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Editorial

This current issue of *African Nebula* is a stimulating collection of well-crafted articles written by nine scholars from Ghana, Nigeria and the United Arab Emirates. In the true spirit and essence of *Nebula*, the issue draws its contributors from a rich variety of backgrounds and perspectives. The issue boldly challenges the artificiality and arbitrariness of disciplinary, spatial, thematic and temporal boundaries in knowledge production.

In the first article, Emmanuel Sarfo deftly employs the tool of ethnography to analyse the ways by which members of the Berekum Training College, Ghana refuse requests in English, and how age and socio-economic status affect those refusal forms. His findings have implications for understanding cross-, inter-, intra-, and socio-cultural communications. Relatedly, Dora Francisca Edu-Buandoh uses Fairclough's model for Critical Discourse Analysis (CDA) to analyse the contents of the Strategic Plans that redefine the visions, aims, and objectives of four public universities in Ghana. She argues that there is a shift from the traditional academic discourse to a *marketisation* discourse and that African universities are gradually evolving as corporate bodies in a business marketplace.

The dynamic nature of the discourse of advertising is the major preoccupation of Hosney M. El-daly. He draws instances from the Egyptian media with a view to clarifying some rhetorical categories in Arabic Advertising. For M.S. Abdullahi-Idiagbon and O.K. Olaniyi, new forms of expressions in 'English' identified as peculiarly Nigerian were sociolinguistically x-rayed by the authors. The conclusion is that most of the contemporary coinages in Nigerian English are a result of the diffusions occurring between two cultures, i.e., the attempt to express the socio-political and cultural experiences of Nigeria in Standard English.

Alexander Dakubo Kakraba interrogates two of Armah's novels: *Two Thousand Seasons* and *The Healers* and concludes that the novels are basically novels of liberation. The article vehemently argues with convincing illustrations that Armah's works are not just for aesthetic purposes alone, but a kind of continuous and conscious struggle against the forces of slavery and colonisation in the past, and neo-colonialism and globalisation in the present. Similarly, Ayo Kehinde and Joy Ebong Mbipom, articulate gender discursivity by offering a reading of Sefi Atta's *Everything Good will Come* (2005) as a quintessential African migrant feminist novel. The authors' textual analysis is woven around Post-colonial and Feminist paradigms with a view to highlighting the enduring need for female discovery, assertion and self-realisation for survival in neocolonial Nigeria.

From an empirical standpoint, Moses Ola Ogunsola examines the effect of premarital cohabitation on quality relationship and marital stability of married people in Southwest Nigeria. He uses a survey design approach for data collection. His findings suggest that the married people who did not cohabit before marriage have more quality marital relationship and stability than those that did.

Juliana Akindele identifies the cohesive devices obtainable in two selected ESL academic papers. She adopts the taxonomy of cohesive relationship as provided by Halliday and Hassan to establish relationship within the texts studied. Finally, Chidozie Okoro underscores the importance of metaphysics to the analyses of every problem that touch on human existence. He concludes that metaphysics is the foundation of all human knowledge because there is no discipline that is not anchored on one metaphysical problem / principle or another.

Thus, given the diverse backgrounds of its authors, each contributor in the current issue of this journal displays his or her own insights and disciplinary perspectives. This has further enriched the collection thereby broadening the interdisciplinary horizons of *African Nebula*.

Happy reading!

Olukoya Ogen, PhD
Executive Editor

Variations in Ways of Refusing Requests in English among Members of a College Community in Ghana

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Abstract

This paper discusses the ways by which members of the Berekum Training College, Ghana refuse requests in English, and how age and socio-economic status affect those refusal forms. Employing the ethnographic research design together with the theories of face and politeness, the study reveals that there are two major ways of making refusals in English among the group, namely: direct and, more frequently, indirect refusals. The direct refusals mostly come from elder and higher-status interlocutors to younger and lower-status interlocutors – direct refusals are vertical. On the other hand, indirect refusals are inter- and intra-age and status-based – they are both vertical and horizontal. These findings have implications for understanding cross-, inter-, intra-, and socio-cultural communication.

Introduction

Aspects of the context of any utterance or the factors constituting the ethnography of any act affect, to a large extent, the choices made in any speech event. These factors need to be observed properly, and sometimes strictly, especially in performing speech acts which influence human behaviour. Since language and social organisation are linked to each other (Fishman, 1972), it is important that the rules of social organisation or interaction which affect language choices are observed, especially in expressing speech acts which influence human behaviour to a large extent. One of such acts which influence human behaviour is refusals.

Due to their inherently face-threatening nature, refusals are especially sensitive, and a pragmatic breakdown in this act may easily lead to unintended offence and/or breakdown in communication (Sadler & Eröz, 2001). Refusals by nature are complex; they are often negotiated over several turns and involve some degree of directness and indirectness, usually varying in the degree of directness and indirectness depending on the status and age of the interlocutors and the cultural context.

Individuals have the free will to either accept or refuse/reject a request, an offer, an invitation, a suggestion or a piece of advice. However, the way one makes a refusal can be offensive if the person whose request, offer, invitation or suggestion has been declined does not know about how a refusal is made in the culture of the one who makes it. Turning down a request, an offer, an invitation or a suggestion demands some form of empathy. However, when prior communication is minimal, empathic accuracy decreases: the less our prior experience is with an individual or a group, the less we are likely to empathise, and that the more we are likely to offend them (Berlo, 1960). Also there is the need to reduce uncertainty about others by gaining information about them.

In the light of the foregoing observations, this paper offers some significant preliminary concepts and findings on ways of refusing by educated Ghanaians in some Ghanaian contexts. The paper examines the forms and the semantic formulae of refusals, and how these are affected by age and socio-economic status of interlocutors. A number of socio-pragmatic research have studied how different cultural groups refuse in English as native, second or

foreign language (Garcia, 1996), some comparing native and non-native speakers' ways of refusing. Some of these studies include: Sadler and Eröz (2001), Takahashi and Beebe (1987), Liao and Bresnahan (1996), Nelson et al (2002), Ikoma and Shimura (1993), Shimura (1995), Laohaburanakit (1995), Moriyama (1990), Ikoma & Shimura (1993), Ueda (1974), Kanemoto (1993), Chen et al (1995), Nelson et al, (2002), Takahashi and Beebe (1987), Al-Issa, (2003), Chen (1996), Beebe, Takahashi and Uliss-Weltz (1990).

Also, sociolinguistic research has shown that social variables such as sex, age, educational and socio-economic status affect language choices to a large extent (Barbieri, 2008; Hudson, 1996). However, in spite of its 'correlate of real time language change', age stratification of linguistic variables has received little attention (Barbieri, 2008; Chambers, 2002; Eckert, 1997; Cheshire, 1987). It is said that "Older people and younger people speak differently" (Llamas and Stockwell, 2002: 159). Thus, in studying an age-based linguistic variation in American English, Barbieri (2008) finds that there are two patterns of age-based lexicogrammatical variation.

Theoretical Framework

The theories of face and politeness (Goffman, 1955; 1967); Lakoff, 1973; Leech, 1983; Brown & Levinson, 1987) are employed in the present study.

The Theory of Face: One major condition that can help to achieve the desired goal of an utterance is the observance or maintenance of what researchers have called *Face*, which refers to one's self-esteem which they want to protect (Goffman, 1957). Face relates to how people interact with and perceive each other in their daily lives. Goffman claims that everyone is concerned, to a large extent, with how others perceive him/her. Individuals act socially, striving to maintain or project their identity or public self-image. To lose face, therefore, is to publicly suffer a diminished self-image; maintaining face is accomplished by taking a line whilst interacting socially.

According to Brown and Levinson (1987), face is of two types, namely: Positive Face and Negative Face. Positive Face refers to the desire to be liked, appreciated, approved of, or the need to have a positive image accepted by others. Negative face refers to the desire to be unimpeded, imposed upon, and intruded or the need to be free from obligation in one's actions. Failure to observe the face of an interlocutor can mar communication. Usually in social interactions, behaviours or actions such as commands or orders, requests, disagreements, criticisms, threats, daring, insulting and refusals undermine the face of an interlocutor because they run contrary to the wishes of the hearer. These are what Brown and Levinson call Face-Threatening Acts (FTAs). On the other hand, Face-Preserving Acts (FPAs) such as the expression of understanding, affection, or solidarity, recognition of one's qualities preserve the face of an interlocutor. Scholars such as Brown and Levinson (1987), Lakoff (1973) and Leech (1983) have proposed different ways to preserve a person's face.

The Politeness Principle: Closely related to the Theory of Face is the Politeness Principle put forward by Lakoff (1973), and further developed by Brown and Levinson (1987) as well as Leech (1983). Lakoff identifies three politeness maxims for the maintenance of Face or relationships in communication. These are: Do not impose, give options and make your listener feel good. Although we have the free will to refuse any form of request, offer, invitation or suggestion, we usually try not to impose our refusal on them: We normally

negotiate with them and suggest options to them for consideration. In refusing, we generally threaten people's face, unless it is done in such a way as to still preserve their face.

