunization, as it applies in the

- National Programme on Immunization, health education, family planning, antenatal and post-natal care;
- v) Consultation with specialists, such as physicians, pediatricians, obstetricians, gynaecologists, general surgeons, orthopaedic surgeons, ENT surgeons, dental surgeons, radiologists, psychiatrists, ophthalmologists, physiotherapists, etc.;
  - vi) Eye examination and care, excluding the provision of spectacles and contact lenses;
  - viii) A range of prostheses (limited to artificial limbs produced in Nigeria); and
  - ix) Preventive dental care and pain relief (including consultation, dental health education, amalgam filling, and simple extraction).

Following the official inauguration of NHIS, the then President of Nigeria, Olusegun Obasanjo states: "with the start of the National Health Insurance Scheme, (NHIS), we see a future of opportunity to improve our health indicator which is related to our poverty index. The scheme will never go the way of other government programmes. The scheme will prove to Nigerians, our administration is serious and sincere about the reform agendas." Despite seemingly laudable objectives of the scheme, not much has been achieved in practical terms as it has not covered, till date, up to 5 percent of the Nigerian population (Metiboba, 2011: 1).

The Community-based Health Insurance Scheme (CBHIS) aims to

protect the informal sector and marginalised groups against the burden of high out-of-pocket health expenditures by pooling risks within a community. Such programmes have been implemented before in Nigeria but with little success, owing to the mismanagement of funds by community members. To respond to these problems, a new pilot scheme is currently underway, with a new model based on learning from previous pilots and health schemes in Uganda and Mexico. The pilot will be implemented in 12 states and is envisaged to provide a safety net for a minimum of over 60,000 people in the informal sector. When fully rolled out, it is expected to cover 112, 000,000 Nigerians in the informal sector (Hagen-Zanker and Holmes, 2012).

#### **Limitation of the Health Insurance Scheme as a Social Protection Strategy in Nigeria**

The major limitation of the health insurance scheme in Nigeria is that of coverage. The Nigerian health insurance scheme which started in 2005 mainly covers federal government employees. The NHIS currently does not cover informal sector employees, and thus, individual community financing is a veritable option for insuring the financial health risks of people currently excluded by the NHIS. This engenders higher level of financial risk (Onwujekwe, Uzochukwu, Kirigia, 2011).

Inadequate coverage of the health insurance scheme in Nigeria is a key problem because the World Health Organization in a study of countries in



Africa and Asia published in the Bulletin of the World Health Organization (2010) has endorsed health insurance schemes as holding untapped potential for achieving universal coverage of health services. WHO has defined universal coverage as access of all people to comprehensive health services at affordable cost and without financial hardship through protection against catastrophic health expenditures. Universal health coverage is a quest with three stages: (1) universal enrolment, a term closely associated with legal coverage, entitles all people to benefit from health services funded by publicly organized insurance; (2) coverage that is universal implies regular access to a comprehensive package of health services with financial protection for all; and (3) universal effective coverage guarantees to all on an equal basis, the maximum attainable health results from an appropriate package of high-quality services that also prevents financial shocks by reducing out-of-pocket payments (Knaul, F.E. *et al*, 2012).

The coverage of most social protection programmes in Nigeria including the health insurance scheme is extremely small when compared with the number of people who require such policy interventions. Data from the National Health Insurance Scheme in 2011 shows that about 5 million persons i.e. 5% of the population are registered on the scheme (NHIS 2012). Majority of those covered are in the employment of the federal and state governments and live in the urban areas (Lawan *et al*, 2012). More than 60% of Nigerians belong to the informal sector

and live in rural areas on less than \$1 a day (UPI, 2012). They cannot afford good quality health care, yet have limited financial access when faced with health challenges (Usoroh, 2012). The extent of coverage of the NHIS is such that artisans, farmers, sole proprietors of businesses, street vendors, traders and the unemployed are not yet accounted for. Even within the formal sector, not all government and corporate organization employees are enrolled within the scheme. Public and private hospitals are still operating on a fee for service basis for the majority of its clients (Gana, 2010; Onyedibe *et al*, 2012). The NHIS package also excludes certain healthcare services. These exclusions are either total or partial. Healthcare services such as occupational or industrial injuries, radiologic investigations like computerized tomography (CT) scan, magnetic resonance imaging (MRI), epidemics, cosmetics surgeries, open heart surgeries, neurosurgeries, and family planning commodities are totally excluded from the NHIS. Injuries arising from natural disasters, earthquakes, landslides, conflicts, social unrests, riots and wars are not included in the benefit package. Epidemics and therapies accruing from drug abuse and addiction, transplant and surgical repairs of congenital anomalies and purchase of spectacles are also excluded (Obadofin, 2006; Onyedibe *et al*, 2012). NHIS is also impeded by obsolete and inadequate medical equipment. The country suffers from perennial shortage of modern medical equipment such as X-rays, computerized testing equipment and

sophisticated scanners (Johnson & Stoskopt, 2009; Agba et al, 2011).

When the NHIS was introduced, the expectation was that it would help to improve access to healthcare for the majority of Nigerians, particularly persons in the public service and the private sector. Presently, many Nigerians depend on out of pocket spending for healthcare. With widespread poverty in the country many Nigerians find it difficult to pay for healthcare services. This makes many Nigerians to patronize quacks or choose to depend on traditional treatments even at the risk of their lives.

#### **Effects of Inadequate Social Health Protection arrangements on Health Security in Nigeria**

Since the 1980s, there have been challenges with government budgetary allocations towards health care and other social sectors in Nigeria (Onwujekwe *et al*, 2010). In 2010, it was found that the share of government expenditure on health care was merely 3.5%; this is considerably below the 2001 Abuja commitment which called on all signatory governments (including Nigeria) to allocate 15% of government expenditure to health care (WHO, 2010b). In Nigeria, public spending per capita for health is less than USD 5 and can be as low as USD 2 in some parts; a far cry from the USD 34 recommended by WHO for LMICs (WHO, 2010b). Private health expenditure as a percentage of total health expenditure is almost 64%. Households contribute almost 96% of total health care expenditure through out-of-pocket payments (WHO, 2010b).

This is important in the context that 34.1% of the population lives below the poverty line (i.e. less than USD1 per day) (UNDP, 2008). This is so because in Nigeria formal and informal user fees are charged in health care facilities with fees differing according to the type of care sought and the level of facility utilised (Ichoku, and Leibbrandt, 2003; Onah and Govender, 2014).

The following are specific effects of inadequate social protection arrangements for health care in Nigeria: Firstly, the commercialization of health care services makes patients to pay exorbitantly for health care services even in public hospitals. Out-of-pocket payment for medical services adversely affects households in Nigeria. It reduces expenditure on food, and sometimes prevents a sick person from seeking medical care in public hospitals (Umukoro, 2012). Secondly, it increases debt burden for individuals and household seeking medical care. Attempts to settle debts incurred as a result of health care sometimes breed other social problems such as child labour. For example children may be required to engage in street hawking or work on the farms of the creditor. Thirdly, sick people who cannot afford medical care in hospitals resort to the use of traditional medicine even for ailments in which such treatment is inappropriate. In some cases patients seek for the services of faith healers as a last resort even when they are aware of the dangers of doing so.

### **Conclusion and Recommendation**

Social protection arrangements for health care in Nigeria are still very inadequate. This is because most households are without full health insurance coverage thereby facing the risk of incurring large medical expenditures whenever a member of the household falls sick. According to WHO (2011), private healthcare spending as a percentage of Gross Domestic Product (GDP) in Nigeria increased from 2.91 in 2002 to 3.71 in 2009. To be able to attend their health needs, households have to pay for their health most times which increases the out-of-pocket. Over 70% of total health expenditure in Nigeria comes through out-of-pocket (Amakom and Ezenekwe 2012). Although health expenditure in Nigeria is made at the three tiers of governments (i.e., federal, state and local government levels), nevertheless, available statistics still show that households largely bear the responsibility of financing their health needs through direct payments (USAID-FMOH, 2009). Over 68% of total health expenditure comes from direct out-of-pocket payments (WHO 2009). This proportion is very high even in the context of other poorer African countries. Despite increased funding to the health sector averaging over 6% of the total budget since 2003; health expenditure still lags behind the 15% of commitment to the Abuja Declaration 2000 and Gaborone Declaration 2005. In the absence of mechanisms for risk-sharing and pooling of resources for the majority of the population, households have to pay for

nearly every healthcare cost directly on a 'cash and carry' basis. The dominance of the Nigerian health system by for-profit providers could interact with poor public financing and out-of-pocket to escalate the potential disequalizing and impoverishing effects of health care (Ichoku, Fontal and Araar, 2010).

In spite of the benefits of health insurance as a social protection strategy in health care, Nigeria is still lagging behind in the implementation of the scheme. Despite the current economic and social climate of Nigeria, the NHIS remains a potential tool for provision of affordable and acceptable quality of health care for the larger Nigerian population (Usoroh, 2012). In order to improve the current situation the government should scale-up the coverage of the programme and educate the citizens to understand its relevance to their wellbeing. The problem of corruption should be effectively tackled in the country in order to ensure that available resources are judiciously utilized to improve the quality of health care services delivery to Nigerians.

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## **Le Defi Et La Grandeur Du Leadership: Lecture Du Gouverneurs De La Rosee De Jacques Roumain**

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### **Résumé**

On ne peut pas parler d'un leader sans parler du leadership. Le leadership, un terme emprunté de la langue anglaise, parle de la capacité d'un individu à mener ou à conduire d'autres individus ou organisations dans le but d'atteindre ou achever certaines objectives spécifiques. On voit un leader comme quelqu'un capable de guider, d'inspirer et d'influencer soit des autres individus soit une organisation. Si quelqu'un se distingue d'un gestionnaire ou d'un décideur, cette personne aura la capacité pour l'administration, il peut mener le groupe, l'organisation ou le pays à un autre stade de son développement. Parlant d'un leader c'est parler de sa vision, sa stratégie, sa persuasion, sa capacité de communiquer, sa confiance, son courage et son éthique. Le leadership reste toujours un terme très important dans notre société contemporaine. Jacques Roumain dans son roman Gouverneur de la Rosée, tisse à travers son personnage principal, son intrigue autours de ce terme et il puise son inspiration de l'état misérable des Haïtiens. Jacques Roumain, s'inspirant de la misère générale de ce peuple piétiné par la misère pendant des siècles crée l'image de sauveur et il propose à travers ce personnage, une solution humaine aux problèmes. Dans cet article, nous avons comme objectif d'examiner à travers ce personnage principal, les qualités et les défis d'un leader et de montrer comment ces qualités essentielles aident un leader à affronter et à surmonter les problèmes survivances et de progrès qui sont aussi aujourd'hui les problèmes des sociétés en voie de développement. Nous basons notre analyse principalement sur le discours social.

**Mots clés :** Leadership, Capacité, individu, société, influencer, s'inspirer misérable et sauver.

### **Introduction**

Le mot grandeur implique une chose qui surpasse la plupart des autres choses du même genre. On parle de la Puissance unie à la majesté, au pouvoir, à la dignité et à l'honneur. Quand on parle de la grandeur d'un leader on parle d'un chef, d'un leader, d'un dirigeant ou d'un guide

dévoué et distingué. Dans notre article nous nous cernons du Leader mais nous nous tenons compte que nous ne pouvons pas parler du leader sans parler du Leadership. Le leadership, un terme emprunté de la langue anglaise, parle de la capacité d'un individu à mener ou à conduire d'autres individus ou

organisations dans le but d'atteindre ou achever certaines objectives spécifiques. On voit un leader comme quelqu'un capable de guider, d'inspirer et d'influencer soit des autres individus soit une organisation. Si quelqu'un se distingue d'un gestionnaire ou d'un décideur, cette personne aura la capacité pour l'administration, il peut mener le groupe, l'organisation ou le pays à un autre stade de son développement. Selon Maxime Codere, le leadership se définit par la capacité d'un individu à persuader, à convaincre, à influencer, à inspirer, à guider et à conduire d'autres individus vers un but commun. Un tel leader, dit-il, mobilise et obtient l'adhésion et la détermination volontaire des membres de son groupe. Un leader dans son chemin, rencontre ou fait face aux certains obstacles qui l'empêchent de trouver le chemin de sa croissance et de réaliser son but, ces obstacles sont ce que nous traitons dans cet article comme les défis du leadership. Car nous pouvons dire que le défi implique les obstacles à surmonter avant de montrer sa grandeur.

Haïti, un des pays antillais était à l'époque de Gouverneurs de la rosée, un pays où régnait la misère, le chômage, la sous-alimentation chez les paysans [comme nous trouvons dans la plupart des pays africains de nos jours] par contre, chez les privilégiés, la plupart de qui sont les politiciens. On menait comme dans nos pays africains, une vie de luxe. Ce découpage de la société était un des stigmas de l'esclavage, un stigma qui existe même jusqu'à nos jours autant en Haïti que aux pays africains. Bien qu'affranchis, les anciens esclaves

dépendent toujours de leurs anciens maîtres. Donc, il y a cette féodalité capitaliste qu'a succédé à l'esclavage. La pauvreté de la population noire est telle qu'il y a une apathie et un manque d'enthousiasme dynamique pour le travail productif. Cette apathie pousse les indigènes à l'alcoolisme, au crime et à une certaine religiosité qui, à son tour les rend résignés à la situation. Une telle situation est un exemplaire des défis que le leader est obligé de surmonter avant de réussir dans son leadership. Pour ce leader, le plus grand enjeu doit être de se reconnaître, de se mobiliser et en plus de se perfectionner. Si non, quand il y a un manque de ces activités du perfectionnement, cela devient un défi majeur et il y aura un grand problème à les surmonter. Jacques Roumain un des jeunes écrivains antillais de cette époque-là, s'inspirant de la vie, de la frustration, de la rage d'un peuple qui a été piétiné pendant des siècles de leur situation déplorable, décide à travers son personnage principal, de donner la solution de ce problème en nous présentant un leader idéal. Notre objectif dans cet article est d'examiner à travers le personnage principal, les qualités et les défis d'un leader et de montrer comment ces qualités essentielles aident un leader à affronter et à surmonter les problèmes survivances et de progrès qui sont aussi aujourd'hui les problèmes des sociétés en voie de développement.

### **Méthodologie de la recherche**

Le discours social en littérature se sert des procédures très proches de celles des critiques littéraires pour identifier les

biais idéologiques dans les textes littéraires. L'analyse du discours foucauldien proposée par Michel Foucault, le père de cette forme d'analyse, met l'accent sur le pouvoir de relation dans la société exprimée à travers la langue et les pratiques. L'axe principal de cette théorie montre comment le monde social est exprimé à travers la langue et comment ce monde est affecté par le pouvoir. Nous trouvons cette approche théorique tout à fait adaptée à notre analyse du roman *Gouverneurs de la rosée*, car elle est la mieux adaptée aux études à orientation politique. Son utilité est également due au fait qu'il se concentre sur la relation entre la langue et le pouvoir. Quand on étudie le roman *Gouverneurs de la rosée* de Roumain, on note que ce roman, en raison de sa connotation politique s'inscrit dans le cadre théorique de cette approche.

Angenot de sa part, après avoir travaillé entre autres sur la paralittérature comme cité Guillaume Pinson dans son article "Discours Social" il fait paraître en 1989 un état du discours social où il propose dès l'ouverture une définition générale de la notion du discours social. Selon lui, " tout ce qui se dit et s'écrit dans un état de société ; tout ce qui s'imprime ; tout ce qui se parle publiquement ou se représente aujourd'hui dans le media électroniques. Tout ce qui narre et argumente, si l'on pose que narrer et argumenter sont les grandes modes de mises en discours " [Guillaume 1] En résumant cette définition, on dit qu'il définit le discours social comme la somme totale de tout ce qui est dit et écrit dans une société. Il est

donc évident que le discours social, joue un rôle majeur dans l'exposition des réalités sociales d'une communauté particulière. Fonds Rouge en tant que communauté ciblée a été une source d'inspiration pour Roumain.

Nous allons parler de la grandeur du leadership en même temps que son défi. Le leadership, selon le document réalisé par Les Affaires et Knight Bridge en marge du laboratoire d'idées urgence Leadership tenu le 26 août 2008 à Montréal, reste toujours un sujet complexe. Pour eux, le leadership peut être " un ensemble de qualités personnelles, notamment : le charisme, le courage, la communication, le souci d'atteindre les objectifs. " (3) Deuxièmement, ils voient le leadership comme " des personnalités influentes à travers l'histoire : Sir Winston Churchill, John F Kennedy, Martin Luther King, Mère Theresa, Nelson Mandela et des autres " Troisièmement, pour eux les vraies leaders sont " des personnes qui ont laissé une marque importante dans les cheminements personnels et professionnels : des professeurs, des patrons, des collègues, entre autres ". (3) A l'opposé à ces gens sont ceux qui n'assument pas un réel leadership, ce que nous appelons les obstacles qui empêchent le vrai leadership : le défi.

### **Resume De L'oeuvre**

Manuel, le protagoniste du roman, part travailler à Cuba. Il y passe quinze ans. A son retour à sa terre natale, Fonds Rouge, il trouve que la terre a été dévastée par une terrible sécheresse. Il y a aussi une grande famine et un déplacement des



habitants aux autres horizons surtout à Cuba. Encore les habitants de Fonds Rouge sont dans le désaccord à propos du partage de terre léguée par les grands parents de Dorisca. Le père de Gervillien, par exemple, veut s'emparer à lui seul ce bout de terre. Il est tué par Sauveur qui est de la ligne directe de la famille de Manuel. Sauveur est mis en prison où il trouve la mort. C'est dans un tel climat de haine et de vengeance que Manuel arrive à Fonds Rouge. Il n'aime pas la situation qu'il y trouve ; alors il décide de se mettre au travail pour trouver une solution à la crise de Fonds Rouge. En arrivant à Fonds Rouge, Manuel rencontre la jeune fille, Annaïse, fille de Rosanah et de Feu Beaubrun de la famille ennemie de Dorisca. Il lui demande de l'épauler dans sa lourde entreprise. Celle-ci ne refuse pas l'appel malgré la situation conflictuelle qui existe entre les deux familles et malgré qu'elle vienne de la famille ennemie. Manuel se met d'abord à chercher une source d'eau, car la sécheresse est le problème majeur de son peuple. Après beaucoup d'efforts et de sacrifices, il réussit à découvrir une source d'eau capable d'arroser toute la plaine de Fonds Rouge. Il la montre à son amante et confidente, Annaïse, en lui demandant de sensibiliser toutes les femmes, sans distinction, sur la nécessité de réconciliation si elles veulent avoir de l'eau. Manuel, de son côté, s'engage malgré les risques, de sensibiliser les hommes sur la nécessité de la réconciliation.

Malheureusement, en revenant d'une réunion nocturne de chez Larivoir, le sage de la famille de Dorisca, Manuel est

lâchement poignardé par Gervillien qui est contre le processus de réconciliation. Celui-ci nourrissait de la haine pour la famille de Manuel pour avoir tué son père. Avant de mourir, Manuel interdit à sa mère de révéler la véritable cause de sa mort à qui que ce soit parce qu'il veut sauver la réconciliation. Il meurt et sa volonté, de ne pas dire qui est son meurtrier est respectée. La réconciliation est achevée et l'eau est amenée à Fonds Rouge dans une ambiance de joie et d'union retrouvées.

### **Le Defi Et La Grandeur Du Leadership**

On voit le leadership comme être l'une des fonctions les plus complexes dans notre société contemporaine. Les gens essaient de faire croire aux publiques, qu'on est leurs leaders alors qu'on s'en fout vraiment. Il faut savoir que devenir un vrai leader demande plus que le fait de prétendre. Selon H&C Magazine, " un leader est obligé de créer de l'unanimité quand il faut parler de ses qualités et si on devrait lui trouver des défauts, cela devrait être mineur... " (H&C. 2 ) Par cela, nous comprenons qu'un leader n'est pas quelqu'un qui réussit avec tout le monde, parce que réussir avec tout le monde est une tâche très inachevable. Il y a toujours la coté d'opposition. Malgré cela, il faut savoir que le but d'un vrai leadership est de changer positivement le destin de la société ou de la communauté en question et le destin de presque tout le monde qui entre en contact avec le leader. Ce vrai leader essaie d'allumer la flamme pour le faire réussir dans la vie. Nous voyons dans Gouverneurs de la rosée, qu'au retour à Fonds Rouge, Manuel a dû

faire face à des nombreux défis qui minent la société de Fonds Rouge : il y a le défi d'ordre moral constitué par la haine, la vengeance, le défi d'ordre intellectuel constitué par l'ignorance et la superstition, le défi d'ordre écologique constitué par la sécheresse, le déboisement et l'appauvrissement du sol. Face à ces nombreux défis, le héros se rend compte de la nécessité de collaboration et pour avoir cette collaboration il doit d'abord surmonter l'obstacle de la haine, de méfiance l'esprit de vengeance. En tout, Manuel doit affronter au défi de recréer un nouvel esprit d'amour, de collaboration, de confiance à Fonds Rouge et de préparer les habitants à affronter le mal écologique : la sécheresse, le déboisement du sol etc. Ces problèmes n'ont pas empêché Manuel de poursuivre son objectif, il a plutôt décidé de continuer. Il savait qu'il y avait des oppositions comme Gervillien et Hillarion, et sachant que tenter de les mener à bien serait impossible, il a décidé de travailler avec les gens qui étaient prêts. Il a enflammé dans leurs esprits le désir de résoudre leur problème de sécheresse. On voit ici que soit qu'on est leader ou qu'on n'est pas leader. Etre ou ne pas être leader ne dépend pas de l'opinion de soi mais ça dépend de celui de la société et du publique. La grandeur du leadership c'est réussir avec les autres et les faire réussir.

