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Highlights

Symbolic Death of Monarchs

Poetics of Traditional Ghanaian

Discovering Thoughts, Inventing Future

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# The Symbolic Death of Monarchs in the Process of Installation in Idoma Land: A Paradigm for Fighting Corruption in Nigeria

By Solomon Ochepa Oduma-Aboh

*Kaduna State University, Nigeria*

*Abstract-* The paper examines the symbolic death of monarchs in the process of the traditional installation in Idoma land as a paradigm for fighting corruption in Nigeria. It observes that there are a lot of lessons that could be learnt and imbibed by Nigerians and the Nigerian leadership from the aforementioned, in the fight against corruption that has become the bane or hurdle to all our developmental aspirations as individuals and as a collective. This has informed the study. In order to catapult the country into greater heights for sustainable growth and development in all ramifications, there is every need as a matter of urgent national importance for corruption and all corrupt tendencies to be tackled head long and reduced to the barest minimum. One way of doing this, is through the employment of the beliefs and practices surrounding the symbolic death of monarchs in the process of installation in Idoma land. Whereby, monarchs become death to all negative tendencies in the discharge of their duties to those they rule or reign over, including but not limited to corruption and corrupt tendencies.

*Keywords: symbolic death of monarch, process of installation, paradigm for fighting, corruption in nigeria.*

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*Abstract-* The paper examines the symbolic death of monarchs in the process of the traditional installation in Idoma land as a paradigm for fighting corruption in Nigeria. It observes that there are a lot of lessons that could be learnt and imbibed by Nigerians and the Nigerian leadership from the aforementioned, in the fight against corruption that has become the bane or hurdle to all our developmental aspirations as individuals and as a collective. This has informed the study. In order to catapult the country into greater heights for sustainable growth and development in all ramifications, there is every need as a matter of urgent national importance for corruption and all corrupt tendencies to be tackled head long and reduced to the barest minimum. One way of doing this, is through the employment of the beliefs and practices surrounding the symbolic death of monarchs in the process of installation in Idoma land. Whereby, monarchs become death to all negative tendencies in the discharge of their duties to those they rule or reign over, including but not limited to corruption and corrupt tendencies. Some of the recommendations include: the cultivation of the spirit of wide-range consultations in governance and letting people see transparency, accountability, integrity and the like in the day to day bussiness of running the country based on the symbolic death of monarchs in the process of installation in Idoma land, whereby all and sundry become dead to corruption and corrupt tendencies, just as the King or Chief becomes a father writ large to all and sundry, so also should the leadership and followership perceive and treat the generality of Nigerians giving them equal opportunities as a father will do to all his children and a host of others. A conclusion is then given to sum up the paper.

*Keywords: symbolic death of monarch, process of installation, paradigm for fighting, corruption in nigeria.*

## I. Introduction

The Idoma society is one of the ethnic nationalities that forms the current Nigerian political entity. Their worldview just like most worldviews across the African landscape, highly religious. Religion permeates all facets of the Idoma life. It is through the prism of religion that all phenome- na in this universe are interpreted. Despite the fact of the various agents of change that have had their marks on the Idoma worldview based on their religious orientations that are indigenous in nature, it still survived in one form or the other, this is because change is the only constant thing in life. The resilience of religion in developing countries is now plain to see. In Africa, religion shows no sign of disappearing or diminishing in public importance, as theorists have generally supposed.

Within the Idoma religious culture, there exist the symbolic death of monarchs in the process of installation and the beliefs and practices surrounding this important aspect of their life can help as a paradigm in solving a serious malady that has hampered all the developmental aspirations of Nigerians as individuals and as a collective. This symbolic death ensures that on assumption of office, the royal fathers become dead to all the human attributes, feelings, tendencies and negativities, including but not limited to corruption and corrupt tendencies. This malady, is no other than corruption, that has bedeviled the country.

Shishima posits that corruption, though a universal phenomenon appears to have become so endemic in Nigerians that most discourses about the country here amd elsewhere, centre more on the high ascendancy of corruption in our public life. Corruption is institutionalized such that not only that are officials corrupt, but corruption is official. It has been contended that Nigeria is beyond doubt one of the most corrupt nations. In 1997 the Transparency International, the world leading nongovernmental organization fighting corruption, using the Corruption Perception Index (CPI) ranked Nigeria as one of the most corrupt countries in the world. In its September 2000 annual report, the Transparency International also put Nigeria on top of the corruption chart worldwide arguing that corrupt has so permeated both public and private sector in Nigeria to the extent that the social plague could pose a serious threat to leadership, followership, political stability and socio-economic development (241-2). Fourteen years after, Transparency International (TI) has ranked Nigeria the 136th most corrupt country in the world and the 3rd most corrupt country in West Africa after Guinea and Guinea Bissau. In its 2014 Transparency International Corruption Perception Index, the group said it ranked 174 countries it surveyed based on how corrupt their public sector is presumed to be. The measurement is based on a scale of 0 to 100 with a score of 0 perceived as "highly corrupt" and 100 "very clean". Nigeria was ranked 136th with an index score of 27

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(leadershipship.org/news/392876/nigeria-ranks-136th-corrupt-country-latest-global-corruption-index).

It is in the light of the endemic nature of corruption in the Nigerian body polity, that the paper seeks to use the symbolic death of monarchs in the process of installation as a paradigm for fighting or curbing corruption. The endemic nature of corruption in Nigeria and attempts at finding solution (s) to this problem has informed this study.

## II. Who are the Idoma?

The Idoma is one of the ten largest ethnic groups in Nigeria dispersed in a number of states in the country. But the focus of this paper is on the Idoma people of Benue State. By the 1963 National Population Census numbered up to 684,880. Based on that figure, the Directorate of information, office of the Governor, Benue State of Nigeria indicates that Idoma people are the second largest ethnic group in Benue State. They live in an area of 13,015 kilometers, covering: Otukpo, Okpokwu, Oju, Ado and Apa Divisions, with Otukpo as their main town. Idoma land is bounded on the North by the Benue River, on the West by the Tiv, on the south by Nsukka and Abakaliki areas respectively. Also, on the East reside the Igala people of Kogi State. Most of the Idoma area is inland South of the Benue, 72 kilometers East of the confluence with the Niger River (qtd. in Igboaka 12).

According to R. G. Armstrong "the coutnry is nearly all 'Orchard bush though changing into the forest at the beginning of the rain, along the southern fringes of the territory". It is very fertile and hence, there is an annual cycle of hoe farming during the rains and hunting and bush fire during the dry season. In the southern part of the region bordering Enugu and Cross River States stretches of thick forest with palm trees, and many other economic trees, which provide timber for commercial purposes (qtd. in Igboaka 12). But currently, the Idoma people are spread across nine big local government areas of Benue State comprising Ado, Okpokwu, Ogbadibo, Agatu, Apa, Otukpo, Ohimini, Obi and Oju.

The language of the Idoma people is known as Idoma as stated by Armstrong, belongs to the *Kwa* language groups. The Idoma langauge is very rich, with five main dialects, which are categorized into the following: The central or Otukpo dialect spoken in Otukpo, Adoka, Ugboju, Oglewu, and Onyangede districts; The Igumale dialect spoken in Igumale and Agila districts; The Agatu dialect spoken in Agatu and Ochekwu districts; The Okpoga dialect spoken in Okpoga district, (It is closer to the Igumale – Agila dialects, but not the same), and the western dialect spoken in Otukpa and other districts in Ogbadibo (qtd. in Igboaka 13).

The geographical spread of Idoma people is indeed very wide and diversified. The Afor in the Nasarawa, the Akweya-Yachi in both Akpa and Ogoja districts, as well as the Igede, all speak a language relatively close to that of the Idoma. Taking into account the fact that these groups are linguistically very near to each other, one can affirm that people speaking Idoma are spread from Keana, North of Benue River, to the region of Ogoja, and even further south to the bank of the Cross River, north of Ikom. The Etulo (*Utur*) also represent another isolated group near Katsina-Ala, in Tiv country. The Idoma people, as already mentioned are divided into numerous clans each with its particualr history. Therefore, the Idoma unity is essentially a linguistic unity, and not a political one, as is the case with the Yoruba or the Igala, united into large kingdoms, whereas the Idoma language is essentially composed of many and varied dialects, as stated by Armstrong (qtd. in Igboaka 13).

Similarly, historically the Idoma people are said to have migrated from the Old Kwararafa Empire to their present location, though settling at Apa. Erim's study, enables us to follow step by step the settlement of each Idoma group at it's present day location. This historical research calls for some observations. In the first place one can consider the pressure exercised by the Fulani of the north as being the deep underlying cause of the intermixing of these populations. This Muslim influence was particularly strong in the beginning of the 19th century. Secondly, these historical considerations explain the fact that today's Idoma society consists of a heterogeneous number of population, speaking the same language. Hence, we are able to comprehend more clearly, the symbolic and cultural world of the Idoma. The basic unit of the Idoma cultural structure was the compound. Armstrong shows that the compound comprises the man, his wife, their children and his sons. The family (*ole*) occupied a group of huts around an open space, one hut for each wife, one for the owner of the compound. There were various other huts consisting of club houses, granaries, grinding table and so on. These facilities were necessary to make the compound, ole a self-supporting unit. This setting is in line with what is obtainable in other african societies, the family does not consist of only parents and children, but rather, it includes the grand parents, uncles, aunts and others. These also include brothers and sisters who have their own children and other immeidate relatives which anthropologists call the extended family (qtd. in Igboaka 15). The father or the head of the family exercised responsibility in the social, political, economic and religious life of the assocaites. Nzanuwa rightly points out with regard to the people of East of the Niger that:

> The nuclear family is the smallest or lowest unit of political organization. The father or the elder male is the head politically, socially, economically and religiously. ...As the custodian of the family tradition

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and ancestral cult, the head acted as the intermediary, between the family's ancestors and the living members (qtd. in Igboaka 15).

Armstrong stated that Idoma land comprises twenty-two districts. Districts could be called true areas or regions whose lineages and clans feel they are related genetically and they are of the same people or belong together. This relationship is very strongly and formally expressed by the totemic animals associated with a district which the people involved are forbidden to eat (qtd. in Igboaka 16-7). Erim, maintains: "in pre-colonial Idoma land, there were variety of totems". The Idoma regard such an animal as iho- forbiddances. The totems are bird or fish, which the people use as a symbol of their oneness or express their genetically relatedness. Such totemic animals include the civet cat (anwu) the leopard (ejeh), the black monkey (eka) the mud-fish (egbe), among others (141).

## III. The Concept of Symbol

Etymologically, the word symbol comes from the Greek symbolon. It denoted such tallies as the two halves of a broken coin which were exchanged by contracting parties of any to them which established a person's identity such as a soldier's badge or watch word. A symbol is something we can perceive and which we can connect to a meaning of significance. A symbol is something, an idea, a sign, a ritual or a behavioural pattern that stands as an outer representation of an inner essence or experience of the unconscious (qtd. in Oduma-Aboh 139).

Cohen defined symbols as "objects, acts, relationships or linguistic formations that stand ambiguously for a multiplicity of meanings". This definition tries to indicate that there are different symbolic forms and that it is possible for one symbolic form to be given several interpretations and these interpretations could be given at different levels depending upon the level of the interpreter's consciousness and intelligence (qtd. in Oduma-Aboh 139).

Nabofa defined symbol as an overt expression of what is behind the veil of direct perception. It is quite usual for a perceiver to express his inner experience, sight or visions and mystical or religious experience in symbols. It should be noted that a word is a symbol, and a word can be either written or spoken. Myths, proverbs, and parables are very powerful and enduring symbols. Jung defines a symbol as:

> What we call a symbol is a term, name or even a picture that may be familiar in daily life, yet that possesses specific connotations in addition to its conventional and obvious meaning. It implies something vague, unknown or hidden from us… Thus a word of an image is symbolic when it implies something more than its obvious and immediate meaning. It has a wider "unconscious" aspect that is never precisely defined or fully explained. Nor can one hope to define or explain it. As the mind explores the symbol, it has led to ideas that lie beyond the grasp of reason (qtd. in Oduma-Aboh 139).

Otite perceived symbols as agents which are impregnated with messages and with invitation to conform and act. When decoded in the social and cultural context, they are found to have both cognitive and emotional meanings. For instance, the axe of the meteorite stones found in most of the cults of God and solar divinities in West Africa convey the meaning and idea about the wrath of God and they also represent the purity of God and His impartial justice (qtd. in Oduma-Aboh 139).

In addition, the sight of such symbolic forms inwardly reminds and urges the devotee, especially the cruel and the savage to lead a pure and honest life in order to avoid the wrath of God. They likewise urge the believer to guard against perjury and falsehood when it comes to the question of settling disputes in any shrine that houses such symbols.

## IV. The Concept of Death

Anyacho opines that Africans see life as a continous thing. Its extinction on earth paves the way for the soul to experience the life in the great beyond. Death is, therefore, seen as a passage to the hereafter. The last rite is given to man at his death. This rite makes the transition from the physical existence to invisible existence, which take place in the land of the ancestors. The real burial is accompanied by special rituals. Elaborate funeral rites and ceremonies are performed. It is believed that the dead does not settle in the land of the dead if not given befitting funeral rites. Serious care is therefore exercised in following the funeral rite to the latter. This is why children and relations of the dead spend alot of fortune in honour of the departed (265).

Mbiti observes that death is inevitable and in many societies the most disrupting phenomenon of life. Death stands between the world of human beings and the world of the spirits, between the visible and the invisible. It is something that concerns everybody, partly because sooner or later everyone personally faces it and partly because it brings loss and sorrows to every family and community. It is no wonder, therefore, that rituals connected with death are usually elaborate (149).

He further postulates that, death is conceived as a departure and not a complete annihilation of a person. He moves on to join the company of the departed, and the only major change is the decay of the physical body, but the spirit moves on to another state of existence. Thus, death is a monster before whom man is utterly helpless. Relatives watch a person die, and they cannot help him escape death. It is an individual affair in which nobody else can interfere or



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intervene. This is the height of death's agonies and pain, for which there is neither cure nor escape, as far as African concepts and religious culture are concerned (157-58).

Erim opines that the Idoma, like most African groups believe in a number of spirit manifestations. Alekwu ( spirit of the ancestor) is one among many. Like other human groups, the Idoma share in the belief of *Owoicho* (a Supreme God). However, in their opinion, he is considered too removed physically to cater for their immediate interests and needs. As a result, they employ such intermediaries as *aje* (spirit of the kindred gropu etc) and *alekwu.* That they should propitiate the *aje* periodically is understandable, for they are agriculturalists. However, for their practical and social needs, there is a continuing dialogue between the Idoma elders and their departed relatives. In Idoma cosmology, death is the physical sense does not deny the "dead"participation in the affairs of the community. He quoted an Idoma student saying:

> The death of the corporeal man does not not mean the end of his existence. All who cease to exist in the world of the living are believed to have "passed"into the world of the "living dead" (who) keep (a) keen interest in the activities of the living and protecting the society from external agression (144-5).

## V. The Concept of Monarch

Monarch has been defined by the *Oxford Advanced Learner's Dictionary of Current English* as a person who rules a country or empire, for example a king or a queen (757). A monarch is the sovereign head of state, officially outranking all other individuals in the realm. A monarch may exercise the most and highest authority in the state or others may wield that power on behalf of the monarch. Typically a monarch either personally inherits the lawful right to exercise the state's sovereign rights (often referred to as the throne or the crown) or is selected by an established process from a family or cohort eligible to provide the nation's monarch. Alternatively, an individual may become monarch by conquest, acclamation or a combination of means. A monarch usually reigns for life or until abdication. Monarchs' actual powers vary from one monarchy to another and in different eras; on one extreme, they may be autocrats (absolute monarchy) wielding genuine sovereignty; on the other they may be ceremonial heads of state who exercise little or no power or only reserve powers, with actual authority vested in a parliament or other body, constitutional monarchy (en.wikipedia.org/wiki/Monarch).

The concept of monarch as used in this paper includes; all those who rule or reign over a territory be they King, Queen, Chief, Traditional Ruler, Paramount Ruler and the like. Mbiti posits that rulers are not simply political heads, they are the mystical and religious heads; the divine symbol of their people's health and welfare.The individuals may not have outstanding talents or abilities, but their office is the link between human rule and the spiritual government. They are therefore, divine or sacral rulers, the shadow or reflection of God's rule in the universe. People regard the as God's earthly viceroys. They give them them highly elevated positions and titles, such as: saviour, protector, child of God, chief of the divinities, lord of earth and life. People think that they can do what they want, have control over rain, and link them with God as divine incarnation or as originally from heaven. Rulers are, therefore, not ordinary men and women: they occupy a special office, and symbolize the link between God and man (182).

In addition, the sacred position of African rulers is shown in many ways. Some rulers must not be seen in ordinary life- they wear veil, take meals alone, their eating and sleeping may not be mentioned, parts of the rulers body (like saliva, faeces, hair and nails) are buried lest they should be seen by ordinary people or used in malicious ways againgst them. To protect and strengthen the position and investure of the king, various measures are taken, mainly in form of sacrifices (of animals, subjects and prisoners), the wearing and keeping of amulets, consulting diviners and the like. In many areas the ruler takes part or leads in national ceremonies, and may play the role of the priest, rainmaker, inter-mediary, diviner or mediator between men and God.

## VI. The Contemporary Scenario in Nigeria

Nigeria covers a land area of about 923,768 sq km. According to the 2006 National Population census result, revealed by the National Population Commission, Abuja and cited by Niworu, Nigeria has a population of over 140 million people (but today, officials of the Nigerian governments on different media and fora have put the population of Nigeria at about 170 million). The search for mineral resources cutting across the two major regions of north and south since 1903 and 1904 respectively decipher a huge deposit of replenishable and no-replenishable natural resources ranging from petroleum, gas, coal, tin, columbite, iron ore, limestone, gold, salt, marble, bitumen to agricultural resources. The United Nations System in Nigeria submitted that:

> Nigeria is undoubtedly a richly endowed nation in terms of physical arable land stretching through five distinct vegetation zones of sudan, savannah, tropical, rain forest and mangrove swamp and the ecology holds the possibility for abundant food production. The abundance of water resources has good potentials for fisheries. Nigeria has a rich deposit of mineral resources including crude oil, gas, coal, granite. Precious metal... (qtd. in Niworu 29).



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Niworu is of the view that governance refers to the use of political power to manage a nation's public interest and societal progress. It is the the use of political power with positive manifestation in the development of the society. Governance can be bad enough when the exercise of political power has negative impact on the society with the resultant effect of achieving personal, group or regional interest detrimental to the corporate interest of the entire nation. It is also depends on the extent to which government is perceived to improving the public welfare and responsive to the needs of its citizens, deliver public services, create enabling environment for productive activities and equal distribution of the wealth of the nation (28).

He further posit that, without any contradiction, Nigerian government has been government of deceit, lies and connivance. Public officials tell blatant lies to defend the chief executives in order to sustain the own seats. The mass of Nigerians because of ascription to ethnic, religious and regional backgrounds cover and support falsehold to save their kinsmen even when they are guilty of criminal offence. It is on record where kinsmen came out to defend Tafa Balogun the former Inspector General of Police, his successor, Sunday Eyindero, Bode George, Aminu Dabo and the like even in the face of reckless embezzlement of public money. It is in these instances that greedy individuals and groups in Nigeria ascibe other Nigerians to ethnic, religion and regional sentiments. It is in this regard that credible Nigerians are ascribed to Hausa Fulani or Northern Muslim, Middle Belt or Northern Christian, Southerner, Igbo or Yoruba, majority or minority. People who perpetuate this act live on falsehood and continue to siphon public fund meant for sustainable development (31). Giving credence to the above, Claude Ake cited in Niworu, lamenting on the Nigerian state commented that:

> The only thing we seem committed to is unrelenting cynicism which we parade as a mark of honour. Scratch the surface however and you will see that it is only the other side of insecurity and despair. We wear it like protective armour against the discomfort of looking at reality in the face against the obligation of caring and the burdens of taking responsibility...The Nigerian ruling elite survives against all odds. There is no legitimacy to draw on. It is has run out of ideas... we are always looking up to someone else, forever searching for good leaders to see us through... The Nigerian state is a negative unity of takers in which collective enterprise is all but impossible (30).

According to Ekpu Jonathan et al, it is hard to do business in many poor countries because their governments are corrupt. In fact, it is hard to get permisssion to build a factory or open a store without government permit. This is obtained largely through bribering of government officials. In Nigeria, economic development would have gone far than we are today minus the evil called corruption. Malaysia and Indonesia which were at par with Nigeria in the 1960s are far ahead of us today beacause of corruption of our leadership and even among the led (61).

In addition, they adumbrates that in Nigeria, infrastructural facilities like road network, storage facility, electricity, transportation and others which ought to support economic development are in 'save our soul' conditions. This is typified in our road network which are now 'death-traps' for transportation of goods, personnel and services; epileptic electricity supply with excessive billing system and others in similar conditions. This has negatively affected the economy and made economic development a mirage in Nigeria.

The sorry state of affairs in the contemporary Nigerian society as illustrated above, is as a result of corruption which become cancerous spreading to every sphere of our life as individuals and as a collective. According to Eze, corruption is a canker worm which has not only eaten deep into the fabrics of the Nigerian society, but also soiled the character and personality of every Nigerian. The ability to contend and if possible avoid it is a courage and sacrifice, yet to be cultivated by many Nigerians. He adumbrates that:

> If there is anything which operates efficiently, uniformly and smoothly all over the country, it is the twin engine of the machinery of corruption and bribery. The phenomena of corruption seem to be our unofficial ideology, our lingua franca, the universal language, which is spoken and understood in every nook and cranny of Nigeria (1).

He posits further, that corruption is one of the dare-devils that stares humanity in the face. It is a global problem with certain destructive tendencies in the third world countries like Nigeria. But the rate of corruption in Nigeria is so alarming that one is consstrained to ask: is there any specifically in the nature of Nigerians that makes them to be so corrupt? Corruption generally, is a term used to qualify the prevalent social ills that affect the entire facet of our society (3). Achebe cited in Eze wrote that the corrupt nature of the Nigerian society is such that:

> Keeping an average Nigerian from being corrupt is like keeping a goat from eating yam. Corruption in Nigeria has passed the alarming and entered the fatal state; Nigeria will die if we keep pretending that she is only slightly indisposed (3).

In addition, the above statement seems to suggest that corruption is inherent and quite inevitable in the nature of Nigerians. Perhaps if we were fatalists or compelled to believe in predestination, that line of argument could have been seen to be sound, but since it is not an established case that corruption is naturally inherent or inborn in human beings, Nigerians cannot be

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exceptional since they are not naturally and fundamentally different from other human beings. Hence, referring to what Achebe wrote, Odey cited in Eze noted that:

> It is totally false to suggest, as we opt to do, that Nigerians are different fundamentally from any other people in the world. Nigerians are corrupt because, the system under which they live today makes corruption easy and profitable; they will cease to be corrupt when corruption is made difficult and inconvenient.

Corruption to Odey is as old as Nigeria's independence. Hence, he noted that:

> Abubakar Tafawa Balewa's regime did not see it until the military struck in 1966. Yakubu Gowon did not see it either until he also was removed from office. Murtala Mohammed saw it, tried to do something about it. But they killed him before he could succeed. Obasanjo himself did not feel a pinch of it when he ruled Nigeria first. Today, corruption is his albatross. Muhammadu Buhari saw it as a great threat to Nigeria. He tried to do something about it, but failed partly because fighting corruption in Nigeria is not an easy task and partly because Ibrahim Babangida who ousted his regime felt that Nigeria could not live without corruption (2).

Corruption triumphs in Nigeria, because of the desire to get rich quick that is now prevalent among Nigerians. It is no longer news to hear that policemen, directors, teachers and the like can openly unshamedly demand for and accept gratifications of different kinds before doing whatever they are supposed or in some cases, genuinely employed to do for the development and progress of their country. Moreover, there is no doubt that a lot of factors are instrumental to the lingering crisis of corruption among the Nigerian populace. However, the basic and most central ones are due to lack of exemplary leadership, greed and inordinate ambition for material wealth, power and glory. This is also a great deal of support by the government authorities. Therefore, it is true to say that one of the most agonizing aspects of Nigeria's problem that had actually given license to corruption is the problem of ineffective leadreship. For decades, Nigeria has not been opportuned to enjoy dividends of good and exemplary leadership be it military or civilian, who have the interest of the people at heart and also ready to sacrifice personal gains for the greater number of citizens. Hence Achebe cited in Eze succintly explained that:

> The trouble with Nigeria is simply and squarely, a failure of leadership. There is nothing basically wrong with the Nigerian character. There is nothing wrong with the Nigerian land and climate or water or air or anything else. The Nigerian problem is unwillingness or inability of its leaders to rise to the responsibility, or to the challenge of personal example, which are the hallmarks of true leadership (1).

## VII. The Symbolic Death of Monarchs in the Process of Installation in Idoma Land

The institution of the Ocheship, monarchy among the Idoma is rooted in their society and it goes back to the mist of time. It originated from the biological idea of the father of the family writ large on the political page. Among the Idoma, the Oche was and is still the highest officer within the kindred and although the lineage elders in the *Ojira,* council of state were and still are collectively higher than he, yet they are not so individually (97).

According to Erim, among the Idoma evidence further shows that the Ocheship is deeply rooted in religion. Thus, the Oche is both the king and the religious head of the community. In the Idoma view, the Oche reigns but does not rule. He assumed office by an act of symbolic death. By dying the Oche severed his connections with his immediate family and lineage and became a partial father to all. By his ritual death, the Oche was supposed to lose his personal identity and all obligations that he might have owed to others inthe society. The process of the symbolic death of an Oche is well recorded by Armstrong cited in Erim. He, the Oche:

> ...assumes office by an act of symbolic death to his family and lineage attachments. He is hidden for fourteen days....During this time many ceremonies are performed on his behalf, in his absence. Finally his compound is sacked. He loses all his belongings to the society as a whole. An ancestral mask performs " opening Path to the Grave"ceremony for him. *Alekwu lowe he kilo*... he becomes the general son of the land. He becomes king owing no property of his own; but as a king he owns the whole land and its citizens... (97).

Erim states that the climax of the installation of the Oche:

> is the symbolic burial of the new monarch . He is dressed like a corpse, laid in state, and undergoes all the rigorous ritual preceding the burial. He is then resurrected, a spirit among mortals... endowed with all the wisdom and attributes of the ancestors, no longer subject to hunger, thirst, or greed... (98).