According to Brown and Levinson (1987), politeness strategies are developed in order to save the hearer's face. They identify four politeness strategies which deal with face-threat: Bald-on-Record, Negative Politeness, Positive Politeness and Off-Record. Bald-On-Record strategy usually provides no effort to minimize threats to the hearer's face: It does not normally recognise the addressee's want of respect. Negative Politeness strategy, which addresses Negative Face, concerns the assumption that the speaker is somehow imposing on the hearer although he acknowledges the hearer's want of face. Positive Politeness strategy recognizes the hearer's desire, interest, want and need to be respected. It therefore addresses positive face concerns, often by showing prosocial concerns for the other's face. Off-Record strategy employs an indirect way of making a demand. It seeks to recognise and respect the hearer's face: It shows little or no threat to the addressee's want of respect and dignity.

Leech (1983), in dealing with politeness, proposes a maxim that we should minimise the expression of beliefs which are unfavourable to a hearer and at the same time maximise those that favour him/her. According to him, this maxim is relevant for dealing with 'impositives' (speech acts that impose on the listener or addressee). Refusals can be said to be 'impositives' in the sense that when refusals are expressed, the hearer has no option than to accept them as they are. According to Leech, tact and generosity are the two principles that go with 'impositives'. The tact principle survives on the maximisation of the cost to the hearer, whilst the generosity principle maximises the benefit unto the speaker himself. He further says that the generosity maxim is less powerful in politeness strategies than the tact maxim. Leech further states that politeness focuses more on the addressee than on the addresser. Speakers tend to take negative politeness much more carefully than positive politeness.

The major assumptions underlying both Leech, and Brown and Levinson's theories are the same. They both acknowledge that interlocutors have 'face' and need certain principles to guide them in their communication in order to make the communication process successful. The above-mentioned theories of face and politeness provide a basis upon which this paper is built. This is because one cannot rule out Face, FTA and FPA, as well as the politeness principles, as discussed above, when looking at refusals as a social act (an act whose performance requires two or more participants (Smith, 1990)). All the theories therefore offer a solid foundation for the study of the speech act of refusals because anytime a refusal is made it involves face threat.

Methodology and Research Design

The study is based on purely qualitative analysis, which describes observations in predominantly non-numerical terms and emphasises description or interpretation of communication events (Reinard, 1994; Priest,1996); it observes how people interact with each other, and how people's attitudes are translated into actions (Fraenkel and Wallen, 2000). Since this paper involves socio-human relationships, and interactions between participants in communicative events, it is essential to employ a qualitative method of study.

Consequently, this research employs the ethnography of communication proposed by Hymes (1974), which indicates the various factors that influence our language choices, and make any communicative event a successful one. According to Locke et al (1987), an ethnographic research helps to understand a particular social situation, event, role, group or interaction. It

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involves an investigative process in which the researcher makes sense of a social phenomenon by contrasting, comparing, replicating, cataloguing and classifying objects of study (Miles & Huberman, 1984).

The ethnography of communication proposed by Hymes serves as an appropriate design for this study because refusals are a genre of communication, and a social act, that requires the elements embodied in Hymes' model, which he coins as SPEAKING. In the model:

S stands for *setting* and *scene*. Setting refers to the time and place, that is, the physical circumstances in which communication takes place whilst scene refers to the abstract psychological setting, or the cultural definition of the occasion (Wardhaugh, 1992). For example, a classroom is a physical setting meant for teaching and learning. The teaching and learning that goes on there forms the scene.

P in the acronym stands for *participants* involved in the communication event. For instance, in the classroom, the participants are the teacher and the students. Depending on the socially specified roles, the participants can be referred to as speaker – listener, speaker – hearer, addresser – addressee, and sender – receiver. Here, we are interested in looking at the age, social and economic status of the interlocutors and how they affect both the linguistic and non-linguistic features of the communicative event.

E refers to *ends*. This is the expected outcome or objective of the communicative event. A requester expects an addressee to undertake whatever activity the request expects of him or her. An inviter expects the invitee to honour the invitation.

A stands for *acts of sequence*. This is the content and form of the discourse: the precise words used, how they are used, and the relationship of what is said to be the actual topic at hand (Wardhaugh, 1992).

K, *key*, refers to the tone, manner, or spirit in which a message is conveyed. The message can be carried out in a manner that is serious, gentle, kind, pompous, teasing, mocking, sarcastic, insulting, circumlocutory or precise.

I, *instrumentalities*, refers to the choice of channel, that is, the medium through which the message is conveyed. It refers to the language used - English, French, Pidgin English, etc; the medium - oral or written, or a particular variety of the language. According to Edu-Buandoh (1999), a speaker can use a combination of instrumentalities in communication, especially in code-switching.

N stands for *norms of interaction and interpretation*. Every society has its own acceptable ways of communication. The norms of communication determine whether a speaker is being polite or impolite towards the addressee.

G, *genre*, refers to the type of utterance. Types of utterances include poems, riddles, sermons, prayers, lectures, judgement and sentencing, etc.

The Social Setting of Berekum Training College

One significant element in an ethnographic research is the choice of a setting, or the community which one wants to study. In the case of a linguistic study a speech community is preferred. A speech community is a group of people who share a set of norms, rules and expectations regarding the use of language (Yule, 1996). According to Matthews (1997), a speech community is “Any group of people whose language or use of language can be taken as a coherent object of study” (p. 349). The setting for this study is the Berekum Training College.

Founded in 1953, the College is one of the state-owned colleges established to train teachers for primary and junior high schools in Ghana (Berekum Training Collge, 2003). The college is one of the few colleges in Ghana that run diploma programmes in basic education. A successful applicant should have passed the West African Senior School Certificate Examination with aggregate twenty-four (24) or better, with passes in any three elective subjects as well as in the three core subjects, Mathematics, Integrated Science, and English language. Thus, successful applicants are expected to have a considerable proficiency in both spoken and written English.

The population of the Berekum Training College comprises the following groups: students, teaching staff, non-teaching staff and administrators. At the helm of affairs of the college is the Principal supported by two Vice Principals, one for administration and the other for academics. Social interaction among members of any speech community shows two important kinds of relationship – vertical and horizontal relationships i.e. formal/informal or neutral, (McCarthy & O’Dell, 1999). These kinds of relationship are what we refer to as levels of formality; they affect the way we interact and our choices of expression.

The above-mentioned relationships manifest themselves in the social interactions among members of the College community. For example, most instances of student-tutor interaction are formal whilst student-student interactions are mostly informal. Also, tutor-tutor interaction is usually either neutral or informal, whilst tutor-worker relationship is normally formal. However, depending on the context of situation, the usual relationship may change, and a student-tutor relationship may, for instance, be informal.

Research Instrument and Data Collection

The study used participant observation for the collection of relevant data (Fraenkel & Wallen, 2000; Twumasi, 1986). As a covert participant I was able to disguise my identity and acted just like any of the participants. This is because I was introduced to the college community as a lecturer who was there to teach for a short period as part of a major programme, so while the other tutors saw me as their colleague, the students and other workers saw me as a tutor. This enabled me to overcome, to some extent, the ‘observer’s paradox’ (Labov, 1972), which states that when people are being observed their behaviour becomes artificial, yet the aim of the observation is to obtain the information in its natural state.

Digital Voice Recorders were used to record conversations. The advantage of using the digital voice recorders was that it cast away with all kinds of anxiety on the part of the informants. Apart from the recorders, an observation checklist containing bio-data (example, sex, age, socio-economic status, educational level, etc) of the interactants was used to gather information about the informants.

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In recording the conversations, I sought the informants' consents before recording them. If it was not possible to seek the consent of an informant before recording him/her, I had to inform him/her immediately after the recording (Owusu-Ansah, 1992). If the informant did not agree that such a recording should be taken away, I deleted the file in the presence of the informant.

Direct Refusals

From the data three types of direct refusals are identified. They include the use of: (a) definite or flat *no* without any other form(s) of expression; (b) definite *no* with some other expression(s), and (c) negative expression(s) without the word *no*.

1. Definite/Flat No without Any Other Expression(s)

In the following conversations, for example, the refusers use flat *no*.