Un leader a de la grandeur quand il peut se distinguer et quand il possède ce que Maxime Codere appelle une " capacité de faire ". (H&C 2) Cette capacité se manifeste lorsque le leader mobilise certaines forces, certains traits dominants

et certaines qualités personnelles spécifiques. Selon W. Bennis, ces forces dominantes sont entre autres : " La Passion, pour les perspectives de la vie, pour une vocation ou une profession ". (H&C 2) Dans la vie on constate que quand un leader communique sa passion aux autres il leur confère l'espoir et l'inspiration. En analysant la vie de Manuel, on constate qu'il a la passion de sauver son peuple. Manuel rentre de Cuba pour découvrir à son village que les insuffisances qui l'avaient chassé au départ sont toujours là, et que la situation s'empire. De plus, les familles se sont divisées dans une querelle d'héritage aux péripéties funestes. Manuel ayant appris à Cuba d'autres pratiques que celles de son village, se donne sa passion qui est de sauver Fonds Rouge de la sécheresse et de sa désolation en trouvant une source qui sauvera la communauté. Il ne fait pas cette entreprise en solitaire, il décide de se confier à Annaïse : la belle fille dont il est tombé amoureux, bien qu'elle vienne du clan ennemi. Manuel a donc la tâche de la convaincre. Les deux deviennent deux êtres qui s'aiment et qui partagent la même vision de la nécessité de triompher sur le mal représenté par la haine, la sécheresse et le déboisement du Fonds Rouge. Ils œuvrent pour la réalisation de cette vision.

Encore, un véritable leader se distingue quand il se maîtrise et peut animer les autres. Il fait montrer de l'intégrité, de la connaissance de soi, de la sincérité et de la maturité. Ainsi, le véritable leader a de l'expérience et cette expérience l'aide à prendre de bonnes décisions et à identifier rapidement les

problèmes des gens. Ce leader est attentif et capable de travailler avec les autres. Dans ce roman Roumain nous apprend que des exilés rapportent dans leurs bagages les influences et les échos d'autres cultures et d'autres sociétés. Voilà Manuel un jeune paysan qui est chassé par la misère comme les autres jeunes Haïtiens et qui part à l'étranger pour mieux se préparer et pour bien acquérir des expériences pour le combat. En revenant à Fonds Rouge, Manuel sans jeu de mot commence à chercher à résoudre le problème majeur : la sécheresse qui est avant tout l'origine du mal.

Encore, selon Bennis, ça fait partie de la grandeur du Leader quand le leader fait tout dans sa capacité de gagner la confiance des gens, de montrer qu'il a le courage de guider les gens quand il s'intègre dans la société et en même temps essaie de rester visionnaire et humble. On célèbre toujours de nos jours la grandeur de certains leaders par exemple il y a Nelson Madiba Mandela, un ancien leader de l'Afrique du Sud. Mandela est célébré dans la planète toute entière à cause de sa grandeur et de son humilité comme un leader. Selon Roody Edné dans son article " Nelson Mandela : un modèle de grandeur et d'humilité " " ce qui fait de Madiba, un modèle exceptionnel, c'est en plus de son courage, sa verticalité de leader guidant son peuple, mais aussi, et surtout c'est très rare, c'était un homme politique qui a eu un grand souci de construire et de respecter les institutions de son pays. Rares sont les leaders qui, jouissant d'un tel charisme ne l'auraient pas utilisé à des

fins personnels. " (Roody 3) Nous savons que Mandela est resté en prison et a été un exclu presque toute sa vie. Il est sorti de la prison en 1990 en ayant le statut incontestable d'un leader mondial qui jouissait pleinement de la fidélité de tout son peuple. Nous voyons dans sa vie qu'il faut du courage et en même temps le respect pour l'opinion des autres, le sens de sacrifice pour le bien commun et surtout la modestie dans la victoire.

Nous voyons cette qualité dans le personnage principal de ce roman, Manuel, qui quitte sa ville natale pendant quinze ans pour aller travailler dans une plantation de canne à sucre à Cuba. Pendant ces années de son séjour à Cuba, il est mal payé, mal traité et beaucoup exploité par les maîtres des plantations. Il connaît la faim, la pauvreté et la misère. Il fait aussi son apprentissage non seulement dans la connaissance et l'appréciation des gens, mais aussi avec la réalisation que dans le monde, les nègres, sont les nègres, pieds à terre, méprisés et maltraités. " Nous sommes tous dit-il, les frères que les noirs dans le monde souffrent de la pauvreté et l'injustice " (Roumain 69). Manuel apprend surtout la leçon de la vertu de l'endurance et de l'efficacité de l'unité : travail collectif. A Cuba il dirige une grève des travailleurs de plantation de canne à sucre et il y apprend aussi de dire " Non " à la tyrannie et à l'oppression, dans la connaissance que l'homme est l'architecte de sa vie.

Le leader qui a une vision et un point de départ bien définis, doit bien placer, planifier et poursuivre son programme. Il doit être capable à prioriser les besoins de

son peuple et à chercher la solution de leur problème. Manuel est un tel leader, il a noté que le besoin principal de son peuple est l'eau. L'eau prend ici bien de significations symboliques. C'est la source de la vie et le symbole de régénération ; elle peut restaurer la vie aux champs séchés de Fonds Rouge. La présence de l'eau peut laver les taches de haine et l'amertume dans la communauté de Fonds Rouge et aussi laver les cœurs de paysans de Fond Rouge. Il a pu donner l'eau à la communauté de Fonds Rouge et cela a aidé à restaurer l'unité, l'harmonie et la paix à Fonds Rouge.

Quel que soit la puissance d'un leader et quel que soit son intelligence, il doit connaître et accepter ses limites. Il doit aussi accepter les contributions des autres. Au retour à Fonds Rouge, Manuel rencontre la belle fille Anaise. Malgré que cette fille vienne du clan ennemi, Il reconnaît immédiatement ses qualités et il a une admiration pour ces qualités. Sachant qu'il lui serait très difficile de communiquer son plan aux femmes de Fonds Rouge et au clan ennemi, il décide de déléguer Anaise qui en plus d'être une femme vient du cote de l'ennemi pour faire le travail de sa part. Manuel confie à Anaise la tâche et la responsabilité de parler aux femmes et de leur informer de la découverte de la source, de leur informer du besoin de cette découverte : qu'on doit arrêter et finalement terminer le conflit et la haine entre les deux clans pour qu'ils puissent travailler ensemble à surmonter l'obstacle et amener l'eau à Fonds Rouge. Comme un bon leader Manuel reconnaît le besoin de mobiliser tous les paysans et toutes les

ressources humaines de la communauté, on leur expliquant qu'ils sont le pays et sans eux le pays n'est rien. Encore, Manuel, a, à son avantage, sa détermination de sauver à tout prix la réconciliation qu'il a achevée à grand prix. Même à sa mort, il refuse avec véhémence de mentionner le nom de son assaillant, parce qu'il ne veut pas renouveler les vieille plaies de haine. Selon lui à sa mère " si tu prévois Hilarion, ce sera encore une fois la même histoire de sauver et Dorisca. La haine, la vengeance entre les habitants. L'eau sera perdue... Va trouver Larivoire. Dis-lui la volonté du sang qui a coulé ; la réconciliation, la réconciliation pour que la vie recommence, pour que le jour se lève sur la rosée. " (Raumain 160). Ici, on voit que, Manuel équipe les paysans de tous leurs besoins pour maintenir la paix et l'unité. Il met en place une base solide sur laquelle on peut construire un avenir meilleur.

Un vrai leader se bat pour relever le défi du leadership. Selon Hermann H. CAKPO, il y a cinq points dont il faut tenir lorsqu'on doit se battre à relever le défi du leadership : a] " un leader doit se positionner pour que les gens puissent le suivre ". (CAKPO 2) Un vrai leader n'a pas besoin d'être le boss. Voyons le cas de Manuel, qui n'a pas cherché d'être le boss, il relève le défi du leadership, il devient d'abord le serviteur, c'est lui qui part chercher et trouver la source. B] " C'est facile de ne vouloir diriger que les bons et les gens facile "(CAKPO 2) C'est normal quand on pense qu'on ne peut pas réussir avec tout le monde, que certains gens sont irrécupérables et que ce n'est pas

nécessaire à vouloir de transporter de telles personnes. Il faut aussi noter que c'est plus facile à manager les médiocres et pour relever ce grand défi du leadership, il faut penser plutôt à rendre meilleurs ces médiocres et faire d'eux ce qu'ils n'ont jamais imaginé pouvoir être. Dans le cas de Manuel, il part d'abord éduquer ces médiocres, les femmes autant que les hommes. Ils devraient comprendre l'importance de " Coumbite ". On devrait les faire comprendre qu'on ne pouvait pas réussir à avoir le 'coumbite' sans d'abord relever la haine entre les deux communautés. Au lieu de voir ces gens comme des médiocres, il les voit comme les gens avec beaucoup de potentiel, et que même si, ils sont ignorant, ils sont très puissant avec un bon leader qui les guidera et qui va catalyser leur développement. Un leader demande du temps. Il n'est jamais pressé : Manuel comprend que le vrai leadership demande du temps ; quand il revient du Cuba, il prend son temps à étudier d'abord la situation de Fonds Rouge, il comprend le problème et part chercher la solution, même quand il trouve la solution, il ne l'annonce pas jusqu'à quand il réussit à avoir les deux communautés a son côté. Comme ça il réussit à relever ce défi du Leadership : la haine. Nous voyons ici qu'il comprend qu'il faut du temps pour imprimer sa marque. Avec du temps il réussit à montrer de la patience, son expertise et sa relation humaine, il gagne les cœurs et la confiance des gens de Fonds Rouge. Il montre que un leader est élevé par ses actions, que ce que nous disons n'est pas aussi important que ce que nous faisons.

Un Leader doit toujours tenir compte de son attitude en sachant que les gens ne font que l'observer et juger si, il est le type de leader qu'ils veulent suivre. Lorsque ce leader n'a pas d'attitudes qualifiantes, la société ne la considère pas comme un Leader.

Enfin, nous voyons l'actualisation du rêve de ce leader, les deux clans ennemis se réunissent joyeusement dans l'effort collectif d'amener l'eau à Fonds Rouge pour le bien-être de tout le monde. On voit dans ce personnage, la grandeur d'un leader : un leader très gentil, qui pense toujours au bien-être de ses concitoyens, un gouverneur pour les méprisés , pour les handicapés pour les rejetés, un leader qui emmène les citoyens d'une situation déplorable et de désespoir à une situation d'espoir, un leader qui sauve de l'esclavage et de la haine pour amener à la liberté et à l'amour, un gouverneur qui se sacrifie , qui sert au lieu d'être servi et qui travaille pour l'intérêt des gouvernés.

### **Conclusion**

Dans cette étude nous avons essayé de montrer à travers le personnage, qu'il n'y a rien qu'on appelle être un bon leader pour certains et un mauvais leader pour d'autres. Certains leaders pensent qu'ils ne peuvent pas gouverner tout le monde. Tels leaders pensent que le leadership est basé sur des critères d'appréciation subjectifs. Si nous considérons l'idée de Herman H. Cakpo sur le défi du leadership, il dit que relever le défi du leadership c'est traiter chaque situation comme si, c'est elle seule qui nous permette de laisser les choses meilleures. (CAKPO3) Il faut utiliser chaque situation

comme l'opportunité de rentrer dans l'histoire. Il achève son But en devenant un émissaire de la paix. Manuel utilise la situation de la sécheresse comme une bonne opportunité non seulement pour enlever la haine qui détruit les clans de Fonds Rouge mais pour réunir les deux ennemis clans. Nous voyons dans cette étude que Manuel est un héros distingué par sa façon de concevoir son rôle de leadership. Il ne se considère pas comme un meneur d'hommes en dépit de sa grande stature et son grand bagage d'expériences. En lisant le roman on voit comment les enfants suivent la haute taille de Manuel avec des regards fascinés. Pour eux, Manuel est un homme qui a traversé la mer, qui a vécu dans un pays étrange de Cuba, pour ses enfants, il est auréolé de mystères et de légendes. (Roumain 76). Manuel est un leader qui ne s'attribue rien mais qui a foi dans la vie, qui a foi que les hommes ne peuvent pas mourir parce que chaque nègre pendant son existence y fait Nieul : et que le travail que cet homme accomplit lui rend la vie vivante dans les siècles de siècles Ce qui est l'utilité de l'homme sur la terre. Nous voyons que même si Manuel a certaines qualités de leadership qu'ont des autres leaders, il manifeste dans ce roman certaines caractéristiques qui le différencient d'eux. Il est prêt à se sacrifier et pour lui " le sang amène le sang " qui veut dire que si la réconciliation demande son sang, il se sacrifie. Il demande à sa mère de ne jamais révéler son assassin pour ne pas rouvrir le cercle vicieux de vengeance. Son sacrifice est vraiment symbolique, il a en quelque sorte le symbole de Christ

qui se sacrifie pour sauver le monde ainsi, Manuel se sacrifie pour sauver Fonds Rouge. C'est dans son sacrifice que s'établit sa grandeur. Le roman a cette leçon morale pour les communautés humaines, qui cherche de se livrer de l'emprise de la pauvreté d'ignorance.

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## **Archaeology of the Nsukka Area of Northern Igboland: Challenges and the Way Forward**

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### **Abstract**

The study is on the recent trends and developments in the field of Archaeology (the science of reconstructing the past of man through his remains and other relics left behind by him) not only in Nsukka Area of Northern Igboland, but in other areas of Igboland. This paper addresses not only the issue on the beginnings and pursuit of the study of the discipline in our study area, but also the challenges which have hampered its growth when compared with its development in other parts of sub-Saharan Africa. In furtherance to the above, it will also address the issue on how the discipline can contribute its own quota in all spheres of human development, especially towards the understanding of the cultural transformations within the study area. Finally, this paper advocates ways of ameliorating some of these problems towards the conservation of our cultural patrimony which in turn plays a big role through our technological ingenuity in Arts and Crafts towards solving the problem of underdevelopment not only in the study area in particular, but sub-Saharan Africa in general. We approached this research from ethnographic survey method relying mainly on review of some of the archaeological sites located in the study area.

**Key Words:** Archaeology, Igboland, Challenges, Prospects.

### **Introduction**

The term *Archaeology* has been variously defined by various scholars but, Encarta Premium (2009) summed it up as "the scientific study of the past human culture and behaviour, from origins of humans to the present. It studies past human behaviour through the examination of material remains of previous human societies. These remains include the fossil (petrified organic materials like preserved bones of humans and animals), food

remains, the ruins of buildings, and human artifacts - items such as tools, pottery and jewelry. From their studies, archaeologists attempt to reconstruct past ways of human life including the environment under which he survived". From the above definition, an archaeological site could then be defined as any place and/or environment with evidence(s) of early human settlement and/or occupation. From here, one can have a glimpse of what the researcher is



attempting to discuss here.

No complete attempt can be made in discussing the archaeology of Nsukka area without a firm foundation on the archaeology of eastern Nigeria, Igboland in particular. The first archaeological investigation in the area occupying south of the Benue and east of the Niger was conducted by Thurstan Shaw at Igbo-Ukwu in 1959 (Chikwendu, 1998). From 1964, some twenty other sites have been excavated in this region by Hartle, Anozie and Chikwendu (Chikwendu, 1998). Presently in this area, not less than thirty archaeological sites have been fully investigated and results published in many diversified books and journals. From Nsukka plateau - Anambra valley via Cross-River Basin, we have at least twenty well investigated and excavated sites some of which include Obukpa, Umundu, University farm, Nsukka Okpe Igara, Lejja, Opi, Okpuno Igalla, Umuekete, Igbo-Ukwu, Ugwuele, Ezi-Ukwu-Ukpa, Ugwuagu rock shelter, Ugwuagu Habitation and other sites where investigations are on-going (Nzewunwa, 1983). Within the study area (Nsukka), most of the archaeological investigations had been conducted and excavations carried out in many more sites. The result of these researches dots the faces and pages of many books and journals in not only the discipline of archaeology, but other related disciplines. To these sites could be added Owere-elu in Nsukka, Opi, Ogboduaba, Orba, Onyohor, Ukehe, Ekwegbe, and Obimo. A recent work was carried out in Ugbene-Ajima in Uzo-Uwani LGA and the result is in press (Itanyi, 2013). All

attempts made here are geared towards the reconstruction and establishment of early human settlement in the areas under study using the cultural materials recovered and/or excavated from these sites. This would be discussed in detail as the research unfolds its arms. All these sites whether excavated or not are faced with mirage of challenges. Even the excavated materials are in danger. It is therefore one of the objectives of this research to look into these challenges and proffer solutions towards ameliorating some of these challenges.

#### **Scope of the study**

The area under study is Nsukka Area (Northern Igboland). For a clearer understanding, emphasis would be laid on the areas that make up the former old Nsukka Division. This embraces the former four County Councils viz; Igbo-Etiti, Igbo-Eze, Isi-Uzo and Uzo-Uwani. Presently the area has been split into seven Local Government Areas. They are Igbo-Etiti, Igbo-Eze North, Igbo-Eze South, Isi-Uzo, Nsukka Urban, Uzo-Uwani and Udenu. For political and administrative reasons, further splitting occurs as we presently have more Local Government care-taker chairmen (Itanyi, 2013).

Geographically, the study area forms the arrowhead of the Igbo drive northwards. The Igala binds the community to the Northeast and by Idoma to the North and North-west. The area lies between latitude 60, 18' and 7041' east of the Greenwich meridian (Ofomata, 1978). Presently, Nsukka area is bound to the north and North-east by the Benue

State, North-west by Kogi State and Anambra River respectively. Ezeagu, Udi, and Nkanu LGAs occupy the entire south and south-east of the study area (Itanyi, 2013). Vegetatively, the area presently is in a derived savannah environment. This is as a result of its being deprived of her former natural vegetation cover due to human and other anthropogenic agencies. Remnants of its natural vegetation cover could be found in patches of groves which at times contains springs and streams. In most cases, these groves are shrines, oracles, masquerades and other sacred groves. The Owere -elu grove in Nsukka can be cited here (Itanyi, 2013). In Nsukka, rainfall is determined by two air masses which control precipitation in Nigeria. They are the south-west maritime tropical and north-east tropical continental air masses. While the former brings in rain between March and October with a break in August, the latter sets in dry season which is dry and dusty and brings chilly conditions popularly known among the people as 'Uguru' ie, harmatan and last from November through February.

Historically, it is not easy to trace the history of the areas that make up the Nsukka area (Northern Igboland) as the area is not made up of one community as could be found in other parts of Igboland. This may give credence to Afigbo (1978) assertion that the Igbo communities of Nsukka fall into fourteen "federations" of village groups namely; Ogboli-adani, Ichi, Enugu-Ezike, Edem, Nsukka, Eketek-ekeru, Udunedem, Uvuru, Nkplogwu, Opi, Igbodo, Isienu, Ikem, and Eha-Amufu (Afigbo, 1978). However, each

of these fourteen federations has its own history embedded in their oral tradition in the form of myths and legends (Itanyi, 2013).

Socio-economically, the people are involved in many social activities ranging from birth ceremonies to death ceremonies. There are other socio-political activities like the 'Ozo' title taking, Nkpoze, Ichi, Echi-Ukwu and currently the 'Igwe' institution. Festivals include the birth, marriage, New Yam (Ifejioku or Onwa-Asaa), masquerade and other religious festivals attached to shrines, oracles and celestial bodies that are their representatives of God (Chukwuabiana). Economically, they are subsistence agriculturist engages in the production of crops like yam (*Dioscorea* spp), maize (*Zea mays*), cassava (*Manihot* spp), cocoyam (*Colocasia* spp), certain cereals like rice (*Oryza glaberima*), cow-pea (*Sphenostylis stenocarpa*), Agbugbu (*Cajanus cajan*). They also engage in the cultivation and production of certain tree crops/plants like Oil palm tree 'Akwu' (*Elaise guineensis*), African bread fruit 'Ukwa' (*Treculia africana*), etc. Many of the farmers are also engaged in tapping of palm wine, trapping and hunting of animals, cloth weaving (Akwa Omebe or Ajima, mainly woven by women) basket weaving and broom making. They kept and still keep animals like dogs (*Canis* spp), cows (*Bos bovis*), sheep (*Capra*), goats (*Ovis*), pigs (*Sus sus*) and chickens (*Gallus gallus*). There are also artisans among them. These group of people at times form guilds. Among them are blacksmiths, potters and wood carvers. Presently, many are engaged in

civil service jobs and religious organizations and/or institutions as priests, pastors and catechists.