In addition, these ceremonies which could be compared to religious over-tones in the coronation of a king of England, described how the Oche as a father writ large became imbued with the divine godlike qualities. Thereafter, like the king of England, the Oche lived for ever. "The King is dead; long live the King." The Idoma Oche is thus hedged with divinity. Among the

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Ashanti of modern Ghana we see the same religious mystique around their king, the hene. He was, like the Mai of Borno or the Atah [sic] Attah of Igala subject to many restraints. He was and still is regarded as being quite distinct from normal beings. This goes to explains why there were elaborate procedures which hid the mortal humanity of these kings from the public.

In the Idoma worldview, *Owoicho*, God is transcendental, all excelling, supreme. He is also looked upon as *Owo no fie owodudu*, omniscent. But since He is too physically removed from the world, there most be an intermediary. It is the Oche who is therefore invested with god-like qualities and made the ruler of the community. Evidence indicates that the Oche was the priest-chief of nearly all the cults in the community. The Idoma religion consisted of three essential elements. The first was the *owoicho* (the Supreme God), the second *aje* (the outstanding earth), and the third *alekwu* (ancestral spirits). Although the *owoicho* was recognized as the creative supernatural force, yet because of the physical distance between the Idoma and God, the people thought it necessary to look for a substitute which acted as an intermediary between them and the Supreme Being. This intermediary was the *aje* through which God transmitted his force. In time, *aje* became sacred to the Idoma. In some Idoma traditions , *aje* is considered more important than God (Erim 98-101).

Erim posits that so important was *aje* in the Idoma religious belief that each kindred group established an earth shrine within its *ojira* (kindred playground). The chief priest of the aje was the Oche. In this capacity he is referred to as the *adalekwu* (father of the dead). In Idoma belief, the dead members of the kindred group were paradoxically alive. In other words, death in the corporeal sense did not remove the dead from kindred membership as such. Rather, certain classes of the ancestors were considered vital and living members of the community. Consequently, they were endowed with certain rights and responsibilities. The Oche, in his priestly role, was considered a vital link between the *alekwu* and the living community (101).

## VIII. The Symbolic Death of Monarchs as a Paradigm to Fighting Corruption in Nigeria

The history of Nigeria from pre-colonial and colonial periods abd from the period of independence, like any other earliest recorded history of political societies, has always sought and develop methods and system of organizing herself to what is befitting to her true nature as a rational society. It is also, a social and political organization because it has the tendency to bring men to live as composite of fellow human beings in a close contact group known as the society. Man remains always a political animal and can only realize himself fully in a well organized political society. It is part of human civilization to aim at the ideal, man is to set before himself the model for the best life. Furthermore, the citizen's judgement of the leadership or government based on their happiness, expediency, well-being or whatever else we call it is the nature of human affairs, the best thing (Oduma et al. 69-70). But, Nigeria as a political entity has not been able to achieve to a substantial level, the ideals that made persons to come together in forming the Nigerian society. This is as a result of corruption that has become so cancerous, permeating every sphere of the Nigerian life. This has informed the use of the symbolic death of monarchs in the process of installation in Idoma land as a paradigm for fighting corruption in Nigeria.

According to the *Oxford Advanced Learner's Dictionary of Current English*, paradigm is a typical example or pattern of something (845). Paradigm comes from Greek **παράδειγμα** (*paradeigma*), "pattern, example, sample" from the verb **παραδείκνυμι** (*paradeiknumi*), "exhibit, represent, expose" and that from **παρά** (*para*), "beside, beyond" and **δείκνυμι** (*deiknumi*), "to show, to point out". In rhetoric, paradeigma is known as a type of proof. The purpose of paradeigma is to provide an audience with an illustration of similar occurrences. This illustration is not meant to take the audience to a conclusion; however it is used to help guide them there (en.wikipedia.org/wiki/paradigm).

A paradigm is a standard, perspective, or set of ideas. A paradigm is a way of looking at something. A paradigm is a new way of looking or thinking about something. This word comes up a lot in the academic, scientific, and business worlds. A new paradigm in business could mean a new way of reaching customers and making money. In education, relying on lectures is a paradigm: if you suddenly shifted to all group work that would be a new paradigm. When you change paradigms, you are changing how you think about something (www.vocabulary.com/dictionary/paradigm).

An etymological analysis shows us that the word comes from the latin word *paradigma*, and appears in Greek as *paradeigma*, whose English translation is'example', or as its earlier form 'paradeiknunai'. The prefix 'para-' meaning 'alongside', and 'deiknunai' meaning 'to show,' so the two words together sound as 'alongside shown' or 'what shows itself beside'. But what is it that we "show alongside" or that "appears alongside"? (Göktürk 1). It is an intellectual perception or view, accepted by an individual or a society as a clear example, model, or pattern of how things work in the world. This term was used first by the US science fiction historian Thomas Kuhn (1922-96) in his 1962 book, *The Structure Of Scientific Revolution* to refer to theoretical frameworks within which all scientific thinking and practices operate (www.businessdictionary.com/definition/paradigm.html/).

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The crux of this paper, is the call for the empolyment of a very vital aspect of the religious culture of the Idoma people, that is, the symbolic death of monarchs in the process of installation as a paradigm or model for fighting corruption in Nigeria. The leadership and the followership, and indeed all and sundry should contribute their quota to the growth and development of Nigeria devoid of all forms of corruption and corrupt tendencies for the betterment of the generality of the Nigerian populace, just as monarchs in Idoma land die to all the human tendencies, including corrupt tendencies. In other words, those in leadership position and position of authority should be dead to all negative tendencies, most especially to corrupt tendencies that have militate against the development of the country in all ramifications.

Just as the monarchs after emerging from their symbolic death before their installation becomes a father to all, so also those in position of authorities that could impinge positvely or negatively in terms of enacting laws, interpreting laws and implementing policies should also be a father to all. If that be the case, those in position of leadership and authority will not do things that would adversely affect the generalty of Nigerians. For instance, if one is a father to all, the person will not put his own biological children in expensive private schools and allow the majority of children to be in public schools that is not functional as a result of non-payment of salaries and other issues that have plagued the system, if one is a father to all the person will not pass unjust laws that favour the elite who are in the minority and adversely affect the vast majority of Nigerians and the like.

The government should identify the various African Traditional Religious beliefs and practices spread across the different ethnic nationalities that have resemblance to the symbolic death of monarch in Idoma land, using them to give value re-orientation to the leadership and the followership so that, we can reduce to the barest minimun the cankerworm called corruption that has eaten deep into every fabric of the Nigerian life. The paper is by no means advocating for people to abandon the new found faiths in Islam or Christianity or any other religious conviction (s) nor is it call for religious syncretism. What the paper is simply postulating is that, we go back in time to emulate the positive authentic African way of living based on our Traditional Religion and Culture. Certainly, neither Islam nor Christianity gives room for corruption. But the admonisions are not effective enough because it is not in tandem with our worldview.

The government through the Ministry of Education at all tiers of government should incorporate the teaching and learning of the good aspects of African Traditional Religion into the educational curriculum, as a way of inculcating the positive values inherent in their indigenous religion to the impressionable minds in order to guide against them imbibing negative tendencies including but not limited to corrupt tendencies.

The paper has also observed the Nigerians who profess either Islam or Christianity are not afraid of sanctions based on their faith convictions, when they transgress the law. But sanctions from the African Traditional Religion are feared because before the coming of the missionary religions, there is the belief in maintaining an ontological balance that the Supreme Being has put in place for the wellbeing of humans. Anything that goes contrary to this divine plan, including corruption comes with its own repercussions which may include death. The fear of the severity of the punishments been meted out to erring persons makes them to engage in activities that will always maintain the ontological equilibrium. So, the symbolic death of monarchs becomes a veritable paradigm or model for the fight against corruption and corrupt tendencies, which has become systemic and endemic in the contemporary Nigerian society.

## IX. Recommedations

Some of the recommendations include:

i. The cultivation of the spirit of wide-range consultations in governance and letting people see transparency, accountability, integrity and the like in the day to day bussiness of running the country based on the symbolic death of monarchs in the process of installation in Idoma land, whereby all and sundry become dead to corruption and corrupt tendencies.

ii. Just as the King or Chief becomes a father writ large to all and sundry, so also should the leadership and followership perceive and treat the generality of Nigerians giving them equal opportunities as a father will do to all his children.

## X. Conclusion

Nigeria as a nation in Africa is seen not only as the giant of Africa in terms of population and economy, it is also looked upon for exemplary behaviour. However, people get disappointed when Nigeria is properly examined. The reasons are quite obvious as our leaders and followership always attemp to cheat, pilfer and traffic for personal aggrandizement. It is an acknowledged fact that corruption has reached an unprecendented and alarming proportion in Nigeria (Shishima 242).

Considering corruption in Nigeria is as both ststemic and endemic. Shishima citing Atoyebi and Mobolaji see corruption as the abuse of entrusted power for private benefit. They argue that where one has monopoly of power over which he has discretion and exercise same without regard to accountability or fails to comply with relevant rules and regulations, such an individual is said to be corrupt. This aptly implies that

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corruption is not only a development problem but also a problem of governance, of morals and ethics and of a weak and immature system of public order. Thus, corruption is the antithesis of progress and government as it creates political instability, social unrest, and crime infested environment, breeds inefficiency, incompetence, mediocrity, unethical values and other debased instincts in the leaders such as greed, avarice and rapacity (243). It is this ugly scenario that has neccessitated the paper to make a historical reconstruction of the symbolic death of monarchs in the process of installation as a paradigm for fighting corruption in Nigeria, which has become a bane to all our developmental efforts as individuals and as a collective.

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# Resolution of Agro-Pastoral Conflicts through Community Based Actors in Nakuru County, Kenya

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*Abstract-* This paper discusses the rationale for involvement of multiple stakeholders or actors in addressing agro-pastoral conflicts. To be able to understand the rationale, the study identified the resources at the center of agro-pastoral conflicts, identified key stakeholders to be involved in resolving the agro-pastoral conflicts and why they should be involved in resolving the conflicts and also sought to establish the mechanisms that can be adopted to ensure sustainable peace. The study used a structured questionnaire, in-depth interview schedule and an observation schedule to collect data. A standardized questionnaire was administered to selected household respondents while in-depth interviews were conducted with the teachers, religious leaders, elders and local government administrators. The data collected was analyzed descriptively using frequency tables. The findings show that there are specific resources at the center of the agro-pastoral conflicts; there are multiple stakeholders that are important in resolving the conflicts and that a multipronged approach will be necessary in addressing the agro-pastoral conflicts in Nakuru County.

*Keywords: agro-pastoral conflicts, conflict resolutions, resources.*

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RESOLUTIONOFAGROPASTORALCONFLICTSTHROUGHCOMMUNITYBASEDACTORSINNAKURUCOUNTYKENYA

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# Resolution of Agro-Pastoral Conflicts through Community Based Actors in Nakuru County, Kenya

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*Abstract-* This paper discusses the rationale for involvement of multiple stakeholders or actors in addressing agro-pastoral conflicts. To be able to understand the rationale, the study identified the resources at the center of agro-pastoral conflicts, identified key stakeholders to be involved in resolving the agro-pastoral conflicts and why they should be involved in resolving the conflicts and also sought to establish the mechanisms that can be adopted to ensure sustainable peace. The study used a structured questionnaire, in-depth interview schedule and an observation schedule to collect data. A standardized questionnaire was administered to selected household respondents while in-depth interviews were conducted with the teachers, religious leaders, elders and local government administrators. The data collected was analyzed descriptively using frequency tables. The findings show that there are specific resources at the center of the agro-pastoral conflicts; there are multiple stakeholders that are important in resolving the conflicts and that a multipronged approach will be necessary in addressing the agro-pastoral conflicts in Nakuru County.

*Keywords: agro-pastoral conflicts, conflict resolutions, resources.*

## I. Introduction

Natural resources have been at the center of most conflicts in Africa in general and Kenya to be specific. These resources related conflicts have often been experienced in formerly Coast province with Rift Valley remaining the epicenter of resource related conflicts (Ayiemba et al 2000). In Rift Valley, conflicts over resources have been experienced between the Agikuyu versus the Kalenjin in Uasin Gishu, and Bomet Counties and Agikuyu versus the Maasai in Nakuru County. In addition, similar resource related conflicts were experienced in Laikipia County pitting the Maasai against the large-scale ranchers. Resource related conflicts among the agro-pastoral communities have often revolved around ownership, management and use. The study area, Nakuru County experienced sporadic agro-pastoral conflicts pitting the Maasai against the Agikuyu since 1995 becoming full blown in the year 2005. Contemporary societies in attempt to resolve agro-pastoral conflicts have tended to emphasize utilization of legal mechanisms ignoring various social institutions and local capacities. This study set out to describe the justification for engaging local structures in addressing agro-pastoral conflicts.

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## II. A Note on Methodology

This study adopted a cross-sectional survey rather than a follow-up study due to time constraints. Cross sectional survey is a research design that is aimed at determining the characteristics of a defined population at a given point in time. Information presented in this paper originates from various sources namely; scheduled interviews, dialogue with key informants, the researcher's field observation and secondary information from existing literature.

## III. Results and Discussions

This section discusses the findings based on identification of the resources at the center agro-pastoral conflicts, the justification for engaging multiple actors in resolving the conflicts. In addition, the section presents the mechanisms for consideration in providing long terms solution to the agro-pastoral conflicts.

### *a) Resources at the Centre of the Agro-Pastoral Conflicts*

There are a number of reasons that could explain agro-pastoral conflicts in the study area. The respondents identified sources of the agro-pastoral conflicts in the area. Figure 1 shows the resources that the respondents identified to be source of agro-pastoral conflicts in Nakuru County.



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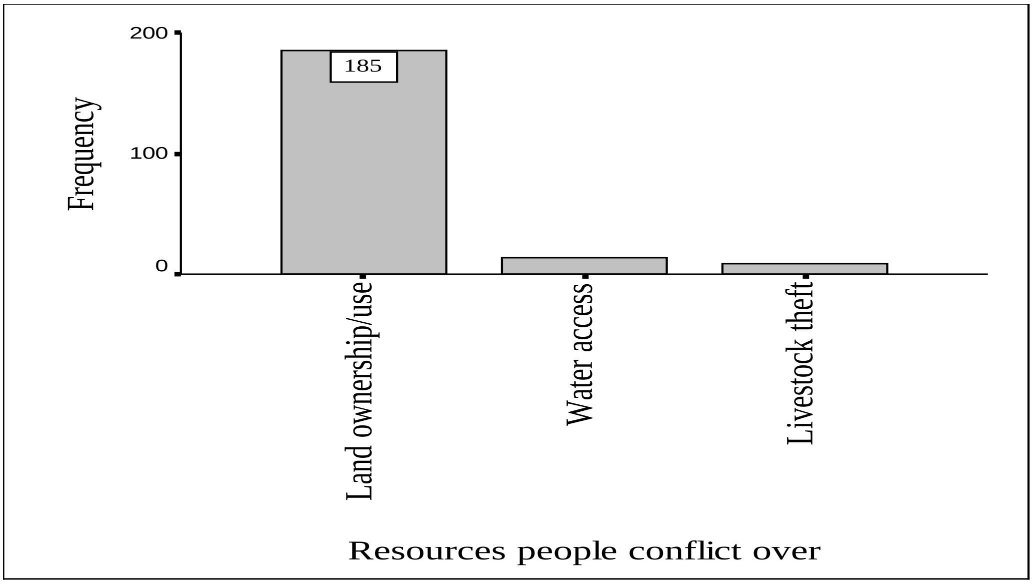


*Figure 1 :* Sources of Agro-Pastoral Conflicts

The respondents reported that land ownership and use, water access and livestock theft were the sources of the agro-pastoral conflicts. From the study it came out strongly that land ownership and use is the main source of the agro-pastoral conflicts that affected Nakuru County in the year 2005. This can be seen from Figure 1, which indicates that 185 (88.9%) respondents reported land ownership and use as the source of the conflicts. This could be attributed to the struggle for ownership and economic use of the land in the study area. The Agikuyu, on one hand, claim ownership through buying and subsequent acquisition of title deeds and government settlement program in the post independent period. The Agikuyu further argued that they bought the land when the white settlers left the country after Kenya gained independence in 1963. The Maasai claim, was based on the pre-colonial or historical ownership of the disputed land. The Maasai argued that they acquired the land before colonialist came and evicted them. In addition, this emphatic identification of land as the source of conflicts could be attributed to the different economic systems of the two communities in dispute and the need for the same resource for different uses. While the Agikuyu require the land for farming, the Maasai require it for grazing. These economic systems are incompatible in the sense that the Maasai would want to graze their animals in their "historical heritage" while the Agikuyu would want to farm in the land that constitutionally belong to them through "purchase". These findings are in agreement with the findings of (Ahmed 2002, Gausset et al 2005, Homer Dixon 1994, Buckles 1999, Kenyatta 1938, Yamano and Deininger 2005).

Ahmed (2002), argued that conflict, particularly those involving the pastoralists, is not a new phenomenon. It arises mainly due to competition over grazing land and/or water resources, especially in times of drought.

In studying agro pastoral conflicts in Adamawa Cameroon, Gausset et al (2005) established that pastoralists feel that they have a right to graze their cattle anywhere as long as the cattle do not damage the crops. To the pastoralists, nobody owns pasture. In his study of environmental scarcity in Rwanda, Homer-Dixon (1994) identified scarcity of agricultural lands, forests, water and fish as environmental problems that contribute to violence. The findings further concur with Buckles (1999) and Kenyatta (1938) when they noted that conflicts over natural resources such as land, water and forests are ubiquitous. Gausset et al (2005) explained the sources of the conflicts as resulting from conflicting perceptions and use of the same resource. He explained that while grassland is the main source of pastoralism, it is potential agricultural land for the agriculturalist. Secondly, while movement of cattle is an integral part of transhumance, it threatens the success of agriculture. The finding also affirms Yamano and Deininger (2005) findings in which he noted that land is increasingly becoming a source of conflicts in Sub Saharan region.

The 6.7 percent that attributed the conflicts to water could be explained in terms of the perception that water is not be owned by anyone and therefore its usage is subject to how much one can use. While river Ewaso Kedong was cited as the source of the clashes, it is far from the study area. Although the two communities used the water for domestic purposes, they also depended on it for economic gains. The Maasai required water for their animals while the Agikuyu required it for irrigation. The Maasai argued that the Agikuyu blocked the water to irrigate their farms denying their animals water downstream.


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Lastly, 4.3 percent that identified livestock theft as a root source of the conflicts could be attributed to the Agikuyu who argued that the Maasai stole their animals during the night and also drove away their few livestock in the process of grazing in their area. The Maasai are perceived to steal livestock of their neighbors as means of increasing their stock and a sign of social identity.

Similar findings were observed by Brock-Utne (2001) in his study of Kidepo Valley. He noted that cattle's rustling was a common source of conflicts in Kidepo Valley. In a study of conflicts in Northern Kenya, Pkalya et al (2003), established that competition over control and use, scarce grazing lands and water was a source of pastoral conflicts in the Northern Kenya.

From the above discussion, we conclude that agro-pastoral conflicts can seldom be explained in terms of single sources. Agro-pastoral conflicts are always characterized by multiple causes and there call for engagement with multiple stakeholders.

### b) *Awareness of Agro-Pastoral Conflicts and their Resolution*

The study sought to establish whether the agro-pastoral communities were aware of the existence of the conflicts and whether the conflicts have been resolved. The study established that out of the 211 respondents, 98.6% were aware of the agro pastoral conflicts. The study further sought to find out whether the agro-pastoral conflicts have been resolved or not.

In order to understand whether the conflicts have been resolved or not, the study conceived conflict resolution as the removal of all underlying causes and the settlement of disputes between individuals or groups of people through solutions that refrain from violence and that attempt to reunify and re-harmonize the people involved in the conflicts or an attempt to preserve an amicable relations. Table 1, shows the views of the respondents on whether the conflicts have been resolved or not.

*Table 1 :* Conflict resolution

| Conflict resolved | Frequency | Percent |
|---|---|---|
| No | 181 | 87 |
| Don't know | 27 | 13 |
| Total | 208 | 100.0 |

*(Source: Field data)*

Table 1 show that conflicts have not been resolved according to the respondents. It can be observed that 87 percent of the respondents indicated that the conflicts have not been resolved while 13 percent did not know whether the conflicts have been resolved or not. The 87 percent attributed their response to the following:

(i) There is nothing that has been done except police presence in the study area. The respondents indicated that police patrols have increased since the conflict erupted.
(ii) Some of the participants felt that there still existence of tension, hatred suspicion, mistrust and insincerity between the two communities.
(iii) The sources of the conflict have not been addressed. The sources of the conflict were identified as land ownership and use, access to water resources and livestock.
(iv) There has been no dialogue or any forum for the two communities that is the Maasai and Agikuyu to meet and discuss the conflict so as to resolve the conflicts once and for all.
(v) The conflict has not been resolved because of perceived partisanship and laxity of the government. This can be attributed to the Maasai who feel that the government is pro-Agikuyu and this is why "their own" were shot by the police who came to restore order. On the other hand the Agikuyu feel that the government took too long to respond even though there were indications of an imminent attack.
(vi) The conflicts have not been resolved because the perpetrators have not been punished. The Agikuyu feel that those who burnt their houses, destroyed there stores and other property have not been charged in a court of law. Similarly, the Maasai feel that the people who provoked them by blocking the river have not been taken to court for doing so at the expense of their livelihood.
(vii) Lost and destroyed properties have not been compensated. This can be attributed to the Agikuyu who argue that they lost so much during the conflict including lives and property and this has not been compensated hence no one can argue that the conflict have been resolved.

From the discussion above, it is clear the communities are not satisfied by the current state of affairs. There is need for more structured engagement of the communities in conflict and also seek ways of building consensus on the issues that divide the communities with a view to resolving the conflicts.

### c) *Key Players in Conflict Resolution*

From the findings above, it is clear that the conflicts have not been resolved. It was therefore necessary to establish who should play a key role in resolving the agro-pastoral conflicts and why. Table 2 shows the key actors who should be involved in resolving the intermittent agro pastoral conflicts in Nakuru County.



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*Table 2 :* Key players in resolving the Agro-Pastoral conflicts

| Key players | Frequency | Percent |
|---|---|---|
| Government | 140 | 67.3 |
| Community leaders and elders | 44 | 21.2 |
| Communities and resource owners | 13 | 6.3 |
| Church/religious leaders | 11 | 5.3 |
| Total | 211 | 100.0 |

*(Source: Field data)*

Table 2 shows that most (67.3 percent) respondents considered the government to be a major player in resolving the agro-pastoral conflict. This could be attributed to the fact that the issues at the center of the conflict that is, land, water and livestock theft can adequately be dealt with by the government. For instance, land question can only be resolved through a policy decision. The choice of community leaders and elders by 21.2 percent of the respondents could be attributed to the respect and influence the elders have on the community especially among the Maasai community.

To resolve the conflicts, the study established that the government, community leaders and elders, the community members and resource owners and the church leaders should play a key role in resolving the conflicts. This confirms the findings of CCR (2003) report that argued that conflict resolutions is the duty and a concern of multiple actors and cannot be delegated to an individual or a single institution.

### d) Reasons for Involvement of Different Players in Conflict Resolution

From the findings, it is clear there are multiple sources of agro-pastoral conflicts. This multiplicity of sources requires multiple actors to be able deal with. The study therefore sought to find out the justification for involving each of the stakeholders identified as key players in addressing the conflicts.

### e) Reasons why Church Leaders Should Play a Key Role

Table 2 indicated that 5.3 percent of the respondents preferred the church leaders to play a key role in resolving the agro-pastoral conflicts. The preference for the church leaders could be attributed to the fact that most (91.9%) of the respondents were Christians with only 8.1% who did not identify with any religion. The following are the reasons they gave for their preference.

i. They are non-partisan
ii. They are likely to preach peace
iii. The church leaders command respect and have authority among the people.

### f) Reasons Why Community Leaders and Elders Should Play a Key Role

Approximately 21.8 percent of the respondents indicated that community leaders and elders should play a key role in resolving the resource-based conflict. The following are the reasons they gave to support this position.

They have experience and wisdom on conflict resolution. This can explained in terms of the process that is involved in one being considered an elder. One has to be of a certain age and must have interacted with the elders as a learner to be able to acquire the necessary experience and wisdom (Apollos 2008).

They have the trust of the community. The trust that the community had on the elders can be attributed to the process of conflict resolution in the past. The process was open and transparent with the community being present when decisions are arrived. Their decisions were driven by consensus hence the saying “where there are elders, there will be no problem”, since problems or conflicts are resolved (Apollos 2010).

They have an influence and respect of the community. This argument is based on the fact that, among the Maasai, it is the elders that have the final say on community concerns. In addition, among the Agikiyu, elders command respect. The elders are considered to have respect based on past deeds that are of benefit to the community and therefore community listens to them. Similarly, the elders have networks beyond the community boundaries.

According to Apollos (2010), institution of elders is the most important social and political structure among the Agikuyu. The council of elders (Kiama) had both political and judicial functions whose main aim was peace and harmony.

The involvement of elders is in agreement with Kratli and Swift (1999) findings. The authors argue that elders have authority that is drawn from the fact that they control access to resources, have cross-ethnic networks and a supernatural legitimacy. In addition, experience has shown that systems consistent with community protocols and principles of natural justice have greater relevance to indigenous communities. Waweru (2004) also notes that among the Agikuyu and the Samburu, there were councils of elders that resolved conflicts of whatever nature. The elders were also considered arbitrators among the Agikuyu community (Kenyatta,

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1938). The role of the opinion leaders and council of elders in conflict resolution is crucial (Brock-Utne, 2001). Brock-Utne notes that elders are respected, trusted and have gained authoritative influence through wisdom and experience.

*g) Reasons Why Government Should Play a Key Role*

There were 66.8 percent of the respondents who felt that the government should play a central role in resolving the agro-pastoral conflict. The following are the reasons why the government should play a key role in resolving the conflicts:

The government has structures and resources to enforce law and order. This can be attributed to the fact that the respondents are aware that the constitution gives the government authority over land distribution and allocations. This explains why the government through the post independent resettlement program, it was able to resettle those who were displaced by the colonial administration. In addition, before one by acquires land, he/she must go through the government agencies. The government also has law enforcement agencies such as the police, judiciary that can ensure that government directives are adhered to. This concurs with article 114 and article 115 that grants the government authority over land.

The respondents also felt that the government has the mandate and authority granted by the people. This can be attributed to the fact that every five years, there is an election in which the government seeks mandate of the people to rule. The people then relinquish their authority to the elected through the vote.

They are closer to the people. The respondents felt that through the provincial administration that is spread to every part of the country. There is the D.Os, chief and the Assistant chiefs who are always with the people and therefore should be able to understand the problems of the people.

The involvement of the government in resolving the conflicts is in agreement with Obi (1999). In analyzing the role of the state in the population conflict nexus Obi (1999), noted that the state is an authoritative allocator of scarce resources and also a mediator in the conflicts over resources.