Example 1:

A. I'm going to eat with you.

B. No.

A. Won't you?

B. No.

(23/03/07)

Example 2:

A. Can you do something about decreasing the money?

B. No.

A. You can't reduce it?

B. No.

(20/03/07)

This strategy was scarcely used. It occurred only about 2.35% of the total number of strategies identified

2. Definite/Flat No with Some Other Expression(s)

Examples of direct refusals involving *no* with some other expression(s) include: *no* plus an excuse/reason (Example 3 below); *no* plus excuse plus promise of future acceptance (Example 4 below). For example:

Example 3:

A. Sir, can I get your book for personal study?

B. No. Last year, some students came for my books and did not return them.

(10/05/07)

Example 4:

A. Sir, can there be extra hours for teaching since there is a whole lot of activities?

B. No. This is not done by any teacher. If I go for teaching practice and I come, by all means I will organise classes.

A. Thank you.

(10/03/07)

Generally, the two different ways of employing *no*, as presented above, are used when a high-status and/or older person refuses a low-status and/or younger interlocutor. In other words, the relationship is hierarchical. For example, in Examples 3 and 4 above, a tutor of about 44 years old refuses a student of about 23 years old. In example 2, a college prefect refuses a request to reduce dues paid by students. Here, though the two interactants are of the same age, the college prefect uses the flat *no* because of his position as prefect.

3. Negative Expression(s) without *No*

The last set of direct refusals is the use of a negative expression without the word *no*. The negative expression may come with or without other form(s) of expression, as in Examples 5 and 6 below.

Example 5:

- A. Jane, I'm going to eat in one bowl with you.
B. (*sharply*) I'm not.
A. You are not what? You are not going to eat because I'm going to eat?
B. I didn't say that.
A. What did you say?
B. I said I'm not going to eat in one bowl with you.

(08/05/07)

In example 5, B, a female student of about 18 years, refuses A, a male classmate of about 23 years. The sharpness in B's tone is influenced by the familiarity between them.

Example 6:

- A. Do you use Areeba or Onetouch?
B. Areeba.
A. Areeba. Oh! Then I want Areeba chip to make a free night call.
B. I can't help. Maybe I'll get a call.
A. You are thinking you may get a call?
B. Yes.
A. Then you can give it to me since you're not sure you'll get a call.
B. That is I may receive an important call.
A. So you can't help eh?
B. Yes.
A. Ok. Thank you.

(23/03/07)

In example 6, on the other hand, the dialogue occurs in the classroom between a first year male student, A, of about 23 years and a female student, B, of about 18 years. They are classmates but not friends and have known each other for about six months. This example involves a negative expression, which Crystal (1995) calls apologetic, plus an excuse. It also involves the use of *yes* to mean *no*.

It must be mentioned that, among the members of the College community, the use of direct refusals is not as common as indirect refusals (see table under Conclusion). This compares with Chen et al's (1995) report that irrespective of their background, Americans and the Japanese do not commonly refuse directly. It is also consistent with the findings by Ikoma and Shimura (1993) and Shimura, (1995). It is not common because of its face-threatening nature. Direct refusals can be referred to as refusing strongly, as proposed by De Devitiis et al (1989). It involves what Brown and Levinson (1983) call Bald-on-Record. Here, there is usually no doubt about the intentions of the refuser. Because of its face threatening nature, it is difficult for younger interlocutors to use it. If it is used by the younger interlocutors, it may show their disrespect for the older adult. This has some cultural undertones: In the Ghanaian culture, a child or young person is not supposed to refuse an elder person in a manner that shows disrespect. Even in some communities, a younger person would not refuse an elder person at all, which is in consonance with Nelson et al's (2002) finding that Egyptians would not make refusals in certain contexts. The older adult, however, may refuse the younger adult. The younger person, in an attempt to maintain his/her relationship with the elder person, will not refuse directly because the power to maintain the relationship mostly lies with the elder person and so the younger person risks destroying the relationship if s/he does not show respect to the elder person.

Indirect Refusals

From the data, three major types of indirect refusals are identified, including: excuses/reason, request for information or clarification, and suggesting alternatives. Minor ones include mitigated refusal, setting condition for future acceptance and laughter indicating refusal (compare Beebe et al, 1990; Kitao, 1996; Sadler & Eröz, 2001). In relation to the direct ones, indirect refusals are comparatively common. Due to space constraints, I will discuss only the three major types.

Excuse

The use of excuse as a refusal strategy is common among the subjects. Excuse may involve varied forms such as: an excuse/reason; an excuse plus a request for information or clarification; an excuse plus suggesting an alternative; citing a higher authority as excuse, etc. For example:

Example 7:

- A. Rhoda, is that your phone?
B. Yes, of course. What do you want me to do?
A. To give me some units to make a call.
B. I've got nothing.
A. Ok. Thank you.

(23/03/07)

Excuses as forms of refusal occur in both vertical and horizontal relationships. Thus, excuses do not reflect differences in status and age. For instance, in example 7, the refusal comes from a female student to a male student. Both are of the same age and in the same academic year. However, in Example 8, B is older than A by about 20 years.

Example 8:

- A. Sir, erm, I would like to collect the book and then take it home and then sit down and write pieces of information from it.
B. Mmm I don't know if //
A. But he is saying they are not allowed to borrow books from the library.
B. That is it. And ...erm ... it seems it is the only one there now.
So.... The students have got it (*suggesting that A should see the students for a copy of the book*).
A. I am still on campus. I am not gone yet.
B. Ok, if erm... There is a man at the office called Diawuo. You call him for me.
A. The general office?
B. Yes.
A. Thank you.

(26/03/07)

In the above conversation, B is a Vice Principal who sees A as a young person even though both of them hold first degrees. A is doing a master's programme. A makes the request at B's office. Thus B is higher in many respects than A, yet B refuses the request through an excuse plus a suggestion.

In some cases, the refuser cites a higher authority (that is, a third party, Kanemoto, 1993) as an excuse or a reason for the refusal and then, if possible, offers a suggestion, as in the following conversation.

Example 9:

- A. I want to borrow this and then //
B. That is why I am saying the problem is to give it out //
A. because I need a lot of information but I can't stay here and write it just now.
B. I have been authorised by the principal seriously not to give anything out. So if you can consult the Vice... May be he will allow you to. But don't tell him that I'm giving you that chance to consult him. So he will ... he will question me about it.
A. Emm, Thank you.
B. So you can put it here and come back later.

A. Thank you.

(26/03/07)

Here, A, the same age as B (a librarian), asks to borrow a book from the library. B sees A as a new tutor who has been posted to the school. So, in terms of status, A appears higher than B. Sometimes, the excuse is followed by a question for information and then another excuse. Consider Example 10 below:

Example 10:

A. Sir, I was wondering if I could get a place to lodge for the period that I am going to be around to do the data collection....

B. In fact, I have a very large family, very very large family //

A. very large?

B. We are eight. So it is a problem..... How many months are you going to be around?

A. Ooh! Just about three weeks.

B. Just about three weeks.

(19/03/07)

The information is normally needed to help the refuser to decide what to do next. It can also show some kind of solidarity on the part of the refuser; it shows concern. These features are observed in Example 10 above in which B is older than A by about 10 years. Also, B is a former tutor of A in the same institution under reference. Both are males.

The use of excuses as refusals is both hierarchical and horizontal. It cuts across different age groups and statuses. It, also, has some cultural reasons. In most Ghanaian societies, refusing a request from another person intentionally without any excuse indicates one's insensitivity to the person's plight, and does not show good neighbourliness. An excuse indicates that one would attend to the other's needs but for some setback. The excuse indicates solidarity, which is a positive politeness strategy as it attempts to save the addressee's face.

Request for Information or Clarification

Request for information or clarification is also a frequent strategy used by the refusers. It can be realised as: a question plus a statement; a question plus an excuse plus a promise of future acceptance; a question plus postponement plus suggestion plus an excuse, etc. Example 11 below involves a question and a statement. The interaction is between two male students of the same year and age. They are friends.

Example 11:

A. Sell this to me (*points at B's wrist watch*).

B. What did you say?

A. I said sell this to me.

B. (*Sharply*) I should sell this to you? My wife gave it to me.

(03/04/07)

Again, some instances indicate a refusal by means of a question plus an excuse plus a condition for future acceptance, as in example 12 below.

Example 12:

A. I would like you to accompany me to a night club this weekend.

B. Why me?

A. Well, as you know, a night club is a place of entertainment.

B. I wouldn't get time. If it had been a place like a restaurant, I would.

(30/03/07)

One thing is worth mentioning here. We must differentiate between a genuine or sincere question, which asks for information or clarification, and a question which is insincere or not genuine. In Example 13 below, B's question is not a genuine question: It does not ask for any information. It suggests outright refusal.

Example 13:

A. Sir, please, can I get the book from you?

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- B. (*a bit sharply*) If you get it from me, what shows that you will bring it back in time?
(02/05/07)

Another instance is Example 11 above. In this example, B's second question is not a genuine question. The question does not ask for any information or clarification but rather suggests a refusal of A's request. It shows B's attitude to the request - irritation. It reflects the fact that A and B are close and familiar.

This strategy pays little or no attention to the addressee's face. Insincere questions as direct refusals mostly come from higher status or older persons to lower status or younger persons. It may also be used between interactants of the same age, who are familiar. This is because an insincere question that indicates a refusal may show how irritating the request is. Thus, a younger person, in the Ghanaian culture, will appear offensive by directly or indirectly telling an elderly person that his/her request is irritating.