### **Archaeological sites and features**

As earlier mentioned, there are many archaeological sites investigated and/or located and excavated in our study area. This work would not only review these earlier ones for reference purposes but, would also examine the current trends in archaeological investigations being conducted in the study area. To achieve this, the researcher deem it necessary to ruminate or have a flash back in the beginnings of the study of archaeology in our study area.

The genesis of the study of archaeology as a discipline in Nsukka area started with the employment of professor D. D. Hartle (the main architect of archaeological services in eastern Nigeria) in the department of History and Archaeology in the University of Nigeria, Nsukka as a lecturer. From thence, in 1981, it was separated from History with only two archaeologists that started the department - Dr. F. N. Anozie and Dr. V. E. Chikwendu (all of the blessed memory). Two of them took up the challenges of bringing the discipline into being. It was within that period that they started scouting for people and got the ones that are now working in the department (Okafor, 2010). With Hartle, Anozie and Chikwendu, the investigation into the archaeology of Nsukka area started. This to a large extent was beefed up by the works of professor A.E.Afigbo (also of the blessed memory).

Today, there are copious works on the

topic of research by indigenous archaeologists and others in related disciplines. Amongst them apart from the ones earlier mentioned are Okafor and Phillips (1992); Eze-Uzomaka (2009); Ekechukwu (1988,1989); Itanyi (1990, 2013); Ezike(1998,2004) to mention but a few. A brief summary of the sites investigated in the study area is hereby made (Nzewunwa, 1983).

Isi-ugwu Obukpa rock shelter: this site is located around 10kms out of Nsukka in the town of Ibagwa. It is located within the steep of a rocky hill. It is a rock shelter and was excavated by D. D. Hartle in 1964. Among the finds were mainly worked stones. No date was obtained here but, it showed evidence of early human settlement.

### **Umundu**

This is located around 7kms southeast of Obollo-Afor and 10kms northeast of Nsukka. It was excavated by Dr. F. N. Anozie in 1976. It was an iron smelting site and the main finds were defunct furnace remains. Carbon 14 (C14) dates were obtained with the earliest dating to 1625 - 1775AD. Most of the finds were deposited in the University of Nigeria museum which is presently in a dilapidated condition.

### **The University of Nigeria, Nsukka Farm**

This site is located the northern part of the University campus of Nsukka. It is an abandoned habitation site and was excavated by D. D. Hartle in 1964. Materials excavated include unfired pottery vessels with postholes and the ground surface. Two dates were obtained

with the earliest dating to 3,410±115BP (1460BC±115).

Other sites excavated within our study area include the Okpe-Igara by Hartle in 1964. Materials recovered are mainly shrine furniture - mostly pottery and dated to about 17th century AD. Lejja - about 15kms south of Nsukka. This site was excavated severally with the earliest being the one done by Anozie in 1981. It is an iron smelting site as evidenced from the tuyérés, pit furnace and pieces of iron slag found there.

Current archaeological researches in the study area have led to the location and excavation of many other sites. Okafor (1984, 1992, and 1995) has conducted an extensive research on early iron working technology in our study area and environs. Results from his works showed that the Nsukka people or the early inhabitants of the area smelted iron through the three phases he delineated as Nsukka iron smelting phases 1-3 i.e., (200-1450AD). Such sites include Umundu, Opi, Lejja, Owere- Elu and Orba. In the same token, Eze-Uzomaka (2009) has also worked at Lejja and obtained dates of 5005Bp and 3445Bp. These dates were also pointing to early iron working technology and the beginning or insipient agriculture in our study area. Itanyi (2013) has excavated four sites within the study area. These are Onyohor, Ekwegbe, Obimo and Ukehe. Although no dates were obtained, datable materials like charcoal and potsherds were found. Furthermore, the dates obtained from the other sites in Nsukka area may be ascribed to these sites as they lie contiguous with the earlier sites

excavated and dated. These sites were iron smelting sites. Materials recovered include baked clay debris (likely tuyéré and furnace debris), iron ore, potsherds, pieces of iron slag (both cylindrical and aggregate), pieces of wood and palm kernel shells. These excavated materials points to early iron technology and insipient agriculture in the study area. The decorative motif found on the excavated potsherds resembles the ones from surface collection and hence, shows elements of continuity between the present and past inhabitants of the area. Researches earlier carried out and the on-going ones in our study area are helping immensely in the reconstruction of the cultural history of the area. Furthermore, evidences and dates obtained from Nsukka area and environs tends to establish the direction of early Igbo settlement from the Northern Igbo plateau - Nsukka area and spread South wards to the Igbo hinterland - Nri-Awka axis (Afigbo,1981; Opkoko,1993 and Itanyi, 2013).

### **Challenges**

Archaeological sites and features in our study area are faced with mirage of challenges; prominent among them are biological and natural and/or environmental challenges. By biological agencies, we mean anthropogenic agencies which include humans and animals. Human agencies towards the destruction of archaeological sites and features are so enormous that scholars in archaeology and other related disciplines have pronounced it as the greatest problem facing the globe of

archaeological studies today. In this case, it can come in many forms. With regards to our topic of discussion, human developmental programs create the greatest challenges. They are the wanton and un-wanton destruction of archaeological sites and features in the course of carrying out developmental projects. Major projects such as the construction of roads, railways, dams, industries and factories, buildings, Airports etc consume large expanse of land. According to Itanyi (2007) "tones of our cultural materials which form the basis of our cultural heritage are being destroyed in their large numbers as a result of earth-moving activities which include building of factories ... and the setting up of new cities and urban centres." In most cases, the contractors do not consider it important to engage the services of qualified archaeologists in the supervision of such projects. This was actually what happened when Abuja the federal capital territory of Nigeria was constructed and in which millions of our Terracotta figurines and other Nigerian cultural patrimonies were destroyed and lost to posterity. Nearer home, the setting up of the University of Nigeria, Nsukka with its magnificent colossus saw to the devastation of the area off its natural vegetation cover. By so doing, the forest and groves that initially formed the natural vegetation cover were destroyed alongside its contents. Groves are well known custodian of cultural materials. Once tampered with without the supervision of any cultural expert, those cultural relics there in contained are forever lost to posterity. Another instance

can be given with the construction of the Burman road in Ukehe. This road ran from Ogbodo-Umuofiagu market square in the old Nsukka-Enugu road and joins Ogbede market in the new express road from Nsukka to 9th mile corner. In the course of constructing this road, the grove of Odo- Utu masquerade was demolished. Within this grove is the 'Ede-Miri' (rain making shrine) of Umuatuejide rain making family which contained many cultural materials ranging from pottery and iron to African pre-coinage and coinage currencies like beads, cowry shells, copper rods and manilas. The coinage currencies include shillings and pence. All these items were exposed and before any rescue work could be carried out, they were trampled upon by the heavy tires and blades of caterpillars, bulldozers, and rollers and hence destroyed and lost to posterity. There are other examples like these ones within and outside the scope of this research.

Un-wanton destruction of groves, shrines and oracles under the umbrella of religious fanatics is another big challenge to the survival of archaeological sites and features. Among this class are iconoclasts. Their activities are so high these days not only in our place of study in particular, Igboland in general that one wonders what would happen to our cultural heritage in the next fifteen to twenty years. Their greatest problem most often is that of ignorance. Some under pretence do not know the value of these cultural heritages. Some of them who actually understood the value of these objects/artifacts rather than destroying

them in the form of setting them ablaze collect them and either keep them in their private museums or missionary museums. A testimony to this is what Rev. Fr. Martins Obayi (a Catholic priest) does with the cultural materials he collected from shrines and oracles within and outside Nsukka and environs. He set up a mini museum at St. Theresa's cathedral Nsukka where all the relics he collected from towns and villages were parked for subsequent exhibition and posterity. The cultural relics from defunct Efuru Idoha deity in Igbo-Etiti LGA which was demolished and/or destroyed and prohibited by the Federal Government of Nigeria in 1988 were not destroyed but, taken to National Art gallery Lagos (Omegoha, 1990). These are few examples of individual, governmental and religious bodies who actually are not enmeshed under iconoclasm.

One other challenge which archaeological sites and features are facing within our study area is that of conservation of both sites and materials recovered from the sites. This is where the role of museums comes in. To this end, one can only say that it is quite unfortunate. The only museum within our study area which houses most of the materials recovered in the whole of eastern part of the country is in a dilapidated condition. This is the University of Nigeria, Nsukka museum. Several administrations of the department of Archaeology and Tourism of the university to which the museum is bequeathed had made frantic but, fruitless requests to the university

administration on the importance of the museum and hence, the need for its renovation. As at present, the work towards its renovation is half-hazard done. As a result, we are still faced with the problem of restoration, preservation and conservation of material and even non material cultural heritages presently and previously excavated in our study area.

Other biological agencies have to do with borrowing animals like rabbits, hedgehogs, and rhinos. There are parts of Nsukka areas where these animals existed and still exist. Big animals like Elephants roamed within Nsukka and her environs in the past. Their activities contributed immensely in clearing forests and deprivation of the original vegetation cover of the study area. By so doing, they trampled upon and destroyed many cultural objects in the forest. Hunters that hunted these animals contributed their own quota in the destruction of shrines and oracles where pottery materials are used for sacrifices. Instances can be given with the pottery materials deposited at the shrine of Umuofiagu, Ogwugwu-Uwelle, Ezebinagu (all in Ukehe) and the proscribed Efuru Idoha deity.

As for natural and environmental and/or ecological agencies which contribute to the destruction of archaeological sites and features and hence our cultural heritage within the study area, we have pollution, defacing of our monuments, conflagration and erosion activities which occasionally occur in our study area. Conflagration which occurs as wild fire is a great

menace to the conservation of our archaeological sites and features. Thus, anthropogenic factors coupled with environmental and/or natural agencies are the two main challenges facing archaeological sites and features in Nsukka area - (Northern Igboland).

### **Prospects and the way forward**

The future of archaeological investigations in our study area however bleak it might look, is bright when precocious measures are taken. Thanks, there is an established department of archaeology and tourism domiciled in one of the highest citadel of learning in Nigeria cited in Nsukka area. With scholars from that department and other related disciplines like history, anthropology, geology, botany to mention but a few, the future of archaeology and the roles it is set to play is very bright in our study area. For instance, the rescue work done at the catacomb (the burial chamber) at Ogboduaba in Udenu LGA which was discovered in 1977-1978 was as a result of the efforts of archaeologists from the department of archaeology of the University. Worthy of mention here are Drs. Anozie, Chikwendu and Mrs. Umeji (Anozie, 2003). To tackle those challenges earlier mentioned, the conservation of archaeological sites and features in the study area should be held prime. To this end, all hands must be on deck. It requires individuals, Non Governmental Organizations (NGO's) and the governmental participation through provision of proper legislation and its implementation on the protection of our

cultural resources (archaeological sites and features), which form the basis of our cultural heritage.

Secondly, there is the urgent need to attach professional archaeologists in any earth moving developmental project in our study area. They should play such roles as identifying archaeological sites and materials prior to destruction.

Thirdly, the issue of public enlightenment has to be tackled tenaciously. According to Eluyemi (2002) "Ignorance is the greatest enemy of the preservation of our natural and cultural heritage." The mass media, through the organ of Radio, Television, Theater and Arts Workers Union of Nigeria (RATTAWU) has a great role to play in this aspect. In the same manner, the social media should also make their input. Moreover, the University of Nigeria, Nsukka museum should be urgently renovated and that the Institute of African Studies, University of Nigeria be further expanded and well housed or sheltered and equipped with qualified curators. This would enhance proper storage, display and conservation of our cultural material/resources from within and outside our study area. There should also be strong legislation on rescue operations where these archaeological sites and features are threatened.

Proper education on the importance of these sites should go alongside with public awareness. Itanyi (2002) suggested measures through which the teaching of archaeology can be introduced into post-primary institutional curriculum in Nigeria. In the same manner, Ogundele (2004) has suggested that "Archaeologists

should not just be talking to each other but, to wider audience. The content of archaeology has to be more meaningful and instructional methods more fully engaging. This new philosophy needs to take archaeology to secondary schools. In other words, archaeology must be taught at the pre-university levels, so that a large number of people can begin to enjoy and appreciate it as early as possible".

On the issue of security of our sites, museums and monuments should also be seriously looked into. There are lots of illegal trafficking on our cultural objects - both excavated and un-excavated. Oracles and shrines are the main targets for traffickers. More efforts should be put in place towards curbing the menace of these desperados. Such security measures to be applied include the use of customs and immigration officers and the International Criminal Police Organization (INTERPOL) police to check-mate the movement of all art works being transported out of the country. These measures will encourage the sustainable growth of our study area that does not jeopardize the conservation of our archaeological sites and features (our cultural heritage).

### Conclusion

From the on-going discuss, we have established that the archaeological sites and features in Nsukka area (Northern Igboland) are threatened and in great danger as they are faced with many challenges. However, attempts have been made here in proffering measures through which these challenges could be tackled and/or ameliorated. It is our

contention here that the future of archaeological discipline and research, and hence, archaeological sites and features are not so blink if these corrective measures are undertaken. Nsukka area in the Northern Igbo plateau is part of southeastern Nigeria and endowed with many archaeological resources. These resources are the reserve of our cultural heritage and should be well guarded. Whatever contributions these are making is towards the sustainable development of our national cultural heritage. We therefore call for urgent salvage operations (where the need be) towards the conservation of archaeological sites and features in Nsukka area (Northern Igboland) which form the basis of our natural and cultural heritage.

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## **Boko Haram Security Challenges and National Development in Nigeria**

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### **Abstract**

Security is presently a major challenge in Nigeria especially in Northern Nigeria. Nigerians and non-Nigerians are killed on daily basis and in their numbers even the United Nations building and the Police Headquarters at the Federal Capital were bombed. Though the government claims to be on top of the situation, the problem persists. This work examines the nexus between National security and development in Nigeria using secondary data. The study was able to assert that some of the major security problems currently confronting the nation have been identified to include: political and electioneering conflicts, socio-economic agitations, ethno-religious crises, ethnic militias, boundary disputes, cultism, criminality and organized crimes. These problems individually and collectively constitute threats to peace, security and development of the country. As such, the study recommends amongst others the need to tackle the various developmental challenges that has manifested in the form of poverty, unemployment, neglect, institutional decay, bad governance.

**Key words:** Boko Haram, Security, Development, Economic Growth, Nigeria

### **Introduction**

Nigeria is a state under perpetual internal security threat. At a more general level the threat has social, economic, political and environmental dimensions (Ogundiya, 2011:34). Each of these dimensions affects the nation's stability and well-being. Threats to human and national security ranges from the menace of separatist demands, illegal militia armies, ethnic and religious conflicts, terrorism, armed robbery, corruption and poverty to sabotage of public properties,

economic sabotage and environmental degradation (Ogundiya, 2011:3). Additionally, the activities of the Boko Haram group constitute a major security threat in Nigeria. The predominant threats and security challenges in the northern region as a result of the un-abating attacks on innocent citizens, religious institutions and security personnel have become a source of concern.

In the last few years, virtually every part of the country has witnessed one

form of security problem or the other. Sometimes, these violent protests have been against the repressive tendencies of the Nigerian state on the one hand and against the recklessness, exploitative and environmental unfriendly activities of oil Multinational on the other hand. Such violent agitations have claimed thousands of lives, while other thousands displaced and inestimable properties have been destroyed. In economic term, millions of naira has been lost to terrorist activities in the north, youth restiveness, disruption of production, pipeline vandalization, hostage-taking, assault and bombing of oil installations to mention but a few. It is axiomatic to posit that there is a consensus of opinion that government must find a quick-fix solution to the problem, and then a lasting solution. This is because there is no way government will continue to spend the huge chunk of money it had been spending on security without providing security to Nigerians. Some groups have been so incensed with the rising insecurity in the polity that they are calling for President Jonathan's resignation. There is also the belief that such calls will continue to rise until there is remarkable improvement in the maintenance of security in the land.

The dangerous trend in insecurity came with Boko Haram, the Muslim fundamentalist sect, bombing everything within reach. It had no qualms bombing innocent people, even women and children who had no inkling of what it is fighting about. The atmosphere of insecurity currently pervading the nation is now worsened by the allegation of

complicity among high-ranking security personnel. The Jury is still out as to whether terror suspect Kabiru Sokoto actually escaped but the manner in which the drama unfolded has given Nigerians cause for fear about the competence of those charged with the nation's security. Unfortunately, if there is a cadre of officers specifically trained to deal with espionage and counter-intelligence, Nigerian's are yet to see any evidence of that in the management of the current ugly situation.

In 2014, during the Independence Day Celebration on October 1, bombs were detonated in Abuja, claiming lives and destroying properties. Curiously, the Nigerian security agencies had been forewarned of the bomb blasts by the movement for the Emancipation of the Niger Delta (MEND), which later claimed responsibility for the heinous act. Precedent to last year's Independence Day Celebration, the same group posted on its website a threat to detonate bombs at the venue of the celebration. That probably explained the government's decision to relocate the venue of the celebration to the Aso Rock Villa where it was held in a low keyed manner.

The security situation was worsened by the August 26, 2011 suicide bombing of the United Nations secretariat in Abuja coming not long after a similar attack on the Nigeria Police Force headquarters on June 16, 2011.

The use of terror strategies by the agitated groups to end the real and perceived injustices has attracted global attentions. There is an urgent need for a rethink on resource distribution and

development policies of the Federal Government since the persistence of the problems suggests the failure of such policies. It is against this background, this paper seeks to address the Nigerian security challenges with special focus on the activities of the Boko Haram sect and ways of containing their siege on the polity. To attain this objective, the first section of the paper addresses conceptual issues while other sections explore and examines the Boko Haram menace and their implications for national development and suggests the way forward.

### **Conceptual Clarification**

#### **Security**

According to the United Nations Development Programme (UNDP, 1994) human security may be defined to include such chronic threats as hunger, disease and repression. Security means protection from hidden and hurtful disruptions in the patterns of daily life in homes, offices or communities. Security could be attributed to the state of being or making safe secure from danger, etc. Security may also be defined as protection against something that might happen in the future or as the activities involved in protecting a country, a building or persons against threats and danger, etc. (Wehmeier and Ashby, 2002).

Indeed, numbers of words have featured prominently in the literatures, magazine and newspapers describing the activities of the sect as terrorists, criminals, ethnic militias, rebels, insurgents, revolutionaries, religious agitation and political agitators

(Adeyemi, 2011:12). Since the tactics and strategies of the sect involve violence against non-combatant targets, the Boko Haram sect has therefore been tagged a terrorist group. Yet, a central feature of terrorism is the difficulty of defining the concept (Heng, 2002:2). However, terrorism for all intent and purpose has motives, goals and objectives. Generally, it is perceived to be a weapon used by a group sitting in a weaker position with the aim of seeking a fundamental change in status-quo or any other pre-determined goal.

Evidently, different groups seeking redress against the system have emerged in contemporary Nigeria. Oftentimes, these groups claims to be fighting against perceived socio-political and economic deficiency that has resulted in alienation, marginalization, injustice, poverty and a general lack of access to basic socio-economic needs. Therefore, if severity derives from the commonsensical fact that a person's first interest is survival, the Nigeria environment (socially, economically and politically) in strict sense is far from been secured for national development. Essentially, security must be related to the presence of peace, safety, happiness and the protection of human and physical resources or the absence of crisis, threats to human injury among others. The presence of peace could facilitate progress. Security is not a discrete or measurable variable in quantitative terms. But spending on security can be used as proxy to quantify the volume of security especially if the spending is effective.

### **National Development**

National development refers to the ability of a nation to improve the lives of its citizens. Measures of improvement may be material, such as an increase in the gross domestic product, or social, such as literacy rates and availability of healthcare. The goal of all national development is to improve the lives of the citizens in question within the context of a growing economy and an emphasis on the good of the community as a whole.

### **Locating Security Question in Nigeria**

The piece by an erstwhile head of State Abdulsalami Abubakar on the challenges of security in Nigeria (2004) which came from an address given at NIPSS clearly shows that the greatest threat to the current civilian dispensation is insecurity. As he rightly observes, in addressing the challenge to the survival of democracy in Nigeria, it is pertinent to consider security issues and problems that have affected the attitude, confidence and cooperation of all groups and segments that make up the Nigerian federation. Oyeboade (2011:27) seems to echo this position of Abubakar in his piece on the imperative of insecurity. He declared that it is self-evident that without security, hardly is anything possible and, nevertheless counseled that, security should go beyond law and order by encompassing meaningful existence for the generality of the populace. Putting it more succinctly, Ezeoha (2011:38) declared that security means stability and continuity of livelihood, predictability of

relationships, feeling safe and belonging to a social group. In the same token, Oshodi (2011:29) argues that one sure way of tackling the insecurity situation in Nigeria is to accord the field of psychology a pride of place in policy formulation and implementation to promote national cohesion and integration.