*h) Reasons Why Community and Resource Owners Should Play a Key Role*

Approximately 6.2 percent of the respondents reported that the community and resource owners should be key players in resolving agro-pastoral conflicts. The following are the reasons they gave why the community and resource owners should be the key players in resolving the conflicts.

One of the reasons was that they are the ones affected and involved in agro-pastoral conflicts. During the conflicts, it is the community that looses lives, cattle and their property is destroyed. The respondents also felt that the community and the resource owners understand the nature and causes of the conflicts.

*i) Sustainable Resolution of the Resource-Based Conflicts*

The respondents indicated that the following if implemented would ensure sustainable peaceful co-existence:

(i) The community elders and leaders should meet to discuss and resolve the conflict. This was reported by 43.3 percent of the respondents. This affirms the respects and faith the community or the respondents have on the community leaders and elders' ability to resolve the conflict.
(ii) A total of 1.9 percent of the respondents also recommended that political incitement should be stop. This can be attributed to the feeling by some respondents that politics played a role in the conflicts.
(iii) There were 7.7 percent of the respondents indicated that there is need for peace education and sensitization. This is considered important in bring about behavior change among the conflicting groups. This findings are supported by Mekenkamp et al (1998) who noted that the local capacities need to be strengthened through education and training in the community.
(iv) The respondents also recommended that the government should solve the land problem in Longonot location and the country at large. The 10.1% who reported this can be attributed to the role of the government in land adjudication and distribution. It can also be attributed to the fact that all policy decisions are made by the government.
(v) Some (18.3%) of the respondents indicated that the land demarcations and boundaries should be made clear.
(vi) There were 6.7 percent of the respondents who reported that the parties to the conflict should respect private property.
(vii) A total of 11.1 percent of the respondents reported that the government should beef up security and ensure the rule of law.
(viii) Some of the respondents recommended that the Maasai should be provided with alternative water sources. This group constituted 1.0 percent of the respondents.

Table 3 below summarizes the suggestions given by the respondent on how the conflicts should be resolves by the source of the conflict.



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*Table 3 :* Suggestions on conflict resolution by Sources of the conflict

| Suggestions for conflict resolution | Sources of the conflict | | | Total |
|---|---|---|---|---|
| | Land ownership and use | Livestock theft | Water access | |
| Community leaders and elders to meet discuss and resolve | 78 | 3 | 9 | 90 |
| | 42.2% | 33.3% | 64.3% | 43.3% |
| Stop political incitement | 4 | 0 | 0 | 4 |
| | 2.2% | .0% | .0% | 1.9% |
| Peace education and sensitization | 14 | 0 | 2 | 16 |
| | 7.6% | .0% | 14.3% | 7.7% |
| Government to solve land problem | 21 | 0 | 0 | 21 |
| | 11.4% | .0% | .0% | 10.1% |
| Create clear land demarcations and boundaries | 33 | 3 | 2 | 38 |
| | 17.8% | 33.3% | 14.3% | 18.3% |
| Respect private properties | 13 | 1 | 0 | 14 |
| | 7.0% | 11.1% | .0% | 6.7% |
| Government to enforce rule of law and beef up security | 20 | 2 | 1 | 23 |
| | 10.8% | 22.2% | 7.1% | 11.1% |
| Provide alternative sources of water for the Maasai | 2 | 0 | 0 | 2 |
| | 1.1% | .0% | .0% | 1.0% |
| | 185 | 9 | 14 | 208 |

*(Source: Field data)*

An examination of Table 3 shows that the respondents believe that dialogue is the most important avenue through which the conflict can be resolved. This is coming out clearly based on the suggestion by 90 (43.3%) of the 208 respondents. They suggested that community leaders and elders from both the communities meet and discuss and resolve the conflict. Similarly it is coming out strongly that the problem of land ownership and use can be resolved by government enforcing the rule of law, creation of clear land boundaries, government solving land problem and community leaders and elders meeting and resolving the conflict. Livestock theft as a source of conflict can be solved through dialogue between community leaders and elders and government enforcing the rule of law. Similarly, peace education and a meeting of community leaders and elders should be able to resolve the problem of water access as indicated by 14.3 percent and 64.3 percent respectively.

## IV. Conclusion

From the above, the study contends that the conflicts that were experienced in Longonot Location have not been resolved. Similarly, the study concludes that to resolve the resource-based conflicts, the question of land ownership and use, water access and livestock theft must be addressed. In addition, to deal with these sources of conflicts, the government should play a leading role as it has the responsibility of resource distribution, access and protection. The involvement of the community leaders and elders, the communities and resource owners will also be crucial in ensuring sustainable peace is achieved.

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# Natural Resources, International Economic Migration and the Challenges of National Security: A Focused Study on West African Sub- Region

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*Introduction -* It is the fact of human existence and evident throughout history that human beings are attracted to opportunities that would provide them with a secured life and national boundaries do not matter in pursuit of these opportunities.

In recent decades, due to shrinking national economies and increased depletion of limited natural resources there has been evidence of mass migration across international boundaries in search of subsistence and sources of livelihood.

Another factor responsible for these observed mass migration across international boundaries as acknowledged by the United Nations Refugee Commission, the African Union Refugee Commission and other international peace corps, such as the Red Cross is the problem of war and national insecurity which has ravaged various sub-continents and in particular, the West-Africa Sub-continent.

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# Natural Resources, International Economic Migration and the Challenges of National Security: A Focused Study on West African Sub-Region

Dr. Shehu Abdullahi Zuru



## I. Introduction

It is the fact of human existence and evident throughout history that human beings are attracted to opportunities that would provide them with a secured life and national boundaries do not matter in pursuit of these opportunities.[1]

In recent decades, due to shrinking national economies and increased depletion of limited natural resources there has been evidence of mass migration across international boundaries in search of subsistence and sources of livelihood.[2]

Another factor responsible for these observed mass migration across international boundaries as acknowledged by the United Nations Refugee Commission, the African Union Refugee Commission and other international peace corps, such as the Red Cross is the problem of war and national insecurity which has ravaged various sub-continents and in particular, the West-Africa Sub-continent.[3]

There is a critical proof that has come to the fore in recent years, which established the fact that Natural Resources underpins international economic migration, especially in the case of West-Africa where countries like Nigeria, which is the engine room of the sub-regional economy, Ghana, a model economic power house on the rise, Niger republic and even the war thrown countries of Liberia, Central Africa Republic as well as Sierra Leone have remained the bulk recipient and the target destination for International economic migration within the sub-region.[4]

It is pertinent to say that the only credible explanation for this is that the above mentioned countries are for now the most resource endowed, Nigeria remained a major oil and gas producer and has developed critical infrastructures in the energy sector, Ghana on the other hand is also a new comer to the elite club of oil producing countries of Africa with a thriving economy that has enjoyed for some time now an A Rating by International Creditor Agencies, in the same vein, Niger Republic with its discovery of oil and proven deposit of uranium, has reinvigorated economy and similarly, although ravaged by war, countries of Liberia and Sierra Leone have proven deposits of Gold, Diamonds and other precious solid metals.[5]

It is pertinent to note that international economic migration for whatever reason posed an unprecedented challenge to National Security and that is what underscores this research in view of the chain nature character of the issues involved, their sensitivities and significance for the harmony, stability and prosperity of the international community and continuous existence of human family.[6]

## II. Natural Resources and International Migration

Natural resources is undoubtedly the strategic factor in International economic migration, statistic published by the United Nations, International Labor Organization, the African Union, the ECOWAS have all proven the fact that international economic migration is

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[1] The World Bank, Global Economic Prospects, Trans-Boundary Migration and Developing Countries, (Washington DC: The world Bank, 1993), Pg. 2. See also the World Bank, Sub-Sahara Africa: From Crises to sustainable Growth (Washington DC: The international Bank for Reconstruction and Development and World Bank 1996), Pg.18. see also, the ISI (The Islamic Group in Iraq and Syria) Manifesto Published in 2011.

[2] Kenwood, A.G., The Growth Of International Economy From 1820-1990, (London: Routledge 1992), PP.6-7

[3] Dwight, H., Terror Threat: International and Home Grown Terrorist and their Threat to Sub-Saharan Africa (Canada: Dundurn Press Limited 1968), P.46. See also, Khan, K.I.P., Petroleum Resources and Development Economics: Legal and policy Issues for Developing Countries, (London: Bell Haven Limited 1987), PP. 1-24

[4] Pratt, M., "Whose Oil is it any way? International Boundaries and Hydrocarbon Production.", Petroleum Review, (Feb 1998), PP. 6-18 . See also, Unwako, A.A., After Oil What Next? Oil and Multinationals in Nigeria, (Nigeria: Fourth Dimension Publisher 1983), P. 89

[5] Fee, D., Oil and Gas and Natural Recourses for Developing Countries with Special references to ACP Countries, (London: Graham and Trotman 1985), PP. 11-46

[6] Fawas, A.G. The rise and Fall of Al-Qaeda (London: oxford university press 2011). PP. 11-46

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riven by the lure of economic prosperity across international boundaries.[7]

Take Nigeria for instance, with its enormous natural resources base, over the last four decades of global economic uncertainties and excruciating famine and the crisis of development within the West African sub-region, has remained the first choice destination for international economic migration in West Africa. It is therefore not surprising during the 1980s that the location of these resources in Nigeria such as the south-south region in the case of oil, such as the northern state in the case of agriculture, the south-west in respect of the coca plant, fisheries, the sea port and its bustling economic activities and the south-east in respect of Palm kennel and its thriving industrial base have all experienced population explosion on account of international economic migration.[8]

In Northern states of Nigeria, the international economic migration has been mainly from countries of Niger Republic, Burkina Faso, the Sudan, Mail, Chad Republic, Northern Cameroon and Northern Ghana.[9]

In north western state of Sokoto, Kastina, Kebbi, Zamfara, and Kano state which constitute the border line states with Niger Republic there is thriving indigenized communities of citizens of Niger Republic, who were originally economic migrants during the 60s, the 70s, the 80s and the 90s, who have come to be part of the local population and partaking in all forms of economic activities ranging from agricultural produce trading, textiles, retail, import and export and telecommunication.[10]

Therefore, international economic migration could be a positive thing because, the migrant who indulged in legitimate business, will surely pay taxes and their economic activities will add significantly to the volume of trade, thereby generating prosperity for the country.[11]

In the same vein, the same migration has a way of contributing to biological and sociological development of the society in the sense that, they interact socially with Nigerians, inter-marry and procreate, thereby advancing the demography of the country.[12]

[7] Gazzali, W.H., "The Effects of Migration on Community Development" (Nigeria: University of Maiduguri press 2008), PP.4-22. See also, Gassebner, A., "Fear and Response to Terrorism: An Economic Analysis" Electronic Version Retrieved Nov., 2010, www.reuters.com

[8] Gazzali, Supra note 7

[9] Dr. Bala, U., The Sokoto Caliphate, (Nigeria: Amadu Bello University Press 1978), PP.46-102

[10] Hammed, K., The Sokoto Caliphate and The Changing Demography Across West Africa (Nigeria: Amadu Bello University Press 1985), PP. 22-42

[11] United Nations, United Nation Conference on Trade and Development: Global Economy and International Migration: An Analysis of Guideline Set by World Industries Association (United Nation: Geneva 1993)

It is the same situation in the Northern-Eastern states of Borno, Adamawa, Yobe and Gombe, who constitute the border line states with Cameroon and Chad Republic.[13]

It is worth nothing that besides the geography of these states, they also have shared cross-boundary history of identity with the two above mentioned West Africa states. In fact, in the case of states like Borno, Yobe and Gombe states, there exist archeological evidence of common biological identity and history of origin between people of those states and the section of the population in both Cameroon and Chad republic.[14]

Therefore, the issue of international cross boundary migration between these communities divided by artificial international boundaries and international politics is a factual reality to say the least.[15]

At a recently concluded national dialogue organized by the present administration in 2014, in order to provide a platform for inter-regional discuss on strategic nation questions of statehood, fiscal federalism, national revenue sharing and national unity, a prominent royalty (Lamido of Adamawa) from that same region openly declared:

> *"whether Nigeria survives or not is a matter of fate and those who think oil is about everything should be allowed to take their oil and we shall also be allowed to control out land and accordingly levy taxes on physical development if that will bring about lasting peace. But make no mistake if Nigeria breaks up today part of my family still lives in Cameroon and in less than 5 kilometers I shall be back home in Cameroon republic.[16]"*

The above statement from a paramount traditional ruler only goes further to provide an inconvenient reaffirmation of both the history and geography of the Nigerian state vis-à-vis the issue of international cross-boundary economic migration.

Paradoxically, in states like Borno and Yobe, the largest ethnic groups in those states are the Kanuris and they remained likewise a major ethnic group in Chad republic. It is therefore not an isolated coincidence that people of these states maintained socio-cultural, historical and strong religious affiliation with their communities in the Chad republic and the Sudan.[17]

In this context therefore, the issue of international cross boundary economic migration is a foregone conclusion because, beside the above mentioned areas of affinity between the kanuri Communities on both sides of the boundary, there has

[12] Patrick, W., Culture and Diversity in Africa (Nigeria: University of Ibadan Press 1979)

[13] ibid

[14] Kyari, B.F., The Shehu of Kukawa: The History of El-Kanemi Dynasty of Borno (Published in Nur Alkali PhD Thesis 1987)

[15] ibid

[16] Daily Trust Newspaper Nigeria Limited Vol. 36 May, 2014

[17] Patrick, Supra Note 12



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also been trade and other forms of economic activities amongst the people.[18]

In the same vein, there is also evidence of intermarriages between these international communities across the boundary. Therefore, it is evident that these inter ethnic fusion would have tremendous impact on the demography of these states.[19]

In the south-western states of Lagos, Oyo, Osun, as well as Ogun state which constitute the front line Border States along Nigeria, Benin republic and the Cameroon it is the same scenario similar to what we have seen by way of geography, historical and even religious affinity between border line communities in Nigeria and the border line communities on the other side of the border.[20]

In case of the south-western states, the dominant ethnic groups are the Yorubas and the same ethnic group is found in Benin Republic, Republic of Togo as well as the Cameroon and therefore, it will be a farce or a negation of fundamental reality to assume that a colonial boundary recognized by international law will be enough to severe a pathological affinity that has come to define the identity of a people.[21]

In terms of international migration since the 60s, the 70s and the 80s it has always being from these west African countries of Benin republic, Togo and the Cameroon to the front line border states of Ogun, oyo, Osun and in particular Lagos State in the South-western part of Nigeria.[22]

In particular, the migration appeared to be targeted more at Lagos, which hitherto was the capital city of the country and the economic nerve center of the country and better yet, Lagos continue to house the largest sea port in the West Africa sub-region.[23]

These economic migrants usually compete for the huge economic opportunities provided by the export and import trading in commodities, telecommunication, real estate and agriculture.[24]

Therefore, they make remarkable contributions to the economy of Lagos state as well as the National economy, because, in the course of their businesses, besides providing employment opportunities for the local population, they likewise pay their taxes which immensely help in generating prosperity for the country.[25]

It is the same situation in the south-south region of Nigeria and the front line Border States in the region are the Rivers State, Cross- River state, Akwa-Ibom state and Bayelsa state.[27]

Theses front line Border states also shares Nigeria's maritime international boundary with Equatorial Guinea, the Cameroon and Sao-tome. It is the region of Nigeria that is called the Niger Delta region which constitute the onshore and offshore oil producing basin of Nigeria and therefore, lays the golden egg of Nigerian economy.[28]

Similarly, just like in the other regions of Nigeria, there has been shared history of affinity between some tribes in those states within the region and ethnic nationalities across the boundary and this is of little surprise because until the referendum at independence, when those tribes were separated by the international boundary, they were as a matter of fact the same people and same communities.[29]

Take the instance of the English speaking southern Cameroon, originally, they were the same ethnic nationality with the people of border line states of Cross Rivers and Akwa-Ibom states and it is this shared history and geography that is at the core of the Bakassi question, which almost caused an outright war between Nigeria and the republic of Cameroon before the tragedy was averted and the dispute accordingly referred to the International court of Justice for Adjudication.[30]

It is important to note that just like in other instances the It is important to note that just like in other instances the international migration traffic has always been from these bordering west African states to Nigeria and the Niger Delta which as a consequences of it geology and oil resources constitute the heart of the Nigerian economy with huge upstream and downstream energy enterprises has been the magnet and premium destination of international economic migration.[31]

It suffice to say that it is the moderated view point of these research that there is no better evidence of the critical interrelationship between natural resources and international economic migration than the history of

[18] Kyari supra Note 15

[19] Patrick, Supra Note 12

[20] Elauzu, U.O., Federalism and Nation Building the Nigerian Experience (London: Arthur H. Stockwell Limited 1977), P.245

[21] Ibid

[22] ibid

[23] Prof. Onye, C., The Bakassi Peninsular A Secession or Re-vindication (Nigeria: Malter House Publisher 2013), P. 36

[24] ibid

[25] Okafor, U., "Migration and Economic Development" Electronic Version at www.amnesty.org retrieved June 2010.

[26] Bala, U., "Economic Migration and the Crisis of Native Identity" The Journal of Arts and Social Sciences Research, ABU Zaria, 1982.

[27] Bolaji, K., Nigeria's Regional Geography (Nigeria: Universal Press 1979), P.23

[28] Dr. Shehu, A., Nigeria Upstream Oil and Environmentalism: Government, the Niger Delta and Multi National Oil Industry (Nigeria: Faith Publishers International 2009), P. 29

[29] ibid

[30] Supra Note 23, P. 120

[31] Omorogbe, Y., Oil and Gas Law in Nigeria (Nigeria: Malthouse Press 2001), P. 27. See also, Dr. Shehu, A., Critical Discuss on Strategic Legal Issues In Natural Resources Law and Policy (Nigeria: Faith Publishers International 2007) PP. 24-37



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sub-regional West Africa economic migration and the Niger-Delta region as the most preferred destination.[32]

Apart from investing in sub-downstream energy retail and paying taxes in the process they also have stakes in the oil services sector.[33] Similarly, apart from their participation in the national economy, in somewhat history of a common trend they interact socially, educate locally and intermarry, thereby changing the demography of the region.[34]

What is unique about this region in the context of this discussion which differentiates it from the other regions discussed is the fact that the federal universities in these border line states generates tremendous income from foreigners from the neighboring countries of Cameroon and Equatorial Guinea, the lateral states across Nigeria's maritime boundary.[35] Take for instance, university of Calaba in Cross River State, and university of Uyo in Akwa-Ibom State, statistic have shown that a good percentage of the lecturers are actually from the adjoining boarder countries of Cameroon and Equatorial Guinea and the same university census has established the fact that one third of the population of these Nigerian universities are actually from these same bordering countries.[36]

It is therefore pertinent to observe that in every opportunity lies an underline challenge, therefore, despite the positive economics of economic migration it those pose monumental security challenge.[37]

It is the same chronology of factual reality regarding international economic migration when it comes to the south-eastern border line states of Nigeria. These states include Abia State, Abambra state, Ebonyi State and the Imo state.[38] In particular, states in the region like Anambra State, Imo State and Abia state do have long stretched international border with West African countries of Equatorial Guinea, the Cameroon and Congo Brazzaville and the archeology of that region has actually established a genetic link between the people of those states and the neighboring countries of Equatorial Guinea and Congo Brazzaville.[39] It has to be said that the south eastern region of Nigeria represent the hope and the future of the Nigerian economy.[40]

In view of the incredible industrial stride that the region has made over the last five decades, it is therefore not surprising the dominance of the region in the manufacturing and retail market sector of the Nigerian economy and thus the magnet for international economic migration from the bordering West African countries.[41]

### a) *International Economic Migration and the Challenges of National Security*

The foregoing discussion no doubt has established the fact that there is a strategic connect between natural resources endowment and international economic migration and beneath the obvious economic benefits of it lies the huge national security consequences of it.[42]

As analyzed above, transnational boundary migration does impact on the demography of its national destination and that in itself has the potential for national instability.[43]

Take the case of Nigeria for example and the above instances of transnational boundary economic migrations into the various regions of the country and in particular the Northern-western, the Northern-eastern, the south-western and the south-south front line border state of the country, the level of integration of these migrants through socio-cultural interactions, intermarriages and to an extent naturalization through state citizenship, their distinctive foreign identities simply disappears and they become unaccounted for through state records of immigration services, the police and other security agencies.[44]

Today, in the northern-western states of Sokoto and Kaduna, there are vestiges of original trans-boundary economic migration that is almost impossible to characterize as such.[45]

Take the instance of Sokoto state, beside local governments like Gada, Isa and Ilela which had been adjudged as having lost their original ethnic identity to trans boundary migration, in Sokoto, the state capital of Sokoto state, there is an area of the capital called Runjin Sambo and the outback area of it called Gidan Haki which is densely populated by third, fourth and fifth generations of migrants from Niger Republic, that are so localized in the context of the socio-cultural configuration of the state, that it is almost impossible to trace their original foreign origin.[46]

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[32] Frynas, J.G., Oil in Nigeria, (London: Transaction Publishers 2000) P.98. see also, Eleauzu, U.O., federalism and nation Building: the Nigerian Experience 1954-1964 (London: Arthur H. Stockwell Limited 1977), PP. 64-110

[33] Cyril, P., and Sorimoku, K., Oil and the Nigerian State: Perspective on the Nigerian Oil Industry, (Nigeria: Amkran Books 1995), PP. 18-37

[34] Ibid.

[35] Oye C. Supra Note 23.

[36] The Guardian Newspaper Limited, Vol. 28, at www.ngrguardiannews.com (Visited on 14th march 2011)

[37] Galtimari, G., Final Report of Presidential Committee on Security Challenges In the North-East Zone of Nigeria (August 2011)

[38] Oye, Supra Note 23

[39] Faucault, M., The Order of Things: An Archeology of the Human Sciences, (US: Panthon Publishers 1966) P.42

[40] International Resources Group (IRG) Limited, West and Central Africa Economic Development Index, (March 1994)

[41] ibid

[42] Gazzali, Supra note7. See also, Haw, B., " Societal Crisis and Human Development" Electronic Version www.peoplesdailyonline.com retrieved October 2011

[43] Femi, M., Evacuation of Indigenes Under Terrorist Attacks (Nigeria: Hmson printing Communications 2011), P.23

[44] Gabumga, S.M., "MEND and Boko Haram"- or Identity Politics Against the Background or the History of Nigeria by the Igbo and the Niger Delta Electronic Version Retrieved at Katrinschu.com April, 2012. See also Gazzali, Supra note 7

[45] Bala Supra Note 26

[46] Bala, Supra Note 26



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Similarly, in Zaria Emirate Council of Kaduna State, which is the educational nerve center of the state and does share the cosmopolitan sophistication of the state has an area called Mallawa Settlement, the term Mallawa originates from the word Mali which is a North African country, the implication of this is not farfetched, because, anybody you found in Mallawa area of Zaria had a great-grand parent that originally migrated from Republic of Mali.[47]

It is pertinent to observe, that, just like in the case of Sokoto state, it is almost impossible for present generation of Mallawa in Zaria City to be described as foreigners, because, their original Malian identity has simply disappeared through Socio-cultural evolution of Zaria City, as such, the chronology of their history has erased the state record of their international migration.[48]

Without prejudice, we have to admit that despite the positive opportunities of international economic migration, it does pose a danger to national security, because, a complicated situation that makes possible for a transnational migrant to simply disappear off the security radar of a state through socio-cultural history and demography, would only make worst the challenges of national security management.[49]

It is most unfortunate to admit that the same situation exist in both the south-south and the south-east front line border states of Nigeria and that is the bane of national security crisis that has presently engulfed the country and posing serious threat to its continuous corporate existence as a country.[50]

*b) International Economic Migration, the Boko Haram Insurgency, the Nigerian Government and the Attendant Challenges of Internal Security management*

Against the background of current trans boundary dynamics of the Boko Haram insurgency which does not recognize international boundaries, it is now beyond dispute that, transnational migration is playing a critical role in the ongoing Boko Haram insurgency in the north-eastern front line Border States of Nigeria. [51]

In view of the same dynamics analyzed above, there is sufficient evidence to suggest that Boko Haram insurgency is the most virulent threat Nigeria has ever faced throughout its history as a country.[52]

In the same vein, in view of the demography, the geography and the transnational ethnic configuration of the conflict, the insurgency is proving impossible to defeat and it is evidently clear that the counter insurgency strategy adopted by the Nigerian government has remarkably failed it and thus, it is not on top of it game regarding this issue.[53]

It is the uncomfortable truth that Nigerian government would rather deny than admit, but unfortunately, it is too late too little, because, the evidence of the profound failure of its anti-terrorism, counter insurgency war is everywhere.[54]

It would suffice to argue that the tragic gains, the remarkable advances and recent score of military successes recorded by Boko Haram insurgency against the Nigerian military constitute an iron clad proof that despite the political rhetoric about mirage of victory recorded against the insurgency, the facts are stoked against the Nigerian government.[55]

As a matter of fact, on the account of the foregoing, some pundits and academician have maintained the educated view point that until government admit to itself, that in view of the transnational ethnic configuration and the geography of the conflict that the Boko Haram insurgency is no longer an exclusive Nigerian problem but rather a regional conflict and begin to revise it counter insurgency strategy accordingly, Nigeria may be heading for a failed state.[56]

Nothing can be further from the truth, the Nigerian Military, which had hitherto built incredible reputation and respect for its pedigree in international peace keeping and its huge contributions to global peace and security, has failed woefully in its traditional mandates of managing internal security challenges and defending any external aggression against the Nigerian state.[57]

Therefore, the military high command ravaged by hyper corruption and general soldier's apathy for war and most dangerously polarized along ethnic and religious lines, would rather continue to pursue the path of arrogant, face saving military posturing and continue to deceive government and the Nigerian people that it is on course to crushing the Boko Haram insurgency than to admit the honest truth that it lacks the sophisticated

[47] Mahdi, A., Migration and Nation Building: A Case Study of Northern Nigeria (Nigeria: Center for Historical Development 1993) PP. 1.23

[48] ibid

[49] Igbo, S., "The State and national Security challenges" Electronic Version www.migrationverket.se retrieved November, 2012

[50] ibid

[51] Jonathan, G.," We will Over Come Our Security Challenges", This day News Paper Nigeria Limited, Sep, 17 2011, Vol. 16

[52] Jude, O., "The Negative Effects of Boko Haram Attacks On Socialization of Children" Daily Trust News Paper Limited, 9 June, 2012. See also Ismahil, G., "Boko Harm Bomb Expert Trained in Afghanistan" Electronic Version www.silobreakers.com March, 2009

[53] Ibrahim, U., "Nigeria: Islamist over Powered Government Forces " Electronic Version en.afric.conlarticle15984.html December , 2009.