Generally, requests for information or clarification and insincere questions are employed by adult and/or higher status interlocutors to younger persons due to the Ghanaian cultural and social implications inherent in them, as I have already indicated. If the younger person cannot do anything but refuse a request, it should be done respectably, by means of excuses, down-toners or some other politeness principles. It must, however, be noted that a younger person can ask for the clarification of a question if s/he does not understand or hear it well.

Suggesting an Alternative

This is one of the indirect strategies found among the subjects. It is, however, not common as compared to the two strategies discussed above. This strategy may involve: suggesting an alternative only; an alternative plus an excuse, as it happens among the Chinese (Chen et al, 1995). In Example 14 below, B suggests an alternative for the requester to pursue.

Example 14:

- A. () so once more I am asking you for your P.C.
B. (*a bit sharply*) But I am saying you can bring yours and then you can get all the information you want from it () then you take yours away.
(04/06/07)

This is a conversation between old school mates who meet at a shop. B is the College's storekeeper. A and B have known each other for a number of years; they are both males of about 23 years of age. B sees himself as being a bit higher in status than A.

When the request demands something or some information that is formal or beyond the reach of the addressee, the requester is referred to the appropriate source. Reasons normally are offered for the referral, as in the following example:

Example 15:

- A. Good morning, Sir.
B. Good morning. (*in Twi*) ete sen? (*How are you?*)
A. (*in Twi, a Ghanaian language*) Mepa wo kyew, בכבא . (*Please, I am fine.*)
B. (*in Twi*) Anɛpa yi? (*What brings you here this morning?*)
A. Thank you, Sir. Erm, still on my data collection exercise I, I need some information about the school and I was wondering if you could assist me get the information.
B. If it is information that will be documented, mention it to Principal. If you mention it to him and he asks anyone of us to give you... because he has already compiled some information towards the (.) our accreditation of (). So whatever you take must not conflict with what is on record. So if it is something within my means, no problem. But you mention it to him that you need such and such information. Then he will tell me or Awuni. That will be better.
A. Thank you, Sir.
B. All right.

(11/05/07)

Here, A asks B, the Vice Principal in charge of Administration, for information about the College. B asks A to consult the Principal of the College because the information required is formal. The request is considered formal because it is made at the Vice Principal's office and the information needed is formal. B is older than A by about 20 years. B sees A as young even though both of them hold first degrees. A is doing a master's programme. Thus B is higher in many respects than A, yet B refuses the request by referring A to the 'right' source. Another example of suggesting an alternative is found in Example 16 below:

Example 16:

- A. Good afternoon, Sir.
B. *(talking to another person)* Aha!
A. Please, Sir... Good afternoon once again.
B. Good afternoon.
A. I need some information about the school //
B. The principal is the best person to do that. The principal has to do that.
A. It is going to form part of my thesis. And I was wondering if you could provide me the information.
B. Mmm, I cannot give you details because the history of the school is with the principal. So you better see the principal. Eh because there are certain things I might not know. I might say it and may be wrong. If it gets out there and eh the Principal gets to know, he says who gave you that information. So it is the Principal who can give you information about the College.
A. Yes, Sir.
B. Unless he authorises me to do that and then I do it.
A. Yes, Sir.
B. Even if you are giving it, you might not give all.
A. Yes, Sir. Thank you, Sir.

(11/05/07)

In this example, B, about 48 years old, is a former tutor of A, about 33 years old, in the same College. B is now the Vice Principal in charge of academic affairs. A makes the request at B's office.

Sometimes, referring the requester to another source for what s/he wants becomes necessary because the informant may be occupied with something else, as in:

Example 17:

- A. Good morning, Sir.
B. Good morning. *(in Twi)* Anɔpa yi? *(What brings you here this morning?)*.
A. Sir, *(in Twi)* Anɔpa yi deɛ brɛw *(there is no problem)*. I am still on my data collection.
B. Uhuh, you said you were teaching.
A. Yes. I have been doing it. And then, I need some information about the school //
B. Yes, see the Vice Principal.
A. I went to him. He said I should see you.
B. He said you should see me?
A. Yes. He said you really are the head of the school and therefore if I need the information //
B. When did you see him?
A. This morning.
B. Tell him that I said you should see him. I'm travelling now. I'm going to Cape Coast.
A. Yes, Sir. Thank you.
B. So tell him that I said whatever you need, he should give you.
A. Yes, Sir. Thank you, Sir.

(11/05/07)

In this example, A contacts the Principal at his office as directed by both Vice Principals in Examples 15 and 16. However, because the Principal is busily preparing to travel, he refers

the requester back to the Vice Principal in charge of administration. In the examples presented above, the refusers appear higher in many respects (age, socio-economic status) yet their responses appear formal because of the formal nature of the request. In each of the cases, the responders could have said they did not have the means to providing the information needed by A. The manner of refusing tells the respect they have for the requesters. This may be due to the requesters' educational levels. Thus, they preserve the requesters' face.

Each of the two major types of refusal, direct and indirect, portrays the attitude of the refuser to the refused. In general, the use of indirect refusals is the result of the refuser's regard for the face and interest of the requester. Direct refusals are suggestive of the refuser's disregard for the requester's welfare. Direct refusals are, therefore, likely to mar relationships. The use of the direct refusal shows that the refuser may not care about what happens to the relationship. Thus, the use of indirect refusals has some socio-cultural underpinnings, in line with Al-Issah's (2003) view that semantic formulae of refusals are largely influenced by socio-cultural values. In most Ghanaian socio-cultural contexts, hospitality is revered very much. Thus, when one does not appear to be hospitable, caring and accommodating in dealing with one's neighbours, one incurs displeasure from others. Refusing indirectly is akin to De Devitiis et al's (1989) and Leech's (1983) tactful refusal strategy. Indirect refusals maintain relationships and mostly involve off-record politeness strategy (Brown & Levinson, 1987).

Conclusion

This study identifies and discusses the different ways of refusing requests and how those ways of refusing are influenced by age and socio-economic status among members of the Berekum Training College community. The paper finds two main forms of refusals used by the members of the college community, namely, direct and indirect refusals. Three types of direct refusals are identified, the use of: (a) definite or flat *no* without any other form(s) of expression; (b) definite *no* with some other expression(s), and (c) negative expression(s) without the word *no*. These forms are influenced, to a large extent, by age and socio-economic status. Generally, the different forms of direct refusals are used when a high-status and/or older person refuses a low-status and/or younger interlocutor. In other words, the relationship is hierarchical.

Three major types of indirect refusals are identified. These are those involving: excuses/reason, request for information or clarification, and suggesting alternatives. Minor types include mitigated refusal, setting condition for future acceptance and laughter indicating refusal. The use of excuses as forms of refusal is both vertical and horizontal. In other words, excuses do not reflect differences in status and age. Excuses also have some cultural influence. In most Ghanaian societies, refusing a request from another person intentionally without any excuse indicates one's insensitivity and inhospitality to the person's request. It does not show good neighbourliness. Thus, giving an excuse is to show that one would attend to the other's needs if one had the chance or ability or were capable. The excuse indicates solidarity.

Requests for information or clarification and questions that are not genuine normally come from adult and/or higher status interlocutors to younger persons. This is because lower status and younger persons find it difficult to ask questions about why they are being asked by higher status or older persons to do something. Asking such questions does not show respect in some Ghanaian socio-cultural interactions. This implies that younger persons find it

difficult refusing requests from the elderly or a higher status person. If the younger person cannot do anything but refuse the request, it should be done politely, by means of excuses, down-toners or some other politeness principles. It must, however, be noted that a younger person can ask for the clarification of a question if s/he does not understand or hear it properly.

Also, suggesting alternatives for the requester to follow, and laughter as refusals come from older and higher-status persons to younger and lower-status persons, whilst mitigated refusal is the other way round. Setting a condition for acceptance is horizontal (see table below)

Frequency & Age/Status Variation of Refusal Strategies		
Type of Refusal	Frequency	Variation in age & status
<i>Direct Refusals</i>		
1. Flat <i>No</i>	2	Higher → Lower
2. <i>No</i> with some other expression(s)	4	Higher → Lower
3. Negative expressions without the word <i>No</i>	2	Higher → Lower
<i>Indirect Refusals</i>		
4. Excuse	20	Horizontal/Vertical
5. Request for Information or Clarification	14	Higher → Lower
6. Suggesting an Alternative	3	Higher → Lower
7. Mitigated Refusal	2	Higher ← Lower
8. Setting a Condition for Future Acceptance	1	Horizontal
9. Laughter as Refusal	1	Lower → Higher
Total	49	

As noted earlier, these findings are preliminary and, therefore, further research is needed to ascertain the generality of these findings as they apply to the general Ghanaian socio-linguistic and socio-pragmatic situation. Such research may concentrate on universities and other institutional and non-institutional settings. One major implication of the findings is the need to understand people's sociolinguistic values. Such an understanding will engender local, national and international communicative competence.

