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Christian Ethical Values

The Routines of Intelligibility

Highlights

Piano Sonatas of Uzbek

Women's Education in Postcolonial

Discovering Thoughts, Inventing Future

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Achievement Motivation among Executives and Technocrats

By Gauri Sharma & Dr. Anita Sharma
Himachal Pradesh University

Abstract- The present study aims to explain the significance of difference on achievement motivation between executives and technocrats. The sample comprised of 200 executives and 200 technocrats with equal number of both the genders, within the age range of 25-40 years. Data were gathered by using achievement motivation scale by Deo Mohan (1985). Findings indicated significant differences between executives and technocrats and males and females on achievement motivation. Results revealed that executives who are the planners of the organization are high on achievement motivation as compared to technocrats. Regarding gender, females showed more motive to achieve as compared to males. The importance of the current study lies in the fact that who is richer in n-Ach helping in subjective well being?

Keywords: *achievement motivation, executives, technocrats and gender.*

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Gauri Sharma [α] & Dr. Anita Sharma [σ]

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I. Introduction

Motivation is the basic drive for all of our actions. Motivation refers to the dynamics of our behaviour, which involves our needs, desires, and ambitions in life. Motivation can be defined as the driving force behind all the actions of an individual. The influence of an individual's needs and desires both have a strong impact on the direction of his behaviour. Motivation is based on one's emotions and achievement-related goals. Individuals satisfy their needs through different means, and are driven to succeed for varying reasons both internal and external.

Achievement motivation is based on reaching success and achieving all of our aspirations in life. Achievement goals can affect the way a person performs a task and represent a desire to show competence (Harackiewicz, et al. 1997). These basic physiological motivational drives affect one's natural behaviour in different environments. Most of the goals are incentive-based and can vary from basic hunger to the need for love and the establishment of mature sexual relationships. Motives for achievement can range from biological needs to satisfying creative desires or realizing success in competitive ventures. Motivation is important because it affects one's lives every day. All of our behaviours, actions, thoughts, and beliefs are influenced by our inner drive to succeed.

Achievement motivation, referred to as the need for achievement (and abbreviated n-Ach), is an important determinant of aspiration, effort, and persistence when an individual expects that his performance will be evaluated in relation to some standard of excellence. Such behaviour is called achievement-oriented. Achievement Motivation can be defined as the need for success or the attainment of excellence

Motivation to achieve is instigated when an individual knows that he is responsible for the outcome of some venture, when he anticipates explicit knowledge of results that will define his success or failure, and when there is some degree of risk, i.e., some uncertainty about the outcome of his effort. The goal of achievement-oriented activity is to succeed, to perform well in relation to a standard of excellence or in comparison with others who are competitors (McClelland, 1961 & Atkinson, 1964).

Individuals differ in their strength of motive to achieve, and various activities differ in the challenge they pose and the opportunity they offer for expression of this motive. Thus, both personality and environmental factors must be considered in accounting for the strength of motivation to achieve in a particular person facing a particular challenge in a particular situation. The very same person may be more strongly motivated at one time than at another time, even though in most situations he may generally tend to be more interested in achieving than other people.

McClelland firmly believed that achievement-motivated people are generally the ones who make things happen and get results, and that this extends to getting results through the organisation of other people and resources, although as stated earlier, they often demand too much of their staff because they prioritise achieving the goal above the many varied interests and needs of their people.

The present study is the pioneer attempt in India to study:

1. The significance of difference between executives and technocrats on achievement motivation.
2. The extent of difference that exist between male and female employees on achievement motivation.
3. The interaction effect of profession and gender.

II. Methodology

a) Participants

The target sample of the study were 200 executives and 200 technocrats with equal number of

Author α: Associate Professor & H.O.D. Department of Psychology, Himachal Pradesh University. e-mail: anitahpu@gmail.com
Author σ: Research Scholar Psychology Department of Psychology Himachal Pradesh University.

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both the genders employed in various Multi National Companies, based in Delhi and Gurugram. The population taken for the study aged between 25-40 years, by using random sampling technique.

b) Tool Used

Achievement Motivation Scale (Deo Mohan, 1985)

Data were collected with a questionnaire named Achievement Motivation scale by Deo Mohan (1985). The scale consisted of 50 items, out of which 13 were negative and 37 were positive items. Responses were made on a 5 point likert scale. A positive item carries the weights of 4,3,2,1 & 0 respectively for the categories of always, frequently, sometimes, rarely and never. The negative items were scored reversely i.e. 0,1,2,3 & 4 for the same categories. Test- retest reliability of the scale is 0. 69. The coefficient of correlation between the scale and the projective test is 0.54. The coefficient of correlation between the scale and Aberdeen Academic Motivation Inventory is 0.75.

III. Results

Analysis of variance was conducted to see the significance of difference and interaction effect of job/ profession and gender on achievement motivation. Results of ANOVA have revealed the following findings:-

The main effect of profession has been found to be significant with F- ratio being 6.28, $p < .05$, indicating that executives scored significantly higher ($\bar{x} = 124.17$) than technocrats ($\bar{x} = 120.56$).

The main effect of gender has also been found to be significant with F- ratio being 17.840, $p < .01$, indicating females ($\bar{x} = 119.84$) scoring higher than males ($\bar{x} = 99.84$).

The two factor interaction effect of profession and gender has found to be insignificant.

Table 1: Summary of 2x2 ANOVA for Achievement Motivation

S_V	Ss	df	Ms	F	Sig.
Job/profession (p)	1303.210	1	1303.21	6.23*	.05
Gender (g)	3733.210	1	3733.21	17.84**	.01
P×G	334.890	1	334.89	1.60	N.S.
W_{SS}	82867.400	396	209.26		
Total	88238.710	399			

Table 2: General Means Table on Achievement Motivation

Variable	Executives	Technocrats	Males	Females
Achievement Motivation	124.17	120.56	99.84	119.31

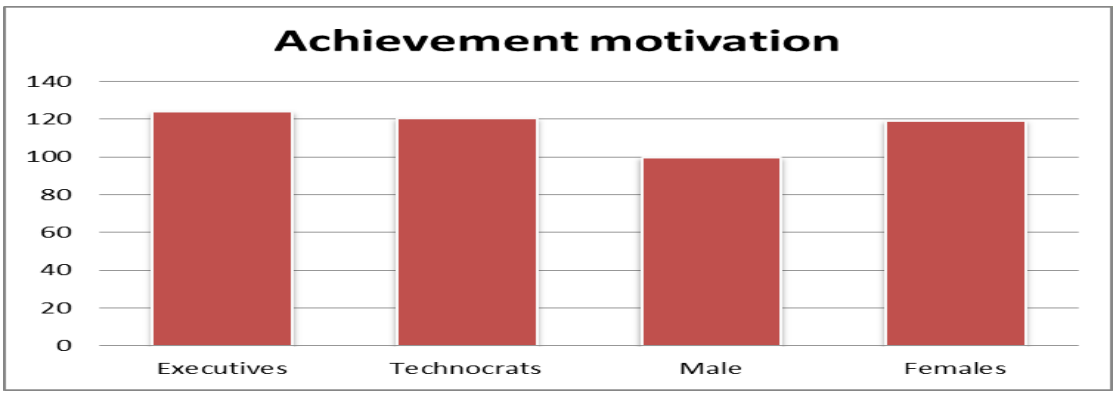


Fig. 1: Mean value of profession and gender on achievement motivation

IV. Discussion

Achievement motivation is a theoretical model intended to explain "how the motive to achieve and motive to avoid failure influence behaviour in a situation where performance is evaluated against some standard of excellence" (Atkinson, 1958). Both Mc Clleland (1953) and Atkinson's (1964) achievement and motivation theory was based on a personality characteristics that manifested as a dispositional need to improve and

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perform well according to certain standard of excellence.

Motivation is what causes people to behave as they do. Motivation outlines the achievement and pursuit of goals (Denhardt, 2008). Campbell and Pitchard (1976) stated that motivation is the set of psychological processes that cause the initiation, direction, intensity and persistence of behaviour.

Results of the present study show a significant difference on achievement motivation between executives and technocrats, and between both the genders. Though both the professionals are high on achievement motivation but executives step ahead from their technocrat counterparts. Executives are the distinctive part of an organization, they are the ones who plan and make sure that the plans are executed well in the organization. They set the target in organization and achieve their goals through other employees. Also they have greater opportunities to make all important decisions because of their position in the organization leading them to higher in achievement motivation. They are trained in a way that they have to achieve the target at any cost. Executives are externally motivated; work for external rewards, like money, grades and have fear for punishment. They are encouraged to perform to win and beat others, they believe in crowd cheering and trophies which boosts their motivation to achieve.

To the contrary, though technocrats are also high but significantly less than executives (see table 2.) In case of technocrats, it is because of the internal motivation that they achieve the goal, though they receive orders from higher level. Technocrats are internally motivated; they are driven by an interest or enjoyment in the task itself. They take pleasure in any activity at their work. They work to improve their work skills which increase their capabilities, as execution of the plans in the organization is their responsibility. They attribute their educational results to factors under their own control. They believe that they have the skills that allow them to be effective agents in reaching the desired goals (i.e., the results are not determined by luck). Thus, it can be said that without the attainment of achievement motivation, success might not have been gotten. Achievement motivated people are more concerned with personal achievement than with the rewards of the success. They do not reject rewards but the rewards are not essential as the accomplishment itself (Argyris, 2010) is a great reward.

On gender, analysis of variance indicates that females are significantly higher on achievement motivation than males. It depicts that females are more motivated than males. In the present scenario, females are constantly encouraged by their parents to do great things and achieve their goals. But it is to be noted that only selected females are high in achievement motivation (Jerath 1979). It is the skewed sample in the population who possess high achievement motivation and reaches higher level in the organizations. Such females' sense of belief is defined through their ability to achieve results through success and accomplishment. These women achieve goals and prove their competence and feel good about them. These are the out scorer females who make maximal use of their efforts as a causal factor of their achievement. Females at this level are generally success oriented as they strive for more rewards, praise and social acceptance which in turn enhances their achievement motivation. The high achievement motivation is born out of their higher academic achievement in the stream profession.

V. Conclusion

In a nut shell, it can be concluded that both the professionals i.e. executives and technocrats are higher on the average mean of achievement motivation, indicating that achievement motivation plays a key role in meeting the targets and hence improves satisfaction of the employees and organization too. Achievement motivation increases the willingness of the workers to work thus increasing effectiveness of the organization and productivity. It can be said that achievement motivation can be used fruitfully for encouraging workers to make positive contribution for achieving organizational objectives. It facilitates the employees to perform better, increases employee commitment, productivity and also handles personal life well.

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Women's Education in Postcolonial Nigeria Since 1960s

By Mutiat Titilope Oladejo

University of Ibadan

Abstract- This paper examines the quality and orientation of education acquired by women. Colonialism, no doubt raised the platform for women's education, at least by access to formal education, but the impact of relevant education for women has been characterised by inclusion and exclusion profound in the postcolonial realities of development in Third World countries. It interrogates the extent of dysfunctionality in the type of education women receive and its implication on their socio-economic being in postcolonial Nigeria. The dysfunctionality examined in women's education is a trend of neo-colonial tradition tied to the forces of globalisation. The dysfunctionality analyses the advantages and disadvantages offered by structures and institutions of education. Array of factors account for imbalances in the quality, orientation and access to education of women and girls. Also, the types of education affected the qualification for wage employment. However, even with requisite qualification, gender discrimination to an extent reduce the chances of employment in certain jobs, political participation and so on. Furthermore, various class connotations associated with marriage, ethnicity, religion has created a defensive perspective to differentiate and perceive women's education. From a historical perspective, primary and secondary sources such as archival records, biographies, books and journals were used.

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I. Introduction

Education is a parameter in development, but its growth is subject to multivariate factors. In developing countries, indigenous education has been and its part of sustainable livelihood in rural societies, especially as used by women in agriculture. The importance of women's agricultural work was obvious in Ester Boserup's book on *Women Role in Economic Development*.[1] The role of women in agricultural work was emphasised and the limitations therein is what women lacked for modernized development. Thus, the post independence era engaged development planning and education being an indices of modernized development was a focal points but in reality it is characterised by dysfunctionality. In 1985, a report from OECD criticised the approach to women's development as home-economic oriented, therefore a futuristic intervention was to focus on income-generating activities.[2] The home economist approach was an outcome of the monotypic emphasis on teacher education and domestic science education women were exposed to. Hence, emphasis on income-generating approach was in line with the findings Boserup covered in her book. The recurring phenomenon from the 1980s remains the mismatch and or dysfunctionality in education and economic empowerment for women. In contemporary times, women's education is a developmental challenge, bearing the 2012 Gender in Nigeria Report where Nigeria ranked 118th of 134 countries in the Gender Equality Index. By implication, disconnect in policy and practice is evident. In Nigeria's policy system, initiatives from 1980s indicated an all-inclusive education system, in fact with specifics for the education of women and girls.[3]

The take-off point here is hinged on Martha Nussbaum's description of the realities of women's education experiences. Her conception of women's education is profound in the objectives of education itself and what it takes to actually have the right education for women.[4] This work analysed the orientation of women's education; inclusion and exclusion factors that accounted for educational development or underdevelopment.