[54] Don, Y., "Boko Haram, other Sources of Instability in Africa" The Nation News Paper Limiter, 3 May, 2012 Vol. 17 see also, Dotan, A., "Lessons from Boko Haram" Electronic Version 144.177/daily-detail April, 2010

[55] Albornowi, B., "Nigerian Police and the Army Combating Boko Haram Militant: Failure Everywhere" Electronic Version www.thoughts.com March, 2009

[56] Bernanke, E., Insurgency and Counter-Insurgency (London: Academic Press 2012) P.18, see also, Brus, H., Inside Terrorism (USA: Colombia University press 2006) P.22, see also, Duyile, N., "Alqaeda Working in Nigeria" Electronic Version fromnews.bbc.co.uk December, 2008

[57] Bature, U., "Internal Security challenges: the Nigerian Senate wants the Nigerian Military combat ready" This Day Nigerian limited vol.8, No.2762, Nov 14, 2012



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weapons of modern warfare and the adequate morel to defeat the Boko Haram insurgency.[58]

It is a terrible irony that it is the same military with remarkable history and pedigree for a clinical performance record in Africa that has simply melted away in the face of Boko Haram onslaught in the north-east front line border states of Nigeria.[59]

*c) The African Dynamics of Trans Boundary Economic Migration and the Challenges of National Internal Security Management*

It is therefore beyond dispute that, despite the tantalizing prospect of economic and social opportunities provided by transnational economic migration, it has a way of feeding into internal security crisis, political turmoil and general instability of nation states, especially the fragile and unstable African states with porous and uncontrollable borders.[60]

The instances of these scenarios in Africa are simply remarkable: North-eastern Nigeria, Niger Republic, Mali, Libya, Liberia, Sierra Leon, Central Africa Republic, Somalia, Kenya, Uganda, Rwanda, Republic of Congo, the Sudan, Chad republic, Eretria and the South Sudan Republic.[61]

In Nigeria and West Africa, they have Boko Haram is lamist group to contend with, in north Africa, there is Al Qaida in the Maghreb, in East Africa, predominantly in Somalia and Kenya there is Al-Shabab terror cells which has remained very active and ferocious in its savage attacks on security structures as well as civilian population, in Uganda, south Sudan there is the Lord's Resistance Army and in southern African states of Rwanda and democratic republic of Congo, there are the Hutus and M23 rebels and all these sub-continental terror groups identified have the delicate intrinsic character of trans boundary economic migration and ensued ethnic configuration and does feed into the general insecurity situation across Africa.[62]

The ethnic character of the general instability across Africa underpinning trans-boundary economic migration is most disturbing because it destroys the very foundation of the society and it has the potentials for total conflagration in view of the fact that ethnic identity and religious belief structure would forever remain the integral part of the lives of the people especially in the traditional and cultural communities.[63]

Sadly, it has to be admitted that in Africa this has played significant role in destroying nation states like Somalia, Liberia, Sierra Leon and was also responsible for the genocide in Rwanda which remained the darkest hour of humanity and the irredeemable scare on the conscience of humanity. [64]

It is therefore significant to observe that the ethnic and religious character of trans boundary economic migration does define most conflict rooted in natural recourses endowment and the desperate competition for a slice of national economic prosperity across the coast of West.

## III. Conclusion

From this focused study, the most significant revelation is the evidence of the connection between Trans boundary economic migration, the natural recourses endowment and the challenges of national security.

As articulated above, trans-national boundary economic migration comes with prospects of opportunities but in the same vein does create unprecedented security challenge.

The current Boko Haram insurgency in North-Eastern Nigeria bears the hallmark of the thesis of this research that because of the ethnic configuration of the insurgency as a consequence of decades of trans-boundary economic migration and the extraordinary security challenges with it. It has become mission impossible for both the Nigerian army and the Nigerian government to handle.

It is therefore the view point of this research that trans-boundary economic migration create unique security reality that requires special security architecture that is mostly lacking in most developing countries of Africa and Nigerian in its current turmoil provides a vintage example of that.[65]

These countries still have maintained colonial security architecture of a traditional army left behind by advanced military technology profoundly lacking in training and knowledge and dynamics of contemporary security challenges, such as the clandestine threat posed by trans-boundary economy migration.

This is a threat that due to it social-economic character, it is very slow in evolving and takes extraordinary sensitivities and long term programmed action plan and alertness to contain it.

Undoubtedly, this is the hardest lesson that Nigeria has learnt from its ongoing struggle to contain and embolden Boko Haram insurgency.

[58]Ibid.
[59] Ibid.
[60] Shuaibu A. D.," Confidence Building and Regional Security Diplomacy in Africa", International Social Science Journal Vol. 35 1993. P. 2
[61] Ibid.
[62] A. L. Echeverria, "Africa: Tensions and Contentions", Third World Quarterly Vol. 5 No. 2 1983. P. 34
[63] Ibid.
[64]
[65] Shuaibu Supra note 60.



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# Performance Study of Filler Materials Used in Anaerobic Baffled Reactor

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*Abstract-* Anaerobic Baffled Reactor (ABR) is an improved septic tank where addition of filler materials may increaseits efficiency significantly. This study is based on the criteria and performance of Anaerobic Baffled Reactor (ABR) when modified with four different kinds of filler materials as filter medium. Sand, Coconut shell, Stone chips and Brick khoawere used as filler material through which kitchen waste water was passed. Water quality was measured before and after filtration of kitchen waste water through selected filler materials. The assessment of water quality after filtrating through filler materials makes significant changes to find out best suit filler materials as filtering medium. This study reveals that double layer sand filler is the best suit for removal of pathogens, BOD and COD and it can be used as irrigation and gardening purposes and furthur treatment is mendatory to make it drinkable. With respect to the BOD removal coconut shell possesses better result whereas sand filer is better for COD removal. Coconut shell removed 43% BOD and sand removed about 65% COD. Brick khoa shows better result for color, hardness and CO2 removal and removed 76%, 87% and 82% respectively.

*GJHSS-H Classification: FOR Code: 090499*

PERFORMANCESTUDYOFFILLERMATERIALSUSEDINANAEROBICBAFFLEDREACTOR

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## I. Introduction

In an Anaerobic Baffled Reactor (ABR) a series of baffles is used under which the waste water is forced to flow. The general tradition of treating wastewater is mainly sanitation purpose commonly sewage by septic tank. Anaerobic Baffled Reactor has been recently introduced in low income country like Bangladesh, mainly introduced to village for better performance in treating sewage. Due to the lack of centralized sanitation, residents of rural areas have little capacity to invest in infrastructure and a lack of technical understanding to drive implementation (Tonetti et al. 2012),wherean Aerobic Baffled Reactor (ABR) is working as an improved septic tank having filler materials facilities as a filter medium. Different materials have been studied to replace traditional materials such as crushed stone, gravel, coconut shells & ceramic bricks (Tonettiet al.2011, Chernicharo et al. 2006).Such filler materials are widely available and cheap in many countries, especially in developing countries like India, Bangladesh, Philippines, Sri Lanka, and Thailand etc.

In developing countries a large portion of their waste is discarded in local bodies of surface water or surface soil. During the dry season water is scarce in most of the areas in Bangladesh. Sometimes cultivation is hampered due to scarcity of water. Moreover the groundwater table is undergoing day by day due to very frequent use of groundwater. To overcome the consequences of water scarcity, the concept of wastewater reuse may be a solution besides rainwater harvesting and other conservation methods. It has been estimated that water savings in the range of 18%-29% for an average household could be achieved by reusing drainage water (Lechte, 1992). In this sense, reuse of kitchen wastewater should be a good trend for cultivation. Kitchen wastewater contains a large amount of oil and grease, detergent or soaps. In most cases household kitchen waste water is deposited as untreated to the open drain which occurs contamination of surface water such as canal water or river water and increases the volume of waste water. In the municipal area like Dhaka metropolitan city kitchen waste water is directly disposed to sewerage line, so it increases the volumetric pollution only. So, initially making a treatment to the kitchen wastewater which is less polluted can fulfill purposes like irrigation, road wash etc. For improving better performances of Anaerobic Baffled Reactor filler materials as a filter medium has been introduced in this study.

In this limited study the Aerobic Baffled Reactor (ABR) with filler medium is introduced is case of kitchen waste water. Four different types of filler materials have been used here. Selected parameters were measured to check out the water quality before and after filtration through filter medium. The best fit filler material was evaluated on the basis of laboratory analysis. It is found that each filler material is separately effective for the treatment of particular warer parameter.

## II. Study Area

The study area is the residential student hall named 'Amar Ekhusey Hall, Khulna University of Engineering & Technology (KUET)' which is located at khulna, Bangladesh, South Asia.

## III. Methodology

### *a) Water sources to be treat with ABR*

In this study, kitchen wastewater was used to treat with ABR model.

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*b) Materials selection for filler materials*

The filler materials were selected on the basis of low cost, locally availability and which can be easily affordable by the household owners. Four types of filler materials were selected in this study. They are-

i. Sand
   a) Fine sand (Local sand/ Kustia sand)
   b) Coarse sand Sylhet sand)

ii. Brick Khoa (aggregate)

iii. Stone Chips

iv. Coconut Shell

*c) Methodologyadopted*

Four small model of Anaerobic Baffled Reactor (ABR) each contains 2.5 liters of waste water were made with plastic container to perform the study and completed it with proper placement of filler materials and sample water. Given flow chart will be the best description of study strategy-

Site selection for wastewatercollection
⇩
Collection of kitchen wastewater sample
⇩
Selection of four kinds of filler materials
⇩
Making of ABR model and placement with proper materials
⇩
Water quality measure before placement of waste water
⇩
Retain water for about two months
⇩
Test the filtrated water andCheck performances of filler materials
⇩
Recommendations for water use for irrigation purpose

*Figure 1 :* Schematic diagram of ABR model

*d) ABR model preparation*

In this research, four ABR model was built with available plastic water bottle. Porous tin sheet was used here to retain filling materials above it; being porous, it is capable to pass water through it. The materials were about 50 mm in thickness.

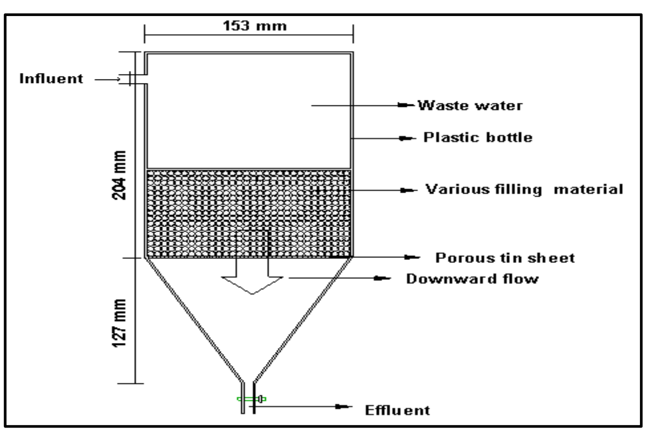


*Figure 2 :* Schematic diagram of ABR model



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Perforated tin sheet was galvanized but its cover condition was as semi galvanized. The sheet was circular and its diameter was slightly less than diameter of ABR model.For sand fillerover perforated sheet a piece of permeable layer was used. Here, water was to retain for only two months, so a piece of clean cloth was used here.But it is recommended to use permeable synthetic polymer as permeable layer.

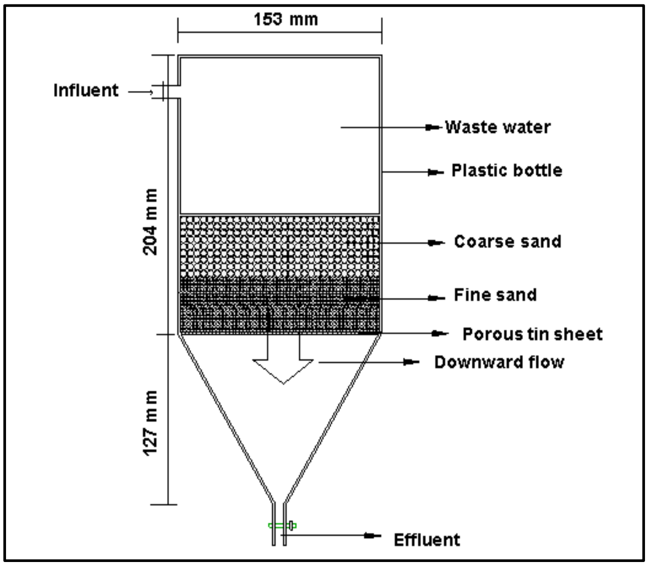


*Figure 3 :* Schematic diagram of ABR model for sand filter only

*Figure 4 :* After placing sample water andmaking anaerobic conditiononly

*e) Placement of ABR model*

In this study, the gravity flow is used as water flow to retain. So ABR model had been placed as upside-down. So, retaining holders was made.

Because of limitation, retaining time for water was kept for about two months.

*f) Laboratory Analysis*

Standard Methods for the Examination of Water and Wastewater (APHA, 1998) was followed for the analyses of all the physical parameters.

*Figure 5 :* Pre-placement of ABR modelsin holders

## IV. Result and Discussion

*Table 1 :* The properties of raw and filtrated water

| Parameters | Unit | Before Fitration | After filtration using filter materials | | | |
|---|---|---|---|---|---|---|
| | | | sand | coconut shell | stone | brick |
| Total Coliform (TC) | nos/ml | 1300 | 130 | 320 | 300 | 250 |
| Faecal Coliform (FC) | nos/ml | 110 | 10 | 16 | 8 | 8 |
| pH | - | 7.05 | 7.27 | 6.98 | 7.59 | 6.98 |
| Turbidity | NTU | 500 | 308 | 90 | 149 | 102 |



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| | | | | | | |
|---|---|---|---|---|---|---|
| Tolal Solid (TS) | mg/L | 464 | 393 | 303 | 320 | 231 |
| Dissolved Solid(DS) | mg/L | 435 | 270 | 12 | 276 | 198 |
| Suspended Solid(SS) | mg/L | 29 | 123 | 291 | 180 | 33 |
| $BOD_5$ | mg/L | 2.33 | 1.77 | 1.35 | 1.45 | 2.11 |
| COD | mg/L | 46 | 16 | 28 | 28 | 45 |
| $CO_2$ | mg/L | 55 | 27 | 44 | 21 | 10 |
| Iron | mg/L | .1 | .48 | .85 | .33 | .70 |
| Alkanility | mg/L | 300 | 160 | 240 | 160 | 250 |
| Color | pt-Co | 425 | 305 | 202 | 225 | 100 |
| Hardness | mg/L | 1598 | 385 | 487 | 412 | 204 |
| Chloride(Cl-) | mg/L | 1400 | 1150 | 1205 | 1345 | 893 |

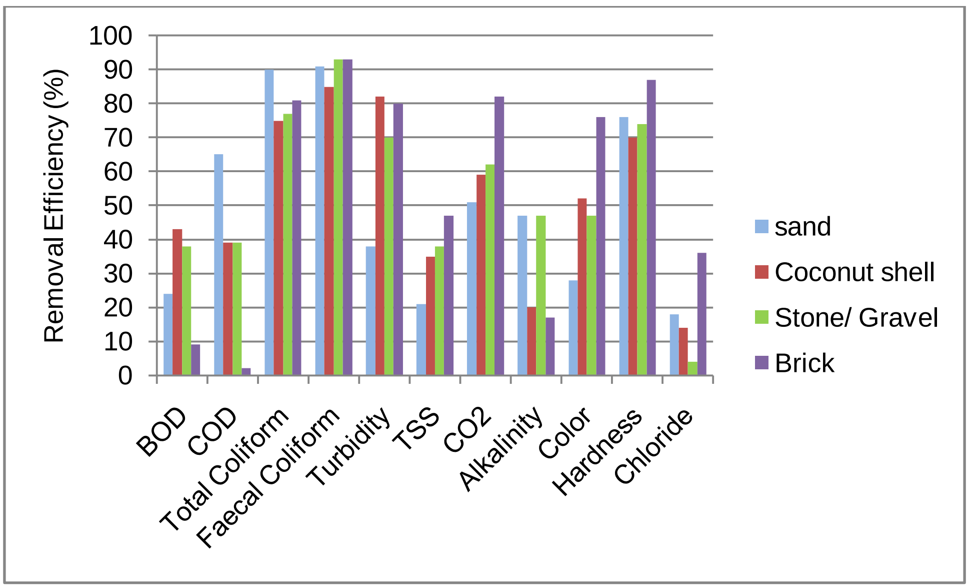


*Figure 6 :* Removal efficiency of filler materials

TC removal efficiency is 90%. If we convert the 1 ml test result to 10 ml or 100 ml test results then it is inferred that, the TC doesn't remove up to desire rate. This pathogenous water can't be used for drinking purpose at all and another treatment process is necessary to use it for irrigation purpose or disposal to canal or river as it cause no harm to fish or watery animal. In case of pH all the values satisfies the standard limit for drinking and irrigation purpose both. From the performance of the test turbidity doesn't satisfy the goal after treatment. Coconut shell filler had shown better removal of turbidity than others. To remove turbidity should use alum as treatment. Alum helps to remove soap and turbidity. Brick as filler showed best result for SS. The result for brick khoa filler and stone filler were within permissible limit but sand filter exceed slightly limiting value and coconut shell exceeds highly. For total dissolved solid (TDS), the larger dissolved particles is trapped in the pores of the filter media, thus reduce the dissolved solids. It was also observed that the TDS removed mostly by the sand filter media.BOD5 removal efficiency is best 43% sowed by coconut shell filter. BOD removed in filter significantly, because the large chain of the organic matter cannot pass through the small pore of the aggregate and also adsorbed in the filter media. BOD value is within range for irrigation purposes.COD mostly (65%) removed in sand filter significantly, because the large chain of the organic matter cannot pass through the small pore of the aggregate and also adsorbed in the filter media. In case of CO2 brick filler materials showed better performance than other filler materials. It removed about 82% CO2 where coconut shell filler showed only 20%.Here, iron is increased in a huge range. This is occurred due to use semi galvanized perforated tin sheet. Tin made reaction with wastewater with oxygen gas produced by bacterial activity and amount of iron in wastewater is increased. So, it is recommended not to use tin sheet. And for this sample water secondary treatment is necessary. Alkalinity removed for sand filter, coconut shell, stone chips and brick are 47%, 20%, 47% and 17% respectively. The color removal efficiency is better for brick filler. There are several causes behind the color removal. These are the adsorption in the brick chips, reduction of the organic matter, reduction of dissolved solids and mechanical staining that remove colloidal particles and removed color. All four filler showed significant removal of hardness. Brick khoa filler showed



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better removal efficiency than others because it has absorption capacity. On the other hand chlorine removal rate is low.

## V. Proposed Anaerobic Baffled Reactor (ABR)

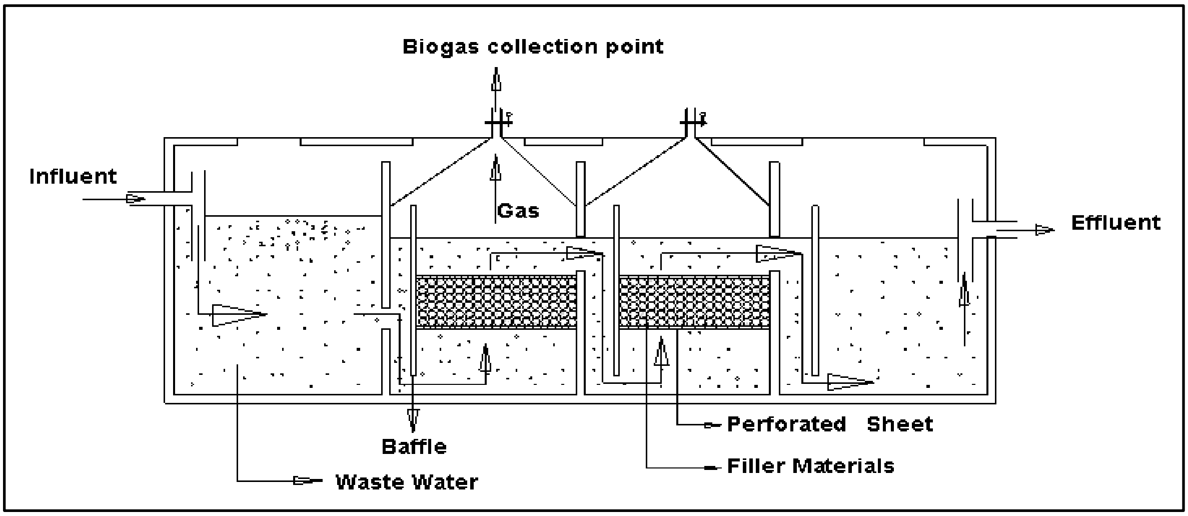


*Figure 7 :* Schematic diagram of proposed ABR

## VI. Conclusion

In case of BOD removal coconut shell possess better result where sand filler is better for COD removal. Brick khoa shows better results for color, hardness and CO2 removal. However each filler materials shows different result for different tests. So, it is difficult to say which is better for use. But if furthur treatment can be initiated then water can be easily be used for irrigation purpose, gardening water, urinal flushing etc. It is verified from the study that ABR with a portion of filler materials even if it is sand filler, can perform better than without filler materials.

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# International Humantarian Law (IHL) and the Conduct of Non International Armed Conflict (NIAC)

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*Introduction-* International humanitarian law, hereinafter called IHL, is defined as the branch of international law which limits the use of violence in armed conflict by:

a. Sparing those who do not or no longer directly participate in hostilities;
b. Restricting it to the amount necessary to achieve the aim of the conflict, which-independently of the causes fought for - can only be to weaken the military potential of the enemy.

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# International Humantarian Law (IHL) and the Conduct of Non International Armed Conflict (NIAC)

Arinze Abuah Esq [α] & Uwakwe Abuju Esq [σ]



## I. Introduction

### a) Definition

International humanitarian law, hereinafter called IHL, is defined as the branch of international law which limits the use of violence in armed conflict by:

a. Sparing those who do not[1] or no longer[2] directly[3] participate in hostilities;

b. Restricting it to the amount necessary to achieve the aim of the conflict, which-independently of the causes fought for[4] - can only be to weaken the military potential of the enemy[5].

From this definition, the following deductions could be made, namely:

- That in armed conflict, distinction must be made between civilians and combatants.
- That it is prohibited to attack those who are *hors de* combat.
- That it is prohibited to inflict unnecessary suffering
- That there is need to observe the principle of necessity and proportionality in armed conflicts.

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[1] For example, civilians

[2] For example, those who have surrendered (i.e, the International armed conflict, prisoners of war) or can no longer participate (such as the wounded, and sick)

[3] It the international Humanitarian Law wants to protect anyone, it cannot consider mainly any casual contribution to the war effort as participation but only the contribution implementing the final element in the casualty chain, i.e. the application of military violence.

[4] The state fighting in self defence has only to weaken the military potentials of the aggressor sufficiently to preserve his independence; the aggressor has only to weaken the military potentials of the defender sufficiently to impose its political will; the governmental forces involved in a non-international armed conflict has only to overcome the armed rebellion and dissident fighters have only to overcome the control of the government of the country (or part of it) they want to control.

[5] In order to "win the war" it is not necessary to kill enemy soldiers, it is sufficient to capture them or make them otherwise surrender, it is not necessary to destroy civilian infrastructure but only objects contributing to military resistance.

Parties to a conflict shall at all times distinguish between the civilian population and the combatants in order to spare the civilian population and civilian object. Neither the civilian population nor civilian persons including civilian objects shall be the object of attack[6].Attack shall be directed solely against military objectives[7].

### b) The Laws Regulating Armed Conflict

The laws regulating armed conflict are found both in the treaty laws and customary international humanitarian law i.e. the Four Geneva Convention of 1949, the Additional Protocols of 1977 and Customary International Humanitarian Law. The first Geneva Convention is on the amelioration of the condition of the wounded and sick of the armed forces on the field. This originated from the 1864 Geneva Convention which was revised in 1906 and further reviewed in 1929. The First Geneva Convention of 1949 merely adopted its text with some additional provisions[8].

The Second Geneva Convention deals with the amelioration of the condition of the wounded, sick and shipwreck members at sea. This Convention adopted the Hague Convention of 1899 which was revised in 1907[9].

The Third Geneva Convention relative to the treatment of prisoners of war which deals extensively with the plight of those taken captive in war is also an adoption of the 1929 Geneva Convention on the same subject matter[10].

The Fourth Geneva Convention, is an entirely new text to the earlier ones that had existed before 1949, and it is on the protection of civilian persons in time of war.

International humanitarian law treaty is said to be "one law behind reality", for its promulgation is usually influenced by events. For instance, the First World War witnessed the use of methods of warfare that were, when not completely new, at least, deployed on

[6] Article 48 additional protocol 1 and article 13 additional protocol II see also rule 1 CIHL

[7] Article 52 (2) additional protocol 1and rule 7 CIHL

[8] First Geneva Convention of August 12, 1949.

[9] Second Geneva Convention 0f August 12, 1949

[10] 3rd Geneva Convention of August 12, 1949

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an unprecedented scale. These included poison gas, aerial bombardment and the capture of hundreds of prisoners of war. These were not contemplated by the earlier treaties. The Geneva Gas Protocol 1925 which prohibited the use of asphyxiating, poisonous and other gases and bacteriological method of warfare, and the 1929 Geneva Treaty on the protection of prisoners of war, were in response to those developments.[11]

Furthermore, the Second World War which occurred between 1939 and 1945 saw civilians and military personnel killed in equal numbers, as against a ration of 1-10 in the First World War[12]. In 1949, the international community responded to those tragic figures, and more particularly, to the terrible effects the war had on civilians by revising the conventions then in force and adopting a new instrument: the fourth Geneva Convention for the protection of civilians in armed conflict.[13]

The additional protocols of 1977 to the Four Geneva Conventions were responses to the effects in human terms of wars of national liberation, which the 1949 conventions did not cover. With the adoption of the additional protocol 1 of 1977 to the four Geneva Conventions conflicts arising from the struggle for national liberation is now classified as armed conflict of international character[14].

The International Committee of the Red Cross (ICRC) in its research of ten years came out with a set of rules of customary international humanitarian law which were based on state practices in the nature of official declarations of states. Out of 161 rules of customary international humanitarian laws developed as a result of this research which are based on the provisions of Additional Protocol 1 to the Four Geneva Convention of 1949 which apply in international armed conflict, 136, if not 148, are now equally applicable in non-International armed conflict[15]. The implication of this is that most rules which hitherto apply to only international armed conflict now apply with equal force to non-international armed conflict. Both the Four Geneva Conventions and their Additional Protocols including the customary law on IHL are the laws governing or regulating armed conflicts.