Many other contributors take critical look at the possibilities and difficulties of achieving sustainable peace in our embattled nation. Jegede (2011:30) and Adahi (2011:31) put the Nigerian ruling class to task on its competence to get us out of the woods. To Jegede, the insecurity situation in the country has led many to wonder if Nigeria has not returned to the state of nature where, according to Thomas Hobbes, life was solitary, nasty, brutish and short. Adahi compliments Jegede's position with her observation that public functions are now held amidst tight security and that the Nigerian government has failed to secure itself not to talk of securing the common man as enshrined in section 14 (2c) of the Constitution of the Federal Republic of Nigeria.

Ogunyemi (2011:35) made attempt to refocus issues of insecurity from the prehistoric times. He draws from Frantz Fanon's dimensions of violence to argue that explaining the emergent security problems in Nigeria, one must recognize the physical, structural and psychological violence unleashed on the people over the years by a tiny class of oppressive and manipulative rulers of the Nigerian state. While agreeing with Oyeboade and others that security goes beyond maintaining

law and order, Ogunyemi argues that the strength, wealth and security of our nation reside in expanding people's choices in every relevant way.

Olaniyan (2011) observes that, the current state of insecurity in Nigeria has left the Federal Government to deploy troops in such a manner that all our roads are littered with soldiers in combat ready fashion. The impression one gets is that security can be created by merely posting soldiers on the roads. But given the temperament of soldiers, many have questioned the wisdom of such a large scale deployment. As noted by Olaniyan, the menace of terrorism no doubt calls for a new approach that will be founded on credible intelligence gathering. Nevertheless, the deployment of policemen to guard political office holders, private homes and individuals who have the financial muscles and influence in government circles have led to situations such that there are very few left to fight crimes in the street.

On his part, Okorie (2011:26) laments that Nigeria would not be able to tap into about \$1.4 trillion investment capital which circulates around the world for as long as the insecurity situation persists. His main concern is the need to examine what the rising insecurity portends for the country particularly in the areas of foreign investment and employment generation. Insecurity is a risk factor which investors the world over dread and make them to move elsewhere. He argues that the severe security threat to life and property all over the country sends wrong signals to the international community; stating that economic

globalization is not just an historical evolution but also a process.

Fasan (2011:36) argues that, going by the magnitude of the social and political upheavals around the world, one will not be far from the truth to assert that there is never a period in human history more turbulent than today. He posits that peace couldn't have been farther from our doorsteps. He contended that apart from the economic and social problems, we are bedeviled constantly today with fears of one attack or the other by one extremists group or another. Hostage taking, bomb throwing and violent crimes are now part of our daily lives that we only shake our heads to acknowledge the events and move on as if nothing has happened. He concludes that, with all these troubles of daily living, finding food to eat and paying bills in the midst of direct attacks by those propagating one extremist view or another, there is no word for it but that we are in troubled times.

There are three major contending perspectives to the understanding of insecurity question. There is the armed robbery theory, wobble economy and ruling cum opposition theses (Obasanjo, 2011). The Armed robbery theory posits that the high wave of armed robbery in Nigeria is primarily responsible for high level of insecurity in Nigeria. It also argues that in Nigeria, politics is extremely competitive and elections are perceived as zero-sum contests. The fallout is the increasing militarized nature of politics, the use of violence as an electoral tool, and the inculcation of a culture of violence in society. Again, this thesis recognizes the existence of armed

groups of varying characters and intents operating in Nigeria. However, today's armed groups are better armed and trained, and increasingly sophisticated in their actions compared to those of the past. The armed robbery thesis concludes by arguing that as a result of zero some politics combined with the prevalence of armed groups provided an easy marriage between politics and violence. Armed groups have taken advantage of the opportunities presented by being hired hands, and have now developed their own bases of economic support (armed robbery) thereby freeing themselves from their political patrons. The major proponents of this thesis include former President Obasanjo and other government apologists. They used this theory to explain the mindless murder of Bola Ige, Alfred Rewane, Dikibo and Marshall Harry and other party chieftains sent to their early graves between 1999 and 2008. Keen observers and analysts of the polity have inflamed this thesis. They countered it by positing that in all these high profile killings, the assailants drove away without taking a dime. The proponents of this thesis stopped short of propounding the armed banditry thesis after the attack on former governors; Akume, Ibori, Nnamani, Udenwa, Tinubu and Orji among others.

Closely related to the armed banditry thesis is the wobble economy thesis and the fallout it generates on the nation. This theory posits that as a result of the growing array of qualified and unqualified youths competing in the existing saturated labour market, there is a tendency for them to be recruited and

exploited as hired killers. It further argues that as a result of high level of poverty among Nigerians, the youths are adversely attracted to violent crime. These youths are lured and armed by second-term politicians who wanted to retain power no matter the cost. Ibrahim and Igbuzor (2002:12) add that while the poor people in Nigeria rate insecurity as a key cause of poverty, they do not necessarily see poverty as a cause of armed conflict. While we are not necessarily disputing the linkage between poverty and violent conflict, the nature of that linkage remains to be clarified. In the first place, if poverty exists and has apparently existed as a pervasive and structural feature of the Nigerian state, why has it not produced the sort of conflict that we have witnessed in recent years? It would appear that the thesis for the above link might well lie in relative deprivation rather than absolute poverty. So set against the inability of the government to provide basic infrastructure and basic services for its populace, new conflicts have emerged through politicized agents who have used the conditions of the poor to address the responses or non-responses of the state to the lawful yearning of the citizens. This has led some groups to engage in and try to influence the political process themselves. These conflicts in Nigeria are purposeful in intent and directed at key targets, whether economic or political. Armed violence is more than oil, ethnicity or politics. In essence, such actions are about access to resources, whether through committing crimes, playing communal tension, stealing oil or

winning elections.

The third thesis is the ruling and opposition party thesis. According to this perspective, the ruling PDP accuses the opposition parties and other branded anti-democratic forces of engaging in violent crimes to truncate democracy in Nigeria. According to the ruling party, the only way to get even with the government is to create crisis for it. The ruling party cites the bomb blast in Osun, Ekiti and Ondo clashes, Jos and Bauchi ethno-religious conflicts to support their argument. Those who are opposed to this view accuse the ruling party of masterminding the state-sponsored terrorism. A case index is probably the allegation of the Action Congress, Conference of Nigerian political parties and former Governor Orji Uzor Kalu that certain forces within the PDP are behind the bloodletting in the country. The former chairman of the Board of Trustees of the PDP, Chief Olusegun Obasanjo, is at the centre of the accusation.

In view of the above theses, one can posit that Nigeria in recent times has witnessed an unprecedented level of insecurity. Inter and intra-communal and ethnic clashes, ethno-religious violence, armed robbery, assassination, murder, gender-based violence and bomb explosion have been on the increase leading to enormous loss of life and property and a general atmosphere of siege and social tension for the populace (Ibrahim and Igbuzor, 2002:2). While communities and ethno-regional and religious groups fight each other, state agents and party officials have been involved in the perpetration of violence

and destruction as reflected in the Odi, Benue, Jos and Rivers crises.

The state exists fundamentally for the protection of lives and property and ensuring the wellbeing of the citizens. As such, state-based institutions and agencies have responsibility for the security of the citizens. However, certain institutions and agencies are specifically charged with the responsibility for the security of life and property. These include the police, state security agencies, the military, immigration, and prison services. For the purpose of this paper, insecurity refers to the breach of peace and security, whether historical, religious, ethno-regional, civil, social, economic and political that have contributed to recurring conflicts, which Nigeria has witnessed over the years resulting in wanton destruction and loss of lives and property.

### **Manifestations of Insecurity in Nigeria *Ethno-Religious Conflict***

Communal and societal conflicts according to Ibrahim and Igbuzor (2002:3) have emerged as a result of new and particularistic forms of political consciousness and identity often structured around ethno-religious identities. In all parts of Nigeria, ethno-religious conflicts have assumed alarming rates. It has occurred in places like Shagamu (OgunState), Lagos, Abia, Kano, Bauchi, Nassarawa, Jos, Taraba, Ebonyi and EnuguState respectively. Groups and communities who had over the years lived together in peace and harmony now take up arms against each other in gruesome war. The claim over



scarce resources, power, land, chieftaincy, local government councils, control of markets, Osu caste system and sharia among other trivial issues have resulted in large scale killings and violence amongst groups in Nigeria. In these conflicts, new logics of social separation and dichotomy have evolved in many communities in Nigeria. There is the classification of the settler and indigene, Christian and Moslem, Osu (slave) and Nwadiana (free born). These ethno-religious identities have become disintegrative and destructive social elements threatening the peace, stability and security in Nigeria.

#### ***Politically Based Violence***

Politics in the current civil dispensation like the previous republics have displayed politics of anxiety which has played down on dialogue, negotiation and consensus. The anxiety is as a result of perceived or real loss of power by an elite stratum. Put differently the quest for political power is among those elites that won it before, those that lost it and those who want it back. Currently, politicians are already strategizing about the control and retention of power come 2015 elections. To this end, inter and intra-political party conflicts have become rife in which politicians are deploying large resources to out-do each other, changing the rules and legislations of the political game, distorting laws and employing violence and political assassination to settle political scores. Party meetings, campaigns and conventions have become war threats where small and light weapons like guns

and cutlasses are freely displayed and used to rig elections, harass and intimidate electors.

Also, a spate of politically motivated killing is rife. The most shocking of these killings was the murder of Chief Bola Ige, Funsho Williams, Dikibo, Ogbonna Uche, and Marshall, among others, Onyemaizu (2006:10) adds:

a resort to violence, including armed militancy, assassination, kidnap, et cetera, have somewhat suddenly become attractive to certain individuals in seeking to resolve issues that could have ordinarily been settled through due process. The end-products of such misadventures have often been catastrophic. They include the decimation of innocent lives, disruption of economic activities and destruction of properties among others.

The predilection of most of the politicians is not for election but selection. This lack of party internal democracy is already being revealed in the party primaries, and selection of national executive officers of the parties. Even politicians themselves are afraid of what the forthcoming general elections of 2015 portend. An atmosphere of political insecurity is fast engulfing Nigeria's nascent Fourth Republic.

#### ***Economic-Based Violence***

In a popular parlance, this thesis is also known as political economy of violence. Recent writings in the mass media across the globe and across political divide have

laid much emphasis on the role of resources in generating conflict which is a major cornerstone of economic-based violence. Cries of resource control and revenue sharing regularly rent the air between proponents and opponents. Although by no means limited to oil in the Niger Delta, the most prevalent campaign about the link between resources and conflict focuses on oil and the Delta region. Put differently, there is evidence to suggest that oil has given rise to vertical and horizontal conflicts between National, State and society or between dominant and subordinate geo-political zones, classes and groups across Nigeria, given the pivotal role that oil plays in the restructuring power relations in Nigeria. It is however true, those other types of resource driven conflicts have received less attention in the debate. Assets such as grazing farm land and water resources have tended to give rise to horizontal conflicts that involve communities across the geo-political zones.

#### ***Organized Violent Groups***

Organized violent groups take varying dimension and forms. These include: ethnic militia, vigilantes, secret cults and political thugs. Various reasons and circumstances account for their emergence. The causes of the manifestations include the culture of militarism that has its antecedents in military rule, the failure of the state and its institutions, economic disempowerment, the structure of the state and Nigeria's federalism, non-separation of state and religion,

politics of exclusion, culture of patriarchy and gerontocracy, ignorance and poor political consciousness (Ibrahim and Igbuzor, 2002:7).

#### **Overview of Boko Haram Activities**

The group's official name is Jama'atu Ahlis Sunna Lidda'awati Wal Jihad, meaning; People Committed to the Propagation of the Prophet's Teachings and Jihad. It earned its nickname from the teachings of its founder, Mohammed Yussuf, in the early 2000s. in the restive northeastern city of Maiduguri, the capital of Borno State. Yusuf argued that Western education, or 'Boko', had brought nothing but poverty and suffering to the region and was therefore forbidden or 'Haram' in Islam. He began peacefully by way of preaching and quickly gained followers among disaffected young men in the northeast. But his anti establishment rhetoric and hints that Boko Haram was building an arsenal of weapons also caught the attention of the authorities (Elkaim, 2012).

In 2009, the police clamped down on sect members who were ignoring a law requiring motorcyclists to wear helmets. That sparked a furious backlash. Police stations and government offices in Borno were burnt to the ground, and hundreds of criminals released in a prison break, as the violence spread across northern Nigeria. The government and army reacted with force and Mohammed Yusuf was captured and short dead in police custody while five days of fighting left some 800 people dead Purefoy (2009). Boko Haram leaders still cite Yusuf's death as one of the main factors driving

the insurgency. The group remains fiercely anti government and anti authority and resentful of the decades of corrupt, poor governance that have impoverished its home region. At first, Boko Haram was involved mostly in fermenting sectarian violence. Its adherents participated in simple attacks on Christians using clubs, machetes and small arms. Boko Haram came to international attention following serious outbreaks of inter-communal violence in 2008 and 2009 that resulted in thousands of deaths. By late 2010, Boko Haram had added Molotov cocktails and simple Improvised Explosive Devices (IEDs) to its tactical repertoire. This tactical advancement was reflected in the series of small IEDs deployed against Christian targets in Jos, Plateau State on Christmas Eve 2010. Boko Haram conducted a number of other armed assaults and small Improvised Explosive Devices (IED) attacks in early 2011.

The IEDs involved in these attacks were either improvised grenades constructed by filling soft drink cans with explosive which were frequently thrown from motorcycles or slightly larger devices left at the target. This attack paradigm was shattered June 16, 2011 when Boko Haram launched a suicide Vehicle-Borne Improvised Explosive Devices (VBIED) attack against the headquarters of the Nigeria Police in Abuja. Though not overly spectacular, that is, security measures kept the device away from the headquarters building and it exploded in a parking lot. The successful deployment of a large Vehicle-Borne Improvised Explosive

Devices (VBIED) and a suicide operative represented a dramatic leap in Boko Haram's capability. An organization does not normally develop such a capability internally without some signs of progressive advancement in its bomb making capability. For example, a group could be expected to employ medium sized Improvised Explosive Devices (IEDs) before it employed large Vehicle-Borne Improvised Explosive Devices (VBIEDs). That is skipped a step prompted Stewart (2012) to believe reports of Boko Haram members receiving training from Al Qaeda in the Islamic Maghreb in northern Africa or from Al Shabaab in Somalia or some other outside group.

Stewart (2012) has followed Boko Haram carefully to assess its intent and ability to become more transnational. He noted that, after the State Department of USA issued warning in early November 2011 about Boko Haram's alleged plans to strike Western-owned hotels in Abuja Nigeria's capital, the group made significant leaps in its operational capability towards the end of 2011. During that time, it transited from very simple attacks to successfully employing suicide Vehicle-Borne Improvised Explosive Devices (VBIEDS). An examination of the recent attacks in Kano and Bauchi States however, does not reveal further advances in the group's operational tradecraft and does not display any new ability or intent to project power beyond its traditional areas of operation.

**Table 1: Boko Haram attacks in Nigeria from July 27, 2009 to February 17, 2012**

S/N	Date of attack	State	Location of attack and number of Death
1	July 27, 2009	Yobe	Attack on Potiskum, Yobe State Divisional Police Headquarters, three Policemen and one fire service officer died.
2	September 8, 2010	Bauchi	Bauchi Central prison was set Ablaze and members of the sect freed
3	March 13, 2010	Plateau	Another sect operation in the northern part of Jos led to the death of 300 people.
4	October 1 2010	Abuja	Explosions near the Eagle Square, Abuja claimed 12 lives, leaving many injured.
5	December 24 2010	Plateau	A bomb attack, in BarkinLadi, Jos, killed eight people.
6	December 31, 2010	Abuja	Explosions at Mogadishu Mammy Market, Abuja, claimed about 10 lives.
7	January 21, 2011	Borno	The Borno state Governorship candidate of all Nigeria Peoples Party ANPP, for the 2011 election, AlhajiModuGubio, brother to former governor of the state, Modu Sheriff, killed by sect members alongside six others in Maiduguri.
8	March 2, 2011	Kaduna	Boko Haram killed two policemen attached to the residence of the Divisional police Officer, Mustapha Sandamu, at Rigasa area of Kaduna.
9	March 30, 2011	Yobe	Bomb planted by Boko Haram in Damaturu, exploded and injured a police officer.
10	April 8, 2011	Niger State	Bomb at INEC office in Suleja, Claimed lives of eight corps members and a suicide bomber respectively.
11	April 9, 2011	Borno State	Bomb explosion occurred at a polling unit in UnguwarDoki Maiduguri, killing the suicide bomber respectively.
12	April 29, 2011	Bauchi state	Army Barracks in Bauchi bombed.
13	May 29, 2011	Bauchi State	Explosion at mammy market of Shandawanka barracks in Bauchi claimed lives and left many injured.
14	May 30, 2011	Borno State	Bombs exploded early morning on Baga road in Maiduguri, 13 dead and 40 injured.
15	June 7, 2011	Borno State	Series of bomb blasts occurred in Maiduguri, claiming five lives and leaving several others injured.
16	June 16, 2011	Abuja Nigerian	Police Headquarters, Abuja, Bombed by a suspected suicide bomber, three killed and many vehicles damaged.
17	June 16, 2011	Borno State	Four children killed in a bomb blast at Damboa town, Maiduguri.
18	June 20, 2011	Katsina State	Seven policemen killed when Boko Haram stormed Kankara Police station in Kastina, two of the security men guarding a band opposite the state were also killed.
19	20 July 9, 2011	Borno State	A clash between Boko Haram and the military left about 31

		people dead in Maiduguri, also in Suleja, Niger state, a bomb targeted at a church killed four and injured many others.
20 July 11, 2011	Kaduna State	Tragic explosion at a relaxation joint in Fokados street, Kaduna.
21 July 12, 2011	Borno State	Boko Haram threw an explosive device on a moving military patrol vehicle, which claimed five lives.
22 July 15, 2011	Borno State	Explosion in Maiduguri injured five people.
23 July 23, 2011	Borno State	An explosion close to the palace of the Shehu of Borno, AbubakarGarbaiElkanem, injured three soldiers.
24 July 25, 2011	Borno State	Bomb explosion near the palace of traditional ruler in Maiduguri, claimed eight lives.
25 August 26, 2011	Abuja	A Suicide Bomber Drove Into the United Nations building in Abuja, 25 killed and 60 injured.
26 September 12, 2011	Bauchi State	Seven people, including four policemen, killed during a bomb attack on a police station in Misau.
27 September 13, 2011	Borno State	Sect members shot and injured four solders in an attack in Maiduguri, shortly after the arrest of 15 sect members, during military raids on Boko Ham hideouts in Bauchi.
28 September 17, 2011	Borno State	Brother in-law of Mohammed Yusuf, the slain leader of Boko Haram, BabakuraFugu, shot dead in front of his house in Maiduguri by two members of the sect two days after he was visited by former President OlusegunObasanjo.
29 October 3, 2011	Borno State	Boko Haram attacked Baga Market in Maiduguri and killed three people.
30 November 4, 2011	Yobe state	About 150 people killed by Boko Haram in Damaturu.
31 November 27, 2011	Yobe State	Seven people killed in attacks in Geidam.
32 December 18, 2011	Borno State	Three members of Boko Haram were killed when their bomb detonated in Shuwari, Maiduguri.
33 December 22, 2011	Borno State	Explosive and gunshots killed four people and left several others injured.
34 December 24, 2011	Plateau State	About 80 people killed in bombing in Jos.
35 December 25, 2011	Niger State	About 50 people died on Christmas Day bombing in Madalla.
36 December 30, 2011	Borno State	Seven people killed in Maiduguri.
37 January 5, 2012	Gombe state	About six people died in a church attack in Gombe.
38 January 6, 2012	Adamawa	17 people died in a ChristApostolicChurch, Yola, while 20 Igbo people were also killed in Mubi in the same state.
39 January 20, 2012	Kano State	About 250 people killed in multiple attacks in Kano.
40 January 22, 2012	Bauchi State	Two churches destroyed in Bauchi, two military personnel, a DPO and eight civilian also killed by gunmen at the headquarters of TafawaBalewa Local Government Area in the state.
41 January 26, 2012	Kano State	The SabonGari of KanoState witnessed another explosion, which caused another pandemonium in the state. Many

		injured and some luxury buses were damaged in the explosion.
42 January 28, 2012	Borno State	One person killed in attacks in GambiruNgala.
43 January 29, 2012	Borno State	Two person killed in attacks in GambiruNgala.
44 January 30, 2012	Borno State	Six people killed in Maiduguri environs, including two Air force Officers.
45 February 4, 2012	Borno State	Two people killed in Damboa.
46 February 5, 2012	Yobe State	SSS man killed.
47 February 7, 2012	Kaduna State	5 killed in attacks in kano market, military barracks in Kaduna.
48 February 7, 2012	Kano State	10 killed in Kano attack.
49 February 10, 2012	Borno State	4 killed in Boko Haram, Soldier shot-out in Maidugri.
50 February 10, 2012	Kano State	Boko Haram sect attacked Police Station and engaged the police in gun duel in Shagari Quarters, Kano.
51 February 12, 2012	Borno State	Boko Haram members killed in Maiduguri.
52 February 15, 2012	Kogi State	Jail Break in KotonKarji Prisons. A warder killed and 199 prisoners released.
53 February 15, 2012	Niger State	2 police men killed and injured in Minna.
54 February 17, 2012	Yobe State	2 People killed in Geidam.
55 February 17, 2012	Borno State	5 people killed in Maiduguri metropolis.
56 July 9th, 2012	Plateau	A Senator and plateau state house of assembly majority leader including scores of others killed in barkiladi.