Within Yoruba family, what has kept women's education going as a norm is its non-gendered nature. In the words of Oyeronke Oyewumi:

> The traditional Yoruba family can be described as non-gendered because kinship roles and categories are not gender - differentiated. The fundamental organising principle within this family is seniority based on relative age and not gender.[5]

This view is supported by Fafunwa's conceptual clarification of Traditional African Education as that all-

Author: PhD, Department of History, University of Ibadan.
e-mail: oladejomutiat@yahoo.com

[1] Esther Boserup 1970. *Women's Role in Economic Development* ...
[2] Winifred Weekes-Vagilani 1985. The Integration of Women in Development Project. OECD Publishing.
[3] In 1986, Blueprint on Women's Education; In 1994, family support Basic Education Programme, in 2001, National Policy on Women. In 2003, Strategy for Acceleration of Girls' Education in Nigeriasee Gender in Nigeria Report, 2012.
[4] Martha Nussbaum 1999. "Women and Cultural Universals" *Sex and Social Justice* New York. Oxford University Press. Pp. 29-54; He based on the vast knowledge of philosophy and literature which became globalised as a research adviser for the United Nation' World Institute for Development Economics Research.
[5] Oyeronke Oyewumi "Conceptualising Gender: Eurocentic Foundations of Feminist Concepts and the Challenge of African Epistemologies" *CODESRIA Gender Series 1* p. 5

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encompassing and a lifelong learning system not really gender specific.[6]

The idea of women's education in post-colonial Nigeria was a model of colonial legacies constructed on Victorian ideals. The societal perceptions about women's education was rooted in the British system, by this, Ellis wrote in 1842 that:

As women therefore, the first thing of importance is to be content to be inferior in mental power, in the same proportion that you are in bodily strength.[7]

This view prejudiced the outlook of colonial education systems to actually exclude girls from formal education before series of interventions that included school plans for girls.[8] Globally, Philip Coombs regarded the prejudices as a cross national problem, where sex disparities were inherent in most societies.[9] The perspective expressed buttress the kind of acceptance given to female education of girls in the 1920s, when the colonial administration emphasised domestic sciences as the ideal.[10] Invariably, even with domestic science education, there was no plan for utilisation of women for visibly productive efforts in public sphere. Being the disadvantaged legacy from the colonial order, the post-colonial era characterised variants of dysfunctionality. The nuances of the post-colonial order created verdict of penalties in women's education. From missionary adventures to colonialism, the understanding of a women's education is monotypic. From the postcolonial era, the effects of agitations or before then manifested from 1960s.

II. Conceptual Framework

The logical perspective adopted here is that there is education-career disconnect in the lives of women in post-colonial Nigeria. Thus, the theoretical frame assigns the Feminist Education Theory that ascribes the fact that oppressive and suppressive situations are a disadvantage to allow relevant education. Therefore, the feminist education theory profiles the way women's education create power and powerlessness. The conceptual frame is tied to the discourse and the phenomenology adopted to analyse the historical trajectories in women's education reflect the disconnect. Thus, the problems of women's education and its dysfunctionality was a function of restricted access which was paramount in the colonial era and in the post-colonial era, the presence of educational facilities already addressed the question of access, however, the challenges of relevant education was of the post- colonial era, where there are less motivations for women to aspire and of course patriarchal connotations that impedes career advancement for married women. Therefore, the nuances of relevant education are predicated on the way education is used for economic advancement. Much as opinion of women's education in Africa, Nigeria inclusive seemed to be that of disparity to men,[11] the question is of what education really guarantees desired development for women. Invariably, that is educational access rarely translate to sustainable career.[12]

III. Women in Development: The Theory in Practice

Women in Development approach emerged in the 1970s and it is framed on the fact that education leads to employment and ultimately empowerment. From the 1970s, WID was a determinant in educational planning to an extent that it increased the motivation for girl - child enrolment for primary education in Africa. In a statistics used in Claire Robertson's article.[13] The enrolment figure for Nigeria indicated an increase in girl's education till the 1980s.[14]

During the military regime of the 1970s, the oil boom aided expansion of educational facilities. According to Modupe Faseke, the attitude of parents to girl-child education increased.[15] The most sought path to civilisation in post-independence years was education. There was aspiration for this and mostly, Christianity especially the Pentecostal waves aided the need for education. A robust middle class made up by working in the civil service increased the enrolment of girls in primary education and beyond that, religion played less impact. Given Christianity in Southern Nigeria, education is of priority of course the veracity of this fact is evident in the narratives of E.A. Ayandele.[16] In northern Nigeria, enrollment of girls is relative but at least, the wholistic provisions of educational facilities

[6] A.B. Fafunwa *History of Education in Nigeria* Lagos: NPS Educational

[7] ... Ellis 1842 Daughters of England ...; see also Esther Adelaja 1991. Education and the Changing Roles of Women in Ijebu-Ode, 1930-1989." Unpublished B.A. Project, Department of History, University of Ibadan. P. 3.

[8] See M.T. Oladejo "Women Intervention and Girl-Child Education in Colonial Yorubaland" (forthcoming)

[9] Philip H. Coombs 1985. The World Crisis in Education: The View from the Eighties New York: Oxford University Press. P. 224

[10] See La Ray Denzer 1992. "Domestic Science Training in Colonial Yorubaland" in Karen T. Hansen (Ed) *African Encounters with Domesticity* New Jersey: Rutgers University Press.

[11] R.W. Richburgh, B.J. Nelson, & S. Tochterman 2002.*Gender Inequity: A word Geography lesson plan. The social studies* Vol. 93, no. 1, pp. 23-30; World Bank Group 2003;

[12] See R.W. Richburgh, B.J. Nelson, & S. Tochterman 2002 *Gender Inequity: A word Geography lesson plan…*

[13] Claire Robertson 1987. "Women's Education and Class Formation in Africa, 1950-1980" in Claire Robertson and Iris Berger (Eds) *Women and Class in Africa* New York. Africana Publishing Company p. 113

[14] Claire Robertson 1987. "Women's Education and Class Formation in Africa, 1950-1980" in Claire Robertson and Iris Berger (Eds) *Women and Class in Africa* New York. Africana Publishing Company p. 95.

[15] Modupe Faseke 2001. *The Nigeria Women: Her Economic and Socio-Political Status in Time Perspective* Ibadan: Agape Publications p.45.

[16] E.A. Ayandele, 1974. *The Educated Elite in the Nigerian Society* Ibadan. Ibadan University Press.

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across the polity was an advantage to motivate aspiration was mitigated because the establishment of educational facilities was valued as desired development.

The increase lends credence to the fact that parental interest to educate female children surged in the 1970s and the WID theory actually worked then, because it created empowerment. The kind of empowerment projected a social change and it created a generation of women in professions such as teaching and nursing.

IV. Realities of Educational Planning for Girls in the 1960s

Planning and provisioning for girls' spaces in missionary schools was difficult. Initially, in some parts of Yoruba land, girls were not considered for schooling. After the 1960s, spaces were created for girls in boy's schools and separately the missionaries established girls' schools.[17] The school established found it uneasy gendered schooling system. In Ekiti for instance, this problem gradually led to the integration of boys and girls.[18] This was conveniently done to ease the burden of management of girls' interest in planning. In the 1960s, the girls lamented that:

We were guests and so had very little voice in school affairs, we often ran into difficulties on where to have our evening studies ... in Christ's school, when the principal made announcements, he forgot to say anything about the girls, since they were such a tiny minority (fifteen girls in a students' population of four hundred and fifteen.)[19]

Gradually, girls' education became imperative and was a trend in the 1960s. The integration of girls was fostered by the structure of the education system of 6-3-3-4. The policy was not gendered because it was an equal ground. In fact, in planning the curriculum, about three women were involved.[20] The outlook of the curriculum lacked gender discrimination, but most women had the challenge to access relevant education due to cultural values and in some climes, religion. At the first instance, majority of the Muslim dominated areas in northern Nigeria tend to be non - chalant about girls education, this view is in consonance with Annan - Yao's explanation that:

In patrilineal communities, girls are considered transitory members of their families because the ultimate aim of their parents is to marry them off obligatorily into other families. Male family members exploit the transient of girls in their birth-homes to argue that they are not valuable to their birth families of this attitude hamper right to protection and reinforces gender discrimination.[21]

V. Interventions from National Association of University Women from 1960s

In the 1960s, there was new awareness for women's education in Nigeria. Precisely in 1959, the International Federation of University Women Commissioned Lady Ademola to evolved an association for university women in Nigeria. This led to the revival of networks to identify women working in the university. Mainly, female academics from University College Ìbàdàn(UCI) were readily connected. The first set at the vanguard of women's education promotion on the platform of National Association of University Women (NAUW) were:

- Dr. Irene Igbodaro(A Medical Doctor in Ìbàdàn)
- Mrs. TinuadeOlabisiOdeinde(An Assistant Librarian at University of Ìbàdàn)
- Mrs. Sowunmi(University of Ìbàdàn)
- Mrs. MaurenAsabia(University Ìbàdàn)
- Mrs. Letta Schatz *(University of Ibadan)*
- Dr. Grace Alele Williams *(University of Ìbàdàn)*
- Mrs. Ogunsheye*(Librarian at University of Ìbàdàn)*
- Lady Ademola*(First Nigerian Woman to graduate from Oxford University)*[22]

The IFUW and NAUW nexus was directed to the education of women. The first attempt to development was a conference organized to infuse Lagos and Ìbàdàn branches to discuss Nigerian Development Plans. In 1963, the multi-involved stakeholder conference entailed international collaborations from IFUW, UNESCO and The Federal Ministry of Education to discuss the growth of women's education, in which the research survey conducted already identified low enrolment of girls in the Free Primary Education Scheme introduced in 1955.[23] NAUW survey on girls education in western Nigeria under the Free Education Scheme and discovered that the enrolment of girls in the primary education was considerable with tuition free system; however, the

[17] See J. Charles Sanni 1962. The Role of Mission Schools in the *Establishment of the Church with Special Reference to Ondo Diocese of Nigeria* Doctoral Dissertation, Faculty of Canon Law Pontificia Universitas Urbana fide, Roma pp. 181-215.

[18] Anglican Girls School Ado-Ekiti was merged with Christs' School Ado-Ekiti.

[19] Fredrick Olumide Kumolalo 1997. *History of Women Education in Ekitiland with Special Emphasis on the EkitiCentral Area, 1940-1990.*Unpublished M.A. Dissertation, Department of History, University of Ibadan.p. 58.

[20] I. Olu Osokoya 1987. *6-3-3-4 Education in Nigeria: History, Strategies, Issues and Problems* Lagos: Bisnaike Publishers.

[21] Elizabeth Annan-Yao 2004. "Analysis of Gender Relations in the Family, Formal Education and Health" *CODESRIA Gender Series 2*. p.3.

[22] F.I. Olatunji 1991. *A History of The Nigerian Association of University Women 1959-1991.* B.A. Long Essay Department of History, University of Ibadan p.p 1-2.

[23] As above p.12

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enrolment was not at par with boys.[24] Therefore, NAUW became an advocacy frontier to campaign for girls' education in Western Nigeria, through *A stay-in-school campaign and scholarship scheme for girls.*[25] Subsequently, the funds raised were used to sponsor girls' secondary education and tertiary education.[26]

By 1966, *NAUW Newsletter* indicated the role university played in improving women the curriculum of secondary and modern schools for girls.[27] The challenges of women's education were visibly of the immediate post-colonial era when educated women in Nigerian University aggregated the education need of women as a necessity in primary schools, secondary modern schools, secondary grammar schools and university education.[28]

VI. Nuances of Relevant Education

Relevant education is a type of learning that is applicable to the development of skills to enhance vocations, professions and industrial work. The perception of relevant education, at least in the post-independence era was gendered. Relevance was subjective to the understanding of religion and patriarchy because it was strongly guided. Basically, teacher and nursing education were considered by men and even women to be most suitable for women's public engagement. For instance, until recently, nursing was regarded as a female profession. In Nigerian parlance, the occupational titles of nurses were regarded as feminine. A matron was a woman and therefore absurd to regard a man. Also, the title of nursing superintendent was feminised to mean Nursing sister. These perceptions lend credence to the way the society tend to define the career path for women and even by women.

The kind of education women had access to though qualitative but lacks relevance due to contemporary realities which was an offshoot of the politicisation of education and economic systems since the 1960s. The fact that Nigeria is a product of manipulated identities created dysfunctional political economy that de-prioritised educational needs for national development. Inadequate or lack of female interest in certain fields that required technical and industrial education. From 1960s, the kind of education women received was under the banner of neo-colonialism. Hegemonic demands for resources marred the impossible which could aid inequality are in the style of which constitute education for women.

In the 6-3-3-4, education system, the general perception about education and possibly the integration of girls was aimed at gender integration and nation building. Most families were interested in their daughter's education. At least within the middle-class family of 1960s and 1970s, fatherhood instincts were attuned to girl enrolment in schools. Women's educational advancement was a social order in conformity with the free education introduced in the 1950s and it was in the interest of the aspirations of the modern Yoruba family.

Women's education was entangled and limited to certain professions. The socio-economic realities of the postcolonial era necessitated schooling, yet it was encapsulated in the realm of survival and sustainability. Female enrolment in teacher training school was often high and regarded as the most suitable. Generally, scholarship on feminisation of schooling in Nigeria is not glaring but it is suffice to explain that the kind of education preferred for girls and women in the first two decades after independence was aptly aimed at building an African home, however its feminisation has rarely gained attention in the scholarly nexus of schooling and feminised ideologies consequently.

Unlike the decades proceeding 1960, the recent statistics in girl child education or enrollment as shown below:

Table 1: Primary Enrollment 2004-2008

Year	MF	F	F%
2004	21,395510	9,571016	44.73%
2005	22,115432	9,926359	44.88%
2006	23,17,124	9,948567	45.36%
2007	21,632070	9,948567	45.99%
2008	21,294517	9,810,575	46.07%

Source: National Bureau of Statistics: Social Statistics, 2009

By implication, the primary education enrolment of girls dwindled in contemporary times and vividly, the phenomenon of poverty is constantly a factor. Given the fact that the level of socio-economic stability was a multi-layered effect of the Structural Adjustment Programme (SAP), several ramifications of underdevelopment is evident in Nigeria's education system. To an extent, this is very preponderant that female enrolment in teacher training is constant. Inadequacy in enrolment in primary education and lack of interest to move beyond secondary education visible accounted disciplines for low enrolment in other beyond, education and managerial systems in polytechnics. According to Nigeria Bureau of Statistics, enrolment in Teacher training programmes was higher for female; of course the stereotypic perception of the post-independence era still had effects on the reasons for optional choice of mainstreaming women into the teaching profession. As shown in the table below:

[24] As above p. 13; See also NAUW, 1963 Survey of Women Education Western Nigeria p. 30
[25] F.I. Olatunji 1991. *A History of the Nigerian.... p.14.*
[26] As above p. 14.
[27] *NAUW Newsletter*Ìbàdàn Branch to 1966, p.2.
[28] "Women's Education in Western Nigeria"*African Survey* (February-March, 1964*)* pp.11-15.