### *c) Classification of Armed Conflict*

International Humanitarian Law recognizes two types of armed conflict.[16] Wars between two or more states are classified as international armed conflicts and are regulated by the Four Geneva Conventions, the additional protocol 1 and customary International Humanitarian Law. A situation where people rise up against colonial domination in exercise of their right to self determination has since the adoption of additional protocol 1 of 1977 been considered as international armed conflict being a war of national liberation[17].

Warlike clashes occurring within the territory of a state between the armed forces of the state and the armed group/s or between such groups are known as internal armed conflict and it is regulated or governed by the common article 3 to the Four Geneva Conventions, the additional protocol II and Customary International Humanitarian Law and this is the focus of this paper.

A close look at the laws of armed conflict applicable to either situation of conflict reveals that the Four Geneva Conventions and the additional protocol I dealing on international armed conflicts appear more expansive and all encompassing than the provisions of the law applicable to non international armed conflict i.e. the common article 3 to the Geneva Conventions and additional protocol II[18]. The question is, is this gap that existed before the adoption of Customary International Humanitarian Law necessary? owing to the fact that war, whether international or non-international ultimately ends up in colossal loss to human lives and destruction of civilian objects. This paper will highlight these obvious absurdities and show how it has been ameliorated since the adoption of Customary International Humanitarian Law.

### *d) Non International Armed Conflict*

Non international armed conflict is defined as armed conflict which exists within the territory of a state. It mostly occurs between the government forces and local armed group/s usually called civil war.

Common article 3 to the Four Geneva Convention defines non international armed conflict as one that exist between state armed forces and non-state armed groups or between such groups themselves.

The International Criminal Tribunal for the former Yugoslavia (ICTY) has deem there to be a non-international armed conflict in the sense of common article 3:

> 'Whenever there is… protracted armed violence between governmental authorities and organized armed group within a state[19]"

The Additional Protocol II of 1977 defines non-international armed conflict as a conflict which occur

[11] International Humanitarian Law, answers to your questions, ICRC, October, 2002, 2nd edition December, 2004 p. 11
[12] Ibid p. 11
[13] Ibid 11
[14] Additional Protocol 1 of 1977 to the four Geneva Convention of 1949
[15] ICRC Press release No. 005/1717 March, 2005 "Customary Law Study enhances Legal Protection of Person affected by armed conflict" available on www.ICRC .org.
[16] Dietrich schindler, "The different types of armed conflict according to the Geneva Convention and protocols", RCDAI, vol. 1979, pp. 117-163

[17] Articles 1(4) & 96(3) of API
[18] For instance, there are no provision for principle of proportionality, precautionary measures e.t.c in Law regulating non international armed conflict until the adoption of customary international humanitarian law
[19] ICTY The prosecutor v. Dusco Tadic – on the defense motion 1995

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within the territory of a high contracting party between the armed forces and dissident armed forces or other organized armed groups which, under responsible command, exercise such control over a part of its territory as to enable them to carry out sustained and concerted military operations and to implement this protocol[20].

There is a difference between the definitions of non-international armed conflict under the common article 3 and the Additional Protocol II whereas the common article 3 recognises it as a conflict between the government forces and the local armed group/s or between such groups themselves. The Additional Protocol II confines it to conflict between state armed forces and local armed group/s thereby excluding conflicts between such non state actors[21].

It is important to note that the treaty laws allowed a distinction between armed conflict covered by the common article 3 and the Additional Protocol II to the convention since the Additional Protocol II came into force to supplement the provisions of common article 3.[22]

The statute of the international criminal court (ICC), which in prescribing as war crimes serious violations of common articles 3 also refers to such conflicts as:

> "That which takes place in the territory of a state when there is protracted armed conflict between governmental authorities and the organized armed groups or between such groups[23]

A 2008 published ICRC opinion paper on the definition of armed conflict under IHL, defines non-international armed conflict as follows:

> Protracted armed confrontation occurring between governmental armed forces and the forces of one or more armed group or between such groups arising on the territory of a state (party to the Geneva Convention) the armed confrontation must reach a minimum level of intensity and the parties involved in the conflict must show a minimum of organization

One thing is common in all these definitions, that is the requirement that the conflict must be such that exists within the territory of a given state, thus making it non international armed conflict which is commonly referred to as civil war.

*e) Non International Armed Conflict and the Application of Common Article 3 to the Four Geneva Conventions*

The common article 3 provides that in the case of armed conflict not of an international character occurring in the territory of one of the High Contracting Parties, each Party to the conflict shall be bound to apply, as a minimum, the following provisions:

1. Persons taking no active part in the hostilities, including members of armed forces who have laid down their arms and those placed *hors de* combat by sickness, wounds, detention, or any other cause, shall in all circumstances be treated humanely, without any adverse distinction founded on race, colour, religion or faith, sex, birth or wealth, or any other similar criteria.

To this end, the following acts are and shall remain prohibited at any time and in any place whatsoever with respect to the above-mentioned persons:

(a) Violence to life and person, in particular murder of all kinds, mutilation, cruel treatment and tortue;
(b) Taking of hostages;
(c) Outrages upon personal dignity, in particular humiliating and degrading treatment;
(d) The passing of sentences and the carrying out of executions without previous judgment pronounced by regularly constituted court, affording all the judicial guarantees which are recognized as indispensable by civilized peoples.

2. The wounded and sick shall be collected and cared for

An impartial humanitarian body, such as the international Committee of the Red Cross may offer its services to the Parties to the conflict.

> The parties to the conflict should further endeavour to bring into force, by means of special agreements, all or part of the other provisions of the present Convention.
>
> The application of the preceding provisions shall not affect the legal status of the Parties to the conflict.

The article which is called a miniature convention imposes a minimum obligation on all the parties to the conflict irrespective of the course fought for or defended. This much was captured in the opening paragraph of the article which begins:

> In the case of armed conflict not of an international character occurring in the territory of one of the High Contracting Parties, each party to the conflict shall be bound to apply, as a minimum, the following provision…

It affords a minimum protection to all those who are not or who are no longer taking active parts in hostilities i.e. civilians, member of armed forces of the party to conflict who have been captured, wounded or have surrendered. It provides for humane and non discriminatory treatment for all such persons, in particular by prohibiting acts of violence to life of person

[20] Article 1 Additional Protocol II
[21] Provisions of common article 3 and Article 1 APII
[22] Article 1 Additional Protocol II
[23] Article 8(2)(f) of the statute of the ICC



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(specifically murder, mutilation, cruel treatment and torture), the taking of hostages, and outrages upon personal dignity, in particular humiliating and degrading treatment. It prohibits also the passing of sentences and the carrying out of executions without judgment being pronounced by a regularly constituted court providing all judicial guarantees recognized as indispensible. It also imposes an obligation on the parties to collect the wounded and sick and to care for them.

It has been affirmed by the International Court of Justice in 1986, that the provisions of common Article 3 reflect customary international law and represent a minimum standard from which the parties to any type of armed conflict must not depart.[24]

As could be gleamed from this article, no provision was made with regard to the status of captured combatants as they were left at the mercy of detaining powers having been denied the prisoners of war status. The article by implication empowers the detaining power to prosecute, convict and sentence captured combatants that have falling into their hands provided that judicial guarantees recognized by civilized peoples are observed and followed. It should be noted that common article 3 does not apply to situations of internal disturbances and tensions, such as riots, isolated and sporadic acts of violence and other acts of similar nature. It does not also affect the legal status of the parties to the conflict.

## II. Application of Additional Protocol II to the Conduct of Non-International Armed Conflict

The spate of civil wars that took place post 1949 exposed the limit of the provisions of common article 3 and its inability to effectively address issues bothering on international Humanitarian Law arising from such conflicts. Parties to these conflicts also did not help matters as they Lacuna inherent in the said common article 3 were not plugged through agreement for the application of other provisions of Convention as provided in the article.

For instance provision of aid to wounded and sick combatants, the protection of medical facilities, the status of prisoners of war , the protection of civilian population, relief operations and so on were all lacking in the provision of common article 3. The application of all these provisions would have been made possible through agreement of parties in such conflict which was allowed by the article. These serious limitations in the provision of common article 3 triggered more agitations for the protection of victims of internal armed conflicts through the adoption of new laws to supplement and streng then it, and this was achieved through the effort of ICRC which gave birth to additional protocol II[25]

The additional Protocol II did not repeal nor pretend to abrogate or supersede the provisions of common article 3, but rather came into force to supplement it. This much is captured in its article 1 which provides expressly that:

> The protocol develops and supplements article 3 common to the four Geneva Convention of 12th August, 1949 without modifying its existing conditions of applications.

It goes on to say that the protocol:

> Shall apply to all armed conflicts which are not covered by Article 1 of the protocol 1 Additional to the Geneva Conventions of 12th August 1949, and relating to the protection of Victims of International Armed Conflicts and which takes place in the territory of a High contracting Party between its armed forces and dissident armed forces or other organized armed groups which, under responsible command, exercise such control over a part of its territory as to enable them to carry out sustained and concerted military operations and to implement this protocol.

Its application is therefore predicated on the satisfaction of the following conditions in the exercise of military of operations by the armed group, i.e. de facto control of part of the national territory, being under a responsible commander, ability of the insurgents or armed groups to carry out a sustained and concerted military operations and to implement the protocol. Once these conditions are satisfied, the conflict is termed non-international armed conflict to which additional protocol II applies regardless of the reason for the recourse to use of armed force.

Like common article 3, Additional Protocol II provides for the humane and non-discriminatory treatment of all those who are not, or who are no longer, taking a direct part in hostilities[26]. It expands the protection provided by common article 3, by including prohibitions on collective punishment[27], acts of terrorism[28], rape[29], enforced prostitution and indecent assault, slavery[30] and pillage[31]. It sets out specific

[24] Military and Para Military activities in and against Nicaragua, 1986 I.C.J Reports. P. 114, Para 218 & 219.

[25] For the Legislative history Protocol II, the following documents should be consulted: Conference of Government Experts on the Reaffirmation and Development of International Humanitarian Law applicable in armed conflicts, Geneva, 24 May – 12 June 1971, documents submitted by the International Committee of the Red Cross Vol. 5, Protection of victims of Non-International Armed Conflicts (Geneva, ICRC 1971), Conference of Red Cross Experts on the Reaffirmation of Development of International Law applicable in armed conflict.

[26] Article 4 (1) Additional protocol II

[27] Article 4(2) (b) APII

[28] Article 4(2) (d) APII

[29] Article 4(2) (e) APII

[30] Article 4(2) (f) APII



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provisions and protections for certain categories of persons such as children[32], persons deprived of liberty for reasons related to the conflict[33], persons prosecuted for criminal offences related to the conflict[34], persons who are wounded, sick and shipwrecked[35], medical and religious personnel[36], and the civilian population[37] (attacks on civilian populations, starvation[38] as a method of combat, and forced displacement[39] are all prohibited).

It is unfortunate, that the protocol also failed to make provisions for prisoner of war status to combatant who falls into enemy's hand. Like the common article 3, the protocol leaves the combatants who are in the hands of detaining power at their mercy. Thus, the detaining power is at the liberty to prosecute, convict and sentence this combatant under their penal legislation provided they are afforded judicial guarantees i.e. independence of the court, right of defence, individual responsibility, non-retroactivity of penalties, presumption of innocence, information on Judicial remedies[40] e.t.c. It also prohibited the pronouncement of death penalties on the person who were under the age of 18 years at the time of the offence and its execution on pregnant women or mother of young children[41].

The provisions of the additional protocol II appear restrictive in its application, as its application can only be invoked upon the satisfaction of all the conditions laid down in the article. Whereas a conflict could be regarded as having attained the threshold of non-international armed conflict under the common article 3 to Geneva Conventions by reason of the expansive nature of its provisions, such conflicts may not pass as one when assess against the back drop of the provisions of the additional protocol II and the conditions it set out to be satisfied. Interestingly both laws apply as the protocol is said to be supplementary to the provisions of common article 3 which it does not repeal nor abrogate.

### *a) Application of Customary International Humanitarian Law to Non-International Armed Conflict*

The provisions of the laws regulating armed conflict of international character as contained in the four Geneva Convention in 1949 and additional protocol I appear more expansive than the laws in common article 3 and the additional protocol II which govern non-international armed conflict. Consequently, lesser protections were afforded victims of internal armed conflict than those of international armed conflicts. This is regrettable, especially when it is considered that both wars result ultimately to the death and suffering of victims. For instance, whereas provisions were made for proportionality[42] of attack and precautionary[43] measures under the laws regulating international armed conflict, such were clearly lacking in the provisions of common article 3 and the additional protocol II which regulate non-international armed conflict. This *lacuna* is now filled with the adoption of customary international humanitarian law which makes provision for the principle of proportionality in attack and the precautionary measures in attack and against the effect of attack respectively[44].

This rules applied to both international and non-international armed conflict therefore reliance could be placed on them to question the proportionality or otherwise of an attack in the conduct of non-international armed conflict or lack of precautionary measures exhibited by belligerents in such conflict which hitherto couldn't have been the case under the common article 3 and additional protocol II.

Prior to the adoption customary international law, the provisions of additional protocol II only applies where it has been rectified by practice to conflict, but with coming into force of these customary rules all the provisions of additional protocol II are now considered to part of customary international law binding on all parties to non international armed conflict. These rules include the prohibition of attacks on civilians[45], the obligation to respect and protect medical and religious personnel[46], medical units and transports[47], the prohibition of starvation[48], the prohibition of attacks on objects indispensable to the survival of the civilian population, the obligation to respect the fundamental guarantees of persons who are not taking a direct part[49], or who have ceased to take a direct part, in hostilities, the obligation to search for and respect and protect the wounded, sick and shipwrecked[50], the obligation to search for and collect the dead[51], the obligation to protect persons deprived of their liberty[52], the prohibition

[31] Article 4(2) (g) APII
[32] Article 4(3) (3) (a-e) APII
[33] Article 5(4) APII
[34] Article 6 APII
[35] Article 7 APII
[36] Article 9 APII
[37] Article 13 APII
[38] Article 14 APII
[39] Article 17 APII
[40] Article 6 additional protocol II
[41] Article 6 (4) additional protocol II
[42] See article 48 ApI
[43] Articles 57 & 58 API
[44] Rule 14 and rule 15-21 CIHL.
[45] Rule 1 CIHL
[46] Rules 25 & 27 CIHL
[47] Rules 28 & 29 CIHL
[48] Rule 53 CIHL
[49] Rules 87 – 105 CIHL
[50] Rule 109 CIHL
[51] Rule 112 CIHL
[52] Rule 118 CIHL



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of the forced movement of civilians[53], and specific protection for women and children[54].

This assertion is more strengthened by the decision in *Tadic's case* which established that the rules on the conduct of hostilities in international armed conflict have been widely accepted as being very similar to those applicable to internal armed conflict[55] having assumed a customary international law status. Also in *Blaskic's case,* the trial chambers stressed that customary international law prohibits unlawful attacks upon civilian and civilians properties whatever the nature of conflict[56], while it similarly held in *Strugar's case* that article 52 of additional protocol 1 referred to in connection with attacking civilian objects, is a reaffirmation and real formulation of a rule that has previously attained the status of customary international law[57].

*b) Jurisdiction to Punish for Violation of these Laws*

In guaranteeing the application of International Humanitarian Law to the conduct of non-international armed conflict, special tribunals and courts were set up to try violators of the provisions of these laws regulating such conflicts. This is done, notwithstanding that these breaches occurred in the territory of a given state which enjoys absolute sovereignty[58] and where its criminal law and procedures would have ordinarily applied.

For instance, the international criminal tribunal for the former Yugoslavia (ICTY) was established by virtue of UN Security Council Resolution no. 827 to prosecute persons responsible for serious violation of international humanitarian law committed in the territory of former Yugoslavia since 1991[59].

Following unprecedented killings in the Rwandan Conflict, the UN Security Council through its resolution no. 955 established the international tribunal for Rwanda (ICTR) 1994 to try individual responsible for genocide and other serious violation of international humanitarian law during the 1994 civil war in Rwanda and Rwandan citizens responsible for such violations committed in the territory of neighbouring states between 1st January, 1994 and 31st December 1994[60]. It has concurrent though superior jurisdiction with the domestic court[61]

The special court for Sierra Leone was also established in 2002, unlike the ICTY and ICTR, it was not established by UN Security Council Resolution but was jointly set up by the UN and the government of Sierra Leone. It was an independent court that combined international law with domestic criminal legislation.

The Rome statute provides for full prosecution of persons accused of crime of genocide, war crimes, crime against humanity and crime of aggression[62]

## III. Conclusion

The scope of the laws regulating armed conflict of non-international character was until the adoption of customary international humanitarian law restrictive when compared with the laws applicable to international armed conflict. Fortunately enough, the current tendency in practice of international law with respect to armed conflict is to bridge this gap in application of International humanitarian law rules in both conflict situations.

This has greatly been demonstrated by the jurisprudence of international criminal tribunals[63]. State practices and adoption of treaty rules have also helped moving the law of non-international armed conflict closer to the law of international armed conflict[64].

It is submitted that the application of different legal regime to these two conflict situations is most unnecessary and should be totally eliminated since in any these conflict situations the same unbridled violence and murderous weapons cause just as much injury and destruction to victims. War is war and fought with virtually the same weapons at both levels of the conflict.

The coming into effect of customary international humanitarian law rules after ten (10) years of great research by the ICRC has caused these differences to gradually disappear. For out of 161 rules of customary international humanitarian law, many of which are based on Additional Protocol 1 applicable as a treaty to international armed conflict, 148 now apply to non-international armed conflict. Therefore, where treaty rules differ on the application of International Humanitarian Law rules in these two different situations of armed conflict, the convergence could be justified by the application of customary international humanitarian law.

It is noted that the applicable law governing internal armed conflict excludes cases of riots or isolated, sporadic acts of violence. The implication of this, is that such situations are governed by domestic

53 Rule 129 CIHL
54 Rules 134 – 138 CIHL
55 The prosecutor vs Dusco Tadic, IT-94-1-AR72, appeal chambers, decision of Oct. 1995
56 ICTY, the prosecutor vs Tihomir Blaskic, It-95-14-T, Trial Chamber 1 Judgment of 3rd March, 2000, Para 162
57 ICTY, the prosecutor vs Pavla Strugar, IT-012-42-T, trials chambers 2. Judgment of 31 Jan. 2005 para 223
58 Article 27 United Nations Charter
59 W. Schabas, the UN international criminal tribunal, the former Yugoslavia, Rwanda, and Sierra Leone (Cambridge, Cambridge University Press 2006) http//www.cambridge.com/asia assessed 1506/2009
60 See article 4, ICTR statute
61 Article 8 ICTR statute
62 See Rome statute of ICC 1998. Articles 5,6,7and 8. The text of Rome statute circulated as document A/CONF. 183/ 9 of July, 1998 and corrected by process Verbaux of 10th November, 1998, 12th July, 1999, 30th November, 1999, 8th May, 2000, 17th January, 2001, and 16th January, 2002. The statute enter into force on 1st July 2002.
63 See Tadic's case supra
64 See generally the customary international humanitarian law rules



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laws of the state and not covered by relevant International Humanitarian Laws governing internal armed conflict. It is recommended that those situations be governed and regulated by the International Humanitarian Laws rather than subjecting them to the municipal laws of the state which could be invoked to suppress same, thereby frustrating a genuine agitation which ordinarily would have been tolerated by the international legal order.



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# The Poetics of Traditional Ghanaian Beads

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*Abstract-* The use of beads in Ghana is a site for a robust cultural meaning-making. Beads have been very popular in the past and are growing stronger in popularity with modernity to the extent that their modern meanings seem to be eclipsing the traditional ones. This paper takes us back to their traditional meanings by examining closely their relationship with the wearer. Using qualitative instruments of research methodology basically through interviews and participant observation, this paper, by examining the bead as a cultural text, identifies two main relationships between the bead and the wearer: the synecdochic and the metonymic relationships. Using mainly linguistic theories to interrogating these relationships, the paper, relying on the entextualization theory of Michael Silverstein and Greg Urban and the performance theory of Richard Bauman, discovers that in addition to being objects of aesthetics as the modern meanings mainly suggest, the bead has very important traditional meanings. The paper also demonstrates that where the bead is placed on the body is a function of traditional meanings. Again, when the bead is used is also contingent upon traditional meanings.

*Keywords: entextualization, performance, aesthetics, metaphor, beads.*

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# The Poetics of Traditional Ghanaian Beads

Mrs. Vesta E. Adu-Gyamfi [α], Peter Arthur [σ] & Kwabena Asubonteng [ρ]

*Abstract-* The use of beads in Ghana is a site for a robust cultural meaning-making. Beads have been very popular in the past and are growing stronger in popularity with modernity to the extent that their modern meanings seem to be eclipsing the traditional ones. This paper takes us back to their traditional meanings by examining closely their relationship with the wearer. Using qualitative instruments of research methodology basically through interviews and participant observation, this paper, by examining the bead as a cultural text, identifies two main relationships between the bead and the wearer: the synecdochic and the metonymic relationships. Using mainly linguistic theories to interrogating these relationships, the paper, relying on the entextualization theory of Michael Silverstein and Greg Urban and the performance theory of Richard Bauman, discovers that in addition to being objects of aesthetics as the modern meanings mainly suggest, the bead has very important traditional meanings. The paper also demonstrates that where the bead is placed on the body is a function of traditional meanings. Again, when the bead is used is also contingent upon traditional meanings. Furthermore, who wears which kind of bead is also circumscribed by the tradition and that even when the concept of aesthetics is being applied in the use of traditional beads, you are sure to know that it is only a secondary role. Finally, the bead sits on top of a huge mountain of traditional meanings unknown to the foreigner. This paper seeks to fill this knowledge gap on the part of the foreigner or the uninitiated to be able to appreciate fully the place of pride of the traditional bead in the Ghanaian cultural context.

*Keywords: entextualization, performance, aesthetics, metaphor, beads.*

## I. Introduction

The poetics of Ghanaian beads, that is the non-discursive practices involving the use of Ghanaian beads, are located in the beads' cultural textuality worthy of linguistic analysis. Unfortunately, what a text exactly is still remains a debate. This was not the case in the past. Discussing what the text was in the middle of the twentieth century was quite an easy exercise. In the written literary tradition, the text was and still is the "permanent artefact, hand-written or printed" (Barber, 2003: 32). Even though there had been earlier literary traditions about what the text should be, that of the New Criticism, which was in line with the written literary tradition, was most popular around that time. In this tradition, the text was and still is a fixed artefactual sign on a paper. The New Criticism, following Crowe Ransom's (1937) style of literary interpretation of the text, commits itself to the study of literature on the basis that the text is an object which is self-contained, self–reliant and autonomous. The formalist tradition, which is the scientific approach to text, also sees the text as the most "objective" approach to the study of literature. No other meaning apart from what the text offers is valid. Indeed the philosopher Collingwood (1938) sees reading as limited by the text; the "truth" is intra-textual and nowhere else.

The concept of the New Criticism was countered by the Reader-response Criticism which gained unprecedented prominence in the 1960s and 1970s. The Reader-response theory, unlike the New Criticism, introduced the role of the reader in the construction of the text. Proponents of this theory argued and still argue that the completeness of the text was highly contingent on the role of the reader or audience who acted/acts as co-creator of the text. This tradition was and still is championed by scholars like Norman Holland (1968), Stanley Fish (1967, 1989) and Wolfgang Iser (1989). The text is no more self-reliant and needs the intervention of the reader for a fuller meaning. This, of course, demystifies the autonomy of the text. With the myth surrounding the autonomy of the text broken, another school of thought in the late 1960s emerged. Jacques Derrida's concept of deconstruction of the text in Of Grammatology (1967) seeks to present a Western philosophy of conceptual distinctions or "oppositions" which present binary or hierarchical pairs in a text. What is absent in the text, which is also very germane to interpreting the text, like certain aspects of Bakhtin's dialogicality which says that "the word is at the same time determined by that which has not yet been said but which is needed and in fact anticipated by the answering word" (Bakhtin, 1981: 280) is seriously constitutive of the meaning of the text. The so-called "absences" resides in the context or the ideology of the text and these are in the mind as well.

This prepared the ground for the poststructuralists (Barthes, 1975a; Lacan, 1977; Kristiva, 1980) who also became popular in the 1970s around the same time when Derrida's concept was popular. It must be pointed out that Derrida himself was also a poststructuralist. They rejected the autonomy of structures in the text and saw a very strong association between the text, the mind and the culture (Silverstein, 1996, 2005; Urban, 1996, 2001). Again, the concept of

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cultural materiality and expressivity of text and mind is also shared by culture theorists like Paul Willis (1977). Perhaps the most recent contribution of this associationist relationship between the text, the mind and the culture has been that of the conceptual metaphor theorists (Lakoff and Johnson, 1980; Fairclough, 1989; Lakoff, 1993; Kovecses, 2002, 2007) who are of the conviction that the text as a product of the mind is the function of the culture. The poststructuralists even consider the text as intertextual and postulate that the text is a mixture of other texts both within and without (Kristiva, 1969; Bakhtin, 1981, 1986). Ruth Finnegan's (1970) seminal work on oral literature in African also helped to confer literary status on orality and the oral of evanescence in nature also came to be known as text. Indeed, Roland Barthes (1970), even though not too confident about the independence of the communication of the image as a text, goes back to Saussurian linguistics of semiology and re-emphasises the importance of signs and symbols of images being an essential part of textual interpretation. The contribution of Finnegan, Barthes and other linguists at that time was ground breaking in literary history in the sense that, contrary to the written literary tradition's notion of the autonomy of the text, the text is now not necessarily a written or printed word but "any configuration of signs that is coherently interpreted by some community users" (Hanks, 1989: 95). This, of course, throws the definition of the text widely open to cover the definition proffered by anthropology which takes into account people who "establish and convey meaning through clothing, dance, music, gesture, and through complex rituals which often defy verbal expression (Barber, 2007: 3). Indeed, Barber's position is shared by critical discourse analysts (Van Dijk, 1991; Fairclough, 1995a, 2003; Wodak, 2004, 2006b; Van Leeuven, 2006, 2007) to whom simiosis is a very powerful instrument in analysing social realities and social change. The contribution of CDA in feminist studies, for example, has been phenomenal (Atanga, 2012; Sunderland, 2004, 2006).