*Source:* Compiled by Professor O. Adagba, Benue State University Markudi, S. C. Ugwu Enugu State University of Science and Technology and O. I. Eme, University of Nigeria, Nsukka.

## Conclusion

After careful analyses of the security Challenges confronting the country today, there is a great consensus among analysts that the country is currently in a state of siege, not by acts being perpetrated by Boko Haram alone, but also by other issues and developments. Insecurity is debilitating to the economic development of many less developed economies. In the last 15 years, intra state conflicts have by far outnumbered international conflicts causing several millions of deaths including civilians and annihilating basic public services, state institutions and generating extensive poverty among the populace. The examples of Libya, Egypt,

Ivory Coast, are common place, Nigeria must not be allowed to slide to that level especially in view of its own experience between 1967 and 1970. Those who are in authority and claim to represent the people should listen and follow the aspiration of the wider majority including deepening democratic processes and experiences.

## Recommendations

A cardinal responsibility of any government properly so-called is the control of the instruments of coercion and provision of security. With regard to the Boko Haram and the menace of criminal generally in many part of the polity, the

government has not been able to proffer any effective solution. We have had more promises to arrest the situation than we have seen effective actions. We need to move from this stage to the stage where the government would do less of talking and Nigerians would see more of action that indeed, the crime wave, including the terror attacks is falling. In other to achieve this, there is the need for Nigeria to modernize her security agencies with the help of advanced countries of the United States of America, European Union members and China. This effort will enhance the operational capabilities of the Nigeria security agencies by identifying avenues that would enable them respond appropriately to internal security challenges and other threats. Prominent areas of collaboration may include training, intelligence sharing, and modernization of the security services, logistics and other requirements.

One issue that has come up in the course of managing the current Boko Haram Siege is the public display of incompetence, apparently driven by an incoherent strategy, by security agencies pretending to be searching for bombs in moving and stationing vehicles. Major highway and street corners are now taken over by checkpoints, manned by Sundry uniform personnel. In every case their task is simple; to stop all motor vehicles and search them for bombs. At least that is what they claim when motorists are stopped. But how many of them know what a contemporary bomb looks like when anything, from the head lamp of a car to the knob of the gear lever, could be a bomb? As Eme (2009, 2010 and 2011) has

consistently argued, this is the 21st century; technology works for the rest of the world in the matter of detecting and even detonating bombs of all hues. The manual search, ever so incompetently done, and with unpardonable waste of man hours, is out of date, out of time with the efficiency needs of today's world; and totally limited in its ability to deal with the matter at hand. In other to address these challenges, development of professional capacity, the building of trust and a crack team of equipment-led intelligence officers are critical for success.

Finally, Mistakes have been made from past official approach to issues. There is a culture of alienation of the people. Government is doing nothing to properly understand the people, or restore their lost confidence on government's capability. Nigerian Government must address as a matter of urgency, the socio-economic deprivation and the severe wealth inequality among its people through good and appropriate economic policies. Without that, foreign direct investment, faith in Nigeria's' democracy and commitment to core national values will be permanently jeopardized by a state of insecurity, and the time for government to act is now.

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## **Climate Variation or Change? Trend, Effects, and Implications on Contemporary Igbo Heartland**

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### **Abstract**

The world is not only globalised econo-technologically, but equally on all aspects of the emergent fallouts and realities of climatic change. Since much of Africa's problems are not only identifiable; but replicated in Nigeria, by implication and choice, an area proven to have been extensively exposed to detailed human use and actions for a very long time is the Igbo heartland. This relatively small chunk of the Nigerian environment, in its ever-growing high population density, not only bore the brunt of the persistent 3 years army bombardment during the 1967 - 1970 Nigerian-Biafran War, but has speedily and helplessly degenerated into an environmental catastrophe. Building collapses, road washouts, flooded habitations and farmlands, gullies and highly unpredictable weather variations have continued to adversely challenge the Igbo nation in its age-long habitat. For long, individual efforts, community contingency responses, coupled with comparatively skeletal governmental assistance cumulatively appear insignificant, un-sustained and counter-productive. Quite aware of an inundated catalogue of literatures from ecological experts and geo-morphologists on this subject and with due reference to this area, it may be observed that none has ventured to understudy this problem from the stable of environmental history. Since this study has ventured into the depth of these phenomena, detailed constructive nature-friendly behavioral change is advocated, after all, the defense of the earth is the defense of life. Primary and secondary sources constitute data for historical reconstruction; available data will be analyzed historically.

**Keywords:** Environment, Ecology, Erosion, Hydrocarbons, History

### **Introduction**

Just as the world is speedily advancing, technologically, propelled by the complexities of the fourth industrial

revolution, pointers to the looming dangers and cataclysmic repercussions on human life and the natural environment continue to emit dangerous signals. The

impending ecocatastrophe is buttressed by the fact that the earth is simply one, and completely subsists on the interdependence of Global Life-Support System. Deliberately avoiding extinction concepts and rhetorics vis a vis the proven maladies accompanying such geomorphological upheavals in history, this study while in tandem with the diagnosis of evidence-based climatic changes in the Nigerian nation, is apt to succinctly expose and evaluate the possible causes and consequences of this to the Igbo heartland environment. Distressed history is often accompanied with fire of alarms to aid evacuation time.

Extreme fallouts from global population explosion, coupled with the depredations of the fourth industrial revolution spanning the 21st century have continued to cumulatively challenge nature and its endowments negatively. Environmental journalists have lent their voices to space/weather scientists in not only creating awareness, but alerting the world on this dangerous drift. Pointers to the reality of such warnings include, life-threatening weather and environmental changes and conditions, the uncontrollable wild fires, rising sea levels, devastating hurricane blizzards, high-impact tornadoes, smog, rapacious landslides and flooding to evidence-based proofs of drastic global warming and desertification. In its present momentum, it appears to have defied human tact, solution and technological containment. No part of the world is spared, hence Africa with its beleaguered identity, definitely lies immersed in this human-instigated

climatic and environmental squalor.

The dimensional increase in environmental toxic emissions, stemming from complex agro-based pesticides/repellants, carbon monoxide fumes from machines, vehicles and plastic combustions undoubtedly add to the deliberate deforestation and random cutting of trees still being witnessed in the Southeastern part of Nigeria. Much of this anomaly is traceable largely to human factor and activity. Besides, apart from an apparent long-standing ignorance in land/environmental management, coupled with the many challenges of waste disposal, incipient condiments of urbanization, and town planning, improved lifestyles and poor agricultural practices have among others added as a monumental drag to the Igbo nation and environment. The geometric increase in cases of building collapses, and other environmental maladies sequel to adverse unpredictable weather variations have continued to deeply challenge the Igbo heartland in its natural habitat. Contemporarily evidence-based surveys and investigation have implicated and identified active erosion and gully sites in the following South Eastern towns - Nanka, Oko, Agulu, Enugwu-Ukwu, Oba, Orlu, Alor, Umunze, Ekwuluobia, Urualla, Okwudo, Adazi, Nnewi, Nnobi, Enugu-Ngwo, Nsude, Amaeke-Ngwo among others. Though Anambra, Imo and Abia States appear to be mostly affected, it should be observed that most of the above-mentioned towns lie within what Afigbo referred to as the Awka-Orlu cuesta, the epicenter of Igbo heartland

from which the Igbo dispersed to their different present habitations.<sup>1</sup>

Simply identifying the culprit to this trending phenomenon may not be the only objective of this study, but equally seeking plausible effects, implications and solutions that could bring succor and solace. To actualize the foregoing, this paper is divided into four sections and a conclusion.

### **Explanation of Terms**

#### **Climate Variation**

Unsteady frequency changes in climatic variables with regards to rainfall, temperature, wind pattern, humidity, among others, which has persisted for not less than fifty years; more so, noticeably contrasting in proceeding predictable ordinance could well explain the condition of climate variation.<sup>2</sup> The emphasis is on the irregularity or incessant changes in temperature, pressure, humidity, rainfall, wind patterns and cloud covers, which could give rise to inconsistency in rainfall patterns, erosion, epidemic outbreaks, severe drought, heat waves, floods, extreme storms among others;<sup>3</sup> the variables of one or a combination of the already mentioned, however, have gradual and insignificant effects on the environmental balance of the ecosystem.<sup>4</sup> Climate variation refers to shorter term (daily, seasonal, annual, inter-annual or several years) including the fluctuations associated with both dry and wet events.<sup>5</sup> In furtherance of this view, Savitsky specified that these multi-seasonal show shorter-term fluctuations may not bring about the long term average change, since

its time periods could range from months to as many as thirty years.<sup>6</sup> Because of the complexities and the non-linear reactionary way climatic issues appear, reconciling climate variability and climate change may not be easy, since both could actually occur simultaneously.

#### **Climate Change**

This refers to the alterations in the earth's atmosphere which occur over much longer periods, decades to millennia, caused by natural processes (volcanic activity, solar variability, plate tectonics, or shifts in the earth's orbit) and human activity (increased greenhouse gas emission). The latest (fifth) Assessment Report from Intergovernmental Panel on Climate Change (IPCC) for example found that on the average, global temperatures increased about 0.850c from 1880 to 2012, and concluded that more than half of the observed increase in global average temperatures was caused by elevated emissions of carbon dioxide and other greenhouse gases.<sup>7</sup> Weather describes current atmospheric conditions such as rainfall, temperature and wind speed at a particular place and time. It changes from day to day. Climate is the average (or normal) pattern of weather for a particular place over several decades, hence changes in climate are hard to detect. For long, historians have spent time looking for the origins of contemporary global environmental problems. Taking into cognizance the constant changes and reshaping of the earth's surface (geological, climatic, biological and human forces), historians thought it wise to deploy the tools of

ecology and geography first, and later archaeology and anthropology in a bilateral survey of not only how the natural environment affects man, but equally how man influences it. Not limited to human exploitation of the natural world, unmasking misconceptions, myths and false perceptions of the past is appropriately important, in order to understand modern notions of sustainability, equilibrium systems and biodiversity. Since the present and its problems would always be influenced by how the past is perceived, the historically defined character of the values and ideas in sources used must be recognizable.

On the other hand, it must be stressed that beyond the many major critical theories and observations centered on ecological degradation and social change, communicative action and the social order subsists the social dynamics of environmental degradation, social learning for ecological sustainability, Hoffmaister argues that since the problem of climate change poses the tendency of jeopardizing future generations, and more so operating under the manipulative ambit of pro-growth strategies of rich or poor countries, it is simply an issue of international justice, since criminal human actions are involved<sup>8</sup>. Theorizing and approaching underlying issues and possible fallouts of climate variations and change as it concerns the human society holistically from the pedestal of immediate econo-selfish gains and losses may only be rationally plausible if there is abject convincing evidence disproving many

scientific impending environmental maladies steadily closing in on the human race as a by-product of prolonged periods of deliberate stereotype behaviours against nature and its corollary.

Devoid of sentiments, and quite fully aware that much of the global environmental damage were effected sequel to both large scale ignorance and the enjoyable frenzy of technological advancements, this study found it worthy and scholarly to effectively streamline its research through the binoculars of basic environmental history which oscillates on the concept of positive and negative radioactive forcing on the one hand, and the problem of natural phenomenon, hence internal and external variabilities. While increasing concentrations of green house gases and carbon dioxide tends to warm the surface (positive radioactive forcing), an increase in some types of aerosols (microscopic airborne particles) tends to cool the surface (negative radioactive forcing). Natural factors such as changes in solar output or explosive volcanic activity can also cause radioactive forcing. The characterization of these climate forcing agents and their changes overtime is required to understand past climate changes in the context of natural variations, and to project what climate changes could lay ahead. Climate is what one expects, while weather is what one actually gets. The difference between weather, climate variability and climate change is in their time scales.

### **Environmental Imbalance/Challenges**

In the world, the ecosystems through a wonderful bionetwork create and maintains by default global environmental balance. Anything which alters this sequence affects life on earth; for example, carbon gas, in the atmosphere of 1 percent causes environmental imbalance, while less than 1 percent causes deficiency of oxygen to animals, just as above 1 percent causes death of plants. While there is an accurate balance between what the human gets from oxygen and between the amounts of released oxygen by plants, there is another balance between the released amount of carbon gas by human and the amount of carbon taken by the plants. Whether ecological or environmental imbalance, the destruction of agricultural lands, atmosphere, vegetation and water bodies, the inclusion of certain gases (pollutants and contaminants) into the atmospheric environments, the alteration of the physics and chemistry of the place triggers positive and negative reactions in consonance with in-coming and out-going radiation. Plant nutrients, water, the functioning and permeability of soil type could through the ensuing imbalance create erosion, floods, increased rainfall patterns and environmental challenges to the ecosystem.<sup>8</sup>

Natural and anthropogenic factors or forces most times cause majority of the environmental challenges, hence the nature of heat energy, soil type and rainfall pattern remain key elements. In the Eastern part of Nigeria, the fast rate of socio-economic activities has led to severe

urban challenges and deteriorations. Increased levels of urban population have continued to create ecological challenges.

### **The Igbo Heartland and its Environment**

Quite aware of the presence and importance of both the oriental hypothesis and Niger/Benue Confluence theory with regards to the origin and migration of the Igbo, this study is deliberately attracted to the Igbo Homeland hypothesis, which trace early Igbo homeland to certain primary core settlements of Nri, Awka, Orlu, Owerri, Okigwe, Aguleri axis. From this heartland, people migrated to various present day Igbo location.<sup>9</sup> The migration from this core area took many directions; southwards to the east, south east into Ngwa land, onwards to Ikwere, east into Umuahia area, and then to the Ohafia-Arochukwu ridge, blunting and recoiling northwards to Ehugbo, Ezaa, Ikwo, Izzi (North-eastern Igbo) from Neni/Awka/Orlu area to westwards to establish the west Niger settlements across the Niger.

Stubborn evidence of prolonged human activity and habitation in these core areas, have equally been buttressed by the proven evidence of the conversion of the natural vegetation of the region from rain forest to derived savanna. This protracted utilization gave rise to greater deterioration of the soil than most parts of Igboland, except the river valleys. Again, the antiquity of these sites could be inferred from extant migration accounts streaming from their oral traditional, few from their immediate

environment. Thurstan Shaw's Igbo ukwu excavations within the Awka/Orlu cuesta have revealed a high degree of sedentary settlement with very strong socio-political organization which must have taken centuries to achieve before 1000AD.<sup>10</sup> Moreover, from linguistic evidence, the speaking of Igbo language in this ecological location has a great time depth and must have lasted thousands of years.<sup>11</sup>

According to Anene, there is no doubt that the history of an area is written clearly in its geographical features.<sup>12</sup> The Igbo heartland, which is the subject of this study lies between latitudes 4045N and 7005N, which puts it firmly within the tropics, and only some 530km away from the equator.<sup>13</sup> In its experience of annual high temperature, (above 850F), generally both mornings, evenings and nights are cooler than noon periods.<sup>14</sup> Just like other areas in the rain forest zone, two seasons (rainy and dry) supersede, dictated by the South west and North East trade winds. While the rainy season operates between the months of April and October, interrupted by a short dry spell (August break), the dry season lasts from November till March (Harmattan). This area possesses a mean annual rainfall of between 60 to 80 inches,<sup>15</sup> and a largely upland relief undulating into natural valleys in some areas, providing for pockets of streams, rivulets and water reservoirs, abjectly denying some others of even earlier access to well water. Two soil samples are predominant in this zone- humus which is very acidic, leading to high decomposition rate and average loss of water to the atmosphere,

hence auguring well for the provision of soil nutrients which very much need non-organic matter,<sup>16</sup> clayey laterite which is less coarse and possesses more textural capabilities of water retention but low decomposition rates.

Land is of utmost importance to the Igbo of this area, sequel to its long standing religious and economic impact. The strategic importance and part played by the earth goddess transcends every aspect of Igbo culture, hence the all important agricultural practices. Predominantly farmers, the people cultivate more of yam, cocoyam, vegetables and fruits. Soil erosion however, has overtime become a challenging phenomenon in several parts of this heartland, crisscrossing Anambra, Abia and Imo states. In explaining what was, this study hopes to easily and clearly draw a line on what is, hence identifying both the problems and their effects.

### **Contemporary Phenomenal Changes**

Reflecting on recent climatic and environment developments in the Igbo heartland would succinctly contain both the many challenges and the decadent fallouts inherent. Weather and climate have always been part of the physical environment in which the human society thrives. Man depends on the environment for existence and sustenance; hence man's life is shaped by his environment. Understudying the Igbo heartland temperature, atmospheric wind pressure, rainfall rhythm and vegetation first, before examining the settlers land engagements, appear more plausible.

Temperatures within the Igbo heartland are the result of its locations near the equator and the high solar radiation. They are however controlled by the passage of the overhead sun, as well as the presence or absence of cloud cover and harmattan dust haze. From February to April insolation increases, making it the hottest months of the year due to space cloud cover, with temperatures typically above 270C. August, the middle of the rainy season with high cloud cover, low receipt of insolation and a typical temperature of around 240C used to be the coolest month.<sup>17</sup> One may not out rightly overlook the December to January harmattan dust haze which is always cooler and scorchy. The contemporary caveat witnessed for some good number of years now include; the short dry season (August break) is being experienced in July as against its occurrence in the month of August prior to the 1970s. In the same vein, the South-west winds (Monsoon) and the North-East winds (Harmattan) which are seasonally exerting atmospheric pressure over this area, appear to manifest mean pattern regulations, due to certain synoptic disturbances equally noticed, hence some expected harmattan periods may even pass either unnoticed or not actually there. Heavy clouding, including long belt of isolated thunderstorm previously witnessed at the closing periods of the rainy season, have even deviated into June.

Apart from the many small patches of natural water springs, streams and small rivers, in this topographically undulating

Awka-Orlu-Okigwe and Aguleri axis, special mention must be made of some important Niger- tributaries and distributaries - Omambala, Otamiri, Imo and Ulasi rivers, which split and form an integral part of the Niger drainage basin. The rainfall pattern, available rivers and water points, including water balance, interact with the existent relief, drainage and land forms to interject the most valuable asset in the Igbo heartland-land. Attachment to it stems from religious-aesthetic consciousness/ sustenance of all life to agricultural source of wealth.

Way back in history, the inhabitants of the Igbo heartland have lived and ordered their lives centered on land, hence agriculture particularly, food production remained the main stay of their economy and as well the highest employer of labour. Densely populated and prospectively increasing, land overuse/poor management and deterioration/ deforestation triggered off soil erosion. Land is a non-renewable resource, more so, the soil structure within the Igbo heartland is not only hydromorphic, but its morphology is influenced by seasonal water logging and erosion, which remained a constant phenomenon.<sup>18</sup> Both natural and anthropogenic (human) factors trigger and sustain climatic, soil and environmental degradation. Giving more credence to this, Agbebaku alludes that, frequency changes in the climatic variables of rainfall, temperature, wind pattern and humidity or any one of them as being recorded in the Nigerian environment, continues to alter the



ecosystem balance.<sup>19</sup> Stern, on the other hand avers that between 1850 and 2005, the average global temperatures have increased by 0.760C,<sup>20</sup> while other inclusive statistical tools (Histogram, trendline and time series) deployed to analyze data for a period of 105 years showed that in the Nigerian environment, temperature increased by 1.10C, rainfall increased on the coastal areas by 81mm, hence drying up surface waters and small rivers. This led to shifts in crops cultivated overtime; just as the areas experiencing maximally double rainfall continues to shift south wards.<sup>21</sup> Moreover, the length of time it takes these changes to manifest matters, though the level of deviation from the normal and its impacts on the ecology are most paramount. This prompted Ayoade to state that secular variations in climate occurring over a period of 100 to 150 years may not qualify as a climate change, in that conditions could quickly reverse later, hence an actual change in climate could be adopted when it has spanned at least 150 years accompanied with clear/permanent impacts on the ecosystem.<sup>22</sup> Beside, numerous texts and conclusive research evidence abound which give proof to global warming, climate change and accompanying environmental problems. Since the reality in Nigeria is not under contention, drawing from and standing on existing data, this study contends that the ecocatastrophe trending for long on the Igbo heartland is nothing but a ticking time bomb. Climatic changes/ variations, water crisis, deforestation, biodiversity loss, nascent resource community wars,

flooding, erosion, deep gully and landslides, environmental refuges/justice, migrations and food shortages are just part of the many compelling challenges facing the Igbo heartland today. Whether it is climate change or variations, the continued effects/ implications on this area is enormous.