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Table 2: Enrollment in Nigeria Colleges of Education by Sex 2003/2004-2007/2008 Academic sessions

Year	MF	F	F%
2003/2004	328156	179068	54.57%
2004/2005	355560	207479	58.35%
2005/2006	245693	129359	52.65%
2006/2007	255926	122999	48.06%
2007/2008	225362	118025	52.37%

Source: National Bureau of Statistics: Social Statistics, 2009

Table 3: National Teachers Institute (Distance Learning) Enrollment

Year	Total	F	F%
2003/2004	29276	17082	58.35%
2004/2005	29449	17730	60.21%
2005/2006	23693	14352	60.57%
2006/2007	23567	14487	61.47%

Relatively, female enrolment for teacher training is appreciable, logically because it is relatively acceptable to men as husbands and it satisfies the masculine psyche. Male civil servants of the 1970s prefer to marry teachers.[29] The perception then was that a teacher satisfy the class status and definitely made the home. This implied rarity of women's education indisciplines beyond teacher training.

a) Life Statements

The kind of education available to women is qualitative but it lacks correlation with the socio-economic realities of contemporary times. Given the real life scenario below:

b) Educated but Unemployed

Scenario 1:

I studied Agriculture for my first and second degrees. I am seeking for job. I am tired of bringing my children to school in the morning and taking them home in the afternoon. In fact, my car is a school bus. My husband is not concerned about my state of joblessness. I need to work just in case you get one for me! I am only selling these eggs to while away before I get employed.

Scenario 2:

I have a Ph.D. grade after my Masters programme. I have been searching for job all the while. My husband only manage to give me the car keys when he buys a new car to replace. He is a recluse at home, he is not passionate about my joblessnes. In fact, I am ready to travel and relocate any where I can get a job. Even when I attempt to sell using the car to display, he frowns at it and yet he is not ready to pay my school fees to start a doctoral programme. He does not waste time to express grievances if the food is lately prepared, but he pretends not to feel my emotions for being jobless. I am ready to relocate, even if it means separation.

Scenario 3:

Since my days in the Polytechnic, I have made up my mind to be a business woman. I don't even have the passion to write any CV. I prefer to do buying and selling. In fact, I am comfortable being a trader and I take care of my children with pleasure. After all, while in Poly, I studied Accounting, the most sensible thing for me is what I am doing. Moreover, my elder sister is a Mastersdegree holder in Microbiology and she is a housewife. She can't even sustain a business venture.

It is sufficing to maintain that education alone in the formal path fails to capture the development realities. It is perpetual to find educated women exist as house wives and recently, the problematic was mapped in the interventionist role of Goldman Sachs Programme for 1,000 women in developing countries. The programme trained women in required and practical education to equip them for private business engagements.[30] Paucity in the availability of employment suggests a situation where women's education may appear useless but it remains a prerequisite. Furthermore, in northern Nigeria, women's education is not necessarily meant to qualify for economic function, but to fulfill a social responsibility of being. Often, this ideology was a function how Islam had been interpreted to project women's lives. Hence, the struggle to make education of women relevant for public consumption is rife. The perception in northern Nigeria is in line with how Freeman described that women's education has been to perpetrate a culture of femininity, that subordinate to men to serve their interest.[31]

Subordination and education of women are dysfunctional, but from the 1990s, socio-economic realities in the SAP era repressed the economy to question the relevance and even the context of education.

VII. Interventions from Governance from the 1980s

Given the challenges of SAP in Nigeria's political economy of the 1980s, the Better Life Programme for Rural Women (BLP) initiated by the First Lady-Maryam Babangida acted to introduce an adult education model for women. The model of learning was institutionalised in women education centres in Nigerian States to create a holistic lifelong learning for skills and social development.[32] Central to the adult education model was the National Centre for Women Development

[29] Oral interview with Mr. TunjiOyerinde Retired Principal, Ibadan 2009.

[30] See M.T. Oladejo 2012. Women's Business Education . . . . . Proceedings of International Conference ..... Lagos state University.

[31] 1978:210

[32] IBB Presidential Library, Minna.

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(NCWD). NCWD was an affirmative action and an offshoot of the National Policy on Women (NCW). The objectives of BLP thus indicate educational features as a factor that cuts across the underlisted:

The strategies of BLP included the following:

1. Raising the consciousness of women about their rights and responsibilities in the areas of economic, political and social development.
2. Mobilizing women for a better understanding and resolution of their problems through collective action
3. Educating women on simple hygiene, improved nutrition, family planning, childcare, care of husband and environmental sanitation.
4. Mobilizing women to seek leadership roles in all spheres of national life and to improve their educational status through literacy programs.
5. Enlightening women on opportunities and facilities available to them in their local government areas
6. Providing avenues for the acquisition of skills (and their development), credit facilities, and the establishment of cottage industries.
7. Providing opportunities for technological development, recreational facilities etc.

VIII. Envisioned Educational Spaces

In spite of the challenges of education for women and girls, the few women that had access to general and releavant education occupied viable professions. While the typical education accessed by women between 1960s and 1980s were tilted to nursing and teaching there were dimensions to explain other perspectives to public participation. In the works of Majorie McIntosh and Catherine Coquery - vidrovitch, as education increased the propensity and opportunity to engage in politics, governance and so on. [33] The categories of advantage and disadvantage varied, but the basic advantages are profound in the success stories of women in various professions. Modupe Faseke in the book *Nigeria Women Professional: A Historical Analysis* examined the categories of women who had to an extent positive experience of being educated. The book presented narratives of the biographies of women that excelled in various ramifications in Nigerian context. The perspective of the narrative focused on women in Development and retreats the outcome of development. Therefore, education is almost available and constant but several factors made or mar the relevance of education of course, the opportunities they had were either favoured by their class, ethnic or religious disposition in the context of Nigerian Society. Much as it could be argued that marriage was a disadvantage to women's education in northern Nigeria, it is not in entirety. In the description of Justice FatiAbubakar's biography, she married before law studies. In fact her husband facilitated her ambition to study law at University of Ife.[34] Of course, her education was aided by the fact that her father was a colonial civil servant and her mode of education was trans-Nigerian, in the sense that she schooled in Ilorin, Sokoto, Ife. Being from the north, education was less motivated for women, but hers was exceptional and basically it is a function of aristocracy that feature class distinction on access to social welfare.

In Southern Nigeria, the excellences achieved in women's education were due to the presence of educational facilities through the missions and Christianity. The major Yoruba cities for instance, were quite cosmopolitan that it afforded all advantages to take for any girl. In the biographical narrative of BolajokoKuforiji - Olubi, the first female accountant in Nigeria, she had the opportunity to become a Boardroom professional in the banking finance, and business industry. Her life depicts the typical excellence associated with Lagos city, where education was a norm.

Also, the advantages of being educated especially among women in Southern Nigeria enhanced collective positioning and in fact it is an approach to development. By collectivity, several women mobilised each other to form interest groups to continuously advance the WID agenda of integration. For example, by the 1960s there was National Council of Women Societies (NCWS), also though necessitated by patriarchy, women's faction, wings were developed as separatist groups to enable women claim a platform for self determination and exercise developmental solutions.[35]

Technology is contemporary and futuristic in development analysis. Invariably, technology is the future of development. The level of enrollment female in sciences remains relatively law[36] of course, the attitude is rooted in the understandings of education early decades after independence. The new space that could really visualise the realities of development is women's access and opportunity to technology in all ramifications.

IX. Conclusion

Women's education and its relevance for economic sustainability remains a function of material poverty. The disparity and inability to correlate education with desired livelihoods indicated the phenomenon of

[33] Majorie McIntosh 2009 Majorie McIntosh 2009.*Yoruba women, work and social change 1893-1960* Ibadan: Book craft.
Catherine Coquery - Vidrovitch 1998 *African women: A modern History*

[34] Remi Britto 2005. "Forerunner of Women's Rights and Advancement: Justice (Mrs.) Fati Abubakar" in Modupeolu Faseke (Ed) *Nigerian Women Professionals: A Historical Analysis* Lagos. Tidings Publications. pp.91 - 96.

[35] For example, Bolajoko Kuforiji Olubi established Society of Women Accountants of Nigeria (SWAN)

[36] ...

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exclusion and limitation to selective jobs in teaching, nursing, clerical work, secretarial duties and so on. Mainly, the contemporary realities that match education and development are entangled. The quality, quantity and content of education women receive rarely fits into employability and neither provide alternatives for income generation. This trend had been identified since the 1970s as Robertson and Eliou observed that education for women is paradoxical and mostly that; "The road which leads (girls) to school infact only a detour, which leads them back to the home.[37] The quest for education within the political economy from the 1960s was largely definitive but practically disoriented. Thus, dysfunctionality recreates the question that the post education Nigerian society fails to restructure an economic system that makes contextual relevance.

[37] They maintained this position in the context of the realities in Ghana. Robertson 1984b, table v -1; Elious 197336

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Piano Sonatas of Uzbek Composers in the Context of the Evolution of the Genre in Europe

By Mukhamedova Feruza Nurmakhmatovna

Abstract- This article is devoted to the problem of piano sonata genre in Uzbekistan in the context of the evolution of the genre in Europe. The questions of origin, subsequent development and the present state of the sonata are touched upon here. In addition, the author considers some opuses of composers of Uzbekistan.

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Piano Sonatas of Uzbek Composers in the Context of the Evolution of the Genre in Europe

Mukhamedova Feruza Nurmakhmatovna

Abstract- This article is devoted to the problem of piano sonata genre in Uzbekistan in the context of the evolution of the genre in Europe. The questions of origin, subsequent development and the present state of the sonata are touched upon here. In addition, the author considers some opuses of composers of Uzbekistan.

Keywords: sonata, pink sonatina, composer, piano, Uzbek music.

I. Introduction

Uzbek piano Sonata acquires its unique national, bright appearance. This is manifested in the overcoming of the conventions of sonata form and search in the genre of new sound forms. At the same time, the uniqueness of the local sonata, of course, related to the historical path that the sonata passed by a couple of centuries from its inception to the early twenty-first century. All of these make the genesis of Uzbek sonata that so interesting and deserves in-depth study of penetration into its essence.

It is known that the term "sonata" (ital. sonare - to sound) appeared in the XVI century, and as opposed to cantata (ital. cantare- sing) denoted any instrumental music.

Decisive contribution to sonata genre formation that was made by Italian composer Domenico Scarlatti (1685-1757) who wrote over 500 sonorous sonatas. His sonatas are predominantly one-parted, distinguished by an artistically significant filigree of technique, unique sound finds. “Virtuosic features of sonatas of Scarlatti are associated with pedagogical purpose of these works, published by composer under the title of “Exercises” (Essercizi) and as a means to acquire “confidence in playing the clavicembalo” [1.C.42-43]. It is curious that Scarlatti type of sonata, in our opinion, was particularly close to Uzbek sonata. The reasons for this are, in our opinion, the desire of Scarlatti to convey in them the characteristics of folk instrumental culture. It is not by chance that Afrasiab Oud and Italian Lute have nothing in common due to the trajectory of the Great Silk Road, which connects the east and west with their threads. Life of Scarlatti was associated with both Italy and Spain. Along with the Italian features in the Scarlatti sonatas, there are also Spanish features.

In his clavier sonatas, Scarlatti liked to use the techniques of playing the guitar, close to the specifics of the game on Uzbek folk stringed-plucked instruments. The rhythms of Spanish dances, like Uzbek ‘usul’s, quart structures of chords, active energy that all signs reveal features of community with Uzbek sonatas and sonatins. Spanish folk music, deeply imbued with Scarlatti, determined the identity of his sonatas [2, p.193]. The texture of bill in sonatas Scarlatti also reveals the features of community with Uzbek sonatas. Like Scarlatti in the work of Uzbek composers, sonatas are not always sonata form, but a sphere of expressing creative thought, imaginative impressions and experiments in terms of sound colors. Naturally, Scarlatti's clavier sonatas are the birth of a sonata genre, and the Uzbek sonata is a qualitatively new stage of its development, taking into account the diversity of sonata and sleepless structures, their national variants. The process of birth here is connected with the moment of revival of the genre.

It should be noted that the sonata genre is developing in Uzbekistan within two directions: creative-experimental and instructive-educational. A creative and experimental sonata, especially piano, as an encyclopedia of writing techniques and laboratory of its creative abilities, especially represented in a variety of Beethoven's works, was the closest aesthetics of Uzbek composers. Beethoven's sonatas most fully reflect his ideological world of thought and feeling, the innovative nature of creative pursuits. As the researcher and editor of piano sonatas of Beethoven, A. Golden veiser noted: “Beethoven, as no one before him, showed inexhaustible possibilities, which conceals the form of sonata in himself; the diversity of sonata form in his piano sonatas is infinitely great” [3, p. 4]. In this sense, sonata of E. Salikhova is to certain extent close to the classical type of sonata, which is a three-part cycle with historically formed functions of parts. As V. Golovina noted, she stressed the formative role of folklore intonations in this work: “... interest in this sonata is not caused by the material itself, but by an attempt to find new possibilities for its composition and development. In this direction, the author achieved original solutions” [4, p.80]. Each of the three parts of the cycle contains a single, internally evolving image, thereby overcoming sonata. It is characteristic that this feature of sonata drama was noticed by Y. Kremlev in Beethoven’s work: “One of the most remarkable achievements of Beethoven in the interpretation of the sonata was the desire for its image integrity, to its sonata-program unity” [5, pp. 326].

Author: Senior Researcher of the State Conservatory of Uzbekistan.
e-mail: author.uzb@mail.ru

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The evolution of the sonata genre in the work of romantic composers (F. Schubert, F. Chopin, R. Schumann, F. Liszt, J. Brahms, E. Grig, etc.) were not passed by attention of Uzbek composers, especially N.Zakirov. Romantic sonatas are characterized by the disclosure of subjective experiences, feelings, emotions. The desire of romantic composers for the greater thematic unity of the cycle led to the emergence of one-part piano sonatas by F. Liszt.

For the development of Uzbek sonata, the achievements of composers of XX century by S.Rakhmaninov, A.Onegger, P.Khindemit, and I.Stravinsky are very significant. The influence of sonatas of these composers appears in the appearance of new elements in the Uzbek sonata, sometimes not containing in the cycle any part written in the sonata form.