Clearly, the text is more than the sign artefact we call writing or printing and Barber (2007: 1) is emphatic on this, arguing, "writing is not what confers textuality". The Ghanaian beads, as art work, therefore, also have the precipitates of the text because they have the "configuration of signs that is coherently interpreted" (ibid) by the Ghanaian community users. The position of linguists who belong to the critical discourse analysis (CDA), conceptual metaphor theory (CMT), semiotics and even other pragmatics traditions facilitates a study of Ghanaian beads as textual enquiry that draws from the concept of interdiscursivity, that is, the hybridity of various genres, the mental, the physical and the arts (Wu, 2011: 98). This is not the first of its kind in the Ghanaian rural art literature. The seminal work of Kofi Anyidoho et al (2008) on the poetics of the Ghanaian kente fabric still remains a ground breaking study on Ghanaian art work. Perhaps what gives their work the prominence it deserves is the interdisciplinary scholarship they bring to the study of Ghanaian rural art, introducing the combination of linguistics, cultural studies and rural art theories.

The theoretical consideration of this paper are mainly the linguistic anthropological theory of entextualization by Michael Silverstein (1996, 2005) and Greg Urban (1996, 2001) and the performance theory of Richard Bauman (1977). Urban (1996: 21) presents entextualization as "the process of rendering a given instance of discourse as text, detachable from its local context". The Ghanaian bead as a text is not just an object, but a cultural configuration that constitutes a detachable text that can be re-activated and re-embedded in a new context of artwork, thus it possesses the dialogic force that allows it to communicate the language and content of the culture across time (transmittability) and space (Shareability), at both diachronic and synchronic levels. The Performance theory also treats the bead as an object of performance which has its own conventions to be evaluated by the Ghanaians. These conventions construct meanings which bring about certain cultural behaviour unique to certain cultural groups in Ghana.

Through a qualitative research that uses ethnographic instruments like participant observation and interviews, the research gathers data on the use of beads in Ghana and draws on linguistic theories on entextualization and semiotic approach of sign systems which identifies the various units of each system of signification and establishes the relationship between them. By looking closely at the relationship between the units in the system of signification, the paper offers interpretations or coax out meanings using the principle of plausibility.

## II. Discussion

### a) *Connoisseurship and collection of Ghanaian artefacts; past and present*

This section introduces the discussion on poetics of Ghanaian beads by taking a broad view about the historical antecedents that preceded the popularity of Ghanaian beads and also by providing an overview of connoisseurship and collections of African artefacts, the past and the developments leading to how the beads became a public culture in Ghana.

The work of Kofi Anyidoho et al opens a new chapter in connoisseurship and collection of Ghanaian artefacts and artworks. To put this new chapter in the right perspective, we briefly need to look back at the contribution of social anthropology to connoisseurship and collection of African, and for that matter, Ghanaian artefacts from the colonial times to today. Anthropologists who spearheaded most of the collections of African artefacts and artworks were



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guarded by political considerations (Moore, 1994). Indeed, most of these anthropologists and connoisseurs were colonial administrators. Northcote Thomas was to work in the Ibo and Timne regions in Nigeria from 1913 to 1914, Rattray (1923, 1929) worked on the Ashantis of Ghana and Meek (1937) also went to Nigeria to work on the Nigerian culture, a development that seasoned anthropologists like Branislav Molinowski were not very comfortable with for the simple reason that their positions as political activists compromised their collections and findings. Indeed, social anthropology at that time saw African culture and artefacts, including the Ghanaian beads, even though it was brought in the country in the C15th, as a heritage culture, untouched, a closed system, and repetitive patterns of motifs, thought and behaviour; the anthropologist from an "advanced" culture collecting artefacts from a "backward" culture (Moore, 1994). The work of some French anthropologists like Marcel Griaule (1938), who collected Dogon artefacts, were even more geared towards collections believed to provide a reading of the African thought, civilization, philosophy and religion. Again, such information was for the benefit of the colonial masters. Moreover, one of the motivations for these collections was to show how human beings shared common concepts in artistic presentations, a notion that fit neatly into the colonial master's definition of "tribe" (Moore, 1994: 24). Another significant motivation, apart from the political consideration, was the promotion of African aesthetics – quality, authenticity, style, nuances of forms and patterns - through these artefacts. This fantasy or escapist value of the collections did and still does not so much take into consideration the intricacies that these collections present as cultural categories.

The independence of Africa in the late 1950s and 1960s came with new attitudes and approaches to collections and changed the landscape of connoisseurship of these African artefacts, including the Ghanaian beads. Indeed, these changes also came with new theories in social and linguistic anthropology that are used to frame the analysis of these artworks. There is no gainsaying the fact that with the advent of the African independence, the artefacts now generate broader meanings and consumer bases because the epistemics of the artefacts or artwork that supported colonial rule has now lost its essence. The more new consumers become stakeholders, the more new connoisseurs and collectors of diverse intentions join this cultural enterprise. In fact, one question that some academics ask is about the role of African academics in all these developments. What meanings do African art creators and scholars make out of these artefacts? To what extent can these artefacts play a role in the globalization of Africa? It has indeed been suggested elsewhere that African academics have to "repossess control of scholarship concerned with their own societies" (Moore, 1994: 19). This paper sees such a suggestion as rather extreme viewed against the fact that the social and linguistic anthropological theories being used in studying these artefacts still remain Western. That notwithstanding, the intervention of African academics in studying these artefacts still remains very crucial because they present the perspective of the people who produce and at the same time consume them.

This is where the work of Kofi Anyidoho et al becomes very relevant so far as their interdisciplinary approach is concerned. We need such an approach to subject these arts and artefacts to academic scrutiny aimed at teasing out the exegesis that take care of their use by Ghanaians, consumers whose culture produce them (Barber, 1987) and whose interpretation of the cornucopia of signification these beads present. Such a study could further help to put the Ghanaian beads on the world map of the beads industry. This is very significant for the simple reason that art forms now form part of the expressivity of the liberation philosophy with all its embeddedness in the notion of the African personality, a philosophical branch of pan-Africanism. Heads of state and government officials advertised and still advertise their identity in local fabrics and wears, including, quite significantly, beads of all kinds. That the first president of Ghana, Osagyefo Kwame Nkrumah and his political affiliates wore the kente cloth (Kofi Anyidoho et al, 2008: 39), even to the General Assembly of UNO meetings was not just for fashion. They were making a case for the Ghanaian identity: it is not only a material liberation but a mental one as well. Even in recent political sphere, some members of parliament and ministers follow this practice of branding themselves Ghanaian through their wears and they are not only seen in local fabrics but they are seen using the beads as accessories to these fabrics. Mention can be made of recent women politicians like Mrs. Kunadu Agyemang Rawlings, the President of the 31st Women Movement during the PNDC (1981-1992) and NDC 1 (1992-1996) and NDC 2 (1996-200). Women ministers like Mrs. Gladys Asmah, the Fisheries Minister in ex-Presisdent Kufour's regime and even Mrs. Theresa Kufour added a lot more glamour and currency to the use of beads, even at the state level. Gifty Anti, a very popular presenter on GTV redefines the quintessential African beauty through her wonderful blend of beads and African fabrics. We cannot leave out Abla Gomashie, the Minister of Tourism in President Mahama's governments whose love for beads is clearly demonstrated on every occasion she has to grace. Almost all chiefs and queen mothers have both a cultural, spiritual and ritual affiliation to beads. Today, it is a widespread fashion that provides expression for Ghanaian feminity. It is not only Ghanaian politicians who pass through the UN corridors in their resplendent African wears and beads but that it is now a fashion

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among Ghanaians outside the country, especially to brand their afropolitan status ( Selasi, 2005; Mbembe, 2006) using the Ghanaian beads. Thanks to tourism, a lot of foreigners come to the country to patronize local beads. Clearly, the Ghanaian beads have become globalized. The question about how Ghanaian academics help to coax out meaning from the local beads within the global context to make non Ghanaians appreciate cultural significance of these once again beckons, and the invitation to this call is too strong to resist. This paper sets out to interrogate what lies beyond the aesthetics of the traditional Ghanaian beads and attempts to provide reasons foreigners should even be more interested in them.

*b) The rhetoric of traditional Ghanaian beads*

Ghanaian beads "made of seeds, pieces of wood, shells, stones, bones, tusks or modern materials" (Hagan, 2009: 14) can be grouped into three categories. We have the traditional beads, beads that represent the Ghanaian heritage culture, the traditional culture, untouched by modernity; the modern beads, beads that represent modern Ghana and, quite interestingly, the political beads, beads in Ghanaian party colours. They are all material culture that provides cultural texts that are of interest to social sciences, especially in the area of meaning-making. The focus of this paper, however, is the meaning-making enterprise of the traditional beads, cultural detachable texts instantiated in various contexts over time and space. We are speaking of the beads as class of artefacts that fall within the brackets of the definition of what the text is, the product of the craftsman or the beads-maker, just as the written text is the product of the writer. The difference however is that the writer's work finds validity in written literary theory, the text being a "fixed" artefactual sign meant to make meaning (Barber, 2007), whereas the beads-maker also looks for validity in his work as a text in the performance theory of Richard Bauman (1977: 11), the "interpretative frame within which the message being communicated are to be understood." This theory goes beyond the textual analysis of the written text and extends analogous analysis, using different linguistic tools, to performance and objects of performance. Examples here are practices that straddle both analysing the performance of a musician in a live show and the lyrics of a song played on a "lifeless" CD player or any other performance of analogous nature. The performance theory, unlike the written traditional theory, also takes care of performances or objects that are fluid, improvisatory and emergent and provides a locus for their signification on the basis of their dialogicality, a position that enables them to engage the imagination of the viewer/consumer who possess the same shareable culture with the beads-maker, when the meaning is collectively constructed and interpreted by a cultural or linguistic community (Urban, 1996: 39-40). The relationship between the object/the bead and the viewer/consumer, in the context described above, cannot escape certain questions. What is the process that governs the relationship between the bead and the viewer/consumer? To what extend do the bead serve as a cultural narrative of the Ghanaian? Is the epistemology of the beads confined to aesthetics, the Parnassian cannon of arts for art's sake, as believed by certain Ghanaian cultural scholars or is aesthetic a secondary function of the bead? In order to investigate the epistemology of Ghanaian beads following the questions posed, we need to look at the ontology of the bead as a corporeal expression, the relationship between it and the personhood of the wearer; to what extent it forms part of the personhood of the wearer and to what extent the personhood of the wearer forms part of the bead. It is also important to look at how this seeming contradiction disinters cultural subterranean meanings of the bead. We therefore divide the analysis into two sections: section one deals with the bead being part of the personhood of the wearer and section two also deals with the personhood of the wearer being part of the bead.

*c) The Ghanaian bead and the wearer*

In traditional rhetoric, synecdoche and metonymy may be interchangeable in meaning, both representing part for a whole (Lakoff and Johnson, 1980: 36). In this work however, there is a dichotomy between them, and a lot of literary theorists also believe same: synecdoche stands for part for a whole, pars pro toto, and metonymy is whole for a part. If the bead is the part of the personhood of the wearer, when the wearer represents the whole, which is the culture, then we have synecdochic relationship between them. If the bead is the whole, the culture, and the wearer is just a part of this whole, then we have a metonymic relationship between them. The concept of personhood may also differ in different cultures. The Western concept of personhood is about "how persons are defined, how they are socially constituted (Barber, 2007: 109) and they "are not given but made, often by a process of strategic and situational improvisation" (Barber, 2007: 104). The Ghanaian philosophical perspective of the personhood is offered by Kwame Gyekye (1992: 101) as the "metaphysical and moral status of a person". The two cultural traditions are not too different and what draws them even closer together is the fact that personhood is not a fixed entity, thus the personhood of the wearer can move in and out of the beads just as the beads can also move in and out of the personhood of the wearer. By implication therefore, when you wear the Ghanaian bead, your personhood is distributed "beyond the body boundary" (Gell, 1998: 104). A Whiteman or woman engaged in political, economic or social activities in Ghana looking resplendent Ghanaian bead is therefore making a statement of not only an affinity for



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the Ghanaian culture but being part of it. His or her personhood has gone beyond the European or American culture and is making a claim for Ghanaian cultural share ability and that predisposes the indigenous population to see him or her as a "Ghanaian with white skin" .This practice by non-Ghanaians helps to remove suspicion and brings about trust on the part of Ghanaians. Such a practice also easily helps non Ghanaians engaged in some political, economic or social activities with Ghanaians find their way into the hearts of Ghanaians and this facilitates communication and interaction between the two groups of people.

The methodology of using part of an artefact to represent the culture it comes from is not new. The prolegomenal practice by French anthropologists and collectors are well recorded. For example, Marcel Griaule (1938) is reputed to have used ethnographical mode of "parts to wholes to more inclusive wholes" (Clifford, 1988: 57; quoted in Moore, 1994: 17) and even though criticised by Clifford (1988: 65), we can go back to that methodology, counting on the reliability of the performance and entextualization theories which were non-existent during his time. For a deeper understanding of how the bead, representing part of the personhood of the person on one hand, and representing the totality of the culture with the personhood being part of this totality on the other, we have divided the subsequent discussion into two sections: the first section is on the synecdochic relationship with the wearer and the second is on the metonymic relationship with the wearer.

*d) The synecdochic relationship between the bead and the wearer*

The synecdochic relationship between the bead and the wearer presents an interesting analysis in the study of the textuality of the bead. The bead, in the context of being used as a corporeal expression, plays a representational role (Tonkin, 1992: 7; see also Connerton, 1989); a sign post to a destination rather than a destination. The ontology of the bead, all the beauty and culture inhered in it are associated with the wearer; the logic that once the bead is beautiful the wearer is also beautiful; the beauty of the bead pointing to the personhood of the wearer. Here the beads have something to do with the culture but the emphasis is on the person wearing it rather what he represents in the culture. Meaning-making in this context is multifaceted and this space may not be enough to exhaust the various meanings that the bead generates in the Ghanaian context. We will therefore concentrate on the bead as an expression of cultural communities in Ghana.

The first idea that comes to mind talking about the syncedochic or representational relationship between the bead and the wearer is aesthetics (Pater, 1980). The concept of aesthetics might be universal all right but its nuances in various regions around the world can also not be denied and it is the considered opinion of this paper that we take care in transferring complete Western thought in describing African objects of beauty. Our discussion will show that the Parnassian concept of art for art's sake belongs to a Western thought and that beauty in the African sense in most cases goes with a particular social function or contingency.

The concept of aesthetics of Ghanaian beads is a function of the ideology of fertility. In Ghana, especially the southern part of the country, the symbol of fertility is "'the Akuaba' (fertility and play dolls)"(Antobam, 1963), a doll of the figure of a woman with round shoulders, neck, behind, waist and calves. The culture thus invests the concept of beauty in these parts of the woman for the purpose of promoting the ideology of fertility, considered to be the very foundation of generational continuity. No wonder, Ghanaians' concept of a beautiful woman is the full-figured one, as promoted even in old highlife music like "YaaAmponsah" by Jacob Sam who celebrates the beauty of the woman saying, "wokōn mu ntwitwaeyi" (the lines on your round neck), "w'anantuyi" (your round calves) and comments, "edzeakye m'adwen" (you have charmed me with them). Even modern musical arts like hiplife use this concept. An example is a song by 4X4 in "World Trade Centre" manifestly celebrating the "Big body girl", of course the round-figured woman. If we go back to the symbol of fertilily, the *ekuaba,* where the round shapes are found on the body of the woman are where Ghanaian women wear traditional beads – around the neck (and this includes the shoulder), the waist, the calves and the ankles. The bead is playing two functions here: to draw attention to these parts needed for fertility and to help develop that part into "rounded wholes to give rhythm to movement of a girl" (Hagan, 2009: 16). Thus shape and rhythm conjoin to construct beauty.

Every part the woman wears the beads on has its own significance. When women wear the beads in the neck, it draws attention to the round shoulder and neck. The beads draw attention to the lines on the round neck and the succulent round shoulder of the woman. These images are redolent of sexual meaning, primarily a link to fertility and secondly an appeal to aesthetics. It must be stated that male traditional leaders put the beads in the neck but quite clearly, there is nothing there to suggest aesthetics; the beads are the symbol of office. When the queen mother however puts the beads in the neck, it is more than a symbol of her office because she has round neck that matches her round shoulder, often uncovered to allow viewers to appreciate these parts. It is when the beads are put on the waist that the ideology of fertility is well projected. The women wear the waist beads and not the men and the reason is not too difficult to understand. First, the beads on the waist are believed to have the magic of developing "the

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buttocks into two rounded wholes to give rhythm to the movements of a girl" (Hagan, 2009: 16). Second, the Krobodipo custom and nubility rites of many ethnic groups in Ghana put beads on the waits of initiates, young women undergoing puberty rites to signal the adult male in the community that the girls are mature for marriage. These beads are also meant to solicit admiration for these young women. Third and more interestingly, beads on the waist are traditionally meant to enhance the act of making love between a husband and a wife; the beads are said to "enhance foreplay and erotic excitement in the sexual act" (Hagan, 2009: 16). Indeed, in the Akan tradition, if a man touches the waist beads of the wife of another man, he is literary accused of cuckolding the other man and is made to pay a fine. All the three points raised in connection with the beads on the waist have to do with the woman's ability to have children and the beads help to advertise the primacy of the agency of such a social value. On the calves, the beads are supposed to enhance the curvaceousness of not only the calves but the whole body since round calves are seen as being in synch with a round body as a whole. These parts, the round neck, shoulder and calves are believed to act in consonance to construct a graceful body rhythm. So important is this concept in the Akan tradition that Ama Atta Aidoo, the famous Ghanaian writer, in "The Girl Who Can", presents Nana as complaining that "Adwoa has legs…except they are too thin. And also too long for a woman" (Atta Aidoo, 2002: 29). Nana regrets that the granddaughter lacks round calves, that which is prescribed by the mental script of the culture. Nana, as the custodian of the Fante culture in Adwoa's family, is only making allusion to the Fante mental script, the detachable text of the body of the woman, in other words, what the body of the woman should be in the Fante culture.

Allusion to Ama Atta Aidoo's "The Girl Who Can" further clinches our analysis from the point of view of the theory of entextualization and the synocdochic relationship between the beads and the wearer. Nana, who is old, possesses the mental script of what legs should be in the Fante tradition. By implication therefore, the text of the legs have been "abstracted or detached from the immediate context and re-embedded" (Barber, 2003: 325; see also Urban, 1996: 21) in a new context, that is, detached from the mental script of the old, the broad culture, and instantiated in a single person, Adwoa. Nana is worried because Adwoa's legs do not complete the process of entextualization; the legs are not in conformity with the detached text. Indeed, in such an instance, even though Ama Atta Aidoo does not mention this, the normal practice is to put beads around the calves to enable them develop "rounded wholes to give rhythm" (ibid) to her movement. Thus the personhood of the wearer is influenced by the presence of beads on it. The beads in this instance are a sign post to the woman wearer in a patriarchal culture and the "male gaze" in the feminist theory assumes primacy here. The beads in this synecdochic relationship with the woman reduce her to objects of scopophilia and voyeurism, objects meant to generate pleasures to men (Mulvey, 1975). The patriarchal culture constructs the beads to have titillating effect on men who cast flirtatious glances on women wearing them, obviously to satisfy the sexual desires of the dominant group, the men. This offers a hint that the so-called traditional concept of beauty is the construction of patriarchy. In this analysis, the bead, being a signpost, directs attention to the body of woman in a patriarchal society. Of course, there is a cultural undertone here but the focus of discussion is the body of the woman and this has greater significance in gender studies because the beads in this context socially construct women for subordinate roles.

Clearly, from the above analysis, what we may refer to as aesthetics of the beads goes beyond the Western concept of aesthetics. Aesthetics is a "by-product" and a secondary function. That the bead is of robust artistic merit, there is no doubt about that and whether for aesthetic or cultural communication, it confers effulgence and effervescence on the woman wearer and Hagan (2009) handles this aspect of the bead with magnificent poise, even to the extent of wrongly comparing it to the Parnassian concept of art for art's sake. It is against this background that this paper is not in consonance with Hagan's position that beads are "arguably, one item of material culture that comes closest to giving us what might be considered art for art's sake" (Hagan, 2009: 14). Let us compare what he says with other cultural practices to be able to put the concept of aethetics in Ghanaian traditional culture in the right perspective. The Asafo songs of the Akans certainly have aesthetics in them but are primarily meant for war, when somebody risks his life for the nation. The songs used in harvest festivals in Homowo by the Gas, Ohum by the Akyems and Elluo by the Sewhis certainly have aesthetics in them but they are primarily for celebrating the beginning of the harvest season. Again the primacy of the Feok festival among the Builsa people of the Upper East region is to serve as a community memory for the gallant men who fought the slave raider Babatu (Brigandi, 2014). In all these examples in the Ghanaian traditional culture, just like the use of traditional beads, there is no reason to say that aesthetics is for its sake. Clearly, the Parnassian concept of art for art's sake is a Western thought and might not be sufficient to account for the details of the Ghanaian traditional culture as we have seen above.

Another synecdochic relationship the Ghanaian beads have with their wearer is that they act as community memory. The bead, as a part, points to the whole, this time not the body as we have above but the culture. The beads are bearers of social or community memories, mnemonics that evoke past memories. Such memories help to preserve the traditional standards of



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the culture; a call to the past attitudes and values that create emotional attachment to a cultural past. Thus beads serve as instruments to manipulate memory to (re)shape perceptions to construct a social whole, a cohesive social order in which all individuals willingly accepts their positions and play their respective roles, roles which aggregate to form a cohesive socio-cultural order.

Text and memory is very common in most Ghanaian cultures and this includes finials on the *ōkyeame's* staff, recounting a whole clan history; the edinkra symbols of the Ashantis, a memory of ancient religion, art and history; gold weights, the symbol of wealth and the rich history of a whole clan or family. These cultural materials indicate group mind. Memory has to do with time and Kwame Kyekye (1987), in opposing Mbiti's argument that the African lacks the future tense and opposing Christaller's position that the Akan lacks the abstract notion of time, posits that in "Akan philosophy time is regarded as a concrete reality". This reality is marked by concrete symbols as memory cues just as the gold weights or the edinkra symbols mentioned above. The beads are also primarily used as memory cues for the history of a community, a clan or a family. Aethetics is secondary in this context too.

One important area the beads serve as a community memory is in design. The design of the beads serves as the metaculture of the beads, the "other culture" behind the culture of the beads (Urban, 2001). The design is itself mnemonic of the past and it plays two major roles here: it is either co-textual with other corporeal expressions or contextual. When the design is co-textual with the design of other wears or other texts, the two are collectively establishing a version of the past and when contextual, the bead expresses a cultural symbolic communication without the association of any other artefact or wear. An example of the co-textual meaning-making of the bead design is the one we had during the fieldwork. We presented images of beads to a very popular chief in Mampong in the Ashanti region, the *Sanaahene* of Kofiase and who holds his masters in drumming from the School of Performing Arts, University of Ghana, Nana Baffour, to interpret it from the point of view of the tradition.

*Figure 1 :* This was taken from *the Mirror*, 24th October, 2014

The leg in this image has both beads on the ankle and the *ahenema*, a traditional footwear, on the feet. The beads are embellished with gold and the *ahenema* has the symbol of *obaapa*(the ideal woman) and *ōhene aforo hyñn* (the king is on board the ship[1]) on them. Nana Baffour had this to say about the image "If you wear gold (beads) it means you are at a certain status and if you are an ideal woman, you are not an ordinary woman"[2]. He took a second look and added "she is either at a festival or at a durbar or a naming ceremony or at a victory ceremony after war, kind of thing. That is why she is wearing gold nuggets tied in a knot; it signifies unity and victory. And the colour of the sandals tells celebration"[3]. Here the meaning of the *ahenema*, both from the point of view of pattern and colour are in co-textuality with beads embellished with

[1] This is in reference to the history of Nana Sir AgyemangPrempeh the First, who was forcibly taken by the British to the Seychelles Islands.

[2] See interview with Nana Baffour, 25th and 26th November, 2014, Asante Mampong.

[3] See interview with Nana Baffour, 25th and 26th November, 2014, Asante Mampong.



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gold to indicate celebration. Nana therefore concludes that "So you see, it goes hand in hand"[4], confirming the concept of mutuality between the two texts. The co-textuality of the beads and the *ahenema* speak of the wearer, a sign-post of her status. Of course, both the *ahenema* and the beads narrativise the wearer but the beads as a single artefact can even more significantly play the same role and that is what we call the contextuality of the design.

The contextual design of the beads are informed by cultural and social history and in this instance the beads serve as objectifying the past, materiality of the past. First, there are repeated lines which constitute "the rhythm and the rhyme" (Hagan, 2009:15) of the beads. Indeed, there is enough grounds to believe that rhythm serves as the intersection for most Ghanaian arts and the rhythm of the beads like "weaving, like drumming and singing, … a rhythm-based aesthetic performance" (Anyidoho et, 2008: 34) is an example of such intersection. These repetitions indicate continuity in genealogy and dynasty; that the wearer inherits the beads from his or her ancestors and it is his or her duty to make sure future generations use the same beads. This practice problematizes the Fantes' concept of *egudze*, trinkets and beads kept by a family to indicate a long history of wealth. The object bead thus sustains the detached text of the unwritten history of the family across time (Urban, 1996) and it, in this context, points to the rich and glorious past of the wearer and her family. It is therefore the duty of the women in that family to pass on this history by keeping the beads well and passing them over to the next generation in the family. So enduring has this beads praxis of keeping family history been that "in the African diaspora, some groups have used stories associated with certain kinds of beads in the family to retrace where in Africa their forebears might have been enslaved from" (Hagan, 2009: 18). Indeed, in the Akan tradition, any member who sells such beads is believed to incur the wrath of the dead who can even kill the offender. A story that occurred in the 1970s is told by Adwoa Fosuwah of Bodomase, Ashanti region, who also claims to have been told by her grandmother, Nana Ama Nkrumah Adasa, of one Kweku Mosi from Bekwai Bedumase, also in the Ashanti region. The story goes that Mosi had easy access to the trinkets and beads associated with the stool of the town. He stole them and had to suffer calamity the rest his life; all his children died at birth, the only sister went mad and all the in-laws staying in his house in Kumasi died mysteriously.

Another contextual design is the size. The size of the beads is indicative of the status of the wearer. For example, chiefs wear big size beads to make them conspicuous. The presence of the chief, especially during a traditional occasion, comes with a lot of protocol and rules. The beads therefore construct boundaries for the subject. In the presence of the chief, the subjects know their limits. The size can also express the mood of the wearer, a sign post of the wearer. When asked about smaller beads, Nana Baffour (NA) had this to tell the interviewer (PA):

> *PA: Over here, the left is having gold, the left is having the krobo type of beads and the right is having smaller beads.*
>
> *NA: These beads (the smaller beads) symbolize sacrifices or rituals; when rituals are being performed… So you can see that this outfit is fit for Akwasidaeñ when chiefs perform rituals and sacrifices to pacify their gods and their people. So you see that this is not embellished; it is pure; clean to pacify his gods. They are different. Look at them. It tells you "I have a lot to say!" It is a spiritual exercise so you have a lot of meanings. Communications with the ancestors or God comes with a lot of ideas or that sort of thing.*

The shape is another design that serves as a contextual signpost of the wearer. We have two main types: round and oval. The round shape in the Ghanaian tradition signifies perfection and full life. No wonder the fertility concept of the Akan revolves around the round shape. It is against this background that babies use the round shaped beads and the cultural meaning is for the babies to have full life and to appreciate the Akan philosophy of life being a perfect phenomenon. The oval shape is mainly used for the adolescent because it signifies growth and it is even more significant for a young woman who is growing up into a specific social construct by way of her shape.