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The Effect of Premarital Cohabitation on Quality of Relationship and Marital Stability of Married People in Southwest Nigeria

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Abstract

Cohabitation in marriage is an integral incident of consortium which traditionally describes conjugal right to live together as husband and wife with all the incidents that flow from it. Premarital cohabitation is however an alteration in marital relationship that is prevalent among the unmarried young adults of the modern time. Based on logical reasoning, premarital cohabitation hypothesizes that living together before marriage provides an opportunity for intending couples to try compatibility prior marriage thereby reducing the probability of divorce. This study hence examined the effect of premarital cohabitation on quality relationship and marital stability of married people in Southwest Nigeria. Survey design approach was used which employed Marital Relationship Quality Inventory and Marital Stability Assessment scale for data collection. The target population was married individuals. Data was analysed by using student t-test. Results from the study show that the married people who did not cohabit before marriage have more quality marital relationship and stability than those that did. Appropriate enrichment programmes and therapeutic strategies that will educate young adults on profitable modes of premarital behaviours were thus suggested.

Background literature

By the fact of marriage and from legal perspectives, the spouses owe each other a number of duties, which are collectively referred to as consortium (Nwogugu, 2001). Consortium in marriage is an integral part of conjugal relationship. Each spouse has the right to other's consortium (Scrutton, 1932). It is both a social and legal right for spouses to demand this duty from each other. The obligation to cohabit, therefore, is a primary incident of consortium. Traditionally, consortium in marriage describes the right to live together as husband and wife with all the incidents that flow from the relationship. But we are living through a period of radical change today with its great demands on conjugal relationships that is been felt than ever before. The influence of the modern time appears obvious on every aspect of marriage and the family life. Modifications of conventional cultures in marriage institution continue to be evident in both premarital and post marriage relationships of the couples towards the end of the last century.

An alteration in marital relationship pattern that parallels the rise in divorce rate is cohabitation of unmarried couples that is rampant in urban industrial cities of the world. Budinski and Trovato (2005) affirm that in most industrialized countries the growing legitimization of cohabitation has made it almost an expected stage in the marriage process. Since 1970s to date, marriages have changed a great deal perhaps; the most spectacular changes have been the rise in the divorce rate and in the proportion of couples living together before they marry (De Vaus, Qu & Brow, 2003; Mattox, 1998). Between 1975 and 1995, the number of high school seniors agreeing that "it is usually a good idea for a couple to live together before getting married in order to find out whether they really get along," went up from thirty-five percent to fifty-nine percent (Popenoe, 1999 cited in Cited in Change, 2003). Over the same period, rates of

cohabitation of the unmarried couple sharing a household have greatly increased and, perhaps as a consequence, the average age at which people are getting married has risen significantly (Karney, Beckett, Collins & Shaw, 2007). Cohabitation results in two independent people, almost like roommates, who have sex, instead of a commitment to one another for the rest of their lives (Rena, 2006). The trend of cohabitation, therefore, witnessed a drastic change towards the last decades of the twentieth century as marriages began to be preceded by it. According to Campbell (2008), marriages frequently started to be supplanted by cohabitation that often ends in divorce in one-third of the time, and where three-quarters of the breakups are always requested by the woman. In recent times, the young adults seem to begin to consider premarital cohabitation as a substitute to marriage.

Premarital cohabitation, also known as trial marriage, has now become a common phenomenon in the modern time. Rating this practice as a major threat to marriage and family life, Kate (2010) breaths a ray of hope by asserting that today's society is not broken yet, despite scaremongering statistics about increases in the rate of cohabitation over marriage, and of divorce. This assertion is consisted with Budinski and Trovato (2005) that view its growing prevalence as, in part, a phase in the ongoing social transformation of the Western family; preceded by declining marriage and fertility rates, postponement of marriage and increasing divorce rates. Conceptualized as more of premarital rather than post marital duty in recent times, cohabitation is a pre-marriage behaviour where intending/courting couples live together as if they were married, in order to try the relationship whether it will eventually fit for marriage or not. In the words of Glezer (1991), premarital cohabitation is an informal marriage, a de-facto relationship, living together or 'shaking up'; choose whatever term you like to describe what in Western societies has been a growing phenomenon more than two decades ago. According to Ogunsola (2004) it is a situation where unmarried people live together like husband and wife to test their compatibility before the actual marriage. Many components of marriage are thus noticeable among cohabiting partners; which include sharing of homes, responding to some matrimonial duties, engaging in intimate sexual relationship, sharing of economic resources, and sometimes bearing of children.

This new trend of cohabitation in marriage institution has been described in various ways in literature. Bruderl et al (1999) consider it to be a postulation that puts into action the ancient maxim, "look before you leap", prior to the marriage consummation. It is commonly believed among cohabiters that mechanism opens doors of opportunities for proper adjustments among intending couples for quality marital relationship and stability of their dream. Ofoegbu (2002) also describes the practice as a situation where a man and a woman, without being customarily or officially married, live together and share all or some of the benefits of marital relationship. Premarital cohabitation is thereby conceptualized as sharing in the legal and social rights of consortium which is customarily meant for the married people. This is consistent with Cheeseman (2002) that refers to cohabitation as a practice in which a man and a woman dwell together in the same place in the manner as husband and wife before the actual marriage. Premarital cohabitation, which Bruderl, et al (1999) wittingly refer to as a well-known "trial marriage", has now become the rule of the day in many countries of the world. Citing Blossfed (1995) and Kopp (1994); Bruder et al (1999) affirm that one in two couples from more recent marriage in Germany cohorts lived together before marrying. But then, researchers often speculate that cohabitation has harmful effects because it teaches a couple they can have the

benefits of marriage without full commitment, which in turn fosters a type of independence that is not compatible with a healthy marriage (Rena, 2006). Since trial marriage does not impose legal duties on both parties as obtainable in a legal marriage, the lack of commitment to conjugal responsibilities is a major setback to this modern practice. The obligations that attend a legal marriage do not naturally exist in cohabitation and so, the rights and contract principles of valid marriage may not arise under the practice of trial marriage (Ogunsola, 2004). The couples who are not really comfortable with or ready to enter an enduring marital relationship often consider cohabitation to be a viable alternative.

Nigerians are relatively conservative when it comes to the need to extol cultural values on marriage. The non-static process of acculturation occasioned by the influx of the Western culture, however, appears to exerting its powerful influence on marriage cultures in Africa. Soyinka (1979) reports the model patterns of sexual behaviour in Africa, especially, among Nigerian university students and where premarital cohabitation was found to be common. According to Scott (2006) cited by Alo and Akinde (2010), the rise in premarital sex in Africa has resulted from a sexual revolution that came with Western culture. The National HIV/AIDS and Reproductive Health Survey of 2003 similarly observe premarital cohabitation as one of the factors engineering the illicit sexual behaviours of the Nigerian respondents that participated in the study. According to this report, cohabitation has been identified as a practice whereby intending couples live together under the auspice of trial marriage without marriage commitments. As a matter of facts, premarital cohabitation has been observed and reported as a common phenomenon among Nigerian University undergraduates (Alo, 2008; Alo & Akinde, 2010). Ogunsola (2004) similarly notices that in Oyo State of Nigeria, some the couples investigated lived together before marriage to try if they were compatible. Premarital cohabitation, therefore, is one of the cultural dilemmas in Nigerian society that Nwagwu (2009) affirms marriage is facing. Consequently, it has now become an open reality that some Nigerian bachelors and spinsters agree for premarital cohabitation to check up how compatible they are before the actual marriage consummation. .

The paradoxical inconsistency of premarital cohabitation has generated a great deal of theoretical discussions in research literature. Cohabitation hypotheses are, therefore, based on some logical reasoning. One of the most common assumptions sustaining this modern practice is that living together before marriage provides a good opportunity for intending couples to see if they are truly compatible prior to tying the nuptial chord to reduce the probability of future breakup. According to Bruderl et al (1999), trial marriage hypothesis is widely accepted to maintain that premarital cohabitation reduces the risk of divorce because the partners can test if they are compatible. Arguing from family economy theoretical foundation, Budinski and Trovato (2005) assert that economists are interested in cohabitation and marriage because the question of why individuals enter and leave committed relationships has large welfare implications both on the individual and societal level. Bruderl et al (1999) also assert that premarital cohabitation can be described more precisely with the help of arguments from family economics, citing Becker (1991) to support the claim. In this postulation, family economists believe that reliable information on a partner can only be gained for manifest characteristics such as education and appearance and that lack of such information and the “mismatches” inherent from it are the primary cause for divorce (Bruderl et al, 1999). Premarital cohabitation hence provides the intending couples with the necessary information that should terminate the conjugal relationship

between cohabiters before marriage. Budinski and Trovato (2005) further argued that since cohabiters have a more precise estimate of their match quality, there should be fewer bad surprises during marriage. When expectations are based on this theoretical argument, it is considered that premarital cohabitation should lead to a more stable marriage.