It should be noted that in the works of Uzbek composers take precedence of the war, which is especially pronounced national nature of Uzbek music: ticket nest, types, textures, structural elements of the national – "khona-bozguy", imitation of folk instruments in piano music. Composers of Uzbekistan prefer a model of sonata form, in which there is a sharp dramatic conflicts, comparison is carried out with the help of timbral colors, characteristic of the Impressionists (Debussy, Ravel). In the sonatinas of Uzbek composers, there are influence of the War of French composer Maurice Ravel (1875-1937), which lack of dramatic conflict inherent in classical sonata dramaturgy; here the topics are mapped on the basis of different colors of sound reflection. As I. Martynov noted: "After the dramatically rich, philosophically profound music of the big sonatas of Schumann, Chopin, Liszt, Brahms, who confirmed tradition of the genre after Beethoven, Ravel goes to a different sphere, far from the problems of romantic sonatas, which was not yet exhausted and was transformed in a new way in the work of Scriabin" [6, p.37].There is interpretation is not just a lightweight form of sonata, but the search for new types of textures and harmonies that were inherent in M. Ravel – impressionist brilliance and search for sound realities using the illusory-foot letters [7, p.56].Especially this tradition is feltclearly in "Pink sonatina" by G. Mushel, which is considered a classic of Uzbek sample of this genre. Built on the intonations of Uzbek folk melody "Ramadan", dancingmain party is compared to the intonation close, song store by warehouse party. According to observation of Doctor of Arts, Professor T. Gafurbekov "A small ritual popevka (characteristic intonation-expressive melodic turn), or rather, successfully found the mobile in his genesis version of the melody of "Ramadan" in "Pink sonatina" gained new, hitherto not distinctive semantic facets" [8, p. 230].

Being an original artist, a sensitive play of light and shadow, G. Mushel represents the sounds a picturesque image – "flower garden in different colors: first part is in soft pink, the second is in blue, third – in orange tones" [9, C. 36]. This is primarily reflected in the coloristic diversity of the sound, use pedals as a means of expressive timbral effects. "Pink sonatina" was firmly established in the repertoire of student-pianists and has been attracted the interest of artists, their scientific and methodical works of researchers, revealing its stylistic wealth. So, A.Vakhidov discovers in the second part of Adagio development of traditions of Bach in a smooth motion strict four-voice. "The origins of such invoice, – in his vision, – in the organ preludes of J.S. Bach" [10, p.12]. All this contributes to the deep meaningfulness of the music of "Pink sonatina" by G.Mushel in its linkages with national and world traditions. Along with the sonatina, which are both looking for new sound possibilities and special flight and sketchiness, created a lot of resembles with pedagogical and instructional value. Such compositions including sonatinas that thosewere written by S. Varelas, Kh. Azimov, special for children and youth. As a tribute to the tradition, sonatinawas created at the time of D. Saidaminova, which skillfully emerges the classic structure of the genre and form. Interesting material contains sonatinas, F. Yanov-Yanovski, M. Bafoev, Kh. Khasanova. Sonatina of Kh. Rakhimov is interesting, attracting with thin sound, expressive colors and fine textures. It is a three-part cycle, is individually interpreted by the composer, in which the tradition coming from the culture of Uzbek instrumental music on folk instruments, in particular, the dutar, organically interact with traditions, coming from French impressionism, in particular from sonatinas of M. Ravel.

Sonatina revealing of young composer Z. Khodieva – writing XXI century, which the composer introduced the idea of fractality in the national refraction. Sonatinais compact three-part cycle, united by common interesting structure, which forms a unique module cycles. Designed in a transparent, classically clear lightweight texture, sonatina of Z. Khodievais remarkable new perspective on this genre; desire to use its resources in terms of update stylistic techniques of writing.

Among the high artistic achievements of the sonata genre in Uzbekistan, five piano sonatas of N. Zakirov were occupy a significant place. He has a very interesting approach to the sonata, mood swings, varied texture, and a national rhythm. His works are diverse in content and form; they reflect new trends, technical pursuits of modern piano music. Sonatas of N. Zakirov are mainly cyclical, dominated by the three-part structures and contrast-compound cycles predominate.

First and second piano sonatas, which were written by V. Saparov, are infree improvisational form. These sonatas are notable to the memory of D. Shostakovich. It is a three-part cycle with the traditional relationship of parts, within which there is intense thematic development based on implementation of

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principles of Uzbek traditional music, monody, connected with the principle of monothematism. In the final, in the three-part form, composer uses theme in the middle part of main section, which isfrom the first part of the Fifth Symphony of Shostakovich, organically weaving it into musical drama of the finale. As a professional pianist, V. Saparov very sensitively feels piano texture, which varies pianistic convenience.

Along with papers, student-pianists studied sonata opus, which was performed by N. Giyasov, M. Atadjanov, A. Khashimov. In the sonata of A. Mansurov, there were utilized typical techniques taken from folk music, sound production of Uzbek national instruments.

In the development of sonata genre in Uzbekistan, to summarize analytical observations is necessary to note the diversity of poles that dominant line isin relationship of national and universal, individual and universal, which provides communicability of Uzbek piano music, converting into the world community, providing artistic significance in the world of performance practice.

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Christian Ethical Values and the Quest for Sustainable National Development in Nigeria

By Olumuyiwa Olusesan FAMILUSI

University of Ibadan

Abstract- The quest for development and its sustainability has been a top priority for governments, societies, international political organisations, the academia and non-governmental organisations across the globe. The aim of this paper is to examine the imperative of Christian ethical values towards attaining sustainable development in Nigeria. Data for the study were collected via exiting literature on the subject matter, statistical information on development issues, as well as personal experience of the researcher. The findings revealed that there has been no meaningful development in modern day Nigeria or a sustainable development as apparent in the level of poverty, infrastructure decay, falling standard of education, poor health care delivery system, low life expectancy and unemployment in the country. This development is largely attributable to the neglect of Christian ethical values by both the leaders and followers, who profess Christianity. Thus, the paper recommended moral transformation on the part of all Christians in order to achieve sustainable development which has been obscure in the country.

Keywords: *sustainable development, development, christian ethics, nigeria.*

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Christian Ethical Values and the Quest for Sustainable National Development in Nigeria

Olumuyiwa Olusesan FAMILUSI

Abstract- The quest for development and its sustainability has been a top priority for governments, societies, international political organisations, the academia and non-governmental organisations across the globe. The aim of this paper is to examine the imperative of Christian ethical values towards attaining sustainable development in Nigeria. Data for the study were collected via exiting literature on the subject matter, statistical information on development issues, as well as personal experience of the researcher. The findings revealed that there has been no meaningful development in modern day Nigeria or a sustainable development as apparent in the level of poverty, infrastructure decay, falling standard of education, poor health care delivery system, low life expectancy and unemployment in the country. This development is largely attributable to the neglect of Christian ethical values by both the leaders and followers, who profess Christianity. Thus, the paper recommended moral transformation on the part of all Christians in order to achieve sustainable development which has been obscure in the country.

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I. Introduction

Development is an issue of concern to individuals, government as well as corporate bodies at all levels. When it is elusive in any society, people are considered to be suffering, while such a society is adjudged to be a failed one. Since failure is never desired, efforts are made to ensure that development is a reality. Achieving development is not an end itself but a means to an end, hence the clamour or need for sustainable development. Literature is replete with works on various aspects of development and sustainable development across the globe. Thus, there exist studies on the subject matter from political, economic, medical and technological perspectives. This paper attempts to contribute to scholarship in the context of Christian ethics, which has not been adequately paid attention to in the previous studies by espousing the relevance of Christian ethical values to sustainable development. The justification for this hinges on the fact that though Nigeria is not a mono- religious society, yet many policy formulators are Christians. Thus, it can be inferred as would be established later that underdevelopment in Nigeria is a bye product of the neglect of Christian moral values on the parts of Christian leaders and followers.

Author: PhD, Department of Religious Studies, University of Ibadan, Ibadan, Nigeria. e-mail: fameofame@yahoo.com

II. Conceptual Analysis of Development and Sustainable Development

The term development is better explained than defined as it has various meanings depending on the context in which it is discussed. Development is a state or condition - static; as well as a process - dynamic. It is a multi-dimensional process involving reorganisation and reorientation of entire economic and social system. Thus, we can think of the concept in two broad dimensions namely; economic dimension, which was dominant during the post colonial era and the humanistic dimension, which served as an apology to the economic dimension Development can be understood also as a process of improving the quality of human lives with emphasis on the following as indicated by Todaro:

1. Raising people's levels that is, income and consumption, levels of food, medical services and education through relevant growth processes.
2. Creating conditions conducive to the growth of people self-esteem through the establishment of social, economic and political systems, which promote human dignity and respect.
3. Increasing people's freedom to choose by enlarging the range of their choice variables such as varieties of goods and services. [1]

According to Dudley Seers, the questions to ask about a country's development are: What has been happening to poverty? What has been happening to unemployment? What has been happening to inequality? If all these have declined, there is an evidence of development in the country concerned. The reason being that, these factors are considered as the central challenges that countries battle with; and try to at least minimize. Invariably, a rise in any of them disqualifies that society from being called developed.[2]

Development must represent the whole array of change by which an entire social system attends to the diverse basic needs and desires of individual and social groups within that system; and moves away from unsatisfactory life condition towards a life that is materially and spiritually better. Since human beings are fundamental elements in development, Human Development Index (HDI) provides an alternative measure of economic well-being of nations that may not necessarily reflect the usual measure of per capita

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income. This is understood as the people centred alternative of development and it is based on the belief that all humans can reach their potentials. Development involves empowering groups and individuals to make their own choices. Individuals and social movements are the agents of change.[3] Human development index is therefore a composite of the following indices:

- Life expectancy at birth
- Education attainment as measured by mean years of schooling and adult literacy
- Standard of living as measured by per capita income.[4]
- For any society to be described as developed, the following attributes must be noticeable:
- High level of living manifesting qualitatively and quantitatively in form of high income, adequate housing, good health, unlimited access to education, low infant mortality as well as life expectancy.
- High level of productivity, which is made possible because of the presence of complementing factors such as physical capital and experienced management.
- Low rate of population growth and dependency burden. In this case, children are no longer seen as investment that will yield dividend.
- Low level of unemployment and underemployment. This can be attained when a country is developing as there is usually proper utilisation of labour resources, which raises the standard of living, enhances productivity and further boosts the income generating capacity of the country.
- Declining share of agriculture in total output. A developed country in known for advanced technologies, good organisations and high quality physical and human inputs, which will engender commercialisation of agriculture and ultimately industrialisation.
- Liberalisation, independence and invulnerability in international relations. One of the attributes of a state is sovereignty and independence. Any country that possesses the characteristics earlier mentioned will no doubt become automatically liberated, independent and better placed on the politics of highly unequal distribution of economic and political power between rich and poor nations.[5]

In contrast, a developing country is characterised by low level of labour productivity, high level of population growth and dependency burdens, high and rising levels of unemployment and underemployment as well as significant dependence on agricultural production and primary products exports.[6]

Historically the concept of development is as old as civilization. Its extensive use in western societies from Greco-Roman civilization to the late 19th century as a generic construct that designates the most varied aspects related to humanity's well-being, however, made the concept come closer to that of a doctrine. In contemporary time, Social Darwinism has been reclaimed to explain development as a process of evolutionary succession in stages, where human societies leave rudimentary model until they arrive at a western industrialised civilization consumption model, which is considered unique and universal.[7]

Development is also seen in light of modernisation. In this sense, modernisation refers to a model of progressive transition from a pre-modern or traditional society to a modern society. This originated from the ideas of Max Weber and it provided the basis for the modernisation paradigm developed by Talcott Parsons. Theoretically, modernisation looks at the internal factors of a country while assuming that with assistance, a traditional country can be brought to development in the same manner more developed countries have been.[8]

III. Sustainable Development

The term sustainable development has been explained in different ways therefore, there is no consensus among scholars in respect of its exact meaning. The Brundlant's report of the World Commission on Environment and Development of the United Nations 1987, defines sustainable development as the development that meets the needs of the present without compromising the ability of future generation to meet their own needs. This has become the most often quoted definition of the concept. The content varies according to culture, time and perspective and can only be properly understood by adopting the integrative approach involving ecological, social, political and economic consideration. Thus, it can be conceptually broken into three parts namely, environmental sustainability, economic sustainability and socio-political sustainability.[9] In light of this, Hasna sees sustainability as a process, which tells of a development of all aspects of human life affecting sustenance. It emphasises conflict resolution and involves pursuit of economic prosperity, environmental quality and social equity.[10] Sustainable development is an eclectic concept thereby having a wide array of views under its umbrella.

Alternatively, it is defined as the development that is likely to achieve lasting satisfaction of human needs and improvement of the quality of life and encompasses the following:

- Help for the poorest who are left with no option but to destroy their environment to survive.
- Idea of self-reliant development with natural resources constraints.
- Cost effective development using different economic criteria to the traditional, that is to say development should not degrade the environment.

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- Important issues of health control, appropriate technologies, food self-reliance, clean water and shelter for all.
- People centred activities, that is, human beings are the resources in the concept.[11]

As opined by Donald Brooks, the paradigm or worldview emerging around this concept recognised the need to ensure and facilitate the following: Integration of conservation and development, maintenance of ecological integrity; satisfaction of basic human needs, achievement of equity and social justice as well as provision of social self-determination and cultural diversity.[12]

For the purpose of this piece, we shall be concerned with economic and socio-political sustainability with emphasis placed on the level at which Nigeria can be said to be developing in the socio-political context and the role Christian ethical values can play in ensuring development and ways of sustaining it amidst social and economic upheavals, which have become a recurring phenomenon in the country. From the foregoing, it can be unequivocally adduced that development is a precursor to sustainable development, hence, the expediency of the clarification of the two related terms – development and sustainable development. In Nigeria today, one may wish to ask if there is any noticeable development before its sustainability is conceived.