Again, the place of colour in the design of beads is located in the Ghanaian colour symbolism. Again, colour communicates the mood of or the situation in which the wearer finds him/herself. Red and black beads are for sombre occasions like funerals. Bright colours for celebratory occasions, festive and joyous occasions, and they are co-textually used not only to match the bright colours of traditional wears for the occasion but also to indicate the station and the status of the wearer as well. The white beads are mainly for religious occasions. When asked about the significance of the green colour in figure 2, Nana Baffour (NA) had the following conversation with the interviewer (PA):

> *NA.This one? Well, the colour green, anything green in our community, you know, signifies calmness, new, she is coming out [SIC] maybe something new. So it tells you she is naming a baby or something.*
>
> *PA. Or maybe she has just been…*
>
> *NA. Installed, installed as a chief. So anything green tells us that there is a turning point.*
>
> *PA. It is a point in the circle of life?*

[4] See interview with Nana Baffour, 25th and 26th November, 2014, Asante Mampong



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*NA. That's the point, that's the point. I spoke about the white, something which calls for celebration; green tells you he's been newly enstooled or he is celebrating yam festival or something.*

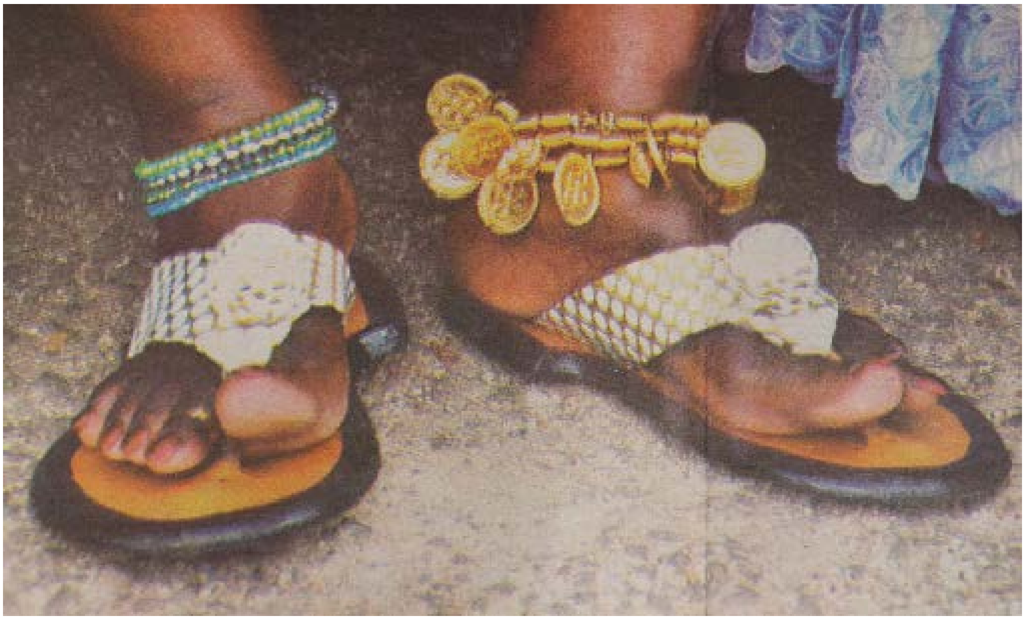

*Figure 2 :* This was taken from the Mirror, 24th October, 2014

These designs or characteristics of the beads make them unique and depict their speechless and unwritten poetics (Lord, 2000: 129-131). In other context, we may consider them as aesthetics but what we may refer to as aesthetics may be an "unspoken reference to history" (Gilbert, 2010). These unique characteristics are formulas that constitute the stock in trade of the beads-maker and they are also conventions in the performance theory by which the art could be judged (Bauman, 1977). We are able to see that these are the beads for chiefs, queen mothers, the descendants of great warriors, the descendants of great achievers and so forth (Hagan, 2009: 17). Thus the beads constitute a narrative of the hierarchical order or the social stratification of a society and a form of socialization, especially among the living and the dead, a very convenient way of a re-union with the ancestors.

The manner in which the beads make the personhood of the wearer decontextualize from the main culture and entextualize in successive instantiations, reconfiguring meanings in each instantiation, (Urban, 1996; Barber, 2003, 2007) leaves us with the question as to how much is the personhood of the wearer an instantiated text of the detached cultural text being represented by the beads. In other words, considering the manner in which the cultural meanings of the bead keep looping out and corralling in the personhood of the wearer, there is a difficult balance to strike between how much of the self goes out to the culture and how much is held intact because the meanings we are analysing are normally intuited and not calculated by members of the community. That notwithstanding, how the beads help to define the self is an exercise worth undertaking. First, the beads offer the wearer a sense of identity. We have already said that beads as a memory cue for the community helps to identify the social stratification and hierarchy of a community. We distinguish the queen mother from the other elderly women around thanks to the kind of beads she wears. We can also tell who the *ɔ̃kyerñma,* the chief drummer, is by the beads on his hand and the list goes unremitting. In addition to this role of identification, beads of a particular make and provenance offer the wearers a group feeling. This group is identified by the kind of beads they wear. We have Krobo beads, Ashanti beads, Fante beads and so forth. Nana Baffour gleefully looked at figure 3 and said "So if you ask me where he comes from, I will guess right that he comes from Barekese area where beads are so common"[5].

[5] See interview with Nana Baffour, 26th November, 2014, Asante Mampong.



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*Figure 3 :* This was taken from the Mirror, 24th October, 2014

The beads which represent the group mind offer the wearers a manifestation of collective identity. We dare say that this feeling can result in ethnicity "an aspect of social relationship between agents who consider themselves as culturally distinctive from members of the other group" (Erikson, 2002: 12). Indeed, the bead which makes the Fante says that he or she is proud to wear a particular bead because it is the shibboleth of the Fantes is certainly an ethnic marker that has the power of constructing a symbolic representation of "commonness" among Fantes, a potential primordial feeling of "attachment that comprise loyalty for many are not whimsical but are generally basic to the individual's definitions of themselves" (Druckman, 1994: 44). Indeed, such sense of group pride and loyalty could be so strong that the group markers, such as the beads, are regarded as rarefied objects. Fortunately, thanks to globalization, the modern concept of aesthetics, a Western thought, that has found its way in Ghana, has helped to strip off such ethnic colorations from traditional beads and just like a Fante could find Ashanti Bonwire kente attractive and buy, so can the Ewe find the Krobo beads beautiful and buy. These days, people buy beads more for reasons of the aesthetics it offers than out of ethnic considerations and the beads have now moved out of their ethnic boundaries and are seriously bridging cultures in Ghana.

We have to emphasize here again, that all that we have said about the synecdochical relationship between the bead and the wearer centres on how the detached text of the bead is culturally manipulated. The detached text of the bead allows bead to travel through time, that is, the bead as an aspect of lived experience from generation to generation, and space, that is, an aspect of lived experience practised by a group of people in a specific area at a specific time. Of course, the theory of entextualization explains both how the bead travels through time and space but in this analysis, it throws much more light on how it travels through time because the detached text is instantiated in various occasions of performance, when performance here has got to do with a cultural object integrated in cultural public performance, and yet it carries the same meaning. For example, in the olden days, golden beads among the Akans and most ethnic groups in the country indicated wealth. Among the Ashantis, a subgroup of the Akan ethnic group in Ghana, it was believed that no one was as wealthy as the Ashanti King and therefore no one was allowed to visit the King in golden beads, a gesture that was interpreted as contesting the wealth of the King. Nana Baffour (NA) resorts to the meaning that goes with this detached text and re-embed it in a modern context as he interprets the beads in figure one.

*PA: So you are telling me no other person can were these?*

*NA: Everybody can use beads but you can't use gold lining. If a queen mother wears this before the Otumfour, she will not be permitted. She will be asked to take them off.*

*PA: Why?*

*NA: Because traditionally she might be seen competing with Otumfour. Once she wears it then she is meeting her own people, her own community where she rules.*[6]

What Nana Baffour said was confirmed by most of the Akan lecturers in the Rural Art Department of KNUST, Kumasi. Nana Baffour is only having recourse to community memory to interpret the images presented to him and the ownership of meaning he provided was not exclusive to him but it belongs to all Akans, including the lecturers in the above-mentioned department of KNUST. The next section deals with the alternative

[6] See interview with Nana Baffour, 26th November, 2014, Asante Mampong.

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development of meaning-making by traditional Ghanaian beads. This is the metonymic relationship between the bead and the wearer.

*e) The metonymic relationship between the bead and the wearer*

As seen in the above analysis, the Ghanaian traditional beads have become a site for an interesting cultural expression. In this section, we look at how the entextualization theory helps to disinter meaning of beads from the perspective of the beads being the whole, the culture, and the personhood being a part of this whole. In this section, the concept of metonomic relationship with the wearer offers us another opportunity to look at identity construction by beads from another angle; the beads as a symbol of office, the protection of the wearer by the beads, the beads as charm and how we find words to summarize cultural values expressed by the beads.

The traditional beads give the wearer an identity of an office holder. This is similar to the beads as a community memory except that while in the community memory the beads are pointing to a broader cultural history, this time the beads are not pointing to the culture but are the broader culture itself which subsumes the individual who wears them. It is the destination and not the sign post, the general and not the specific. The office is a detachable text that the individual takes upon himself on certain occasions. For example, when we say somebody is a chief, he has several selves; at one time a father, at another a husband and when it matters a chief. All these are different roles (Goffman, 1959) but once the one who is enstooled as the chief puts on the beads they signify his office, he is no other than the chief and every role he plays or the responsibility he has is that of the chief. Indeed, the beads are the symbol of an office which goes beyond the atomistic individual self to the society at large. The ownership of that office belongs to the community which provides the slot the individual occupies. Therefore if the beads signify that office, then the beads stand for the community at large. Once the individual puts on the beads, he ceases to be an individual and becomes the "whole" and again the personhood of the individual wearer of these particular beads is distributed "beyond the body boundary" (Gell, 1998: 104; quoted in Barber, 2007: 104). An example of metonymic relationship with an object is that of the Triobriand Islanders. They "see their own attributes or personality manifested in the yams they grow" (Barber, 2007: 104) because the yam is seen as cultural material that stands for its owner so how the yam looks like is a reflection of the status of the owner; the state of the yam subsumes the status of the farmer or the farmer is seen in terms of his produce, the yam. There is a similar development when the beauty of the bead reflects that of the wearer except that the bead in that example does not subsume the wearer. One of the writers of this paper had the opportunity to discuss with Karin Barber, the author of *The Anthropology of Texts, Persons and Publics* who cited the example about the Triobriand Islanders in her book that the experience of the expanded personhood could be equated to the way people own property, especially cars, in Ghana. Here is an example to support the conversation between this writer and Barber. Peter Arthur had this story to tell. He had been using Opel Vectra for more than ten years. In 2014, he bought ML 320 Mercedes Benz. Many people in his community and even in the university community saw him in the benz and expressed surprise. He went on to explain that their behaviour did not stem from the fact that they thought he could not buy a Benz car but since he had changed his car for a more expensive one, their attitude towards him changed: they looked at him differently, spoke to him differently and they had become more courteous towards him. Obviously something accounts for this change and it is the new car. Clearly, the new car has covered his personhood and he is now enjoying a new persona (brand). In fact, the influence of this car is even weaker as compared to that of the beads which symbolizes the entire office, an office that signifies the entire people and their culture. The wearer of the beads designating this office is therefore a point at which a variety of cultural codes intersect (Barthes, 1977).

Once beads that signify offices are worn, they go with rights and responsibilities. In that sense, it is your right to act as the position holder designated by the beads and whatever you say or do is not from you as an individual but from the collectivity of the people the occupancy of whose slot you have. Nana Baffour explained that certain types of beads confer certain positions, postures and responsibilities on the wearer, adding, "So this outfit (beads) it is just not like all the others. It is celebratory and it is for a social function like maybe a durbar, a festival or sitting in state to receive homage, that kind of thing." [7] This intertextuality between you and the beads is very interesting because it communicates authority to your subordinates, who by the cultural definition of your office are part of you – you are the whole, thanks to the symbolic meaning of the kind of beads you wear. They are supposed to accord you the respect a traditional leader of your stature deserves. Indeed, any individual who treats you with disrespect, even when you are apparently at fault, faces punitive sanctions from the community because it is believed that any act of disrespect against any office holder, as designated by material manifestations like beads, are considered a breach of social order and an affront to not only the living but the dead as well. In the Fante and Ashanti traditions, you may be free with a war

[7] See interview with Nana Baffour, 26th November, 2014, Asante Mampong.



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leader, *safohen*, and may say whatever you want to say to him so far as he is not holding his staff or whiskers of office. The material manifestation of the office is so important that all the leaders in the Ghanaian tradition have to swear the oath of office in their full regalia, including the beads and Fantes would say, "ewia mu o, nsu mu o, wõfrñ me namammba a moto" (whether rain or shine, I owe my people certain responsibilities, failure of which I go against the law). The personhood of the wearer's embeddedness in social relations through the symbolic communication of the beads and through this metonymic relationship in which the beads instantiate the cultural detached text of who a chief should be, is part of the "technology" by which culture is produced (Heath, 1982; quoted in Bennett, 1990).

The next metonymic relationship the traditional Ghanaian beads have with their wearers is when the beads are believed to possess magical powers. The beads, with their magical power, are supposed to be the "whole", a bigger power which takes care of a smaller power, the wearer. The wearer in this case is re-configured as a part of the bigger power, the beads, a development very similar to the text of the beads and the identity of the wearer. Hagan (2009, 17) observes that in some cultures,

> The first-born child would be marked with a special string of beads. The third serial male or female (Mensa or Mansa), the tenth born child, (Badu) , twins and the child born immediately after twins, would wear special strings of beads. These have some mystical status in the community.

Furthermore, beads are won by both office holders and ordinary folks for the sake of protection against evil spirits (Rattray, 1927). This use of the beads involves both human beings, who use iton traditional occasions and even in their quotidian life, and non humans during rituals. Even though charm beads can be worn on any part of the body, including those erotic parts of the woman, they are usually won on the wrists and ankles, two parts of the body that are not necessarily connected with the concept of Ghanaian fertility. Males usually wear the beads on the wrist and believe they are spiritually covered by the magical powers of the beads. Females wear them both at the wrists and on the ankles, thus traditional priestesses who dabble in such magical powers put the beads on their ankles and queen mothers who seek the protection of these beads wear them on the wrists. Beads can also be used to "decorate" objects like traditional drums, hats, footwears and other traditional wears to ward off evil spirits who are believed to have the propensity of using these objects as agents of attacking humans. In all these instances, the superior magical text of the beads, under whose protection the wearer, the less superior text, is, forms the detached text and the wearer only instantiates this magical text on him or herself when he or she wears them. The whole therefore represents the part.

Finally, proverbs about beads serve as linguistic alleys through which we navigate a complex web of traditional knowledge. The beads represent the broader culture and the proverbs help us to select which meaning out of these broad cultural meanings is appropriate for the occasion. The epistemology of the Akan culture is not always what meets the eye on the first instance. There are certain aspects of the culture that are summed up in proverbs because the Akans say "obanyansanyi wobu no bñ na wõnnka no asñm", the wise are spoken to in proverbs and not in plain language. Even though certain critics are suspicious of proverbs in cultural studies, Kwame Kyekye (1987) and Kwesi Nyankah (1994), the former, a renowned Ghanaian philosopher and, the later, a famous Ghanaian linguist, have insisted that proverbs have the power of encapsulating meanings in culture and proverbs about beads do just that. The materiality of beads triggers a cascade of meanings. What these proverbs do is something similar to Roland Barthes' concept of anchorage which postulates that, "all images are polysemous; they imply, underlying their signifiers, a 'floating chain' of signifieds, the reader able to choose some and ignore others" (Barthes, 1977: 156). The beads become a site where a lot of cultural meanings intersect and the proverbs help to create precision on the "floating chains" of cultural meanings. The exegesis Barthes offers for the role of the proverb in this context is that "in every society various techniques are developed intended to fix the floating chain of signifieds in such a way as to counter the terror of uncertain signs; the linguistic message is one of these techniques" (Barthes, 1977: 156). When the Akans say "ahwendze pa nkasa" (quality beads are silent but self-expressive), quality beads here represent good works that need no mentioning. The Akans believe empty barrels make the most noise and good people do not boast of their works. This may seem trivial to a non-Akan but for the Akans who are mainly oral in expression, speaking is the main instrument of diverting attention, explanation and evaluation (Barber, 2003: 327) to oneself but the idea of being represented in this proverb is that if it has to do with a good work, then speech is not enough, the image itself is very fluent of what it stands for. This philosophical approach to the world view of the Akan is experienced in almost all facets of life; in religion, in chieftaincy, in social life, in traditional life and so forth but we use the proverb, objectified in the beads to summarize what happens in all these stages of life in the Akan. As it stands, such a proverb provides its own context and the listeners know exactly which context is being referred to. Again, the Akans say, "ahwendze nnyew wõ panyin eyim" (beads cannot get lost in the presence of elders), they are equating the art of making and stringing beads, a very complicated one, to the



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traditional knowledge of the elders. This is what Hagan (2009:15) says in connection with what is said above.

> The elders, with their experience, can tell which order or sequence the beads should have. They can thus tell which bead should follow which; and using the colour rhythm and rhyme, indeed determine whether all beads on the string are in place

Indeed, the arrangement of the "colour rhythm and rhyme" are all messages on their own and since the elders have knowledge of the order being referred to in the beads in question, they can always go to the detached text or the mental script and re-embed it on different occasions. In all these examples, the beads constitute a site for interesting cultural discourse that communicates message that may not be understood by the uninitiated. Proverbs about beads do not only help us to make meaning but also tell us that the beads can signify the broader culture which the wearer comes under.

## III. Conclusion

It is obvious from the discussion of the poetics of the Ghanaian beads that what we call the text goes beyond the artefactual sign or the written material that the New Criticism would like us to believe. Of course, the seemingly scientific approach to meaning by the New Criticism which restricts meaning to the text and nothing but the text appears very exciting on the surface but subsequent research in literature, has made the study of meaning-making even more exciting by bringing to light a huge potential in the enterprise of interpretation when the text is made to travel beyond the written word. Ruth Finnegan's (1970) seminal contribution the study of literature in extending meaning of the text from the written word to orality received global applause in the world of literary studies. Other linguists and ethnographers like Albert Lord (1960), Walter Ong (1982), Dell Hymes, 1974, 1975, 1981, 1985), Joel Sherzer (1982b) have also worked on the artful use of oral language which we now refer to as oral literature. Similarly, Richard Bauman's (1977, 1988) contribution to the study in oral and literature culture does not only extend the meaning of the text to oral literature but goes on to say that performance is also a text and Karin Barber (2003: 325) rightly adds that orality in this context is a performance of "of something. Something identifiable is understood to have pre-existed the moment of utterance. Or, alternatively, something is understood to be constituted in utterance which can be abstracted or detached from the immediate context and re-embedded in a future performance". She is, of course, alluding to the contribution of Michael Silverstein (1996) and Greg Urban (1996, 2001) to the above debate but what she adds to this very debate is the fact that the text is not only the written or the spoken word but also "something" to be performed, an object or an action. Indeed, Bauman stresses that too and that makes it easier for us to use the theory of Performance to analyse the Ghanaian beads and drawing on the linguistic theory of entextualizaton by Silverstein and Urban we are able to see the Ghanaian beads, objects that are mainly rural art, through the lenses of linguistics and this has enabled us to see how the Ghanaian beads have been travelling through time and space, thus we are in a better position to see the beads within the context of traditional or modern meanings.

The traditional meanings are seen through the synecdochical and metonomic registers of language which enables us to see the relationship between the beads and the wearers, the culture and the history of the wearers. First, the synecdochical relationship between the bead and the wearer, when the bead is part of the wearer and serves as a sign post to the wearer gives us the aesthetic value of the beads which in turn confers aesthetics on the wearer and in the women in particular, constructing the cultural definition of feminine beauty. Second, its function as a patriarchal instrument that allows the men to hold women in subordination by reducing women to scopophilic and voyeuristic objects has also been discussed. Third, as a sign post, the synecdochical relationship through the position of the beads on the body communicates the status of the wearer and therefore serves as a social boundary between one group of people and the other for easy political organization of the Ghanaian societies. Fourth, the synecdochical relationship between the bead and the wearer provides an opportunity for community memory which allows Ghanaians to relive their past not only for the purpose of social organization, stratification and mobility but also for the purpose of sustaining an age-old culture which gives the Ghanaians their identity. Finally, we also investigate the metonomic relationship, when the bead is the whole and the wearer is part of this whole. This relationship provides a better analytical position to examine how the beads serve as a protection for the wearer, constitute a charm for the wearer and how beads serve as a summary of cultural values.

The linguistic theories of performance and entextualization thus offer us a platform to analyze the poetics of Ghanaian traditional beads, the meanings of the use of beads that have since the olden days survived over the years and that are still being used on traditional occasions and for traditional purposes. Indeed, the findings of this study offer a wide range of opportunities for foreigners not only to appreciate aspects of Ghanaian traditional culture but to participate in them. It offers equal opportunities to even Ghanaians, especially the youth, who are referred to by Nana Baffour as "People of today" who "normally don't go in to these things so when they see them, they just admire them without knowing what they mean" [8]

[8] See interview with Nana Baffour, 26th November, 2014, Asante Mampong.

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# Utilization of Library Resources by Veterinary Medicine Students in Two Federal Universities in South-East Zone of Nigeria

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*Abstract-* This study investigated the extent of library utilization by students of veterinary medicine in two federal universities in south-east zone of Nigeria. It sought to find out the library resources required by veterinary medicine students, the library services available for veterinary medicine students and extent of library resource utilization by the veterinary medicine students. A descriptive survey design was used for the study with a population of 1250 undergraduate students of veterinary medicine. Sample size of 250 (20%) of the population was used for the study. The instrument for data collection was structured questionnaire and observation checklist. Percentages, mean scores and frequency tables were used in analyzing the data. The result obtained from the findings revealed that library resources required by the students ranges from newspapers, magazines, current awareness services, journals, online resources related to veterinary medicine to many more. The result also revealed that Library services in both institutions under study are inadequate resulting in student's apathy to the library.

*Keywords: libraries, library resources, library utilization.*

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UTILIZATIONOFLIBRARYRESOURCESBYVETERINARYMEDICINESTUDENTSINTWOFEDERALUNIVERSITIESINSOUTHEASTZONEOFNIGERIA

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# Utilization of Library Resources by Veterinary Medicine Students in Two Federal Universities in South-East Zone of Nigeria

Nnamdi Emmanuel Onyekweodiri [α] & Amaoge Dorathy Agbo [σ]

*Abstract-* This study investigated the extent of library utilization by students of veterinary medicine in two federal universities in south-east zone of Nigeria. It sought to find out the library resources required by veterinary medicine students, the library services available for veterinary medicine students and extent of library resource utilization by the veterinary medicine students. A descriptive survey design was used for the study with a population of 1250 undergraduate students of veterinary medicine. Sample size of 250 (20%) of the population was used for the study. The instrument for data collection was structured questionnaire and observation checklist. Percentages, mean scores and frequency tables were used in analyzing the data. The result obtained from the findings revealed that library resources required by the students ranges from newspapers, magazines, current awareness services, journals, online resources related to veterinary medicine to many more. The result also revealed that Library services in both institutions under study are inadequate resulting in student's apathy to the library. The study also shows inadequate utilization of library by students of veterinary medicine as a result of some certain factors which include but not limited to obsolesce of information materials, lack of current awareness services such that students find it difficult to know when new materials are acquired in the library, inadequate staff to attend to users. Conclusion and recommendations were made on way forward.

*Keyword: libraries, library resources, library utilization.*

## I. Introduction

The concept of utilization is not new. The Longman Dictionary of Contemporary English (2007) defines utilization as –the use of something for a particular purpose. However, Prout, (2009) sees concept of utilization of all resources as unique. The concept of library utilization however refers to the extent of usage of libraries by students. The library is not just a reservoir of knowledge, information and human experiences but it also creates an avenue for accessing this treasure. In view of this, students in tertiary institutions especially veterinary medicine make use of the library for academic materials, equipment, assistance and guidance.

Many academic libraries are currently caught between pressures of increasing library usage and reduced budget. This is as a result of the ever increasing number of student enrollment in tertiary institutions which invariably increase the client group of academic libraries. It provides both access to information and the information itself. In an academic environment, especially in institutions of higher learning, the library helps the institution to achieve its objective of producing users that are information literate. Wale (2000), asserts that libraries should provide access to information resources; expert professional support to facilitate thorough and accurate utilization of all library resources, access to library materials and services to the community. The function of the library is to implement, to enrich, to vitalize and humanize the educational programmes, as it strives to attain excellence in content, process and product (Maliki and Uche, 2007).

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## II. Objective of the Study

The broad aim of the study is to examine the extent of utilization of library resources by the students of veterinary medicine. The specific objectives are to:

i. Determine the library resources required by veterinary medicine students from the university libraries.
ii. Determine the library services that are available for veterinary medicine students in the libraries.
iii. Ascertain the extent of library resource utilization by the veterinary medicine students.
iv. Find out the problems affecting the utilization of the libraries by the students.

## III. Scope and Limitations

The scope of the study encompasses the utilization of library resources by student in faculty of veterinary medicine in university of Nigeria Nsukka and Michael Okpara university of Agriculture, Umudike. However the study has the following limitations:

(a) The study is limited to university of Nigeria Nsukka and Michael Okpara University of Agriculture, Umudike.
(b) The study includes only the students of veterinary medicine.
(c) The study is limited to Library Utilization.