The inconsistent results from premarital cohabitation practice however have attracted researchers' postulations. A frequent argument on this concerns self-selection as the alternative pathways to marriage that is often common among couples that have more unconventional backgrounds, attitudes and values (Weston, Qu & de Vaus, 2003; de Van, Qu & Brown, 2003). Going by the term "selectivity thesis" that some researchers append to it, the cohabiters are generally a select group of individuals possessing characteristics that are not conducive to a stable relationship (DeMaris & Rao, 1992; Lillard, Brien & Linda, 1995; Budinski & Trovato, 2005). In premarital cohabitation relationship, therefore, personal characteristics that influence choice of marriage pathway, more often than not, influence risks of marital separation too. For example, it has been suggested that cohabitation selects individuals who have a weaker commitment to the institution of marriage and tend to be less committed to marriage and more tolerant of divorce (Lillard et al. 1995; cited in Weston et al, 2003), and generally express less positive attitudes about their relationship as compared to married couples (Nock 1995; Thomson & Ugo 1992). It has consequently been observed that instead for cohabitation to enhance the stability of marriage, the reverse is always the case in many countries of the world.

Researchers have consistently discovered that there is no benefit in cohabitation. Research findings over and over again indicate that couples who cohabit before marriage have a 50 percent higher divorce rate than those who do not (Rena, 2006). Many studies have shown that the couples who cohabit before marriage face greater chances of divorcing than the couples who do not cohabit before marriage (Amato & Booth, 1997; Stanley, Whitton, & Markman, 2004; Raybum, 2005). Ogunsola (2004) in his study on premarital behaviours as determinant of marital stability observes that premarital cohabitation has no positive effect on marital stability of the couples in Oyo State, Nigeria. Further findings indicate that cohabiters also tend to experience lower marital satisfaction than the non-cohabiters (Brown & Booth, 1996; 2003; Waite & Gallagher, 2000; Raybum, 2005). In some cases however, couples tend to opt for premarital cohabitation in order to delay marriage when they perceive threat of poorer relational stability and satisfaction in their courting days. When these cohabiters eventually married, they may have had an inferior relationship compared to the couples who did not consider premarital cohabitation necessary, causing the decline in marital stability and satisfaction (Raybum, 2005).

Hypotheses

1. There is no significant effect of cohabitation on quality of marital relationship of the married people who lived together before marriage and those who did not.
2. There is no significant effect of cohabitation on marital stability of the married people who lived together before marriage and those who did not.

Methodology

The study adopted survey research design using an ex-post facto type. This design usually collects data after the event or phenomenon under investigation has taken place and is therefore referred to as ex-post facto research design. In the course of this study, the researcher

had no control over the variables of interest and could not manipulate them.

Population

The target population for this study was the married people in the Southwest Nigeria. Southwest Nigeria comprises six states which are Lagos, Ogun, Oyo, Ondo, Osun and Ekiti.

Sample and Sampling Procedure

The subjects for the study were randomly selected from the Southwest Nigeria using multistage random sampling technique. This sampling technique enabled the researcher to combine helpful sampling methods in a variety of useful ways that better assisted in addressing the sampling needs in this study in an effective manner. In the process, three states were randomly selected from where six senatorial districts (two from each state) were chosen for the study. Furthermore, five Local Government Councils were selected from each of the six Senatorial Districts to make up thirty Local Government Councils used for this study. During the survey exercise, therefore, the researcher was able to cover 30 out of 55 Local Governments (54.55%) within the six Senatorial Districts that made up the sampled population. In all, 5,400 instruments aimed at collecting data from 2,700 males and 2,700 females were distributed to the respondents from where 3,824 questionnaires were retrieved for data analysis.

Instrumentation

Two validated research instruments were used to collect data from the respondents. The instruments are:

- i. Marital relationship quality was measured by using 50 items Marital Relationship Quality Inventory (MRQI). MRQI consists of six sections with validated sub-scale sections B to F. Section A was designed to collect data on demographic characteristics of the respondents while Sections B, C, D, and F are sub-scales that gathered data on marital relationship quality indices. MRQI has an internal consistency reliability of 0.97.
- ii. Marital stability of the married individuals was measured using 22 items Marital Stability Assessment Scale (MSAS). It has internal consistency reliability 0.86.

Data Collection and Analysis

Data was collected from 3,627 married individuals in Southwest Nigeria comprising of 1850 males respondents (51%) and 1777 female respondents (49%). The data was analysed by the use of student t-test to establish the mean differences of the independent variables in the study.

Result

Results from the study are presented vis-à-vis the hypothesis as follows.

Hypothesis One: There is no significant effect of cohabitation on quality of marital relationship of the married people who lived together before marriage and those who did not.

Table 1: Effects of Cohabitation on Quality of Marital Relationship

Cohabitation	N	Mean	SD	t	Df	P _{value}	Remark
Not Practiced before Marriage	3123	143.37	21.8	5.87	3625	0.000	Sign.
Practiced before Marriage	504	137.14	23.7				

Result from table 1 shows that t-observed indicating the effect of cohabitation on quality of marital relationship is 5.87; $p < 0.05$. Since P_{value} is less than 0.05, then the null hypothesis one is therefore rejected, meaning that there is significant effect of cohabitation on quality of marital relationship. The result further shows that the married people who did not cohabit before their marriages have better quality marital relationship than those that did.

Hypothesis Two: There is no significant effect of cohabitation on marital stability of the married people who lived together before marriage and those who did not

Table 2: Effects of Cohabitation on Marital Stability

Cohabitation	N	Mean	SD	t	df	P_{value}	Remark
Not Practiced before Marriage	3114	82.60	19.75	2.08	3822	0.038	Sign.
Practiced before Marriage	510	80.66	19.14				

Result from table 2 shows that t-observed indicating the effect of cohabitation on marital stability is 2.08; $p < 0.05$. Since P_{value} is less than 0.05 significant level, then the null hypothesis two is therefore rejected. This finding means that there is significant effect of cohabitation on marital stability. The result further shows that the married people who did not cohabit before their marriages have a more stable marital relationship than those that did.

Discussions

The assumption that there is no significant effect of cohabitation on quality of marital relationship and stability of the married people who lived together before marriage and those who did not was rejected as the observed differences were found to be statistically significant. The common assumption that living together before marriage provides a good opportunity for intending couples to promote proper marital adjustment for healthy relationship is hence refuted by this study. Findings from the study also fall in line with the assertion of Rena (2006) that cohabitation, though thought not to be harmful, often fosters a type of independence that is not compatible with a healthy marriage. Results from the study indicate that the married people who did not live together before marriage have more quality relationship and better stability in their marriages than those who cohabitated before marriage. The result hence runs contrary to Bruderl et al (1999), Budinski and Trovato's (2005) assertion that since premarital cohabitation provides information which allows for a more precise estimate of match quality with the prospective spouse, there should be fewer bad surprises during marriage. As a result of these findings, premarital cohabitation that postulates an improved quality relationship before marriage is, therefore, nullified and observed to be negating to healthy and enduring marriages.

One other assumption that is sustaining this modern practice that centers on seeing if the intending couple is truly compatible prior to the wedding ceremony to reduce the probability of future breakup and increase marital stability is invalidated by this study. Result from the study has consequently shown that instead for cohabitation to enhance the stability of marriage, the reverse is the case in Southwest Nigeria. This is in corroboration with the observation of Bruderl et al (1999) that available studies unanimously agree that marriages with a prior history of cohabitation show a higher risk of divorce than those in which the partners did not live together before marriage. Although, it is quite logical to expect that cohabitation would provide opportunities for proper screening among the courting couples to avoid marriage with unsuitable

matches; Weston et al (2003) however affirm that results from research studies often suggests those who cohabit a higher risk of divorce than those who marry without first cohabiting.

Implications of the findings

The search for healthy and stable family relationship is evident in the significant position that is given to marriage and the family life in social research efforts in the last two decades. Although, most marriages are often traumatized when the joy and comfort expected from conjugal relationship is lacking; the adverse effects of non-marital cohabitation on quality of relationship and marital stability observed in this study indicate the ineffectiveness of trial marriage. Results from the study reveals that indirect marriages is becoming a practice in Nigeria society as fourteen percent of the married individuals sampled in the study applied the principles of trial marriage. The profitable expectation of the young adults that are commonly involved in the practice that has been consistently faulted by research findings show that premarital cohabitation is not the solution to marital relationship problems. Findings that indicate that people with direct marriages experience better quality of relationship and marital stability than those with premarital cohabitation advocate opting for the former when planning to enter the institution of marriage. Moreover, the problems created during premarital cohabitation on communication and division of finances may continue to linger into marriage life of the couples, creating an instability and dissatisfaction in their marital relationship.