Over dependence on firewood for cooking has continued to strip a greater part of this area of its vegetative cover, including the expected natural emissions and control played by trees in balancing environmental/ atmospheric gases and solar effects. Soil erosion in this area is not a new thing,<sup>23</sup> having grown from a localized problem aided by human over activity, to an alarming status. Usually, starting from sheet erosion (much more pernicious and detrimental to farming) inadequate knowledge of the environment by the local inhabitants, coupled with their exploitative excesses, all add towards speeding up the crescendo. The following towns and communities in this area harbour more than their fair share of active gullies and erosion sites-Agulu, Nanka, Oko, Obioma, Anucha, Urualla, Alor, Nnobi, Nnewi, Orlu, Ozuitem, Abiriba, Ohafia, Umuahia, Okigwe, Enugwu-ukwu, Awka, Mgbakwu, Ngwo, Okpuno, Nsude, Bende, among others. They have among other challenges historically recorded many sessions of destructive landslides, which did not only take a toll on human casualties, but ended up separating and distancing paternally connected families, kindred's and villages from one another. Fear and anxiety have

finally accompanied these people, most especially during rainy seasons. Undeniably, the Igbo heartland houses the highest concentration of severely functional gullying erosion in Nigeria, with the famous Agulu/Nanka/Oko erosion site blazing the trail, occupying an average of 110 kilometers, it is reputed to be deeper than the Grand Canyon in the United States.<sup>24</sup>

More incriminating evidences with regard to environmental degradation and climatic changes point to the anthropogenic factor (man). However, unfolding rapacious and ravaging effects of flooding and its features in the zone appear to harbor some issues with the natural terrain and topography in some cases. Along this pedestal, Ofomata contends that this zone (the Igbo heartland) is largely of weakly consolidated sediments of the tertiary to cretaceous lignite formation, clay shale groups and false-embedded sand stones.<sup>25</sup> On the other hand, another side of the bitter irony of the subject matter lies on the side of the climatic variations which clearly identify the developed nations mostly as the culprits who would end up suffering less compared to the undeveloped, whose challenges would always be more. Within the Southern fringes of the Igbo heartland is the notorious Niger Delta region, where engrossed with oil drilling, representatives (multinational companies) of these developed nations carelessly flare gas and spill oil, all to the cumulative detriment of the environmental ecology, which by implication extends and affects the area

of study.

At this juncture, one may have to recall that the same heartland was precisely targeted with unimaginable types of military bombardments during the three years Nigeria/Biafran War. It must be said that the momentum of gully erosion ocre in this zone has been highly progressive since the end of the war. Apart from the observed massive detonation of explosives and bombs here, the indiscriminate digging of trenches by soldiers did not help the environment. These unsavory developments, added to the cumulative complicating effects of apparent chemical emissions on both human and environment are rather imagined than felt. Primordial sacred groves easily identified with clusters of old large and tall Oji trees (*Chloropheraescadesa*) including camwood trees have systematically disappeared overtime, leaving patches of African pear, breadfruit, African star-apple, Ogbu (*Ficas SPP*) and biologically reengineered palm trees. The deleterious effects of strong raindrops, solar radiation, low oxygen supply and carbon build up in an area naturally endowed so to say, with a fragile soil & structure vis a vis a high population density of uninformed farmers and unguided property development, is alarming.

They sustained Fulani Herdsmen invasion of this area for pasturing is not without severe climatic and soil challenges. Environmental Scientists have proved that apart from the overwhelming consequences of over grazing, the hooves of cattle, most especially in any fragile soil environment pulverize the soil as

they move and render it susceptible to both wind and water erosion.<sup>26</sup> Apart from herding, other human activities such as bush burning, poor agricultural practices, massive property development and unguided construction works have greatly modified the natural vegetation in this area, hence contributing to climatic inconsistencies and gully erosion challenges that are subsisting. On the other hand, there appears to be a somewhat correlation in the seismic and geological factors, connecting and constantly feeding some of the major gullies located in this zone. One may observe that the Agulu-Nanka-Okoko gully phenomenon share geographical boundaries at a stretch, beginning from Agulu. The trio possess powerful underground water, hence energized by the actions of and nature of flood at the bottom slopes. Largely criss-crossed near these gullies are significant land cracks which added to some nearby land cultivations, trigger off landslides, due to inadequate drainage channels. Climatic variations have continued to alter all aspects of the hydrological cycle ranging from evaporation through precipitation, run off and discharge.<sup>27</sup> The unfolding environmental warming and decreasing rainfall, together with the erratic pattern of rainfall in the Igbo heartland produce a minimal recharge of groundwater resources, hence wells sunk here and there, lakes and small tributary rivers located in this area are reported and observed to sometimes dry up completely, or becoming more seasonally navigable. Worsening conditions of extreme weather events like drought,

flood, rainstorms, windstorms, thunderstorms, high environmental temperatures/solar radiation and landslides are of increasing frequency and intensity in this area, leaving on their trail enormous damages in human lives and properties. Added to the health hazards, frequent droughts and lesser rains have started shortening the growing season, leading to crops failure and food shortage.

Though seriously experiencing a litany of these maladies, it is not really without accruable reasons. A high degree of environmental pollutants and contaminants (greenhouse gases-GHGs) remains active in the Igbo heartland atmosphere. This comes from a variety of sources-machines, automobiles, bush burning, waste, fertilizer, farm and home insecticides, among others. The amount and nature of these gases in space determine the environmental balance and climate change of a place.<sup>28</sup> The Igbo heartland has continued to witness gradual and consistent depletion and heating of the ozone layer, environmental imbalance, hence the unfolding consequent effects on climate change and environmental degradations. Deforestation for whatever purpose have added to greenhouse effect in two ways; fewer trees capture less carbon dioxide back into the atmosphere in an accelerating rate.<sup>29</sup> Though as has earlier on been stated, the natural terrain and topography aids environmental degradations, the variations in the amount of insulation from place to place, at given periods are factors determining and influencing the environmental

balance of a place.

### **Conclusion and Recommendations**

Drawing on existing and emerging trends, this study believes that the world is in dire need of objective information, caution and awareness based on clear cut histogram, trendline and time series, and environmental history is simply that witness. Climate change and climate variations all depend on the variable of time, hence the depth of impact on the ecosystem, ecology and environment. Disruptions and challenges have stemmed from unbelievable losses in economic, health, environmental and human subsistence in the Igbo heartland. However, it may be observed that the most contemporary problem in this area is a growing atmosphere of anxiety and fear on the inhabitants due to the growing rapidity of this saga (most especially the gully landslides and the developing magnitude of many new erosion sites) vis a vis the apparent unperturbed attitude of the state and federal governments.

It may be observed that in the Igbo heartland, sequel to escalated human activity amidst continued population increase, the aesthetic consciousness of land and weather as not only veritable sources of wealth, but a basic sine qua non of human existence, have helplessly continued to dawn on the inhabitants. One cannot divorce the lack of communication between the government and the people, inadequate knowledge of the environment, coupled with the exploitative excesses of the local inhabitants. Forests in this area are fast

disappearing due to anthropogenic factors (bush burning, illegal grazing, over logging and poor land management) which trigger the already challenged natural terrain to abysmally influence and alter climate change linkages. Accruing economic losses include; poverty growth (reduced income opportunities, alteration of regional food security, unpaid labourers/labour migration, drought and water scarcity), detailed health challenges (increase in heat-related ailments like cerebrospinal meningitis, vulnerability to water-borne diseases like cholera, dysentery and typhoid), radiation-prone problems like skin cancer, eye cataracts, among others.

This study strongly believes that the economic value of nature is more than any commodity; hence the economic invincibility of nature has made it that it may be difficult to calculate the losses just like during the 2008 global economic meltdown. Nature continues to provide services through the provision of food and oxygen. In the 21st century, it is continuously becoming obvious that nature is the Eldorado of global interest and focus; hence banks, institutions and sovereignties are attracted to it. Be that as it may, whatever nature tries to provide is free-air, rain, pollination, clean water and diverse animal species. Since the condiments of natural capital are dictated by the trees, ecology and biodiversity, the price put on the environment/natural resources grows by the day, hence the need for an adequate and proactive ecological civilization, propelled by conservation developmental scientific awareness based on protection.

Bush burning, whether for farm clearing, hunting or by herdsmen to facilitate the sprouting of fresh grasses for animals to graze on should be regulated, just as the free movement of animals (pasturage) should not be allowed to disrupt the gains of controlled cultivation. Empowering vulnerable communities through awareness campaign programmes should involve: restricting cultivation and sand excavation and collection at 0.5 kilometers near gully edges; towards protecting and enhancing sustainable terrestrial and marine ecosystem management with regards to carbon sinks/reservoirs to greenhouse gases; the widespread use of low cost solar energy cookers instead of wood-burning devices would limit the current pressure on the forest of this zone for firewood. Furthermore, changes are needed in building and furniture materials, since there is a galloping increase in the wood materials which currently tallies with the vertical growth in property development in the Igbo heartland. Reliance could be made on iron, steel and aluminum for construction and household furniture.

Sequel to the emergent weather, seasonal and climatic variations, and considering its unpredictability as regards volume and duration of rainfall, drought-resistant and short duration high-yield crops should be developed and made available to farmers in this area. Along this pedestal, towards enhancing veritable disaster mitigation, accurate weather forecasts and early warning meteorological signals can only receive operational capacity

strengthening through the establishment of viable branch offices of National Emergency Management Agency (NEMA), Nigeria Erosion and Watershed Management Programme (NEWMAP), and Nigerian Meteorological Agency (NIMET) with equitable capacity to respond to weather induced challenges. There is need for the availability of Seasonal Rainfall Prediction Bulletin (SRPB), Drought and Flood Monitor Bulletin (DFMB) and Agrometeorological Bulletin (AMB) from NIMET, to not only help other sister agencies plan ahead, but equally fore-warn the many vulnerable Igbo heartland inhabitants to be pre-cautions to disasters/risks associated with extreme weather phenomenon.

Climatic change and environmental degradation are developmental issues that should be mainstreamed into various sectors of national, regional and state development plans in Nigeria, since they have contemporarily proved to be realistically relevant to the wider range of the global political economy. This study recommends an urgent need for the review of the engineering standards for designing, building infrastructures and excavation of any sort in the Igbo heartland, considering the present environmental fallouts. Drastic re-forestation is hereby advocated.

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## **La méconnaissance, la violence et l'ambivalence comme caractères marquants dans l'Hibiscus Pourpre: Une synthèse de La Violence et le Sacré de René Girard et de L'Hibiscus Pourpre de Chimamanda Ngozi Adichie**

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### **Resumé:**

Au cours des âges, le sacrifice a joué un rôle indispensable dans la société traditionnelle. Sa présence dans la religion de toutes les races et de tous les âges n'est pas sans raison. Il est utilisé pour apaiser les dieux et / ou recevoir des faveurs de leur part. Les fidèles ainsi que les non-croyants se concentrent sur l'efficacité de cette action divine et sur ses mérites. Peu ou pas d'attention est alors accordée aux douleurs associées à cet acte sacré. Sa fonction la plus importante consiste à briser les cercles vicieux émanant d'une série d'attaques de représailles. Ainsi, une victime est choisie et punie à l'unanimité par la société, pour la société, pour pacifier les dieux de la même société. Cette victime est aimée et détestée en même temps; le sacrifice devient saint et violent. Ici se trouve l'ambivalence qui obscurcit la compréhension des fidèles ignorants. La société moderne boycotte le sacrifice et se réfugie dans la cour de justice, où l'on est puni anonymement par la société au nom du gouvernement. De cette façon, les crimes sont contrôlés, la vengeance est réduite et l'harmonie sociale tant désirée est atteinte. En utilisant l'approche socio-critique, nous allons examiner ces deux sociétés telles qu'elles sont présentées dans l'Hibiscus Pourpre. Cet article devient alors une synthèse des travaux de ces auteurs renommés. Nous utiliserons les propositions de l'essai *La Violence et le Sacré* pour analyser le roman *L'Hibiscus Pourpre*. L'objectif est de dévoiler jusqu'à quel point la violence associée au sacrifice est une caractéristique marquante du roman.

Les mots clés: Sacrifice, Méconnaissance, Victime, Society, Sacré, immolé, divinité.

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### **Ignorance, violence and ambivalence as remarkable properties of Purple hibiscus: a synthesis of René Girard's *La Violence et le Sacré* and Chimamnda Adichie's *Purple hibiscus***

### **Abstract**

Down the ages, sacrifice has played an indispensable role in the traditional society. Its presence in the religion of all races and ages is not without reason. It is used to appease the gods and/or receive favours from them. Both the religious faithful and the non-faithful focus on the efficacy of this divine action and on its merits. Little or no attention is paid then to the pains associated with

this holy act. Its most important usefulness lies in breaking up the vicious circles emanating from series of reprisal attacks. Hence, a victim is chosen and punished unanimously by the society, for the society, to pacify the gods of the same society. This victim is loved and hated at the same time; sacrifice becomes holy and violent. Here lies the ambivalence which beclouds the understanding of the ignorant faithful. The modern society boycotts sacrifice and takes refuge in the court of justice, where one is anonymously punished by the society in the name of the government. In this way, crimes are checked, vengeance is abated and the much desired social harmony is achieved. We shall, using the socio-critic approach, examine these two societies as they are presented in *Purple hibiscus*. This article becomes then a synthesis of the works of these renewed authors. It uses the propositions in the essay *La violence et le sacré* to analyse the novel *Purple hibiscus*. The aim is to reveal to what extent the violence associated with sacrifice is an intrinsic characteristic of the novel.

Key words: Sacrifice, Ignorance, Victim, Sacred, Immolated, Divinity.

### **Introduction**

Le sacrifice est souvent lié au sacré, offert à une ou plusieurs divinités dans le but d'attirer sa bénédiction ou calmer sa colère. Il y a toujours un bouc émissaire ou une victime, souvent innocente qui est immolée. Dans la société primitive, les gens croient à l'efficacité du sacrifice, de la même manière que la société moderne croit à la puissance judiciaire pour l'établissement de l'harmonie sociale. Les gens ne s'interrogent pas sur le rapport qui existe entre le sacrifice et la violence qui y est associée. On se pose la question: pourquoi le sang, la violence, la punition, la tuerie des animaux voire des êtres humains pendant le sacrifice et dans le système judiciaire? Le sacrifice sert à écarter la vengeance, la violence et la tuerie, de même manière que la cour de justice sert à réduire le crime. Ironiquement, ils le font par l'intermédiaire d'une violence qui devient sacrée - le sacrifice. Pourquoi les gens ne s'interrogent pas sur ce rapport entre la victime offerte à une divinité et la violence qu'il subit? La société primitive est trop aveuglée par le problème qu'elle

cherche à résoudre, au point qu'elle ne réfléchit plus sur le sang qui va couler. Elle est emportée par le caractère divine de cette action sainte et par son efficacité de lui trouver une solution. Elle se concentre sur le côté lumineux tout en négligeant la côté sombre du sacrifice. Donc le vice et la vertu, le crime et le pardon, la tuerie et le salut, la haine et l'amour se présentent en même temps, pendant le même acte sans pourtant créer une confusion.

Nous aborderons donc l'aspect sociologique et l'influence de la religion dans le texte à l'étude. Cet article vise à faire une synthèse de l'essai " le sacrifice " et la société du roman d'Adichie. À travers cela, il portera sa contribution à la recherche de l'harmonie communautaire. C'est la raison pour laquelle nous avons choisi la méthode socio-critique pour cette recherche. Des critiques se servent de cette approche sous des formes différentes: le style, la technique, le langage ou l'histoire. Le style d'écriture, par exemple, peut ne pas être d'une grande importance dans cette étude, mais les événements socio-religieux du roman



serviront d'outils très importants. Duchet est d'accord que " le terme de socio-critique (sociocriticisme) recouvre aujourd'hui bien des approches, parfois complémentaires, mais distinctes... puisque l'intention et la stratégie de la socio-critique est de restituer au texte des formalistes sa teneur sociale ". (Duchet 3). Pour Joëlle Gardes-Tamine et Marie-Claude Hubert ce terme devient une explication " de la production, la structure et le fonctionnement du texte littéraire par le contexte politico-social " (198). Nous constatons à travers ces explications que le texte est donc un outil indispensable. Avec les deux œuvres à notre portée, nous utiliserons l'essai pour analyser le roman. Nous nous tacherons donc à faire sortir la confusion chez les fidèles, les victimes sacrifiées et la nature ambivalente du sacrifice dans le roman. Nous allons à la fin juxtaposer la société moderne et la société traditionnelle pour voir comment leurs différents systèmes se manifestent dans la société et ce qu'elles peuvent faire pour améliorer leurs systèmes sociaux.

Certains auteurs qui ont tenté de se mêler dans le domaine du sacré et de la violence ont tendance à juxtaposer ces deux phénomènes. Ils finissent par sortir, à travers cette juxtaposition, des éléments de mêmes fonctionnements qui agissent à l'arrière - plans de ces deux phénomènes ayant une apparence contradictoire à première vue. Roger Caillois après avoir comparé les deux idéologies opposées - le sacré et la violence, dans son livre *L'homme et le sacré* (1950), semble conclure que la fête (sacré) et la guerre (violence) se

manifestent selon les mêmes principes: il y a toujours des problèmes à régler, des maux à éloigner, les victimes qui doivent porter les blâmes et en suite des violences à subir. Tout ceci est dans le but de construire une société plus agréable.

Il ne se tarde pas à nous soulever " l'ambiguïté du sacré ". (37) " Le pur et l'impur ", (38) " la sainteté et le souillure ", (39) et " l'acquisition et abandon de la pureté ". (44) Les susmentionnés renvoient à l'essai de Girard, qui ressort le sacré et la violence dans le même acte d'un sacrifice saint. Caillois ainsi que Girard sont unis dans la pensée qu'il ya " un rapport généreux du sacré et du profane ". (Caillois 15)

Mircea Eliade quant à elle est d'un avis un peu différent. De sa juxtaposition de ces deux idéologies, elle semble conclure que le sacré (la religion) est d'une nature plus élevée que le profane. Elle insiste sur le fait que la religion se manifeste comme une solution aux problèmes existentiels, elle est au-dessus de la réalité. L'homme religieux a une vie plus comblée. L'homme non-religieux, en se détachant de Dieu, se détache aussi de sa communauté et se plonge dans une vie chaotique et angoissée. Si Mircea Eliade, dans son livre *Le Sacré et le Profane* (1965), postule que la religion a la solution aux problèmes humains, René Girard lui, s'interroge sur la présence de ces éléments contradictoires dans une action sainte. Il y a donc un mystère autour du sacrifice qui, pour lui, demeure impénétrable. C'est ce mystère que notre philosophe français vise à percer dans son essai " *Le sacrifice* ".

Pour montrer l'universalité de la pensée de Girard, nous avons choisi un roman bien différent de sa culture et société. Un récit nigérian, avec lequel nous allons démontrer la violence associée au sacrifice, l'ambivalence qui s'y présente et l'ignorance des croyants qui deviennent parfois les victimes sans même s'en rendre compte. Pour étudier cette problématique, nous utiliserons l'essai le sacrifice de Girard. Après les résumés de cet essai et l'hibiscus pourpre, nous ferons une synthèse de ces deux œuvres en analysant la pensée de ce philosophe dans le roman de C. Adichie. Si le sacrifice emploie nécessairement la violence pour chasser la violence, celle qui est faite dans ce roman devient alors une violence nécessaire, mais ambivalente comme on verra plus loin.

#### **L'auteur et son œuvre.**

René Girard philosophe et membre de l'Académie française depuis 2005. Né le 25 décembre 1923 en France, il est actuellement professeur émérite de la littérature française comparée à l'Université Duke et l'Université Standford aux États-Unis. Il se dit anthropologue de la violence et du religieux. Son ouvrage *La violence et le sacré* publié en 1972 est composé de 11 essais philosophiques, dont le sacrifice.

Bien que nous utilisions le premier essai parmi les 11 essais de ce livre, jetons un coup d'œil général avant de nous concentrer sur l'essai. La pensée centrale de ce livre est le désir mimétique. Une doctrine selon laquelle notre désir devient une imitation du désir de quelqu'un d'autre. Nous désirons, à

l'imitation de quelqu'un d'autre, le même objet. Ces autres sont souvent les modèles, nos proches, des frères ou même des jumeaux. Selon Aristote; les humains ont une capacité très aiguë de l'imitation. C'est grâce à cette imitation que les humains ont une faculté extraordinaire de l'apprentissage. Mais cette mimésis donne lieu à la rivalité et à la jalousie qui à son tour engendre le conflit et la violence. Ex. : Œdipe dans la tragédie grecque, ou sa mère devint l'objet de désir d'Œdipe et son père. Il a fini par tuer son père et se marier avec sa mère.

Selon R. Girard, la société humaine a une tendance à la violence réciproque. Il existe donc une logique de vendetta c'est à dire, une violence qui se produit, est une vengeance d'une autre violence antérieure. Nous avons tendance à être violents et la violence se perpétue dans un cycle infini. Les sociétés qui ne sortent pas de ce cycle finissent par se détruire. Pour les sociétés primitives, un moyen de sortir de ces représailles est le sacrifice. Alors que dans les sociétés modernes, on recourt au système judiciaire.