IV. Development Issues in Nigeria

From all indications, development is a hypothesis in the 21st century Nigeria. It is becoming increasingly illogical to think Nigeria is a developing society as every indicator of development has almost disappeared and what is obvious is retrogression. The attributes of underdevelopment earlier mentioned explain the true situation of things in the country. In practical sense, there is obvious poverty in Nigeria. More than 50% of the population are ravaged by poverty.[13] This is a paradox given the economic report released by World Bank in 2014, which placed Nigeria as one of countries with highest economic growth rates in the world averaging 7.4%. In spite of this, poverty still remains significant at 33.1%.[14] According to a UNICEF report released on 29 June, 2016, about 69 million children are estimated to die, while 167 million will live in poverty by 2030[15]. Factors responsible for poverty have been identified by scholars, these ranges from corruption to bad governance as established by Olukunle[16], Akanmidu[17], and Familusi and Oke.[18]

Another indicator of underdevelopment in Nigeria is unemployment as well as underemployment. There are many universities and degree awarding institutions that produce graduates every year with no provision for how they can be gainfully employed. This has pushed many of them to take up menial jobs that should be meant for those who are not educated. Recently, the federal government wanted to recruit ten thousand police men and about 750 thousand people applied. This is just one of several cases of such. The rate of unemployment was put at 12.1% by the end of March 2016 from 10.4% by the end of the last quarter of 2015[19] According to another source, 80% of Nigerian youths are believed to be unemployed.[20] Worse still, several businesses have collapsed, while factories have metamorphosed into churches.

There is high level of infrastructure decay in Nigeria as roads have become death trap, while prisons are not habitable because they are not well funded. As population increases, one would expect number of prisons to increase but this is not the case. Consequently, existing ones are overcrowded.[21] One may not be wrong to say that zoos in developed countries are better equipped than prisons in Nigeria. The health care delivery system presents a more pathetic scenario. Equipments have become obsolete, while training of medical personnel is inadequate. Consequently, several avoidable deaths are recorded on daily basis. Health workers embark on strike at regular intervals. It is worrisome that those who are responsible for the decay do travel abroad for treatment due to the level of the rot in the system. An example is that of a former Governor now a serving Senator who spent billions of naira to build a hospital in his state but went to a foreign country for medical when he had a minor accident.[22] Water and electricity are rarely supplied. In fact, an average Nigerian now performs the role of a local government as he constructs road to his house, digs well or sinks borehole and provide electricity (light) through generator, inverter or solar. Despite the failure of the government to provide necessities of life for citizen, it has never failed to mount pressure on them to pay taxes and other levies. This is the reason water and electricity bills are circulated even when there is no supply.

What can one say about the falling standard of education? Several unemployable graduates parade the streets of Nigeria. How well-trained were those who trained them in schools? How well-equipped are laboratories and libraries? Many governors are busy building bridges and constructing roads at the neglect of schools. How well are universities in Nigeria faring in world ranking?[23] Worse still, establishment of universities has been taken to the realm of politics. Of course, one logically reasons that existing ones should be equipped before venturing into establishing new ones that are more or less like advanced secondary schools. An unpalatable joke was posted on facebook sometime ago when a graduate at the NYSC orientation camp described herself as a 'Corpse' instead of 'Corper'[24]. This had long been noticed by Osundare who believes that the University system is a collapsing structure because mediocrity has replaced competence, the

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intellectual space is thereby populated with half-baked and barely literate 'Doctors'.[25] The fact cannot be denied that nothing is working in Nigeria. Therefore, branding the country, 'a failed state' cannot be said to be hyperbolic. The expectation of Nigerians from the government that came on board in 2015 has been dashed, hence, a new slogan by many Nigerians, 'APC! One chance!' while the Peoples Democratic Party (PDP) has also adopted 'change the change' as its slogan. It is incontrovertible that the transformation agenda of the past governments and the change mantra of the present one have proved to be non-effectual. The frustration people experience everyday is threat to life expectancy, which at present stands at 55 years for female and 54 years for male. Though this is an improvement over what obtained some years back, it can be argued that nobody may want to die at 55 and 54. Life expectancy was 52 years in 2011 and it was 17th lowest, while in 1990 it stood at 46 years, the country is ranked among the 12th lowest. This is incomparable with Japan 87 for female and 80 for male as well as countries such as Spain, Andorra, Singapore, Italy, France and Iceland where life expectancy ranges from between 79 years and 86 years.[26]

Corruption seems to have been institutionalised in the present day Nigeria and this accounts for the level of backwardness.[27] The present government promised to tackle corruption if elected during the 2015 electioneering campaign. Of course the battle has commenced but many people have become disillusioned because of the perceived one-sidedness of the crusade. The claim is that only those in the opposition party are being probed. Without exerting much energy on this, the truth of the matter is that Nigeria has been wrecked by corruption. The leadership of the Senate is facing corruption charge presently. One wonders the type of law that would emanate from such a chamber. One needs to ask how many Nigerians are not corrupt in the real sense of it. Corruption goes beyond embezzlement and misappropriation of funds. Lopsidedness in appointments, favouritism, kickback, non-executed of contracts and disregard for work ethics are all variants of corruption. Therefore, corruption, be it grand or petty is capable of endangering development.

The present economic woe cannot be blamed on the fall in the price of crude oil. It can be perceived as aftermath of visionless leadership, which failed to plan ahead during economic boom. A leader was once quoted as saying that the problem of Nigeria was not how to get money but how to spend it. Many states have not been able to pay workers salaries for many months, while some federal establishments can only afford to pay half salaries to workers. The banking sector has become endangered among other sectors that are collapsing. In recent time, retrenchment has become the order of the day. In June 2016, Eco Bank sacked 1040 workers, while Diamond Bank terminated the appointment of 200 of its workforce. The Minister of labour had issue a directive to banks to stop sacking workers when it was obvious that mass retrenchment was imminent.[28] With destructive activities of militants, both ethnic and religious, one wonders if investment is feasible. Doesn't it sound unpatriotic to agree with Chinua Achebe that there was a country? Is there any manifestation of development in Nigeria? Can Nigeria still be referred to as a developing country? Hasn't the country retrogressed to the levels of underdevelopment, low development and no development? Obviously, the issue of development at present is a mere projection and hypothesis as nothing is working. If this is the case, how then can we think in terms of sustainable development when there is no development to be sustained?

Why is Nigeria not developing in spite of several efforts by government, individuals and corporate bodies? In the context of this paper, the answer is the neglect of religious moral values on the part of practitioners of religion who have battered its socio-ethical relevance. It is no encouraging news that as highly religious as Nigerians are, so they are immoral. This must have impelled a school to argue that religiosity may not necessarily guarantee moral consciousness.[29] However, religion remains relevant no matter the disposition of practitioners as would be established shortly.

V. Christian Ethical Values as a Factor in Sustainable National Development

In this section, the relevance of Christian moral values to sustainable development shall be discussed. It is apt to do this because a large number of Christians is in various positions of authority at different levels. It needs to be stated that religion is a factor in the choice of party flag bearers and their running mates for presidential and governorship elections. This is why in the political history of Nigeria, civilian Presidents and Vice Presidents have never belonged to the same religion.[30] The current President being a Muslim has a Christian as his Vice while the immediate past President, a Christian had a Muslim as his second-in-command. This is also evident in many states while in states like Abia, Akwa –Ibom, Anambra Bayelsa, Ebonyi Dealta, Enugu, Imo, Rivers and Cross River are predominantly populated by Christians. Both the National Assembly and the Federal Executive Council have always had many Christians as members. In a study conducted on Christians participation in Oyo State party politics between 1999 and 2015 , it was discovered that, a total of 2297 contested and were appointed into the position of Federal legislators, Governors, Deputy Governors, State Legislators, Commissioners, Advisers and Chairmen of Local Government Chairmen, 746 (32%) of whom were Christians.[31] However, they have not been

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fairing well.[32] All that is heard is how they engage in sharp practices. Worse still, the church is not insulated from corruption. Unarguably, morality is presently jettisoned national issue, while Machiavellism is now the guiding principle.[33] For Nigeria to experience development and sustain it, application of the following ethical principles by both leaders and followers who are Christians is crucial and not negotiable.

VI. Patriotism

One major cause of underdevelopment is lack of patriotism, which is demonstrated in several ways by Nigerians. The sense of patriotism is fundamental for sustainable national development not to be a mirage. Christianity teaches its adherents to be patriotic. This can be exhibited in form of doing what is required. In this case, leaders and followers act responsibly. There can be no progress in a country where people evade legitimate tax and levies. Many Nigerians are guilty of this. Jesus did not only encourage his followers including contemporary Christians to pay taxes, he actually paid his own (Matthew 17: 24-27). When asked whether it was lawful to pay tax to Ceaser or not, he responded that what belonged to Ceaser must be given to him (Mark 12:17). Paul also did not shy away from this (Romans 13:6-7). Ayantayo[34] holds that patriotism is necessary for national survival. It is what makes people willing to place their country above themselves, while Eidsomoe sees it as the bond that unites nation under one people and holds them together.[35] The anthem of the National Youth Service Corp calls youth to patriotism. This is germane because youths of today are the future leaders.

Youths obey the clarion call
Let us lift our nation high
Under the sun or in the rain
With dedication and selflessness
Nigeria is ours, Nigeria we serve.

The failure of leaders to discharge their responsibilities has put citizens in state of disillusionment. This is why patriotism is no longer considered to be worthwhile. A hungry man on the street may not want to know the imperative of patriotism in the face of abject poverty resulting from incompetence leadership. However in the moral context, there is no alternative to this, akin to patriotism is obedience to constituted authority. The problem of Nigeria is not always about leadership, followership is also culpable. Therefore, there is a need for followers to obey their leaders as no one becomes a leader except God ordains him or her. The Bible is replete with several passages that emphasise this. Romans 3:1-5 admonishes Christians to subject themselves to governing authorities as whoever rebels against them implicitly rebels against God. In I Timothy 2:1-3, prayer for kings and other leaders is solicited, while Peter counsels his audience to fear God and honour the Emperor (I Peter 2:17). In supporting this, Shield says that Jesus and the apostles recognised the authority of the state and advocated that in a matter of conscience, its laws must be obeyed. In other words, the Christians have duties towards the state in which he finds himself. He is of the opinion that:

> When Jesus told his disciples that if someone forced them to go a mile, they should go two miles, he was probably thinking of obeying and showing kindness to a Roman Soldier or to some other officer of the state.[36]

Shield might indirectly be saying that obedience to constituted authorities is not always palatable as both good and bad leaders are to be obeyed. However, any law that is anti-God must not be obeyed. This must not be understood in light of civil disobedience. Jesus' counsel to render to Ceasar what is due to Ceasar and to God what is due to God suggests that in the event of conflict of interest between obedience to God and the king, God takes pre-eminence. This was demonstrated by Daniel as well as Shadrach, Meshach and Abednego in the Old Testament (Daniel 6: 1-28; Daniel 3) and Peter and other apostles in the New Testament (Acts 5: 29). Without any doubt, obeying God rather than man will attract the wrath of the leader. Therefore, the actor must make up his or her mind for possible eventuality. Kunhiyop's take on this is that while Christians are duty bound to be loyal and obedient to the state, disobedience would become a duty if obedience would clearly contrary to the command of God.[37]

VII. Loyalty, Faithfulness and Honesty

Citizens are expected be loyal, faithful and honest. These values have largely disappeared from the lexicon of Nigerians in view of how fraud and other vices have become the order of the day. A typical Nigerian does not want to pay electricity tariff if he or she has the opportunity; a worker who gets to his or her place of assignment at 9am may write 7:30am in the register; dates of birth are falsified, while many have different states of origin; also, ghost workers abound in many establishments. All these can only worsen the already terrible situation. Virtues of loyalty, faithfulness and honesty are entrenched in the National Pledge, which reads:

I pledge to Nigeria my country
To be faithful, loyal and honest
To serve Nigeria with all my strength
To defend her unity
And uphold her honour and glory
So help me God

Nigerians recite the pledge as a mere ritual without acting the contents.[38] In fact, to serve Nigeria with all my strength is now sarcastically read as 'to serve

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Nigeria is not by force'. The values recommended in the National pledge are as a matter of reality, cardinal in Christian ethics. For example, honesty is expected of everybody because without it, no nation can develop. No wonder Nigeria is a rich country, but the citizenry lives in abject poverty. Proverbs 14:34 categorically says, "Righteousness exalts a nation: but sin is a reproach to any people". Honesty is expected in God-man relationship and man-man relationship.[39] In other words, religious worship, business transaction, political and judicial administration, as well as employer-employee relationship must not be devoid of honesty (I Samuel 12:4; 2 Samuel 18:12, I Kings 13:8, 2 Kings 5:6, Proverbs 12: 17, Leviticus 19:36 and Deuteronomy 25:15). Perhaps Nigeria is reaping the fruits of dishonesty of her citizens. Loyalty and faithfulness to the state, which can be demonstrated in various forms, are agents of transformation and development.

VIII. Adherence to Oath of Office

Experience has shown that many a Nigerian takes oaths without obeying its content. The oath which leaders and professionals take before assuming office or getting inducted contain ethical values such as dutifulness, impartiality and justice, which if obeyed will be beneficial to humanity.[40] The link between oaths of office and religion is apparent as the oath taker is made to hold a symbol of his or her religion. Keeping it is therefore crucial as seen in Ecclesiastes 8;2, Deuteronomy 7:8 and Matthew 23:32. It is time people took oath of office seriously. It must no longer be seen as a mere ritual without any intention to obey it.