No doubt, the rise in premarital cohabitation in the modern times has seriously weakened the institution of marriage and strongly contributed, to a large extent, to the increase in unwed births and lone-parent families. This suggests that many more children are being reared in single families that do not involve the two biological parents. The situation appears inimical to adequate development of such children that cannot benefit from the economic and emotional investments of their natural parents that are living together in conjugal harmony to raise them. This post a serious problem to the future of such children as empirical evidence has consistently shown that individuals fare best both in childhood and in later life when they are brought up in a healthy home where both parents are involved in their upbringing.

This study outcome, therefore, suggests that marriage counsellors, parents, religious leaders and all other people who are involved in helping the youngsters on their marriage plans should notice the shortcomings of premarital cohabitation. Nigerian government should consider the benefits derivable from healthy and stable marriages from direct marriages and collaborate with researchers and marriage counsellors to organize programmes to educate the young adults and assist them in their preparation for wholesome families. If premarital cohabitation is preparing young adults for a fragile and weak marital relationship, it is of high necessity that the government works with other stakeholders to promote healthy and stable marriages of her people. Thus, in facilitating healthy and stable family relationship, appropriate enrichment programmes and therapeutic strategies that will educate young adults on profitable modes of premarital behaviours will be quite essential.

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Towards an Understanding of the Discourse of Advertising: Review of Research with Special Reference to the Egyptian Media

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Abstract

This study examines the nature of the discourse of advertising. The focus is on consumer advertising, which is directed towards the promotion of some product or service to the general public. The study, however, is not meant to exhaust all the aspects of this particular discourse, or present an answer to all the problems it poses. Rather, it aims at uncovering the basic elements of the most pervasive, influential and inescapable discourse of the 21st century; the advertising text. It focuses on the interaction of language, image and layout, and examines advertising persuasive strategies. In doing so, it draws on various linguistic (particularly pragmatic, psycholinguistic and sociolinguistic) theories. In addition this study provides analyses of some ads, using different ways of interpretations; and ends with a discussion on the interrelationship between culture (schemes) and advertising discourse. In this connection, instances from the Egyptian media, and their analyses are provided, with a view to clarifying some rhetorical categories in Arabic Advertising, and showing that texts construct meaning through interaction with other types of discourse, and inseparable from the culture of the advertising text

Introduction

Advertising is so familiar to modern readers that it may seem odd to ask what an advertisement is. Although advertising is all around us, we do not often pause to think about its nature as a form of discourse, as a system of language use whereby, on a daily basis, huge numbers of readers 'fleeting conversations' with the writers of countless texts (Goddard, 1998: 5). The term 'advertising' comes down to us from the medieval Latin verb 'advertere' to direct one's attention to. It is any type or form of public announcement intended to direct people's attention to the availability, qualities, and/or cost of specific commodities or services. Advertising can be seen to fall into three main categories: (1) consumer advertising, which is directed towards the promotion of some product or service to the general public; (2) trade advertising, which is directed to dealers and professionals through appropriate trade publications and media, and (3) public relations advertising, which is directed towards society by citizens or community groups, or by politicians, in order to promote some issue of social concern or political agenda. The focus of this paper is on the first category; namely, consumer advertising.

Statement of the Problem and Purpose

Many studies of advertising do separate out components of ads, concentrate on one or a few and ignore the others. There are also studies which describe the pictures of advertising without paying any attention to language. Describing advertising as discourse is both more complex and more difficult than any of these approaches. It must be borne in mind, then, that there is a danger of dilution in analysis which attempts to tackle too much. Discourse, especially discourse as complex as advertising, always holds out more to be analyzed, leaves more to be said. But this need not to be a cause for despair. As Cook (2001: 5) points out, it

would be both depressing and self-deceptive to believe that one could exhaust all the aspects of the genre, and presents an answer to the entire problem it poses. This study examines the nature of the discourse of advertising. The focus is on the consumer advertising, which is directed towards the promotion of some product or service to the general public. The study, however, is not meant to exhaust all the aspects of this particular discourse, or present an answer to all the problems it poses. Rather, it aims at uncovering the basic elements of the most pervasive, influential and inescapable discourse of the 21st century; the advertising text. It focuses on the interaction of language, image and layout, and examines advertising persuasive strategies. In doing so, it draws on various linguistic theories. In addition, this study provides analyses of some ads, using different ways of interpretations; and ends with a discussion on the interrelationship between culture (schemes) and advertising discourse. In this connection, instances from the Egyptian media, and their analyses are provided, with a view to clarifying some rhetorical categories in Arabic Advertising, and showing that texts construct meaning through interaction with other types of discourse, and inseparable from the culture of the advertising text.

Advertising: A Social Discourse with Rhetorical Force

Advertising is referred to as a form of discourse in the sense that it has influenced not only the structure of language and the modality of lifestyle, but also the content of routine daily acts of communicative exchanges. The messages of advertising have permeated the entire cultural landscape. Printed advertisements fill the pages of newspapers and magazines. Commercials interrupt TV and radio programs constantly. As Beasley and Danesi (2002: 1) pointed out, "brand names, logos, trademarks, jingles, and slogans have become part and parcel of the 'mental encyclopedia' of virtually everyone who lives in a modern-day society" (See Wodak, 2006a, 2006b; Wodak, 2007).

Advertising has progressed beyond the use of simple techniques for announcing the availability of products or services. It has ventured into the domain of persuasion, and its rhetorical categories have become omnipresent in contemporary social discourse. Because of the growing effectiveness of its persuasion techniques, advertising has become entrenched into social discourse by virtue of its wide spread diffusion throughout society. Everywhere one turns, one is bound to find some ad message designed to persuade people to buy a product. All this leads to the inescapable conclusion that advertising has developed, since the first decades of the 20th century, into a privileged form of social discourse that has unparalleled rhetorical force. With the advent of industrialization in the 19th century, style of presentation became increasingly important in raising the persuasive efficacy of the ad text. Accordingly, advertising started to change the structure and use of language and verbal communication. Everything from clothes to beverages was being promoted through ingenious new techniques. As the 19th century came to a close American advertisers in particular were, as Dyer (1982: 32) points out, using more colloquial, personal and informal language to address the customer and also exploiting certain effective rhetorical devices to attract attention to a product. So persuasive had this new form of advertising become that, by the early decades of the 20th century, it started becoming a component of social discourse, starting to change some of the basic ways in which people communicated with each other and in which they perceived commodities and services. From the 1920s onwards, advertising agencies sprang up all over, broadening the attempts of their predecessors to build a rhetorical bridge between the product and the consumer's consciousness (See Sayer, 2006; Saussure & Schulz, 2005).

The language of advertising has become the language of all, even of those who are critical of it. As Twitchell (2000: 1) puts it "language about products and services has pretty much replaced language about all other subjects". It is no exaggeration to claim that today most of our information, intellectual stimulation, and lifestyle models come from, or are related to, advertising images. Since the 1920s, positioning and image – creation have become the primary techniques of what has come to be known as the era of persuasion in advertising. This is an era in which advertising messages have moved away from describing the product in itself to focusing on the consumer of the product, creating product imagery with which the consumer can easily identify (Woodward and Denton, 1988: 192). Ads and commercials now offer the same kinds of promise and hope to which religions and social philosophies once held exclusive rights: security against the hazards of old age, better positions in life, popularity and personal prestige, social advancement, better health, and happiness. To put it simply, the modern advertiser stresses not the product, but the benefits that may be expected to ensue from its purchase. In this regard, Beasley and Danesi (2002: 15) points out that the advertiser is becoming more and more adopt at setting foot into the same subconscious regions of psychic experience that were once explored only by philosophers, artists, and religious thinkers. However, not all advertisements make perfect sense. Not all of them promote or imply acceptance of social values that everyone would agree are what we should hope for, in an enlightened and civilized society. Some advertisements appear to degrade our images of ourselves, our language, and appear to move the emphasis of interaction in our society to even more consumerism. In this regard, Sells and Gonzalez (2002: 166) points out that there is no doubt that advertising promotes a consumer culture, and helps create and perpetuate the ideology that creates the apparent need for the products it markets (Iten, 2005; Jarczolt, 2005; Ang et al., 2007).

In a discussion of what kind of benefit an advertisement might offer to a consumer, Aitchison (1999: 49) provides the following quote from Gray Goldsmith of Lowe & Partners, New York: "I do not think you need to offer a rational benefit. I think you need to offer a benefit that a rational person can understand". Relatedly, Sells and Gonzalez (2002) argue that it is often said that advertising is irrational: but this is where the crossover between information and persuasion becomes important. An advertisement does not have to be factually informative but it cannot be factually misleading. In addition, Cook (2001: 1) points out that in a world beset by social and environmental problems, advertising can be seen as urging people to consume more by making them feel dissatisfied or inadequate, by appealing to greed, worry and ambition. On the other hand, it may be argued that many ads are skillfully crafted and amusing, and that it is unjust to make them a scapegoat for all the sorrows of the modern world. Thus, to ask someone their opinion of advertising in general, or of particular ad, can be to embark upon an emotionally and ideologically charged discussion, revealing their political and social position. With the above in mind, it can be argued that attitudes to advertising can be indicative of our personality, or social and ideological position. Advertisements are forms of discourse which make a powerful contribution to how we construct our identities (Ang et al., 2006; Musolff, 2005; Toncar et al., 2001; Van Mulken et al., 2005; Widdon, 2004).