#### **Résumé de Le sacrifice**

Dans cette thèse originale et scandaleuse comme le dit Jean-Paul Lacharme, René Girard évoque l'ambivalence qui se présente avec les deux aspects opposés du sacrifice. Ce qui fait que le sacrifice en général soit une chose très sainte, mais en même temps un crime rendu légitime. Il est un crime parce qu'il tue une victime qui devient sacrée, mais cette victime ne serait pas sacrée si elle n'était pas tuée. L'ambivalence réside donc dans le

caractère sacré de la victime immolée. Puisque le sacrifice est criminel, il est correct de dire que le sacrifice et le meurtre sont apparentés. On comprend facilement pourquoi il existe une substitution réciproque entre les deux. Cet auteur affirme qu'il y a un mystère et une méconnaissance autour du sacrifice. Ce rapport entre la violence et le sacrifice devient pour lui un élément d'étude très intéressant. Il atteste que la violence une fois déclenchée est difficile à apaiser. Des représailles après représailles règnent alors dans la société dans un cycle infini. C'est la raison pour laquelle on lui cherche et on trouve dans le sacrifice rituel une victime de rechange. Pour détourner leur soif de violence, la société primitive cherche une victime dont la mort importe moins ou n'importe pas du tout. C'est ainsi que l'on crée un bouc émissaire. Les victimes peuvent être des personnes ou des animaux. Par exemple : les esclaves, les prisonniers de guerre, les adolescents non mariés ou même les rois. Ceux qui sont différents des autres et ceux dont la mort ne sera pas vengée. La société les soumet à une violence unanime, les victimes sont à la fois rejetées et valorisées. Elles sont rejetées parce qu'on les rend responsables de tous les maux. Elles sont valorisées, car grâce à elles, le cycle pénible de la violence trouve sa fin. Dans le sacrifice dont on parle ici, il n'y a pas d'innocent ni de coupable, car il n'y a rien à expier. La société cherche seulement à détourner vers une victime choisie, une violence qui est périlleuse pour ses membres qu'elle doit protéger.

René Girard insiste aussi sur le fait

que la substitution sacrificielle implique une certaine ignorance de cette fonction du sacrifice. Grâce à la théologie du sacrifice, les fidèles ne savent pas le rôle que joue la violence dans le sacrifice. Ils doivent apprendre que le sacrifice a pour objectif d'apaiser la colère d'un dieu. C'est dieu qui réclame ses victimes. Girard ne nie pas la base théologique du sacrifice, toutefois il le trouve pertinent de critiquer l'aspect conflictuel entre le sacrifice et le sens théologique qu'on lui donne. Dans un sens, le sacrifice est offert à tous les membres de la société par toute la société. Il protège la société. Sa fonction importante est d'abolir la jalousie, la violence, l'agression, la querelle entre proches, d'établir l'harmonie communautaire et l'unité sociale d'une manière temporaire, mais efficace.

Il existe des différences innombrables entre la société moderne et celle qui est archaïque. Au niveau économique, politique et social, la société moderne est plus développée que la société traditionnelle. Mais, selon Eliade, " la seule grande différence était marquée par la présence, chez la plupart des individus constituant les sociétés modernes, d'une pensée personnelle, absente, ou presque chez les membres des sociétés traditionnelles ". (22). Girard nous fait savoir que c'est au niveau de leur fonction qu'on peut comparer le sacrifice et le système judiciaire de la société moderne. Le sacrifice est un système préventif alors que le système judiciaire est un système curatif. Mais les deux systèmes ont au fond, la même fonction c'est-à-dire, l'établissement d'une harmonie communautaire. Le risque de

violence réciproque est aussi écarté par le fonctionnement de la justice. On ne peut pas se venger de la personne qui a fait justice (dans la cour de justice) puisqu'il s'agit maintenant d'un état impersonnel. De cette façon, la violence est écourtée. La société moderne n'est pas moins violente que la société primitive. La violence peut se produire dans n'importe quelle société, mais la manière de gérer cette violence fait la différence. La société primitive qui est aussi religieuse vise à empêcher la violence de se déclencher, mais elle le fait par l'intermédiaire paradoxal d'une violence sacrée. Pour que cet acte soit efficace, il faut qu'il soit exécuté dans un lieu saint et au nom de la divinité. Voilà pourquoi le sacrifice est une action sainte, mais en même temps coupable. La société primitive règle la violence afin de l'utiliser contre toute forme de violence intolérable dans le but de créer une atmosphère paisible de non-violence et d'apaisement. Le système judiciaire fait exactement la même chose.

#### **L'hibiscus pourpre et son auteur.**

Chimamanda Ngozi Adiche, auteure de *L'hibiscus pourpre* est née le 15 septembre 1977, au Nigéria. Ses œuvres ont remporté plusieurs prix au Nigeria et aux États-Unis. Elle vit présentement aux États-Unis. *L'hibiscus pourpre* est son premier roman.

Kambili et Jaja son frère, âgés respectivement de 15 et 17 ans, vivent chez leurs parents dans une maison où il existe en abondance des biens et de la nourriture. Ils habitent à Enugu une ville nigériane. Ces deux enfants souffrent, avec leur mère ultra soumise, de la

tyrannie de leur père. Monsieur Eugène est un riche notable, et un fanatique catholique, extrêmement strict. Dans la communauté, Eugène est considéré comme un héros, un homme qui a le cœur sur la main, bien éduqué et émancipé. Mais au foyer, il n'hésite pas à faire appliquer ses principes rigoureux : chaque enfant a son emploi du temps, c'est obligatoire de communier tous les dimanches et d'aller saluer le prêtre après la messe. On ne doit pas manger une heure avant la messe. Ils n'ont pas le droit de manger ni de coucher dans la même maison qu'un païen quel qu'il soit. Aller à l'encontre de ces règles attire de graves punitions. Il se sert de l'eau bouillante et il frappe sa femme et ses enfants avec un bâton pour les écarter du péché. C'est sa foi qu'il utilise pour justifier ses actes.

Tatie Ifeoma, une professeure universitaire est la petite sœur d'Eugène. Elle a difficilement convaincu son frère de laisser les enfants venir passer quelques jours chez elle. Après maintes négociations, ils sont allés chez elle. Elle vit, avec ses trois enfants simplement dans un petit appartement exigu. Il n'y a ni de domestique, ni de nourriture somptueuse. Un appartement où il y a souvent des coupures d'électricité. Les enfants ont dû partager la même chambre, et ils ont dormi par terre. Leur tante n'ayant pas de domestiques, ils ont aidé aux corvées domestiques. Malgré ces manques récurrents, ils ont découvert une vie nouvelle et une inaliénable liberté bien chérie, qui va changer leur mode de vie à jamais. Ils ont eu l'occasion d'écouter des musiques nigériennes et d'entendre leur grand-père conter des

histoires remplies de sagesse. Leur grand-père ne pouvait pas venir chez eux parce qu'il est " païen ", leur père lui en avait défendu. Ils ont pu se faire de nouveaux amis et vivre une vie normale comme des enfants de leur âge. De retour chez eux, Jaja a tenu tête à son père. Un conflit avec ce père oppresseur devient inévitable, et ce, jusqu'à la mort de son père. C'est la femme qui a empoisonné son mari. Après la mort de leur père, Jaja a fait un grand sacrifice en allant à la prison à la place de sa mère, condamné d'avoir tué son père.

### L'analyse

J'ai choisi ce roman d'une origine tellement différente de celle de René Girard pour démontrer l'universalité de la pensée de Girard en ce qui concerne le sacrifice et la violence. Tout au long de ce roman, on suit progressivement une histoire mouvementée de la violence domestique qui trouve sa justification dans la religion. Dans la société telle que nous voyons dans ce roman, la religion semble avoir la réponse à toute question voire problématique. Monsieur Eugene y recourt pour trouver la justification de ses actes. Mircea Eliade dans son *Le sacré et Le Profane* insiste sur ce fait. Elle écrit:

Car la religion est la solution exemplaire de toute crise existentielle, non seulement parce qu'elle est indéfiniment, mais aussi parce qu'elle est considérée d'origine transcendante et, en conséquence, valorisée en tant que révélation reçue d'un autre monde, trans-humain. La solution religieuse non seulement

résout la crise, mais en même temps rend l'existence " ouvert " à des valeurs qui ne sont plus contingentes ni particulières... (178)

Les solutions religieuses que nous trouvons dans notre corpus d'étude ne sont que temporelles. Les crises ont continué jusqu'à ce que le bouc émissaire soit " immolé ". Donc, Eliade et Girard ne sont que partiellement d'accord sur l'efficacité de cette solution religieuse. Selon la citation ci-dessus l'auteur affirme que la religion " permet à l'homme de dépasser les situations personnelles et en fin de compte d'accéder au monde de l'esprit. " (178). Pendant que notre philosophe porte son regard sur l'ignorance des fidèles et l'ambivalence qui enveloppe le sacrifice qui est en lui, un acte sacré. Quel est le rapport entre la violence et le sacré et pourquoi n'interroge-t-on pas sur ce rapport? Voici le questionnement de René Girard.

Le corpus de notre étude révèle donc non seulement une histoire dramatique de la violence domestique, l'intolérance religieuse mais aussi les traitements inhumains, exécutés au nom de la piété. Pour bien comprendre à quel point la violence est liée au sacrifice comme le prouve Girard, penchons-nous sur les personnages du roman sous différents angles.

### La méconnaissance chez les fidèles

Considérons la famille d'Eugène tout d'abord comme les fidèles, qui, selon la théologie du sacrifice, ne doivent pas comprendre la réciprocité intime entre le sacrifice et la violence. Car Kambili avait

compris que tout ce que fait leur père, c'est pour leur propre bien. " Tout ce que je fais pour toi, c'est pour ton bien que je le fais, dit papa. Le sais-tu ? -Oui, papa " (Adichie 269). Alors, réciter 16 neuvaines différentes, briser les figurines, verser de l'eau bouillante sur les pieds de ses enfants, battre Kambili au sang, couper le doigt de Jaja et battre sa femme jusqu'à ce qu'elle avorte. Tout ceci a été vécu et compris comme un sacrifice pour apaiser un dieu qui ils ont offensé par leurs " péchés ". Ils sont tous trop aveuglés pour comprendre que les sacrifices qu'ils font à ce dieu ne sont ni plus ni moins la violence et des douleurs qu'ils subissent. Bien qu'ils souffrent physiquement et émotionnellement (y compris Eugène, car lui aussi il souffrait émotionnellement), le fait qu'ils aient interprété ces violences comme des sacrifices à une divinité a fait qu'ils ne se sont pas vengés. Ainsi le cycle de violence auquel le sacrifice prétend mettre fin a effectivement trouvé sa fin au sein de la famille.

Notons aussi que le sacrifice fait ici crée l'image d'une famille idéale dans leur société. La famille immédiate d'Eugène est en effet devenue le bouc émissaire. Leur église et les gens de leur village les ont vus comme une famille idéale. Ils les admirent. " Voyez le garçon qui héritera des richesses de son père... " (Adichie 130) Kambili et Jaja ne savaient pas ce qu'ils souffraient jusqu'à ce qu'ils aient visité leur Tante à Nsukka. Dans une maison où, en dépit de la pauvreté, il régnait la liberté, le bonheur et une compréhension différente de la religion. Il y avait des conversations animées et les gens riaient de bon cœur. C'est ici que la

théologie du sacrifice qui apporte une sorte de méconnaissance chez les fidèles est contestée comme suggéré René Girard. (17) Kambili et Jaja découvrent dans la maison de leur tante, ce que les fidèles peuvent comprendre s'ils ont l'occasion de lire l'ouvrage : La violence et le sacré de René Girard.

### **Les victimes sacrifiées par la société pour la société**

Reprenons cette famille comme la société primitive qui sacrifie les victimes pour eux-mêmes et par eux-mêmes. Elles choisissent des victimes dont la mort importe peu et qui ne seront pas vengées. Leur situation offre quelques ressemblances avec la première victime du sacrifice.

Le bébé dans l'utérus fut la première victime de la violence d'Eugène. (J'hésite à utiliser le mot innocent parce que le sacrifice dont nous parlons ici n'a rien à voir avec le coupable et l'innocent). Personne ne pouvait le protéger, il a été éjecté de la société, où il était sur le point d'entrer et personne ne se vengera de sa mort. Les deuxièmes victimes étaient Kambili et Jaja qui ont souffert non seulement physiquement, mais aussi psychologiquement. Kambili était taciturne et ils étaient étrangers dans le monde qui les entoure. Ils étaient paradoxalement asphyxiés à l'intérieur de la glorieuse maison de leur père cruel. La femme soumise sous la tutelle de son mari était également une victime. Elle n'avait pas de droits. Elle a également été battue sous le regard de ses enfants. Elle a souffert de fausses couches. Plusieurs fois, ses enfants ont été cruellement

châtiés sous ses yeux, par celui qui devrait être leur protecteur. Eugène a aussi été victime de sa propre tyrannie. Il pleure amèrement chaque fois qu'il fait son " devoir " c'est-à-dire, garder sa famille hors du péché. Il est finalement devenu la victime sacrée de sa propre violence.

La violence et l'esclavage régnaient dans cette petite société primitive

Évidemment, il n'y avait aucune vengeance parce que la violence qui existait était sacrée. Néanmoins, cette violence sacrée était omniprésente et écrasante. Ainsi, ils ont trouvé un moyen d'éliminer l'auteur de cette violence. Par conséquent, la vie d'Eugène a été éliminée par la violence pour mettre fin à la violence qui dominait la vie quotidienne de cette petite société primitive.

#### **La nature ambivalente du sacrifice**

Gil-confit a ceci à dire concernant l'action du sacrifice:

Un événement fondateur violent, serait pleinement destructeur si les hommes ne cherchaient à expulser la violence au-dehors, en la focalisant de manière unanime sur une victime émissaire. Pour briser le cercle des vengeances, et ensuite réguler la violence humaine de toute société, la communauté commémore cet événement dans le rite du sacrifice. La violence, d'abord maléfique, se transforme en violence bénéfique. (Gil-confit leconfit.com).

Roger Caillois reprend ces explications de l'ambiguïté du sacré dans son livre. Un homme possède une main droite et une main gauche. Le droit est le bien, le saint, la main de la sagesse alors que la gauche est mauvaise. Et pourtant les deux coexistent chez un homme. (50) Ces pensées susmentionnées rejoignent naturellement celles de Girard qui tente à trouver une explication de l'ambivalence mystérieuse dans le sacrifice.

Il est alors correct de dire que la liberté et l'harmonie qui régnaient dans cette famille de l'Hibiscus Pourpre n'étaient qu'apparentes. Car la femme a en fin empoisonné son mari. Le sacrifice d'Eugène a prouvé son efficacité. Elle a canalisé la crainte, la révolte, la douleur et la violence qui régnaient dans la famille. Elle les met sur Eugène et en fin de compte il a été immolé. Eugène était en même temps rejeté et valorisé. Parce qu'il porte tous leurs malheurs, sa mort, son rejet est justifié. Du coup, il est aussi valorisé parce que, grâce à lui l'agonie a été enlevée et la violence est éjectée de la vie de sa famille. L'ambivalence qui existe dans ce sacrifice saint et à la fois criminel, est clairement visible dans la mort d'Eugène.

#### **La société primitive et la société moderne**

Il ne s'arrête pas avec la mort de Monsieur Eugène. L'association que font les écrivains étudiés, de la société primitive à la religion et la société contemporain au profane n'est pas pour rien. Chaque communauté cherche une solution permanente aux problèmes

existentiels. Pour bâtir son Eldorado alors, la société primitive fait un retour au sacrifice pendant que la société moderne se tourne vers la cours de justice. L'une n'est pas moins violente que l'autre. Le sacrifice et le système judiciaire ont exactement la même fonction. Mais à la différence de la société primitive, le système judiciaire le fait d'une façon impersonnelle et anonyme. Il le fait au nom de l'État.

Ce n'est donc pas étonnant que la police enquête sur la mort d'Eugène. Il était un héros, un homme qui a osé défier le gouvernement, un homme riche et généreux. La société moderne a dû chercher sa meurtrière et l'" auteur " de cette violence afin de l'éradiquer dans l'œuf. Mais encore une fois, Jaja a fait un sacrifice suprême. Il s'est substitué à sa mère et est devenu le bouc émissaire. Si la police avait vengé la mort d'Eugène en punissant sa meurtrière (sa femme), Jaja se serait révolté pour venger la punition de sa mère et le cycle de la violence aurait continué. Mais, pour mettre fin à tout cela, Jaja est devenu le nouveau héros en faisant le sacrifice ultime. Il est allé en prison à la place de sa mère. Un mélange de ces deux systèmes est aussi possible comme on vient de voir dans la décision de Jaja.

### Conclusion

René Girard a, d'un caractère bien systématique, présenté ses réflexions dans son ouvrage *La violence et le sacré*. Il a bel et bien dévoilé le mystère et la méconnaissance qui tournent autour du sacrifice. La question que les gens ne posent pas a été posée et a trouvé au

moins une explication satisfaisante. Il existe une ligne intrinsèque entre le sacrifice et la violence. Cette " violence sacrée qui fut à l'origine de toutes les religions " (Smart 347), sert à arrêter le cercle vicieux qui met la société dans une situation périlleuse. Chaque société trouve son propre moyen pour mettre fin à la violence réciproque soit par le sacrifice soit par un système judiciaire. Quant à Adichie, elle conclut son histoire de la violence domestique avec une note de l'espoir. Jaja sortira de la prison dans quelques jours. Les deux auteurs n'ont pas résolu tout le problème de la violence dans le monde, mais ils nous laissent dans l'espoir. Le sacrifice est toujours un sujet d'étude très intéressant. C'est évident que la solution de cette problématique se trouve dans notre société, dans notre civilisation. Un mélange de la société primitive et la société moderne, du sacrifice et du système judiciaire pourrait être la solution efficace tant recherchée.

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## **Multi-Dimensional Communication Approaches to Environmental Management**

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### **Abstract**

Environmental disasters remain one of the greatest challenges facing the world today. The various natural disasters plaguing the world are as result of human activities on the environment. There is need for attitudinal change. Communication approaches are believed to be effective instruments for social change and behavioural. This is a position paper that looks at various communication approaches for environmental management. It explores how these approaches can be used for environmental management. The study believes that self-consciousness and value for the environment are fundamentals for environmental management, and these come through education and participatory communication. It is believed that responsible environmental behaviour through consistent communication is a best practice to environmental management. The position of the paper is that communication should be channeled to change public attitudes in order to promote responsible environmental management for sustainable development.

**Keywords:** Approach; Communication; Environmental Management; Multi-Dimensional

### **Introduction**

World leaders are increasingly worried about the environment in which we live. Leaders of the world have had various meetings and summits on climate change and other related global environmental issues. This is because of global threat to the environment by human activities.

There is no life without the environment. The massive disastrous

activities of man to the environment and its immense importance have raised environmental issues to the top of international agenda.

Today, as the world is concerned about climate change or global warming, the need to preserve, protect and promote the environment is paramount to us and our survival. The numerous environmental problems being

experienced in the world today are awakening man to protect his environment. The Asians Tsunami, hurricanes, floods, storms, volcanic eruptions, earthquakes, pollutions, unhealthy toxic water, and other numerous environmental problems occasioned by man are issues of great concerns to nations of the world. Indeed, these problems are consequence of human activities for survival.

Concern about environmental management for sustainable development has been on since the Stockholm Declaration in Stockholm, Sweden in June 1972, and in 1992, by the UN Conference on Environment and Development in Rio de Janeiro, Brazil, where 178 countries endorsed the Declaration under Principle 10 (Schwarte, 2008). At the Rio Declaration, 27 principles were established, however, for this study, principle 1, 2 and 4 were stated:

*Principle 1:* Human beings are at the centre of concerns for sustainable development. They are entitled to a healthy and productive life in harmony with nature.

*Principle 2:* States have, in accordance with the Charter of the United Nations and the principles of international law, the sovereign right to exploit their own resources, pursuant to their own environmental and developmental policies, and the responsibility to ensure that activities within their jurisdiction or control do not cause damage to the environment of other States or of areas beyond the

limits of national jurisdiction.

*Principle 4:* In order to achieve sustainable development, environmental protection shall constitute an integral part of the development process and cannot be considered in isolation from it.

The Rio Declaration could be captured or summarized in three fundamental principles: access to environmental information; participation in environmental decision making; and judicial and administrative proceedings. The Declaration has been described as participatory communication and fundamental access rights (Schwarte, 2008). The principles of the Rio Declaration were no doubt a lee-way for environmental management in many states of the world today including Nigeria.

### **Objective of the Study**

The general objective is to analyse various communication approaches or strategies in promoting environmental management but specifically, through qualitative analysis, it examines communication strategies in promoting responsible environmental behaviour.