IX. Responsible Involvement of Christians In Politics

How can Christian ethical values be relevant when Christians continue to avoid politics like plagues? Their responsible involvement in politics will be a catalyst for sustainable development. According to Familusi:

> Christian politicians must be guided by the principle of servant-leadership. In other words, willingness to serve must be their driving force. If this is the case, all evils that are associated with politics will be guarded against. If Christians are followers of Christ, His example as demonstrated during His earthly ministry must be followed…The relevance of integrity in politics cannot be ignored. In fact, it is what makes the difference. Therefore, Christian politicians must always exhibit integrity no matter what it may cost them.[41]

Responsible involvement of Christians in politics can only be possible if they act as salt of the earth and light of the world by observing all rules that guide politics. Politics must no longer be seen as a dirty game but an opportunity to contribute to national development. The church has a role to play in the quest for sustainable national development. This can be done through constant advice or counsel to politicians, which must be based on moral principles contained in the scripture and other sources of Christian ethics. This will impel politicians to maintain integrity. Abogunrin has also advocated for active participation of Christian in politics because Christian Theology in some way deals with how God wants to share His goodness with everybody. This can only be realised if God hands over this responsibility to man so that he can use his God given talents to create policies that will be of benefit to others in all aspects of life. He believes that the teachings of Jesus have political implications from which Christians cannot run away. Therefore, His teachings were in many respects direct responses to political problems, political possibilities, political responsibilities and political alternatives, which He fearlessly confronted during His earthly ministry.[42] The interplay of religion and politics must not always be viewed in the negative sense. In view of this, Familusi submits that religious politics can bring about sustainable development if religious people (Christians) abide by the ethical teachings inherent in their religion as such will provide good leadership and obedient followership. Also, one expects a credible electoral process in a religious community like Nigeria if the rules are obeyed. Religion being an agent of social control helps to keep people with the norm of the society, which is the real basis of politics.[43]

X. Revival of Christian Work Ethics

For any nation to develop, the labour force must be diligent. However, Nigerians lack the sense of industry. There is poor attitude to work in both public and private sectors. The civil service is worst hit because civil servants see the work as not 'my father's work'.[44] Therefore, lateness to work, absenteeism and abscondment have become the guiding principles. Sadly, office hours are sometimes used for religious activities. All these are antithetical to national development. An average worker may not be naturally lazy as postulated by Douglas McGregor in Theory X[45] of employee motivation, but lack of incentive, poor remuneration and hostile condition of service have reduced the level of commitment of workers in recent time. However, it cannot be said that every sector is poorly remunerated, even if this is an excuse. Therefore, there is a need to revive work ethics in all sectors of the economy. Work ethics, in the word of Ayantayo, demands that workers must be punctual at work place, cooperate with co-workers, work hard to justify their salaries, contribute their quotas to progress of work they are employed to do; and exhibit honesty, sincerity and straight forwardness at work. They are to endure

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hardship when the need arises as dictated by the nature of their work.[46] Calving does not be believe that any work is inferior as emphasis in his doctrine of calling, thus if Christians follow their proper calling, every work will have splendour in the sight of God. On this premise, the puritans hold that daily works of any nature is a religious imperative. According to them, those who will not sweat on earth will sweat in hell.[47] Without any doubt, dedication and commitment to duty will promote development. Dignity of labour is not only a cardinal virtue in Christian ethics; but also a divine commandment. Thus, Christians have a duty to be hardworking. Paul in his teaching emphasises this and warns against idleness (II Thessalonians3:6-12). Also, slothfulness in business is denounced, while fervency in spirit and service to God is recommended (Romans 12:11). In proverbs 2:29, a hardworking person is accorded the honour of standing before kings and not ordinary men. However, it is not enough to be hardworking as the work done must not be defective. As noted by Shield:

> Everything a Christian does is to be done with a view to glorifying God (I Corinthians 10: 31). Work must surely be included in this. Because in his work, the Christian serves Christ as well as his employer, he must go beyond the call of earthly duty and seek to please the Lord. That means he must always seek to produce work of the highest quality. He knows that he is accountable to God for all he does and thus, from the quality of the service he renders or the goods he makes (Ephesians 6:5-8, Colossians3: 22-24).[48]

The pursuit of sustainable is a projection and hypothesis. To a large extent, it has remained obscure in Nigeria because the human factor is not considered to be relevant. One therefore doubts if there can be development, if human beings are not developed. Omoregbe belongs to the school of thought of the imperative of the development of human personality. It follows that it is the moral development of citizens that constitutes any country. The fact that development is multi-faceted cannot be denied, for a country is a living organism with many parts, each of which needs to be developed. In every structure, some parts are of primary importance, while some are secondary. Therefore, moral development is the organism of a country. Omoregbe further expatiates thus:

> The primary aspects correspond to human dimension, while secondary aspects correspond to the infra-human dimension. The later include the land, the natural resources, the roads, machines, buildings, etc. All these are important in a country and need to be developed. But they are of secondary importance. Of primary importance is the human dimension. This means that the development of a country is primarily the development of the human dimension, that is, the development of human person. Now the most important aspect in development of the human person is his moral development. Moral maturity is a mark of national development. Indeed, it is a *conditio-sine-qua-non* for national development, for we cannot talk of the development of a country, if its citizens are morally undeveloped and immature. The moral development of its citizen must precede other aspects of development; otherwise, the process of development would be obstructed by the immorality of the citizens.[49]

The argument is that while development is crucial, it can only be attained through moral transformation on the part of all who are involved. It has been adduced that underdevelopment is an after effect of moral bankruptcy arising from the neglect of religious ethical values. We are not oblivious of the fact that Nigeria is a multi-religious society; revival of Christian ethical values has been projected as a road map to sustainable national development since many Christians are involved in governance, formulation and execution of policies as well as administration at various levels of existence. In the present dispensation, 17 out of the 36 state governors are Christians as well as many other elected and appointed political officials. Therefore, they must be guided by Christian ethical values while playing their parts in the administration of the country.

XI. Conclusion

Sustainable Development is a global phenomenon. Thus, efforts are made to actualise it. This has led to formulation of policies by governments, societies, Non-Governmental Organisations, religious bodies, and international political organisations. As evident in Nigeria, hardly can one infer that there is development let alone the advanced form of it in terms of sustainable development in spite of several experiments, which have proved non- effectual because morality has been ignored in the scheme of things. Given the social effectiveness of religion,[50] application of its moral values is a good way of ensuring devolvement and sustaining it. It is on this premise that this paper has recommended moral transformation through a stringent application of Christian ethical values in governance, policy formulation and execution, discharge of responsibility by Christians in positions of authority as well as followers. Pessimism about the Nigerian project is not the answer. There is hope of a good, sane, decent and developed Nigeria if Christian ethical values are imbibed as recommended. This however can only be possible if religious leaders themselves shun immoral acts, which ravage the church today. They must always tell their followers and people in positions of authority the truth. How can one explain the attitude of Christian leaders, who hobnob with politicians thereby becoming

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their apologists?[51] The 7 billion naira allegedly collected by the leadership of the Christian Association of Nigeria (CAN) during the 2015 elections is still fresh in the memory of Nigerians.[52] Such leaders have lost the moral right to preach ethics as doing so will be analogous to someone who has a log of wood in his eye but wants to remove a speck in another person's eye (Matthew 7: 3-5). The Anglican Bishop of Owerri, Cyril C. Okorocha should be commended for rejecting a gift from Governor Okorocha of Imo State, but rather advised him to go and pay his workers salaries.[53]

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Unlearning the Routines of Intelligibility: A Reading on Roland Barthes's Postmodernist/Poststructuralist Stance

By Larry Amin
University of Kara

Abstract- Roland Barthes's theoretical attack on the intelligibility of structuralism has always sounded as a philosophical reasoning that should be revered as such. This rather is a paradigm shift in human effort in the creation of a better life and in its understanding. Through a written text, it is possible to view cultural entities that reveal the forwarding of the world's civilization being conveyed by the author. This possibility is granted by individual/reader's cultural background, which varies with the variation of the latter's life conception. In this context, do we consider the author's biography or his/her imagination in our construction of the text's meaning? In other words, should we perceive life through the same lenses of the author by the help of the text? This article has argued that Barthes's stance on poststructuralism/postmodernism is not a philosophical reasoning but a necessary step in the human free psychological development. On the other hand, confining a written text to the author's intended meaning (which is not feasible), does not verify the human cultural diversifications; and finally, both poststructuralism and postmodernism are aiming the same cultural objectives which do not go for the understanding of the world through one and single discourse.

Keywords: *poststructuralism/postmodernism, theory, author, text, reader, meaning, culture.*

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Unlearning the Routines of Intelligibility: A Reading on Roland Barthes's Postmodernist/Poststructuralist Stance

Larry Amin

Abstract- Roland Barthes's theoretical attack on the intelligibility of structuralism has always sounded as a philosophical reasoning that should be revered as such. This rather is a paradigm shift in human effort in the creation of a better life and in its understanding. Through a written text, it is possible to view cultural entities that reveal the forwarding of the world's civilization being conveyed by the author. This possibility is granted by individual/reader's cultural background, which varies with the variation of the latter's life conception. In this context, do we consider the author's biography or his/her imagination in our construction of the text's meaning? In other words, should we perceive life through the same lenses of the author by the help of the text? This article has argued that Barthes's stance on poststructuralism/postmodernism is not a philosophical reasoning but a necessary step in the human free psychological development. On the other hand, confining a written text to the author's intended meaning (which is not feasible), does not verify the human cultural diversifications; and finally, both poststructuralism and postmodernism are aiming the same cultural objectives which do not go for the understanding of the world through one and single discourse.

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I. Introduction

A great work of art has the capacity of hatching multiple readings. And the articulacy of a narrative drives a certain conduct that calls the attention of the reader on the author. But the traditional critics' recourse to the values of clarity, nobility, and humanity, which they treat as neutral and self-evident, actually exerts a coercive, censoring force on other interpretive possibilities. Thus the savvy and popular differences between Roland Barthes's poststructuralist or postmodernist stance connotes altogether the idiosyncratic reader's freedom to act without constraints. What then are the consequences of ignoring the author in the process of reading? And through Barthes's attunement to poststructuralism, can we realize the hitting of postmodernist targets? This article considers the simulacra on Barthes's stance which is straddling between poststructuralist postures and postmodernism. On the other hand, the idyllic creative ability to move against the literary composition establishments advocates the freedom in writing and reading. Therefore, the death of the author gives birth to the reader in order to do away with complexities and confinements of reading, which encode the fidelity to an origin, a unified meaning, an identity or any other pregiven exterior or interior reality.

It is in this perspective that Jean Francois Lyotardin **"Defining the Postmodern"** (1986); Julia Kristeva in "Crossing the Borders: An Interview with Julia Kristeva" (2006); Derrida in *Deconstruction* have each analytically viewed a perspective against the met narrative. This article observes that any approach under the postmodern umbrella considers the difference and suspects universal truths, objectivity, unambiguous meanings. It argues, furthermore, that grand historical narratives constitute an intellectual constraint on thinkers and writers. Therefore, Roland Barthes's poststructuralist stance should not be argued as adulation. Rather what becomes universal in the intellectual trend is the suspicion on what is said to be

In effect, the revisionist views forced by the evolving global civilization which are also thought up in the epochal condition open the liberation gates to do away with standardization of judgment. Alice Jardine in "Opaque Texts and Transparent Contexts: The Political Difference of Julia Kristeva" argues that:

> A *text* is not a text if it is totally opaque, refusing to be brought to light, completely impervious to the hermeneutic gesture; and a *context* is never totally transparent, appearing in some kind of referential purity. Now, somewhere in between these two readings—the clear, fast, so-called spontaneous, more transparent one, and the unclear, slower, so-called reflexive, more opaque one—between the first reading and the second reading 'first and second only by virtue of our intellectual habits', is a certain kind of difference which is *political*: a difference in attitude toward *interpretation*.[1]

Author: Associate Prof. in American Studies Head of Exams Service of School of Arts Coordinator of the American Corner BP: 43 University of Kara – Togo (228) 90 11 43 13/99 22 31 43.
e-mails: Larryamin63@yahoo.com, babaminlarry@gmail.com

[1]AliceJardine. "Opaque Texts and Transparent Contexts: The Political Difference of Julia Kristeva." *Contemporary Literary Criticism*, edited by Lawrence J. Trudeau, vol. 367, Gale, 2015. *Literature Resource Center*

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Barthes's stance is not the only evidence of the forwardness of poststructuralism. Moreover, this literary movement has been a respite to writers and thinkers who have willed for a freer expression and less opaque texts. It is not the context of "the periphery is in many cases the center."[2] It is rather the context in which the varieties of cultural backgrounds call upon inter- textual ability to convene thinkers on the understanding that a single interpretation of a piece of literature connotes with the singularity of the center. While the centers have been multiplied by the multiplicity of understandings, the confinement to a solitary text in the construction of meaning leads to the rigidity on world cultivation judgment. Thus, Julia Kristeva and Birgitte Huitfeldt Midttun clarify it by saying:

> The concept of inter-textuality soon became Kristeva's hallmark. She wanted to show how a text always communicates with another text or other texts, in a polyphony of different voices that meet in the act of reading, which engender other, and new, interpretations of the text. Kristeva's polylogous understanding of the text and especially her rereading of literary works soon brought her into conflict with the structuralist establishment in France at the time, and through this, she became one of the groundbreaking theoreticians of the French poststructuralism.[3]

The above quoted passage insinuates the constant changing of any living language through the development of words due to the rise of diverse needs. Therefore, what is at stake in the poststructuralist theory is 'the death of the author,' which explores the consequences of freeing the reading process. The easiest way to kill the author resides in the consistence of theory, which: "consists of grammar, rhetoric, dialectic, poetics, hermeneutics, semiotics, grammatology, and other modes of understanding textuality."[4]

Thus, this article will be articulated around two subtitles. The first is about the flexibility forced on texts to be opened for the centrality of the reader's opinion. The reader's free use of a text that is conducive to giving to the text a meaning not meant by its author constitutes the focus of this part. The second subtitle observes the abjuration of structuralist ethos. This part emphasizes the fact that poststructuralism is not adulation. It has rather been made compulsory by the linguistic needs forced by freer expression and human civilization through cultural variations.

II. Flexible Networks of Language Games in a Text

The polylogue that is allowed by the poststructuralism eventually underwrites possible ways and means to reach veracity or justice, which is universally accepted according to the reading idiosyncrasies. "..we must arrive at an idea and practice of justice that is not linked to that of consensus."[5] The existential requirements are the rules of the linguistic game. Moreover, many revolutions such as feminism have had the paradigm shift in human civilization from the turning of the twentieth century. Alice Jardine assures that:

> Gilles Deleuze and Jacques Derrida would say if in different ways, that the image upon which our Western Identity and Ethics is founded—the *visage,* the human face—the one that has been heretofore White, European, and Male—is cracking apart. All that remain are simulacra and masks. For Foucault, modernity began 'when words ceased to intersect with representations and to provide a spontaneous grid for the knowledge of things'[6]

This means words in a text are no more static in meaning and do no more follow any conventional standardization.

An agent solving a problem or interpreting a piece of literature obviously is substituted by a whole arsenal of the cultural background at stake. Thus, Anna Yeatman suggests that:

> A self [*which*] is discursively oriented to 'the understanding of identity as multiple and even self-contradictory' (de Lauretis 1986, 9) is clearly incapable of practicing the disciplinary self-government of a self-oriented within a culture of self-mastery (mastery by reason of the passions, instincts, or drives). The former self is one which understands and resists the exclusionary terror of self-mastery whereby the integrity of a self is established through the exclusion and repression of all that is rigidly deemed non-self. Martin and Mohanty (1986,1987), show how Mannie Bruce Pratt's autobiographical narrative enables reflection on postmodern selfhood.[7]

A reading that excludes the reader prevents the latter from grasping their voice through the process.