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## IV. Literature Review

A library that is not being utilized is as good as dead as it cannot justify its existence. It is therefore the use to which the library is put that infuses life into its resources and services. Some factors determine utilization as asserted by Ugwuanyi (1998), citing Ford (1985), he identified two principal factors that determine the use of particular resources. These are: accessibility and quality. The perceived cost of using an information resource relies heavily on the user. The work of Ugwuanyi (1998) citing Allen (1981) clearly demonstrates this to be the strongest single indicator of use. Omehia and Ok on (2008) looked at distance as a measure of accessibility and found out that the probability of interpersonal communication decreased as the square of the distance between the person's normal place of work increased. At a lower level however, where the library is treated as a single channel, Norman (1989) found that the distance measure was applicable to library use. Harris (1986) found evidence to reinforce the hypothesis that improved exposure leads to increased use of resources and services. Although the library community advocates unrestricted access to resources for all, Maizell (1980) found that professional practices restrict access for some groups of people. Hayes (1981) analyzed data from the University of Pittsburgh concerning circulation and in-house use of collection at the Hillman library. The results of the analysis suggest that circulation alone is not an adequate index of all use. The implications of the research result are shown as they apply to the issue of allocation of materials to remote storage. They show that while there is likely to be only a minor effect upon circulation, there would be a dramatic effect upon the in-house usage of the collection with as much as 25% of that usage being adversely affected.

To this end Ford (1985) observes that it is difficult to trace useful findings on the utilization of information that is what he referred to as "the what-where-when-how- and why of the book use". It is rather easier to discover how many books a user borrows, but the amount of use made of the books is largely unknown. Earlier studies have shown that the use of library resources is widely used in the natural and applied sciences. Convi (1999); Ehikhamenor (1993); Kling & Mckim (1999), Tenopir (2003) buttressed this fact and submitted that users' discipline and institutional context strongly affect the use of library resources. In a related study conducted by Abel et al, (1996); they explored factors that affect the adoption and use of electronic networks by engineering faculties in small universities and colleges. They discovered that the perceived utility of the network services correlated significantly with intensity of use and number of services used. They further averred that perception of utility was influenced by factors such as academic discipline and task. Contrary to this opinion, Ehikhamenor, (1993) found out that there is indirect evidence that both scholars' discipline and the availability of relevant materials interact in the use of library resources. Torma & Vakkiri, (2004) viewed the issue differently, and submitted that; although there are studies that both user's discipline and the availability of resources correlate with the use of library resources, there is only scattered empirical evidence based on case studies of how these two factors are related to use. As a result, Olanlokun (2005) affirmed that academic libraries have to build strong collection of information resources in physical and digital format to cater for knowledge requirements of their users. It is therefore necessary to take the needs of the veterinary medicine students into consideration in any university library. This study therefore aims to provide an insight in this area.

## V. Methodology

A descriptive survey design was used for the study with a population of 1250 of undergraduate students. Sample size of 250 (20%) of the population was used for the study. The instrument for data collection was structured questionnaires and observation checklist. Percentages, mean scores and frequency tables were used in analyzing the data.

## VI. Analysis of Data

*Tables 1 :* Distribution and return rate of Questionnaire

| S/N | University | Number of questionnaires distributed | Number Returned | Percentage of distribution % |
|---|---|---|---|---|
| 1 | University of Nigeria, Nsukka | 192 | 190 | 99 |
| 2 | Michael Okpara University of Agriculture, Umudike | 58 | 56 | 96.6 |
| | Total | 250 | 246 | 98.4 |

From the table 1above, a total number of two hundred and fifty (250) questionnaires were distributed to the respondents but only Two hundred and forty-six (246) were returned and correctly filled. This indicates a percentage of 98.4 which the researcher considers appropriate for use. Percentage score of 50% was used as a bench mark.

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*Table 2 :* Distribution of students according to Year of study

| S/N | Year of Study | Number of students | Percentage % |
|---|---|---|---|
| 1 | One | 64 | 26 |
| 2 | Two | 64 | 26 |
| 3 | Three | 24 | 9.8 |
| 4 | Four | 27 | 11 |
| 5 | Five | 30 | 12.2 |
| 6 | Six | 37 | 15 |
| | Total | 246 | 100 |

The data analyzed in Table 2 shows that the distribution of questionnaire to students per year of study in number and percentage in both Michael Okpara University of Agriculture Umudike and University of Nigeria, Nsukka are as follows: year one 64(26%), year two 64(26%), year three 24(9.8%), year four 27(11%), year five 30(12.2%) and year six 37(15%) respectively.

*Table 3 :* Mean Responses on Required Information Resources by Veterinary Medicines Students

| | Information Resources | VLE | LE | F | LIE | Mean | Decision |
|---|---|---|---|---|---|---|---|
| 1 | Newspapers | 27 | 71 | 59 | 88 | 2.14 | R |
| 2 | Magazines | 23 | 58 | 95 | 65 | 2.14 | R |
| 3 | Journals | 85 | 67 | 59 | 32 | 2.82 | A |
| 4 | Current Awareness Services of the Library | 91 | 54 | 53 | 40 | 2.82 | A |
| 5 | Online Resources related to Veterinary Medicine | 160 | 53 | 17 | 15 | 3.45 | A |
| 6 | Database Materials Related to Veterinary Medicine | 125 | 65 | 32 | 18 | 3.21 | A |
| 7 | Newsletters related to Veterinary Medicine | 104 | 73 | 41 | 25 | 3.03 | A |
| 8 | Thesis, projects, technical report and Dissertations | 92 | 76 | 60 | 17 | 2.98 | A |
| 9 | Reference resources | 86 | 76 | 59 | 23 | 2.91 | A |
| 10 | Books | 159 | 57 | 26 | 4 | 3.51 | A |
| 11 | Conferences / Seminar Papers | 86 | 77 | 58 | 23 | 2.90 | A |

*Key: A= Accepted, R: Rejected*

From Table 3 above, the shows the extent to which veterinary medicine students require information resources, in a descending order of their mean score range from books related to veterinary medicine (3.51), getting information online related to veterinary medicine (3.45), data base materials related to veterinary medicine (3.21), Newsletters related to veterinary medicine (3.03), thesis, projects, technical report and dissertations (2.98), Reference Sources (2.91), conference/ seminars papers (2.90), Journals (2.82),Current Awareness Services of the library (2.82).

From the table it was discovered that veterinary medicine students require online resources related to veterinary medicine more than other sources of information resources. The table also shows that Newspapers and Magazines are the least information resources required by veterinary medicine students.

*Table 4 :* Services Rendered by the Academic Libraries to Veterinary Medicine Students

| | Library services rendered in the universities under Study. | University of Nigeria Nsukka | Michael Okpara University of Agric. Umudike |
|---|---|---|---|
| 1 | Current Awareness Services (CAS) | √ | √ |
| 2 | Online Services | √ | |
| 3 | Reprographic services | √ | √ |
| 4 | Reference Services | √ | √ |
| 5 | Inter library loan | √ | √ |
| 6 | Selective Dissemination of Information (SDI) | √ | √ |
| 7 | Document delivery | √ | |

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Table 4 shows the number of library services being rendered by University of Nigeria, Nsukka and Umudike respectively. The researcher had to use an observation checklist which he personally collected from each of the university libraries under study. There was no frequency because the checklist was one. Out of the seven (7) items listed University of Nigeria, Nsukka renders all the services namely: Current Awareness Services, online services, reprographic services, Inter library loan, reference services and Selective Dissemination of Information, while Michael Okpara University of Agriculture, Umudike has five (5) of the library service namely: Current Awareness Services, Reprographic Services, Reference Services, Inter Library Loan and Selective Dissemination of Information. This shows that to some extent, library services are available in the two institutions. It also answers research question two.

*Table 5 :* Extent of library utilization by veterinary medicine students

| | Item statement | VLE | LE | F | LIE | Mean | Decision |
|---|---|---|---|---|---|---|---|
| 1 | Thesis, projects, technical reports and dissertations | 92 | 79 | 53 | 16 | 2.97 | A |
| 2 | Newsletters, Magazines, and Journals related to Veterinary Medicine | 98 | 77 | 54 | 15 | 3.06 | A |
| 3 | Books and Monographs | 101 | 63 | 65 | 14 | 3.03 | A |
| 4 | Online Resources related to Veterinary Medicine(Medline, CAB, Agricola, etc) | 137 | 53 | 35 | 18 | 3.24 | A |
| 5 | Database Materials Related to Veterinary Medicine | 107 | 75 | 48 | 14 | 3.11 | A |
| 6 | Reference resources | 82 | 73 | 66 | 22 | 2.87 | A |
| 7 | Conferences / Seminars Papers | 80 | 68 | 60 | 35 | 2.78 | A |
| 8 | Extent of library utilization | 31 | 47 | 30 | 122 | 1.83 | R |

*Key: A= Accepted, R: Rejected*

To ascertain the utilization of library by veterinary medicine students, table 3 above shows that veterinary medicine students, searching for online resources related to veterinary medicine (3.24), database materials related to veterinary medicine (3.11), newsletters, magazines and journals related to veterinary medicine (3.06), books and monographs (3.03), thesis, projects, technical reports and dissertations (2.97), reference resources (2.87), conference/seminar papers (2.78). Whereas veterinary medicine students often use the library for studies (1.83) is least of the options and was rejected.

Also the grand mean of items on research question 3: library utilization was determined. The grand mean for this study is 3.0. Grand mean of all the items under research question 3 divided by the total number of items of this section. The grand mean when determined will determine whether students of veterinary medicine have a very large, large, fair or little extent using the 4 point scale. Total of the entire mean= 22.89 divided by number of items ie. Eight (8) items would be 2.86. This shows that to a large extent the students of veterinary medicine do not use the library.

## VII. Findings

From the result of research it was evidenced that veterinary medicine students really need journals, newsletters, thesis, projects, reference resources, online data base related to veterinary medicine. This is admitted because all the libraries under study agreed that they need these resources. The findings were also put to test by summing the means scores to get the Grand mean of all the items, this showed that to a very large extent veterinary medicine students do rarely use the library. It is therefore not surprising to note that most of the veterinary medicine students rarely use the library they depend mostly on the internet for their studies. It is clear from this finding that any academic library should have more resources online for student's utilization.

Findings also revealed that in all the universities studied, they do not offer the entire library services. Out of the seven (7) items on library services, University of Nigeria, Nsukka rendered all while five (5) of the services are being rendered in Michael Okpara University of Agriculture, Umudike. This to a very large extent shows how weak and discouraging this may be to the students. It was also discovered that newsletter, magazines and journals, books and monographs, online resources related to veterinary medicine are utilized to a very large extent by veterinary medicine students. The study also found that difficulty to know when materials are acquired, out dated information materials, lack of library instruction or guide constitute the major problems of utilization of library by veterinary medicine students.

## VIII. Conclusion/Recommendations

Libraries play central role in the academic work of students. College and university libraries are often

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considered the most important centre of information in an institution of higher learning. Library services and facilities can be used among parameters for measuring capacities and sophistication of research in any tertiary institution. Issue affecting the effective library utilization should be tackled or reduced to the barest minimum to enable the student have maximum access to the avalanche information in the library satisfy their information needs. The following recommendations have been made in the light of the findings and the discussions that followed:

- Lecturers should give students more assignment that will take them to the library and refer them to books which they use for their study.
- There is need to educate veterinary science students on proper use of the library.
- More qualified staff is also needed in the library to meet with the growing needs of the clients.
- Information resources in the library should organize to enable access with ease.
- Effort should be made to update the resources as when due or keep up with trend in their field.

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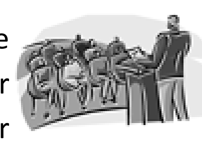

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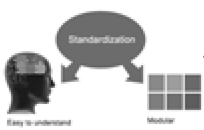


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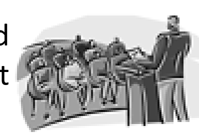

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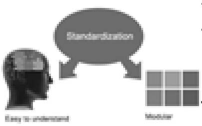


After nomination of your institution as "Institutional Fellow" and constantly functioning successfully for one year, we can consider giving recognition to your institute to function as Regional/Zonal office on our behalf.
The board can also take up the additional allied activities for betterment after our consultation.

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"

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2. Ethical Guidelines,

3. Submission of Manuscripts,

4. Manuscript's Category,

5. Structure and Format of Manuscript,

6. After Acceptance.

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**3. Think Like Evaluators:** If you are in a confusion or getting demotivated that your paper will be accepted by evaluators or not, then think and try to evaluate your paper like an Evaluator. Try to understand that what an evaluator wants in your research paper and automatically you will have your answer.

**4. Make blueprints of paper:** The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

**5. Ask your Guides:** If you are having any difficulty in your research, then do not hesitate to share your difficulty to your guide (if you have any). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work then ask the supervisor to help you with the alternative. He might also provide you the list of essential readings.

**6. Use of computer is recommended:** As you are doing research in the field of Computer Science, then this point is quite obvious.

**7. Use right software:** Always use good quality software packages. If you are not capable to judge good software then you can lose quality of your paper unknowingly. There are various software programs available to help you, which you can get through Internet.

**8. Use the Internet for help:** An excellent start for your paper can be by using the Google. It is an excellent search engine, where you can have your doubts resolved. You may also read some answers for the frequent question how to write my research paper or find model research paper. From the internet library you can download books. If you have all required books make important reading selecting and analyzing the specified information. Then put together research paper sketch out.

**9. Use and get big pictures:** Always use encyclopedias, Wikipedia to get pictures so that you can go into the depth.

**10. Bookmarks are useful:** When you read any book or magazine, you generally use bookmarks, right! It is a good habit, which helps to not to lose your continuity. You should always use bookmarks while searching on Internet also, which will make your search easier.

**11. Revise what you wrote:** When you write anything, always read it, summarize it and then finalize it.

**12. Make all efforts:** Make all efforts to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in introduction, that what is the need of a particular research paper. Polish your work by good skill of writing and always give an evaluator, what he wants.

**13. Have backups:** When you are going to do any important thing like making research paper, you should always have backup copies of it either in your computer or in paper. This will help you to not to lose any of your important.

**14. Produce good diagrams of your own:** Always try to include good charts or diagrams in your paper to improve quality. Using several and unnecessary diagrams will degrade the quality of your paper by creating "hotchpotch." So always, try to make and include those diagrams, which are made by your own to improve readability and understandability of your paper.

**15. Use of direct quotes:** When you do research relevant to literature, history or current affairs then use of quotes become essential but if study is relevant to science then use of quotes is not preferable.

**16. Use proper verb tense:** Use proper verb tenses in your paper. Use past tense, to present those events that happened. Use present tense to indicate events that are going on. Use future tense to indicate future happening events. Use of improper and wrong tenses will confuse the evaluator. Avoid the sentences that are incomplete.

**17. Never use online paper:** If you are getting any paper on Internet, then never use it as your research paper because it might be possible that evaluator has already seen it or maybe it is outdated version.

**18. Pick a good study spot:** To do your research studies always try to pick a spot, which is quiet. Every spot is not for studies. Spot that suits you choose it and proceed further.

**19. Know what you know:** Always try to know, what you know by making objectives. Else, you will be confused and cannot achieve your target.

**20. Use good quality grammar:** Always use a good quality grammar and use words that will throw positive impact on evaluator. Use of good quality grammar does not mean to use tough words, that for each word the evaluator has to go through dictionary. Do not start sentence with a conjunction. Do not fragment sentences. Eliminate one-word sentences. Ignore passive voice. Do not ever use a big word when a diminutive one would suffice. Verbs have to be in agreement with their subjects. Prepositions are not expressions to finish sentences with. It is incorrect to ever divide an infinitive. Avoid clichés like the disease. Also, always shun irritating alliteration. Use language that is simple and straight forward. put together a neat summary.

**21. Arrangement of information:** Each section of the main body should start with an opening sentence and there should be a changeover at the end of the section. Give only valid and powerful arguments to your topic. You may also maintain your arguments with records.

**22. Never start in last minute:** Always start at right time and give enough time to research work. Leaving everything to the last minute will degrade your paper and spoil your work.

**23. Multitasking in research is not good:** Doing several things at the same time proves bad habit in case of research activity. Research is an area, where everything has a particular time slot. Divide your research work in parts and do particular part in particular time slot.

**24. Never copy others' work:** Never copy others' work and give it your name because if evaluator has seen it anywhere you will be in trouble.

**25. Take proper rest and food:** No matter how many hours you spend for your research activity, if you are not taking care of your health then all your efforts will be in vain. For a quality research, study is must, and this can be done by taking proper rest and food.

**26. Go for seminars:** Attend seminars if the topic is relevant to your research area. Utilize all your resources.

**27. Refresh your mind after intervals:** Try to give rest to your mind by listening to soft music or by sleeping in intervals. This will also improve your memory.

**28. Make colleagues:** Always try to make colleagues. No matter how sharper or intelligent you are, if you make colleagues you can have several ideas, which will be helpful for your research.

**29. Think technically:** Always think technically. If anything happens, then search its reasons, its benefits, and demerits.

**30. Think and then print:** When you will go to print your paper, notice that tables are not be split, headings are not detached from their descriptions, and page sequence is maintained.

**31. Adding unnecessary information:** Do not add unnecessary information, like, I have used MS Excel to draw graph. Do not add irrelevant and inappropriate material. These all will create superfluous. Foreign terminology and phrases are not apropos. One should NEVER take a broad view. Analogy in script is like feathers on a snake. Not at all use a large word when a very small one would be sufficient. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Amplification is a billion times of inferior quality than sarcasm.

**32. Never oversimplify everything:** To add material in your research paper, never go for oversimplification. This will definitely irritate the evaluator. Be more or less specific. Also too, by no means, ever use rhythmic redundancies. Contractions aren't essential and shouldn't be there used. Comparisons are as terrible as clichés. Give up ampersands and abbreviations, and so on. Remove commas, that are, not necessary. Parenthetical words however should be together with this in commas. Understatement is all the time the complete best way to put onward earth-shaking thoughts. Give a detailed literary review.

**33. Report concluded results:** Use concluded results. From raw data, filter the results and then conclude your studies based on measurements and observations taken. Significant figures and appropriate number of decimal places should be used. Parenthetical remarks are prohibitive. Proofread carefully at final stage. In the end give outline to your arguments. Spot out perspectives of further study of this subject. Justify your conclusion by at the bottom of them with sufficient justifications and examples.

**34. After conclusion:** Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print to the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects in your research.

## Informal Guidelines of Research Paper Writing

**Key points to remember:**

- Submit all work in its final form.
- Write your paper in the form, which is presented in the guidelines using the template.
- Please note the criterion for grading the final paper by peer-reviewers.

**Final Points:**

A purpose of organizing a research paper is to let people to interpret your effort selectively. The journal requires the following sections, submitted in the order listed, each section to start on a new page.

The introduction will be compiled from reference matter and will reflect the design processes or outline of basis that direct you to make study. As you will carry out the process of study, the method and process section will be constructed as like that. The result segment will show related statistics in nearly sequential order and will direct the reviewers next to the similar intellectual paths throughout the data that you took to carry out your study. The discussion section will provide understanding of the data and projections as to the implication of the results. The use of good quality references all through the paper will give the effort trustworthiness by representing an alertness of prior workings.

Writing a research paper is not an easy job no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record keeping are the only means to make straightforward the progression.

**General style:**

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear

· Adhere to recommended page limits

Mistakes to evade

- Insertion a title at the foot of a page with the subsequent text on the next page
- Separating a table/chart or figure - impound each figure/table to a single page
- Submitting a manuscript with pages out of sequence

In every sections of your document

· Use standard writing style including articles ("a", "the," etc.)

· Keep on paying attention on the research topic of the paper

· Use paragraphs to split each significant point (excluding for the abstract)

· Align the primary line of each section

· Present your points in sound order

· Use present tense to report well accepted

· Use past tense to describe specific results

· Shun familiar wording, don't address the reviewer directly, and don't use slang, slang language, or superlatives

· Shun use of extra pictures - include only those figures essential to presenting results

**Title Page:**

Choose a revealing title. It should be short. It should not have non-standard acronyms or abbreviations. It should not exceed two printed lines. It should include the name(s) and address (es) of all authors.

**Abstract:**

The summary should be two hundred words or less. It should briefly and clearly explain the key findings reported in the manuscript--must have precise statistics. It should not have abnormal acronyms or abbreviations. It should be logical in itself. Shun citing references at this point.

An abstract is a brief distinct paragraph summary of finished work or work in development. In a minute or less a reviewer can be taught the foundation behind the study, common approach to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Yet, use comprehensive sentences and do not let go readability for briefness. You can maintain it succinct by phrasing sentences so that they provide more than lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study, with the subsequent elements in any summary. Try to maintain the initial two items to no more than one ruling each.

- Reason of the study - theory, overall issue, purpose
- Fundamental goal
- To the point depiction of the research
- Consequences, including definite statistics - if the consequences are quantitative in nature, account quantitative data; results of any numerical analysis should be reported
- Significant conclusions or questions that track from the research(es)

Approach:

- Single section, and succinct
- As a outline of job done, it is always written in past tense
- A conceptual should situate on its own, and not submit to any other part of the paper such as a form or table
- Center on shortening results - bound background information to a verdict or two, if completely necessary
- What you account in an conceptual must be regular with what you reported in the manuscript
- Exact spelling, clearness of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else

**Introduction:**

The **Introduction** should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable to comprehend and calculate the purpose of your study without having to submit to other works. The basis for the study should be offered. Give most important references but shun difficult to make a comprehensive appraisal of the topic. In the introduction, describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will have no attention in your result. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here. Following approach can create a valuable beginning:

- Explain the value (significance) of the study
- Shield the model - why did you employ this particular system or method? What is its compensation? You strength remark on its appropriateness from a abstract point of vision as well as point out sensible reasons for using it.
- Present a justification. Status your particular theory (es) or aim(s), and describe the logic that led you to choose them.
- Very for a short time explain the tentative propose and how it skilled the declared objectives.

Approach:

- Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done.
- Sort out your thoughts; manufacture one key point with every section. If you make the four points listed above, you will need a least of four paragraphs.

- Present surroundings information only as desirable in order hold up a situation. The reviewer does not desire to read the whole thing you know about a topic.
- Shape the theory/purpose specifically - do not take a broad view.
- As always, give awareness to spelling, simplicity and correctness of sentences and phrases.

**Procedures (Methods and Materials):**

This part is supposed to be the easiest to carve if you have good skills. A sound written Procedures segment allows a capable scientist to replacement your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt for the least amount of information that would permit another capable scientist to spare your outcome but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section. When a technique is used that has been well described in another object, mention the specific item describing a way but draw the basic principle while stating the situation. The purpose is to text all particular resources and broad procedures, so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step by step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

- Explain materials individually only if the study is so complex that it saves liberty this way.
- Embrace particular materials, and any tools or provisions that are not frequently found in laboratories.
- Do not take in frequently found.
- If use of a definite type of tools.
- Materials may be reported in a part section or else they may be recognized along with your measures.

Methods:

- Report the method (not particulars of each process that engaged the same methodology)
- Describe the method entirely
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures
- Simplify - details how procedures were completed not how they were exclusively performed on a particular day.
- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

Approach:

- It is embarrassed or not possible to use vigorous voice when documenting methods with no using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result when script up the methods most authors use third person passive voice.
- Use standard style in this and in every other part of the paper - avoid familiar lists, and use full sentences.

What to keep away from

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings - save it for the argument.
- Leave out information that is immaterial to a third party.

**Results:**

The principle of a results segment is to present and demonstrate your conclusion. Create this part a entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently.You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.

Content

- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
- In manuscript, explain each of your consequences, point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation an exacting study.
- Explain results of control experiments and comprise remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or in manuscript form.

What to stay away from

- Do not discuss or infer your outcome, report surroundings information, or try to explain anything.
- Not at all, take in raw data or intermediate calculations in a research manuscript.
- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

Approach

- As forever, use past tense when you submit to your results, and put the whole thing in a reasonable order.
- Put figures and tables, appropriately numbered, in order at the end of the report
- If you desire, you may place your figures and tables properly within the text of your results part.

Figures and tables

- If you put figures and tables at the end of the details, make certain that they are visibly distinguished from any attach appendix materials, such as raw facts
- Despite of position, each figure must be numbered one after the other and complete with subtitle
- In spite of position, each table must be titled, numbered one after the other and complete with heading
- All figure and table must be adequately complete that it could situate on its own, divide from text

**Discussion:**

The Discussion is expected the trickiest segment to write and describe. A lot of papers submitted for journal are discarded based on problems with the Discussion. There is no head of state for how long a argument should be. Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implication of the study. The purpose here is to offer an understanding of your results and hold up for all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of result should be visibly described. Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved with prospect, and let it drop at that.

- Make a decision if each premise is supported, discarded, or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."
- Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work
- You may propose future guidelines, such as how the experiment might be personalized to accomplish a new idea.
- Give details all of your remarks as much as possible, focus on mechanisms.
- Make a decision if the tentative design sufficiently addressed the theory, and whether or not it was correctly restricted.
- Try to present substitute explanations if sensible alternatives be present.
- One research will not counter an overall question, so maintain the large picture in mind, where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

- When you refer to information, differentiate data generated by your own studies from available information
- Submit to work done by specific persons (including you) in past tense.
- Submit to generally acknowledged facts and main beliefs in present tense.

Please carefully note down following rules and regulation before submitting your Research Paper to Global Journals Inc. (US):

**Segment Draft and Final Research Paper:** You have to strictly follow the template of research paper. If it is not done your paper may get rejected.

- The **major constraint** is that you must independently make all content, tables, graphs, and facts that are offered in the paper. You must write each part of the paper wholly on your own. The Peer-reviewers need to identify your own perceptive of the concepts in your own terms. NEVER extract straight from any foundation, and never rephrase someone else's analysis.
- Do not give permission to anyone else to "PROOFREAD" your manuscript.
- Methods to avoid Plagiarism is applied by us on every paper, if found guilty, you will be blacklisted by all of our collaborated research groups, your institution will be informed for this and strict legal actions will be taken immediately.)
- To guard yourself and others from possible illegal use please do not permit anyone right to use to your paper and files.

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| Topics | Grades | | |
|---|---|---|---|
| | A-B | C-D | E-F |
| *Abstract* | Clear and concise with appropriate content, Correct format. 200 words or below | Unclear summary and no specific data, Incorrect form<br><br>Above 200 words | No specific data with ambiguous information<br><br>Above 250 words |
| *Introduction* | Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited | Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter | Out of place depth and content, hazy format |
| *Methods and Procedures* | Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads | Difficult to comprehend with embarrassed text, too much explanation but completed | Incorrect and unorganized structure with hazy meaning |
| *Result* | Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake | Complete and embarrassed text, difficult to comprehend | Irregular format with wrong facts and figures |
| *Discussion* | Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited | Wordy, unclear conclusion, spurious | Conclusion is not cited, unorganized, difficult to comprehend |
| *References* | Complete and correct format, well organized | Beside the point, Incomplete | Wrong format and structuring |

# Index

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# Global Journal of Human Social Science

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