### **Method and Materials**

The study is based on qualitative research method which adopts a secondary source of materials like books and journals. Studies from unpublished theses were also consulted.

### **Literature Review**

The focus of the review was on environmental management;

environmental communication and multi-dimensional communication approach to environmental management.

### **Environmental Management**

The whole essence of environmental communication is for environmental management. By way definition, Ofomata and Phil-Eze (2001) see environmental management as the careful understanding, planning and use of natural resources in order to ensure sustainable development. Ofomata and Phil-Eze believe that environmental management requires well articulated and integrated approach that must be developed as techno-centric problem-solving initiative, providing assistance to all stakeholders in the management of the environment. To Nwabueze, (2007), environmental management is the coordination of material and human resources with a view to carry out result-oriented programmes aimed at prevention of environmental deterioration and degradation, ensuring environmental literacy and mobilize public participation in promoting environment friendly attitude. Nwabueze implies that environmental management is the application of management principles in achieving environmental goals through planning, execution and monitoring of activities, programmes, policies, ideas, or issues aimed at protecting the environment.

To achieve this goal, environmental management must be guided by the following objectives or principles as identified by Kumar (2004) as cited in

Nwabueze (2007:28):

- Regulating the exploitation of natural resources
- Protecting the environment from degradation and maintaining environmental quality
- Blancing the ecosystem
- Preserving the biological diversity
- Adopting engineered technology without creating adverse effects on the environment, and,
- Formulation of suitable environmental laws and regulations and effective implementation of the same.

The above objectives stemmed from the principles of the Rio Declaration of the UN Conference on Environment and Development in Rio de Janeiro, Brazil, 1992. It should be noted that communication is an intrinsic part of environmental management. It helps to influence environmental change and create responsible environmental behaviour. This is why Nwabueze (2007) observes that the objectives of environmental management can basically be achieved through effective communication. For this reason, it is of value to note a brief meaning of environmental communication.

**Environmental Communication**  
Environmental communication is not just a concept but it is an activity. Hence, Nwabueze (2007) defines environmental communication as all forms of communication which keep the public enlightened about and aware of environmental issues and trends. To

Nwabueze, the goal of environmental communication is to set agenda on environmental concerns and activate public efforts towards participatory management of the environment. Environmental communication means the deliberate adoption of communication techniques either by individual, group of individuals, organisations and government to sustain a better environmental development (Nwabueze, 2007).

From the perspective of practice, Flor (2004) defines environmental communication as the application of communication approaches, principles, strategies and techniques to environmental management and protection. To Flor (2004), environmental communication has six essentials. They are:

- Knowledge of ecological laws
- Sensitivity to the cultural dimension
- Ability to network effectively
- Efficiency in using media for social agenda setting
- Appreciation and practice of environmental ethics
- Conflict resolution, mediation arbitration

In view of the above, Cox (2010) provides a more formal definition that situates environmental communication as a form of symbolic action. He defines the concept as the pragmatic and constitutive vehicle for our understanding of the environment as well as our relationships to the natural world; it is the symbolic medium that we use in constructing environmental problems and negotiating society's different responses to them. This

means that it is the instrumental function of educating, alerting, persuading, mobilizing, techniques of solving and handling of environmental issues. By constitutive, it implies means the creative function of helping to shape our perceptions of nature, environmental issues and ourselves. For Cox (2010), environmental communication has seven major areas of study: <http://www.sagepub.com/booksProdDesc.nav?prodId=Book233500&>

- Environmental rhetoric and discourse
- Media and environmental journalism
- Public participation in environmental decision making
- Social marketing and advocacy campaigns
- Environmental collaboration and conflict resolution
- Risk communication
- Representations of nature in popular culture and green marketing

The bottom-line of these seven major areas is environmental management through communication.

### **Multi-Dimensional Communication Approach to Environmental Management**

Various communication approaches can be adopted for environmental management. It is important to note that communication cannot force an individual to change or it cannot make an individual to change if the willingness to change is not there. Change starts from

within. Environmental change starts from self-perception and value of the environment or self-consciousness of the environment. Concern about the environment is very important for environmental management. Communication only influence or put the motion to influence. Consistent environmental Communication from different dimensions can help to influence change.

Communication approaches to environmental management can be categorised into: Communication Channel or Approach and Participatory Communication Approach.

### **Communication Channels**

Some of these approaches but not limited are:

- Environmental education channel/approach
- Interpersonal channel
- Group channel
- Public channel
- Mass media channel
- Social media channel

### **Environmental Education Channel**

Fundamental to environmental management is environmental education. Education is communication. Formal education passes through different levels of communication channels like interpersonal; group, public and even mass communication to be received. There must be interactions in order to be educated. Education is interactive communication.

Education is aimed at human capacity development. Hence, environmental

education is aimed at human and environmental development. Aina (1990) as cited in Ibimilua (2015) defines environmental education as that which aims at developing a world population that is aware of and concerned about the environment and its associated problems, and which has the knowledge, skills, attitudes and motivations collectively directed towards the solution of current problems and the prevention of new ones. To Ibimilua (2015), environmental education connotes the thinking about the environment in such a way that technological innovation and diffusion will not destroy the environment. Ibimilua believes that environmental education is more than mere information about the environment; it teaches critical thinking, problem solving, and the general care for the environment. In essence, environmental education deals with the knowledge, attitude change and participation in finding solutions to environmental problems. It is anchored on the premise that prevention of environmental problems is better than the control.

The UNESCO (2004) summarised the objectives of environmental education to be: Awareness, Knowledge, Attitude, Skill, Evaluation and Participation (AKASEP).

- *Awareness*: Environmental education should foster appreciation of environment. It should help different groups and individuals to acquire awareness of and sensitivity to the overall environment and its allied problems.
- *Knowledge*: Environmental education

should help social groups and individual gain a variety of experience in and acquire a basic understanding of the environmental and its associated problems. The people should be informed of their roles in causing environmental problems around them - deforestation, overgrazing, bush burning, desertification, erosion, loss of soil fertility etc

- *Attitude:* Environmental education should help acquire a set of values and feelings of concern for the environment and the motivation for active participation in environmental improvement and protection programmes. Individuals and groups need to adopt ethical values that awaken strong feelings for the environment and all its living and non-living components
- *Skill:* Environmental education should foster and assist in the conservation practice and the skill needed to prevent environmental degradation e.g. erosion control through the uses of biological and mechanical methods. The people should be taught how to mobilise their human and natural resources to prevent ecological problems.
- *Evaluation:* Environmental education should enable the people to assess government programmes and land management practices that are being introduced.
- *Participation:* Environmental education should provide opportunity for social groups and individuals to be actively involved at all levels in

working towards resolution of environmental problems.

Invariably, awareness comes through information and communication, and awareness leads to attitude. Attitude is a component of awareness and knowledge. Skill acquired is as a result of practical knowledge put into practice. Evaluation is the assessment of the extent of environmental awareness, knowledge and attitude and skills acquired, which leads to participatory environmental management.

As an approach to environmental management, Nhamo and Inyang (2011) are of the assumption that environmental education will enable the target population or pupils/students to grow up to become wise resource users, or informed policy-and decision-makers. To Nhamo and Inyang, the fortunate thing about school-based environmental education programmes is the fact that it targets two controlled target audiences: the schoolteachers and the learners. These groups have a common interest, and a common position to defend their interests.

#### **Approaches of environmental education**

Nhamo and Inyang (2011) identified approaches to environmental management through environmental education. They are:

***Separate subject approach:*** This means treating environmental education as a subject in its own right.

***Cross-curricular approach:*** This is known as the multi-disciplinary approach. It is the teaching of environmental education

through all the subjects on the school curriculum.

**Carrier subject approach:** This is an abridged version of the cross-curricular approach. It uses one or two subjects to teach environmental education.

**Thematic approach:** This is the teaching of environmental education through environmental themes, applied to the different school subjects. This approach is demanding and highly skilled.

**Project approach:** This entails carrying out projects designed either to raise general environmental awareness or address identified environmental problems. Examples are tree planting, waste clearing and cleaning; how to bag waste and separate reuse and recycling wastes.

Formal environmental education can be promoted through various methods namely: lessons; debates; drama; songs; games; green club; field visits; competition (Nhamo & Inyang, 2011); cultural dance; group/peer discussion and so on.

### **Interpersonal Channel of Environmental Management**

This is interactive environmental communication between two people or more. It is talking to others about environmental issues. Conversations on environmental issues between friends, classmates, colleagues or acquaintances can help to develop environmental attention, interest, desire, action (AIDA), value, experience and management. Environmental management cannot occur

if there are no interpersonal interactions. Interpersonal channel of environmental communication makes people to know and understand environmental issues better since it arouses intellectual discourse. Interpersonal environmental communication makes us share a common environmental experience. Environmental management occurs when people interact about similar shared experiences.

### **Group Channel of Environmental Management**

Group channel of environmental management generally takes place with three or more people interacting and influencing one another to pursue a common goal. The many environmental movements across the world are as results of group channel of environmental communication.

Environmental management at the community level is part of group channel of environmental communication. Some communities in Nigeria have become conscious about environmental degradation and have been vibrant in their actions. For example, the Movement for the Survival of the Ogoni People (MOSOP), awakens many Nigerians and the international community to the massive environmental problems in the forms of air pollutions (gas flare), oil spills on body of waters and farmlands in Ogoni land, and in the Niger-Delta. Oil exploration and exploitation by the Oil Multinationals like Shell Nigeria caused environmental havoc to the Ogoni lands and people; and this led to protest by the Ogoni people led by Ken Saro-Wiwa and



nine others in the 1990s. Ken Saro-Wiwa and nine others were later murdered by the late Gen. Sani Abacha. Ken Saro-Wiwa would ever be remembered as Nigeria's foremost environmentalist who was martyred for environmental course.

Some corporate organisations in Nigeria are now beginning to take interest in environmental matters in their products/ brands and service. Some few beverage companies have packages and labels of environmental signs and message in their products. The important thing to remember about group channel of environmental management is that the people involved must have a sense of group identity. Environmental group communication is also interactive.

### **Public Channel of Environmental Management**

Public channel of environmental management involves a public forum where environmental issues are discussed. International, regional, national, and local conferences, seminars, workshops/training are avenues of public channel of environmental communication and management. The numerous World Earth or Environmental Summits by the United Nations to discuss environmental issues especially global warming and climate change plaguing the world today, is public channel of environmental management. International, regional and national environmental policies and laws are made by nations in public channel of environmental management. Treaties are also signed by nations.

Environmental public communication is also at the schools level (secondary to higher education). Environmental courses taught at any of the school levels will definitely help to increase awareness, knowledge and attitude about environmental management as we have earlier discussed above.

### **Mass Media Channel of Environmental Management**

The mass media--newspaper, magazine, film, radio, television and books are very effective agents of influence and social change. With regards to environmental issues, they are capable of influencing and inculcating right environmental attitude and behaviour over time. Environmental communication at the mass media level is directed at:

- Educating and sensitizing the people about preserving the natural artefacts in the environment in relation to the social needs of the people, and,
- Influencing the citizens towards sustainable environmental development.

### **Newspaper and Magazine of Environmental Management**

Newspapers and magazines are permanent forms of communication. The print media have the advantage of space for environmental discourse. Environmentalists and environmental journalists can write extensively on environmental issues of all kinds with pictures and graphic illustrations demonstrating the negative effects of environmental activities on human health and lives. As a result of its permanent

form, environmental stories on newspapers and magazines can be kept for future reference and analysis. Environmental experts and the journalists can make reference to it in the future, and can use the content for further research. It is rather sad that political issues have always dominated the front pages of our dailies except in the case of floods, landslide and other environmental problems.

Individuals with environmental interest and corporate organisations can sponsor adverts or feature stories in the form of words and graphics illustration on regular basis. This would indeed help to promote environmental management.

#### **Radio and Television as Channels of Environmental Management**

Broadcasting has the attribute of immediacy or feedback. Feedback gives room for audience active participation in environmental discussions. Active involvement in environmental issues in the broadcast media because of the attribute of immediacy is better way of not only promoting environmental management awareness campaigns (EMAC) but it can also bring about environmental behavioural change.

Environmental hazards can be shown on television and discussed on radio using the local language of the audience. Because of the features of sounds and pictures, environmental reporting on television appeals to the viewers' consciousness the need to improve on the environment. For example, viewers can be shown the danger of inappropriate or indiscriminate dumping of wastes and

other environmental hazards. The appealing and emotional nature of broadcasting is capable of influencing positive environmental attitudinal change.

Live interactive forum on environmental issues can be heard and seen on the broadcast media. This is an all important environmental communication.

#### **Books as Channels of Environmental Management**

Books remain for a very long time one of the chief means of communicating knowledge. There is this emotional communication and feelings between the writer and the reader which cannot be felt in e-book. Books are very important means of environmental communication. It reflects people's environmental history, environmental artefacts, culture, ideas, and passed these ideas and culture from one person to another. People shared their environmental history and artefacts, ideas, beliefs, knowledge and experiences through the writing of books. There are numerous environmental books written by environmentalists, novelists, academics, on numerous environmental subjects in order to inform, educate and to enlighten people about environmental issues.

#### **Film as Channel of Environmental Management**

Global environmental changes and challenges have been raised even in the movies industry around the globe especially in the US. There are numerous films that have been produced on

environmental themes in the Hollywood studios. There is however, no film in Nollywood that has environmental subject. For over two decades, several films of the Hollywood have been produced on environmental subject. The Burning Season was produced in 1994. It was starred by William Mestrosim. It was about forest burning in America. There is also The 11th Hour acted by Nadia Conners, Leonardo Dicaprio and Lelia Conners Petersen in 2002. The movie has various environmental themes. Another was Crude. It was produced in 2007 and starred by Richard Smith. It focused on climate change occasioned by the environmental activities of man in the course of economic development. There are so many films on environmental themes around the globe that can be used to promote environmental management.

#### **African Traditional Communication Systems as Channel of Environmental Management**

Environmental management in African Traditional Communication System (ATCS) is rooted in people's culture or practice, tradition, symbols, beliefs without robbing the environment of its beauty, values and resources.

In some traditional African communities, environmental messages are put in symbols. For example, a white and red piece of cloth can be tied to a tree to mean 'do not trespass or do not cut down'. In African Traditional Communication Systems, environmental communication is passed out through the town crier. Important information that has to do with cleaning up of the

environment and other environmental issues to the members of a community from the traditional ruler, an important person, age group and market women association are announced by the town crier. In many communities in Nigeria, despite modern communication systems, the town crier is still relevant carrying out the function of information.

#### **Environmental Communication through Social Media**

Social networking sites are channels through which information can be used for monitoring implementations of government programmes and policies towards sustainable environmental development, which is part of good governance. Social media and social networking have been used for sustainable development by various individuals and organisations. Friends of the Earth and other numerous environmental groups for instance, have been using the social media on global issues about sustainable development, peace and governance, health, environment, human rights. By linking together individual members, groups, events and pages, social networking sites enable individuals' to learn about new ideas about environmental management, natural disasters around the globe and environmental movements which can be shared among friends in the social site.

#### **Participatory-Communication Approach**

Having acquired awareness, knowledge and education (AKE) on environmental management through communication approaches, the next thing is to

participate in environmental management. It is Participatory-Communication Approach (PCA). It enabled the individual to participate in environmental management.

Participatory-communication approach involves:

- Decision/policy making on environmental management.
- Community environmental cleaning like cleaning of stagnant water channels, solid waste.
- Community town hall meetings with community leaders to planned environmental management like flood prevention, controlling bush burning, erosion, improper sewage disposal, prevention of oil pipeline vandalism if any and unnecessary tree falling.
- Community environmental project like water supply, tree planting, building abattoir etc.
- Attending seminars/workshop and training on environmental issues like climate change.
- Working with environmental and health officials to inspect public health places like clinic, abattoir, and public toilet.

The Participatory-communication approach is the involvement in environmental management. An individual can be involved in environmental management in any form as shown in Fig. 2 below while means of environmental communication is shown in Fig. 1. The right attitude to environmental management is communication itself. People see, observe

and copy attitude of others in one way or the other. When the right attitude or approach is involved in environmental management, it speaks for itself.

### **Theoretical Framework**

All the approaches discussed so far centre on *Value Change Theory*. This theory employs the technique of 'comparative feedback' to induce attitudinal and behavioural change (Folarin, 2005: 105). It states that rather than simply inform people about the harmful or beneficial effects of certain kinds of behaviour, methods based on value change theory challenge the people to test their own values against others, which are presumed to be socially more acceptable. The postulation is that since values underlie attitudes, which in turn underlie behaviour, it is assumed that a change in value will lead to corresponding changes in attitude and behaviour. Importantly, the individual has to have clear information on the ranking of his present value. This is where the functions of the mass media in terms of information and education are imperative. The mass media for example, are expected to inform or educate the general public of their behaviours that may be harmful to the environment. Harmful attitudes of individual to the environment are seen as value-action gap ([www.wikipedia.org](http://www.wikipedia.org), 2011). It is a term used to describe the gap that occurs when the values or attitudes of an individual do not correlate to their actions. Generally, it is the difference between what people say and what they do, in this case, environmental management.

The concept of attitude and associated relationship with human behaviour has been a topic of interest among researchers for years. A study has used the theory of reasoned action (TRA) in determining individual attitude towards an intention (Ajzen & Fishbein, 1980, in Ifegbesan, 2009). The TRA views a person's intention to perform (or not perform) as the immediate determinant of the action. Intention therefore is very important component of value change. It is only when an individual has intention (self-consciousness) to the environment that value can be added to the environment. This behavioural intention has two determinants: beliefs and attitude. Beliefs lead to attitude, which in turn, leads to behavioural beliefs, and this brings about value change.

The value change postulation also rests on the expectancy-value and value belief norm, which are used as framework to explain attitude-behaviour in environmental studies. Individual choice about pro-environmental actions can be driven by expected and personal norms. Norms are in operation when an individual believes that violating them would have adverse effects on him and the society. This forms environmental norms, which leads to environmental beliefs. This is why the value change theory is significant for environment communication management.

The application of this theory to the study is that communication adds value to the society, and change attitude. Attitudinal change and value for the worth of the environment will definitely lead to a better environmental behaviour.

Inhabitants should adopt actions and values that are in conformity with environmental values, and avoid actions that are harmful to the environment. In other words, self-consciousness for the worth of the environment is the first step towards environmental management. Enlightenment campaigns on solid waste management of the broadcast media can help to change people's values or promote environmental values.

The bottomline of the theory and all the approaches discussed therefore is Responsible Environmental Attitude (REA). REA is self-consciousness and self value for the environment. Environmental value arises out of one's attention, interest, desire and action (AIDA) towards the environment. REA is also possible by consistent listening, watching and reading of environmental news, stories and programmes by the mass media, and other means as shown in fig.1 and 2 below.

The study in all aspects centres on communication and education. Environmental communication and education is the adoption of communication strategies to educate, inform, enlighten the people the need to protect and preserve the environment. Environmental communication can influence people's attitude towards environmental management. Environmental communication and education can mobilize people for social change, a change that will bring a better and healthy environment.

In all, attitude is the best global practice or approach to environmental management. Attitude is everything, says

Keith Harrell.

**Fig. 1: Table Showing Means of Environmental Communication**

<b>Means of Environmental Communication</b>	
● Town crier	● Mobile phones
● Mobile van announcement	● Associations
● Radio	● Environmental officials
● Television	● At the market place
● Newspapers	● Seminar/workshop/training
● Town hall meeting with community leaders	● Billboard advertisement on solid waste management
● Internet/social media	

**Fig. 2: Table Showing Participatory Approach to Environmental Management**

<b>How an individual can participate in environmental management</b>	
■ Change ways in order to reduce the amount of waste generated	using it or when out of the house or office/shop
■ Clean surroundings to reduce mosquitoes and waste	■ Clear stagnant water channels to prevent flood
■ Participate in the monthly sanitation	■ Often talk with friends about environmental management
■ Dump refuse at the approved place	■ Correct someone unfriendly environmental attitude
■ Put waste in polythene bag and in container	■ Involve in climate change campaigns and environmental management
■ Stop indiscriminate bush burning	■ Attend training, seminars on environmental management
■ Stop oil pipe vandalism	■ Stop land degradation
■ Decided to reuse and recycle something rather than throw away	■ Avoid the use chemicals to fumigate farmland
■ Use energy bulbs in order to reduce energy consumption	
■ Protect green vegetations	
■ Stop tree falling	
■ Put off electrical appliances when not	

### **Conclusion and recommendations**

Environmental management is one of the greatest challenges facing countries all

over the world. The rate of environmental disasters is becoming alarming in the world. Various approaches for

environmental management were put together in this study. However, responsible environmental attitude and behaviour through consistent communication and education is a best practice to environmental management. The essential of environmental management through communication is basically to change inhabitants' attitudes in order to promote responsible environmental management for sustainable development.

Therefore, it is recommendable to have consistent communication on environmental matters in the mass media, social media, billboards campaigns, town hall meetings and short mobile service (SMS) on mobile phones by the telecommunication service providers. With the environmental disasters plaguing the world, there is need to give urgent attention to environmental communication and management.

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