[2] Michael Denning. *The Cultural Front*, (New York: Verso, 1997), p. 5.
[3] Julia Kristeva and Birgitte Huitfeldt Midttun."Crossing the Borders: An Interview with Julia Kristeva."*Contemporary Literary Criticism*, edited by Jeffrey W. Hunter, vol. 340, Gale, 2013. *Literature Resource Center*.
[4] David H. Richter. *Falling into Theory: Conflicting Views on Reading Literature,* (New York: Bedford/St. Martins, 2000), p. 112.
[5] Jean-Francois Lyotard*The Postmodern Condition* 1984, cited in Anna Yeatman, *Postmodern Revisionings of the Political* (New York: Routledge, 1994), p. 117.
[6] Jardine, Alice. "Opaque Texts and Transparent Contexts: The Political Difference of Julia Kristeva." *Contemporary Literary Criticism*, edited by Lawrence J. Trudeau, vol. 367, Gale, 2015. *Literature Resource Center.*Accessed 7 Dec. 2016.Originally published in *The Poetics of Gender*, edited by Nancy K. Miller, Columbia UP, 1986, pp. 96-116.
[7] Anna Yeatman, *Postmodern Revisionings of the Political* (New York: Routledge, 1994), p. 119.

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Because the construction of meaning to a work calls on the interpreter's cultural background, the latter gives him/herself the chance to leave a discursive watershed. Yeatman argues again that: "A non-consensualist politics of difference develops rhetorical procedures which problematize a subject speaking on behalf of another and which put a premium on subjects finding their own 'voice' within whatever politics of representation is at hand. Within this politics, subjects are understood to be discursively positioned within the conjectural historical moment of contested narratives…. "[8] This contestation drops the real quality of a duel just because of the physical presence of the author. This absence rather takes the value of thelatter's death leaving only his/her imagination. And as a text is taken to be a field to enter, the reader enters the field uneventfully to sow what she intends to.

Hence, a psychological confrontation is prepended by necessity. Barthes thinks that "Just as Einsteinian science compels us to include within the objectstudied the relativity of reference points, so the combined action of Marxism, Freudianism, and structuralism compels us, in literature, to relativize the relations of [*scriptor*,] reader, and observer (critic)."[9]

The subject in front of a text is as a critic in hermeneutics for that text. And since it is a field to enter (process), Roland Barthes finds that – the quotation is a bit longer because it encompasses a comparison between a text and work:

> The text is approached and experienced in relation to the sign. The work closes upon a signified. We can attribute two modes of signification to this signified: either it is claimed to be apparent, and the work is then the object of a science of the letter, which is philology; or else this signified is said to be secret and final, and must be sought for, and then the work depends upon a hermeneutics, an interpretation (Marxist, psychoanalytic, thematic, etc.); in short, the work itself functions as a general sign, and it is natural that it should represent an institutional category of the civilization of the Sign. The Text, on the contrary, practices the infinite postponement of the signified, the Text is dilatory; its field is that of the signifier; the signifier must not be imagined as "the first part of the meaning," its material vestibule, but rather, on the contrary, as its aftermath; similarly, the signifier's infinitude does not refer to some notion of the ineffable (of an unnamable signified) but to a notion of play; the engendering of the perpetual signifier (in the fashion of a perpetual calendar) in the field of the Text is not achieved by some organic process of maturation, or a hermeneutic process of "delving deeper," but rather by a serial movement of dislocations, overlapping variations.[10]

This openness of the text becomes a challenge for the subject who is willing to find her voice in the text through its interpretation. In other words, is giving the chance to draw the whole context into her own conception of life ignoring utterly the author's intent. How is it conceivable to cooperate with the author when words in the text are deployable and can easily be refastened to various meanings? Barthes furthermore finds that:

> The logic governing the Text is not comprehensive 'trying to define what the work "means"' but metonymic; the activity of associations, contiguities, cross-references coincides with a liberation of symbolic energy 'if it failed him, man would die.' The work (in the best of cases) is moderately symbolic 'its [*symbolics*] runs short, i.e., stops;' the Text is radically symbolic: a work whose integrally symbolic nature one conceives, perceives, and receives is a text. The Text is thus restored to language; like language, it is structured but decentered, without closure 'let us note, to answer the scornful suspicion of "fashion" sometimes lodged against structuralism, that the epistemological privilege nowadays granted to language derives precisely from the fact that in it [language] we have discovered a paradoxical idea of structure: a system without end or center.'[11]

This is to show the hermeneutic code in the text, which leads to the voice of truth because of the historical facts inherent in it. And since the author may have obviously been inspired by other texts or cultural drives, foreshadow or anticipation codes also could be found there in an empirical way; which undoubtedly would indicate the machine that helps the free flow of the narrative. It is in the same inclination that the author's meaning cyphers could be felt – thetimbres of the text. But here only the voice of the author is heard not his intended meaning for the symbol of a mountain does not stand for the same implication in every cultural entity. Though the reader may feel the cultural background of the author through his use of symbols, this does not come to transfigure the reader's life conception but scientifically cultivate him about the other side of the world through the help of his own cultural background. Paula Geyh et al find that:

> French philosopher Jean-Francois Lyotard argues that a skepticism toward the 'grand narratives' of modernity defines the 'postmodern condition.' This skepticism extends to any philosophy or theory,

[8] Ibid.

[9] Roland Barthes. *The Rustle of Language*. Translated by Richard Howard (New York: Hill and Wang . a Division of Farrar, Straus and Giroux, Translation copyright © 1986 by Farrar, Straus and Giroux, Inc. Originally published in French as Le bruissement de la langue Copyright © 1984 by Editions du Seuil), pp.56-57.

[10] Ibid. p.58.

[11] Ibid. p. 59.

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such as Marxism, which claims to provide a complete explanation of culture and society. Lyotard argues that there is no longer any hope of a single conceptual system or discourse through which we might aspire to understand the totality of the world. Indeed, one can no longer speak about 'totality' at all. Instead, we have a plurality of worlds and multiple, often mutually incompatible discourses through which to understand them.[12]

That is evidently elucidating how both poststructuralism and postmodernism are aiming the same critical objectives which do not go for the understanding of the world through one and single discourse.

III. Abjuration of Structuralist Ethos and its Splenetic Commentary

Manumitting a text for relative meanings far or near the author's is not a structuralist ethos. However, commenting a text in confined zone of meaning (unique meaning) is one of the main characteristics of this literary approach. Arnold Krupat argues that:

> The truth value attributed to language when a signifier is seen to be correctly, even inherently, linked to a signified is a phenomenon which is unique to cultures which use written forms of information storage. Historically, oral cultures seem to be typically unconcerned with fixed meanings (118). However, he points out that there is a tendency among scholars of Native literatures to hold a "signified-based theory of language," or to assume that meaning is fixed and can be accurately communicated. He further writes that "as students of oral cultures and traditions, Native Americanists have in particular referred this possibility to speech and voice." I propose that King is playing off this opposition, not standing firmly in either camp, but getting the best of both of them. In this war of written versus oral words, it is not a question of which culture has possession of the Truth, but rather of which culture has the literary means of conveying it. In pitting the one narrative form against the other, King questions first whether a written text really represents an inflexible, authoritative, dogmatic version of reality, such as is being lampooned by the narrators of *Green Grass, Running Water*.[13]

The recommendation for a written text to really represent an inflexible, authoritative, dogmatic version of reality reflects the ethos of structuralism. This character is obviously conducive to the confinement of truth into only one angle of vision and tends to annihilate the culturalism of other creative efforts from different visionary approaches. This also forces each and every reader to belong to the cultural background of a written text's author. And consequently, criticism and appreciation remain the affair of those who share the author's viewpoints and thus, the effort to make such a text bear a sign of diversified meanings remains futile and the question revolving around the problem of referentiality remains unsolved.Jakki Spicer asks in "The author is dead, long live the author: autobiography and the fantasy of the individual": "Do the contents of the book correspond to a life lived, or only to the contents of an author's imagination? What, in fact, is the relation between a life and a text?"[14] The only reality is that only the cultural background of the reader that commands the understanding and creation of his related meaning becomes useless if related to the author's life. And the comment made upon such a compact text remains superficial.

The superficiality of the comment of a text remains such due to the fact that it is made solely on the structure. Moreover the comment on a text's structure has nothing to do with the latter's contents. For a splenetic commentary on a piece of literature suggests only the whim of the writer or a specific reader who has no intention of making his/her own cultural background valuable because when reading a piece of literature, it confirms or infirm what one has previously believed in. Chinyere Nwahunanya in: "Structuralism and African literature: a revaluation" illustrates how the structure or form of a text is the only entity that should be considered in analysis/interpretation according to the tenet of structuralism:

> Take for instance the "form and content" critics of African literature. Their bold statements of intentions to analyses the form and content of chosen literary artifacts end up as exercises in the exegesis of content. This is due mainly to the fact that most of such critics do not possess the tools of structural analysis which are indispensable to a stylistic analysis of form. They, therefore, end up with superficial generalizations about "tightly structured plots", "effective use of flashback", "impressive deployment of symbols" and other such vague

[12] Geyh, Paula et al. *Postmodern American Fiction: A Norton Anthology,* (New York: W.W. Norton & Company, 1998), p. xx.

[13] Bailey, Sharon M. "The Arbitrary Nature of the Story: Poking Fun at Oral and Written Authority in Thomas King's *Green Grass, Running Water*." *Contemporary Literary Criticism*, edited by Janet Witalec, vol. 171, Gale, 2003. *Literature Resource Center*. Originally published in *World Literature Today*, vol. 73, no. 1, Winter 1999, pp. 43-52.

[14] Jakki Spicer. "The author is dead, long live the author: autobiography and the fantasy of the individual." *Criticism*, vol. 47, no. 3, 2005, p. 387+. *Literature Resource Center*.

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statements which tell us virtually nothing about the form or structure of the works being analyzed.[15]

Therefore, the oppugning of the ethics of structuralism becomes essential for the sake of universal covering of an author's effort. Eugene Good heart in: "Do We Need Literary Darwinism?" argues for the uniqueness and distinctiveness of a text:

> Can evolutionary psychology say anything interesting about literature? My answer is that it is possible, that I am not a prophet and can't predict the future. On the basis of what I've read up to now, I must confess that I am a skeptic. Both the general understanding of literature and the interpretations of individual works are crudely reductionist. Reductionism in the natural sciences is no vice; on the contrary, it enables one discipline (for instance, physics) to explain another (chemistry). In the humanities, however, it subverts the uniqueness and complexity of works of art. Carroll's complaint about "traditional humanist criticism," (which I exemplify in his essay) is that lacking in empirical curiosity, it "operates on the level of the author's lexicon and seeks no systematic reduction to simple principles that have large general validity" (***Literary Darwinism*** 213). Well, this hardly seems a deficiency. The alternative that Carroll and his fellow literary Darwinists propose is the dissolution of the individuality of a work (the very reason that we enjoy and value it) into large generalizations that remove all of its distinctive features and vitality.[16]

If a text cannot be interpreted by the help of another it means its author has coined it without having read other texts or might have written out of vacuum. If physics can easily help explain chemistry, it is because both are from the same core of studies field, which is science. A piece of literature is always interpreted by the guide of other culturally acceptable items that make them part and parcel of literature/fiction. "Although many critics think that Barthes pushed this manifesto-like formulation too far, this celebrated idea, now a critical commonplace, remains alluring for its implicit reminder that we rely on literary storytelling as well as documentary records for the reconstruction of not only texts' informing intellectual contexts but also their authors' lives and deaths"[17]

IV. Conclusion

Literature has always given rise to its interpretation, but now that no argument of literary gossip goes unnoticed, it may be time to reflect a little on the activity of literary criticism. Roland Barthes (like Proust before him) launches an attack on the traditional biography-based criticism. This article is dedicated to him as a postmodern ditty. And the slinkiness of this work resides in its being subversive for a reasonable cause. If the presence of God in our minds reprieves our freedom, it has been possible to reason without including God in our quotidian life. So much as Frederic Nietzsche has helped us succeed in doing without God; Barthes is helping us to read without author through poststructuralism/postmodernism.

It is in this perspective that this article has raised firstly the point on the flexibility of poststructuralism in the networks of language games in a text. The main argument has been the description of literature as a space where all identity is lost, beginning with the very identity of the figure that writes. The death of the author marks the birth of literature, defined, precisely, as the creation of this speech, to which we cannot allocate an exact derivation.

What is important to a text is not to be found in the original thought of its author but in the individual reader's final product inferred thereof. The birth of the reader must be at the cost of the death of the author, not for its plunder but to render it universally fashionable.

The second point raised by this article has focused on the illustrations of some structuralist ways of text treatment. Some clear cut characteristics of structuralism vis-à-vis a written text and the commentary thereupon advocate solely the consideration of the form of it, neglecting utterly the contents. Theorizing the author in a position of monopolizing the means of writing, structuralism makes written text self-sufficient with concrete reality. Rather, the ambiguous aspect of this is either to refer to the author's imagination or his life in the construction of meaning. That is why it is better to refer to the text itself and with the help of one's cultural background, construct a subjective meaning to the content that will diversify the author's intention. And, thus, Roland Barthes's poststructuralist/postmodernist stance should not be taking for adulation; rather, this should be regarded as a breakthrough that stands for the world's civilizational betterment.

[15] Nwahunanya, Chinyere. "Structuralism and African literature: a revaluation." *Journal of Comparative Literature and Aesthetics*, vol. 26, no. 1-2, 2003, p. 43+. *Literature Resource Center*.

[16] Eugene Goodheart. "Do We Need Literary Darwinism?" *Contemporary Literary Criticism*, edited by Lawrence J. Trudeau, vol. 385, Gale, 2016. *Literature Resource Center*,.Originally published in *Style*, vol. 42, no. 2-3, 2008, pp. 181-185.

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The Main Periods of Human Life

By Akhmet Dyussenbayev

Abstract- In 2015, the World Health Organization under the United Nations officially revised the age standards. A person is now considered young before 44 years of age. According to the new age classification, the young age is from 25 to 44, middle age is 44-60, elderly age is 60-75, senile age is 75-90 and long-livers are after 90. This international standard is made without taking into account the objective regularities of the development physiology and psychology throughout the whole life in the course of rapid growth in youth, smooth development in mature age and the subsequent gradual aging of the human body.

Keywords: periods of life, infancy, childhood, youth, maturity, old age, long-livers, development physiology.

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The Main Periods of Human Life

Akhmet Dyussenbayev

Abstract- In 2015, the World Health Organization under the United Nations officially revised the age standards. A person is now considered young before 44 years of age. According to the new age classification, the young age is from 25 to 44, middle age is 44-60, elderly age is 60-75, senile age is 75-90 and long-livers are after 90. This international standard is made without taking into account the objective regularities of the development physiology and psychology throughout the whole life in the course of rapid growth in youth, smooth development in mature age and the subsequent gradual aging of the human body.

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I. Introduction

From the earliest times, people lay special emphasis on the milestone anniversaries of ages of 20, 25, 30, 40, 50, 60, 70, 75 and so on. All kinds of jubilee celebrations and events are held on this occasion. But, in fact, the generally accepted "zero" and "five" dates do not fully correspond to the real stages of human life, the stages of biological and social maturity. The age stereotypes established in our society are not expedient in all aspects.

The most relevant criterion in this issue is the 12-years chronological segment of the lunar calendar. The full cycle of the lunar calendar consists of 12 years. It is linked to the movement of Jupiter, which completely passes the circle of Zodiac for 12 years. Here, from ancient times, every year is strictly symbolically marked with the name of a particular animal having a certain meaning. Years: “mouse”, “cow”, “snow leopard”, “hare”, “wolf/dragon”, “snake”, “horse”, “sheep”, “monkey”, “chicken”, “dog” and "boar". Since the last centuryalunar calendar has become more in-demand and now the interest to it is growing all over the world.

The attitude towards age among different people was developing in different ways. The differentiation of ages and the peculiarities imposed by it on the relations between people are present in all countries. The problem in question, with all seeming banality, excited scientists at all times. V.G. Belinsky asserted in this regard: "A man has its epochs of growth, not complying with which, any development in it can be put out".

Psycho-physiological changes from one stage of life to another can be seen, as the saying runs, with the naked eye. There is a correlation – interrelationship between the age of a person and his temperament, character type and the style of behavior. Under optimal conditions, the young people’s character is predominantly formed by 17 years of age. Achievement of personhood comes at 25 years of age. Three key periods of life correspond to three typological groups of characters: impulsive - youth, conformal - maturity and critical - old age. Impulsive type is assertive, active, energetic. The conformal type is flexible, pliable, cautious. Critical type is principled, picky, rational.

As this is a model, the question here is about tendencies, and the borders of age periods and stages are conditional with insignificant fluctuations. This is a kind of ideal to which a person shouldstriveto the best of his/her abilities.

II. Infancy Period

Only one year is given to the most expressive, that is, a loud, noisy, tearful and hysterical period of life, but this is a most intensive time period of youth. During infancy: only 1 year from the moment of birth a child grows and develops extremely quickly, and this infancy - including the intrauterine period being studied by the independent science of embryology – is in its importance is equivalent to the subsequent 12th years of age. With reference to this question, A. Schopenhauer noted very aptly: "Hours of the boy are longer than the days of the old man".

III. Childhood Period

In the childhood, there is the highest general physical activity from 1 to 13 years of age. We can conventionally split it into three stages: nursery (1-3 years), kindergarten (3-7 years) and elementary school (7-13 years) when the mental emotionality gradually decreases and infancy dynamism becomes already more conscious and less subconscious than before. Ambrose Bierce has quoted in an original way in this regard: “Childhood: the period of human life intermediate between the idiocy of infancy and the folly of youth - two removes from the sin of manhood and three from the remorse of age”.

IV. Period of Youth

In the mobile youth from 13 to 25 years of age, while the high dynamism of the psyche is still present, but nevertheless, the plasticity of the psyche is stealthily and gradually stealing up. At this time, two valuable

Author: Institute of physiology of man and animals of the Ministry of education and science, Republic of Kazakhstan.
e-mail: ahmet_rd@mail.ru

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properties of the character match up perfectly: impulsiveness and co formality. This period also consists of three stages: adolescence (13-17 years), youth (17-21 years) and the crown of youth (21-25 years). If the first stage is dominated by dynamism of the psyche, then on the third stage, its plasticity prevails. Mark Twain said: “When I was a boy of fourteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one, I was astonished at how much he had learned in seven years”.

According to physiological and psychological parameters, around half of the overall development of mental abilities in children occurs in the first three years of life, one third - between three and seven years, the rest - between seven and seventeen years. These years are not less important for the formation of an emotional sphere for the whole subsequent life. Ideally, the meaning of a person's life is not in the number of years lived, but in creative works to the benefit of others.

This is evidenced by the life of remarkable people. For instance, Joan of Arclived for 19 years, Evariste Galois - 21 years.



V. Maturity Period

It consists of three periods: the beginning of maturity, the midst of maturity and the end of maturity. At a mature age, from 25 to 61, the body reaction, the speed of physical processes is markedly inferior to the previous period, but there is more rationality and more pliability in the behavior strategy than in youth. A person becomes more cautious, reserved and attentive, although somewhat evasive, and begins to confidently use his/her own life experience. When the sunset of youth sets in, then the dawn of maturity comes.

a) The Stage of Beginning of Maturity

The initial period of maturity of 25-37 years of age is more characterized by the combination of a high dynamism of mental processes with behavior pliability, or, to put it another way, there is an obvious plastic manifestation of the psyche. This stage is most productive in terms of creation. This is exactly the age when gifted people most often experience the rise of unbridled intellectual abilities. A vivid example of this is the life and work of great people.

The following people did not overcome the popularly so-called "fateful age*": Niels Abel lived 26 years, M.Yu. Lermontov (26), Ch.Ch. Valikhanov (29), Bruce Lee (32), Alexander the Great (32), Yu.A. Gagarin (34), Wolfgang Amadeus Mozart (35), George Gordon Byron (36), Heinrich Hertz (36), Sadi Carnot (36), Marilyn Monroe (36), Diane Spencer (36).

b) The Stage of the Midst of Maturity

For the middle period of maturity at 37-49 years of age, the compromise behavior is mostly typical. This is the "golden time", when a person has accumulated enough knowledge, life experience, professional skills and reached the peak of his/her potential abilities. This is a peak of social maturity and career, the age of really deft leaders.

The following people did not reach age of half a century: Vincent Van Gogh lived 37 years, Arthur Rambo (37), A.S. Pushkin (37), Blaise Pascal (39), Ernesto Che Guevara (39), Jack London (40), John Lennon (40), Fernan Magellan (40), Joe Dassin (42), Johann Schiller (45), Pierre Curie (46), Albert Camus (46), John Kennedy (46), Simon Bolivar (47), Horatio Nelson (47), Edith Piaf (47).

c) The Stage of the End of Maturity

The period of full maturity, that is, a considerable age of 49-61 is more characterized by still flexible, but somewhat sluggish behavior, that is, the

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sub-plasticity of the psyche. In fact, this is the post-culminating stage, when a person becomes less convinced and more cautious than before, acquires staidness and external solidity, begins to look back nostalgically for the first time, recall the irretrievable years of youth, and moreover in some cases trying to act like impulsive young people.

The following people lived for around half a century: Thomas Aquinas lived 49 years, James Cook (50), Michael Jackson (50), Napoleon I Bonaparte (51), Jean-Baptiste Molière (51), Honore de Balzac (51), William Shakespeare (57), Christopher Columbus (54), Ludwig Beethoven (56), Abraham Lincoln (56), Steve Jobs (56), Thomas More (57), Jeffrey Chaucer (57), Charles Dickens (58)), George Harrison (58), Heinrich Heine (58), Gustave Flaubert (58), Stendhal (59), Oliver Cromwell (59), Richard Arkwright (59).

VI. Presenile Period

The tactical behavior among the elderly people of 61-73 years of age. During this time a person is inclined to teach others, to philosophize and even too much at times. Sometimes these "wise men" are even left by their own children so that the old people involuntarily reach out for their grandchildren. On the other hand, people really accumulate a lot of knowledge and great life experience by these years. This is the venerable age and such people deserve respect in the family and society. But, being “unofficial” people, from the outside they look intrusive in a way.

To label all people of this and later ages as conservative is groundless. Conservatism manifests itself in people of all ages and is predetermined not only by psychological peculiarities. Discretion and caution should not be confused with it.

The following people lived on Earth: Georg Hegel 61, Andre-Marie Ampere (61), Luigi Galvani (61), Gregor Mendel (61), Ernest Hemingway (61), Giovanni Boccaccio (62), Robert Oppenheimer (62), Rembrandt (63), Alfred Nobel (63), Franklin Roosevelt (63), Karl Bosch (65), Ernest Rutherford (66), Dale Carnegie (66), Leonardo da Vinci (67), George Washington (67), Adam Smith (67) , Nicolaus Copernicus (70).

VII. Senile Period

The senile people of 73-85 years of age are firmly judgmental. This is the time when a person becomes secluded, thoughtful and critical more often or self-critical more less often. The character increasingly acquires the features of a stubborn and convinced introvert, that is, a person becomes converted into his/her inner world. The high dynamism of the psychic activity is replaced with the inertia of psycho-physiological processes. This is the age of wise men - the judicious people, whose motto is “second thoughts are best!" People of this age group avoid noisy and cheerful parties as well as clothes of bright and vibrant colors. They prefer solitude; they criticize everyone, in particular, the young people, which is why they are called grumblers.

The following people lived much longer: Charles Darwin 73, Akhmet Yassawi (73), Howard Aiken (73), Alexander Fleming (73), Jawaharlal Nehru (74), Archimedes (75), Alexander Bell (75), Albert Einstein (76), Niels Bohr (77), Wilhelm Roentgen (77), John Tolkien (81), Sigmund Freud (83), Isaac Newton (84).

VIII. The Elderly Period

The elderly people older than 85-97 years of age are sentimental as a rule. Mostly depressive style of behavior characteristic of long-liversis a mirror reflection of the expressive infancy with the opposite sign because the redundantly increased emotionality of the psyche, while fading away, changes to sensitivity, that is, being sensual and easy vulnerable, when there are no tears in eyes as it happens with infants but a fragile hypochondriac soul is crying in secret in some cases.

There are fewer and fewer of those who have been given a chance of longevity: Betty Friedan lived 85 years, James Madison (85), Zelman Waksman (85), Oscar Monet (86), Theresa Calcutta (87), Gabriel Marquez (87), Margaret Thatcher (87), Gustav Hertz (88), Charlie Chaplin (88), Akira Kurosawa (88), Max Planck (89), Winston Churchill (90), Pablo Picasso (91), Linus Pauling (93), Charles Sherrington (94), Charles Huggins (95), John Rockefeller (97).

The period of the elderly age begins at 85 and there is just a little over one "circle" - a 12-year segment cycle from this peak to 100 years of age. This is a lot of the extreme old age. The lot, which is neither easy nor simple.

According to the gerontologists’ hypothesis, the maximum life expectancy can reach up to 125 years and according to the Bible - up to 120 ("And the Lord said: My Spirit will not contend with humans forever, for they are mortal; their days will be a hundred and twenty years" (Genesis 6 : 3).

The periods of life fit quite accurately into the 12-year cycle of the lunar calendar, where each circle means a "segment". And if one follows this calculation, it is easy to calculate that the peak of social maturity falls on the 43rd year of life and maturity endsat 61, the period of old age begins with 73 years of age. Apparently for this reason, the Japanese and Koreans celebrate 1 year and the jubilee in 61 not recognizing the "zero" and "five" dates.

Symbolically, the childhood ends at about 13 years old, when physiological maturity begins, one of the important criteria of which is the beginning of puberty. Youth endsat 25 years of age, and it's not just a

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quarter of a century, but the peak of biological maturity, which is followed by the social maturity, when a person is able to make independent decisions because the brain already has enough necessary and useful information for this.

Reduction of adult age of young people, that is, when they get out of the influence of parents from the age of 21 to 18-19 is a manifestation of a modern dynamic era. However, do children and their parents realize that over the age of 13 they are no longer little kids, that is, not children? Do young people themselves and their relatives understand that at the age of 25 they have already crossed the threshold of maturity? Who does a person consider himself at the age of 50 - young, mature or old? And after 61, he/she thinks he is 73? In a busy world, we do not attach much importance to it and in a lot of families this important issue is not considered seriously. As a result, we get: the young people are at the age of 40, children are at the age of 20, the elderly are at the age of 50. It is notable how Voltaire said: "He who has not the spirit of this age, has all the misery of it".

Parents often bate demands towards their family members by sparing them, cherishing them simply for no reason. This is nothing but a disservice, as a result of which not in frequently we get irresponsible overgrown children. There is only one step to the psychology of a dependent. The period of maturity, which is emphasized among all people, in particular its first stage falling on the years of the achievement of personhood (25-37 years), is most important both foran individual and society. Here it is very important to separate adulthood from pseudo adulthood, when young men or girls who have barely emerged from adolescence to pretend independent behave deliberately freely, boldly and sometimes aggressively. The criterion of social maturity is the mastering of a certain set of social roles by a young man, which characterize an adult.

Each person grows and develops and then grows old imperceptibly for people around, which is quite natural. Therefore, the boundaries of age periods are blurred. We usually say: 2-3 years of age - it's time for the child to go to kindergarten, 6-7 years of age - to school, 17-18 years - it's time to continue studying or start working. These standards have been learned by the society a long time and there are no problems about it.

The situation is different with respect to subsequent age periods when there are no such generally accepted criteria. We have no generally accepted life stages except round dates from 17 till 63 years of age, which often leads to confusion. Children, parents, teachers and the whole society often bate demands to a personin this context. However, we often say: "You are so old and you are still a child!"which often sounds not convincing, unfounded as it is not reasoned in the form of a social standard. Therefore, it is necessary to develop a uniform age standard taking into account the achievements of gerontology so that people know at what stage of life they live, study or work.

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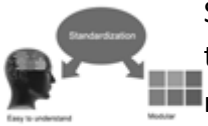


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References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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