Linguistics and the Discourse of Advertising

Studies of the discourse of advertising with a linguistic focus remain relatively rare. In the sense that they constitute departures from the study of more elaborated linguistic form, they are all indebted, directly or indirectly, to Straumann's (1935) pioneering work on the unusual

syntax of telegrams and headlines, for which he coined the term 'block language' (Bruthiaux, 1996: 24). Crystal and Davy's (1969) analysis of the language of newspaper reporting is primarily a taxonomy of major linguistic features found in just two contrastive news articles on the same topic but published by two different newspapers in much the same tradition but much more narrowly focused is Mardh's (1980) analysis of the language of headlines in two British newspapers from opposite ends of the spectrum, from low-brow to high-brow. In addition to providing a comprehensive review of previous studies of the syntax of headlines, Mardh describes in some detail the use made in headlines of familiar linguistic features such as nouns and nominal groups articles, and verbs. She also considers the number and length of words, the number and type of clauses, and the number of modifiers in noun phrases. In addition, she discusses the readability of headlines by discussing such factors as reader familiarity and text visibility.

Turning to studies of the language of advertising itself, we see that there are occasional examinations of the topic in more general works on genre analysis. Among scholarly examples of this type of treatment is Bhatia (1993). A useful pedagogical review of the subject can be found in O'Donnell and Todd (1991). Still of great value, however, is Leech's (1966) much – quoted study, which surveys the types of linguistic devices used by British writers and designers of display advertising. Like Straumann (1935) in relation to the language of headlines, Leech is primarily concerned with analyzing the specialized grammar of advertising. He notes the disjunctive nature of much of this language, and he details some of its salient features. Among these are the low frequency of function words such as articles, auxiliaries, and pronouns; a preference for nouns over verbs and adjectives; and heavy nominalization over predicative constructions. Working within a tradition of literary criticism, Leech also describes advertising language as a "subliterary" genre, arguing that, as in literature, the advertisement writer often relies on unexpected strategies of novel and creative exploitation of language within predictable linguistic patterns and techniques. Thus the writer's rhetorical aim (attracting and sustaining the reader's attention; making the advertisement memorable, and prompting the reader into appropriate action) is met by systematically setting off a familiar pattern against inventive use. Even today, Leech's study continues to provide a useful catalog of the defining features of this language variety. As Bruthiaux (1996: 26) argues, it [Leech's study] is one of the first attempts to explicitly link in a full-length study the functional parameters of the advertising genre with its linguistic manifestations, or in other words, to apply the notion of systematic register variation to the language of advertising".

In a more extensive study, Geis (1982) concentrates on the linguistic devices favored by producers of television commercials. He reviews some of the linguistic features that recur in the language of TV advertising in the United States. This includes a detailed study of comparatives similes, noun compounds, and count versus mass nouns. Geis addresses not only how advertisers use language but also how consumers are expected to interpret it. While this allows him to claim that his focus is essentially psycholinguistic in character, his study could be more appropriately described as pragmatic since what offers is primarily a theory of communication rather than actual psycholinguistic experiments that might test the comprehensive of TV commercials. Goleman (1983) goes beyond a description of the language of advertising itself. She sets out to address psycholinguistic aspects of the interaction between the encoder and the decoder in an attempt to explain how consumers of advertising come to understand what they do. What makes her study especially noteworthy is her examination of the role played by phonology and prosody in conveying the advertiser's intentions. But like Geis, she mostly addresses issues of comprehension from a pragmatic

angle. In particular, she argues that viewers need to make two distinct but complementary types of inference. One type of inference, which might have been termed linguistic, is based on the audience's knowledge of the structure and conventions of the advertising genre. The second type of inference, which might be described as pragmatic requires a willingness to abide by a Gricean Cooperative Principle (Grice, 1975) in assuming, for example, that content will be favorable to the product.

Vestergaard and Schroder (1985) bring an explicit ideological agenda to their analysis of the language of advertising. Their work comes close to analyses of the language of journalism by exponents of critical linguistics such as Van Dijk (1988) or Fowler (1991). They aim to go well beyond a formal description of the medium. But they stay largely clear of pragmatic considerations and set out instead to expose "the individualized collective deceit of advertising" (p.174) and to reveal "the really insidious ideological processes which treat a phenomenon as so self-evident and natural as to exempt it completely from critical inspection and to render it inevitable" (p. 145) Thus, while advertising can be an agent of change, it is also a means to prevent social change or even to assume that change is impossible. In another study, Toolan (1988) follows Leech (1966) in concentrating on the stylistics of conventionalized and formulaic aspects of the language of advertising in the British press.

Like Leech, Toolan sets out to uncover the recurrent structural patterns of the variety, without which, he argues, advertising language would not be recognizable as a distinct variety. Nair (1992) examines a corpus of personal ads drawn mostly from the Indian press. She justifies her attempt to combine the study of form with that of ideology in the classified advertising on the grounds that both overt and covert ideologies associated with particular literary forms and gender, genre and grammar intersect in especial ways in culturally specific varieties of the "matrimonial column" (p. 231). Tanaka (1994) proposes to explain how consumers come to understand advertising messages. Using as her data a selection of display advertisements from the British and Japanese press, she argues against purely semiotic accounts of communication, which regard the polysemous nature of linguistic and nonlinguistic messages as a misfortune and an obstacle to communication. Instead she notes that the normal process of utterance interpretation involves potentially problematic reference assignment, disambiguation, and enrichment. The question, Tanaka argues, is not whether but how preexisting bodies of knowledge play a role in determining the way in which advertisements are understood. In other words, how decoders recognize encoders' intentions. To answer this question, she appeals to "relevance theory".

Sperber and Wilson (1986), which proposes a maxim of relevance as the single principle of real importance in disambiguating messages. In addition, Bruthiaux (1996) provides a detailed analysis of linguistic forms and communicative functions in four types of ads: automobile sales, apartment rentals, job vacancies, and personals. Besides similarities among diverse 'simple' registers, he notes differences in the kinds of simplicity characteristic of ad types and links them to communicative functions. In a more broader survey of British advertising in the printed press, billboards, and television, Cook (2001) expands the narrow linguistic formulations of the discourse of advertising in general. His aim is to show that texts construct meaning through interaction with other types of discourse. He examines the interface of linguistic form with visual, musical, and paralinguistic features. But the most original aspect of Cook's work is his analysis of the social implications of advertising language. He shows how texts can create, evoke, and reinforce dominant social types, especially sexual ones; and he argues that a sense of self as both an individual and participant

in social activities is to be found within the form of discourse, not outside it and independently from it, in the language of advertising as in all language use (Blommaert, 2005; Bara, 2005; Cutica et al., 2008; Koller, 2005; Saussure, 2007).

Linguistic Concepts and Analyses of Advertisements

An extremely useful and relevant survey of concepts from linguistics that can be used in the analysis of advertising can be found in Vestergaard and Schroeder (1985). Among the most important concepts are (1) cohesion and coherence in text; (2) given and new information; (3) presupposition; (4) the sign: a signifier and a signified, and (5) icon vs. index vs. symbol. Cohesion is a term from the work on textual structure by Halliday and Hasan (1976), given to the logical linkage between textual units, as indicated by overt formal markers of the relations between texts. Each piece of text must be cohesive with the adjacent ones for a successful communication. However, readers are very creative interpreters, and formal properties of cohesion are typically not marked overtly. Vestergaard and Schroeder (1985) introduce the notion of coherence as a way of talking about the relations between texts, which may or may not be indicated by formal markers of cohesion. Advertising language tends not to use clear markers of cohesion, but is interpreted as being coherent. As with all the other linguistic concepts surveyed here, the notion of coherence extends to the relation between text and image.

It is commonplace in the analysis of the meaning contribution of a linguistic unit such as a sentence to split the information into Given information and New information. It is possible for a sentence to be all - New, but all - Given sentences are (by definition) uninformative, and therefore have only specialized or restricted usages. Each sentence has an opportunity to present New information, or at least highlighted information. A common strategy in advertising language is to use very short potential utterances as sentences, to maximize the amount of highlighted information that is being presented. In addition to these linguistic concepts, there are two key concepts that can be used in the analysis of advertisements from modern - day linguistic theory, namely 'presupposition' and 'relevance'. These two concepts are important because they allow us to see the primary means by which advertisements can communicate much more information than what is explicitly presented in them.

The pragmatic interest in the implicit meaning dimensions of language use has been extended to include meanings which are logically entailed on the language use by the user of a particular structure. Presuppositions are implicit meanings which are subsumed by a particular wording in the sense that its interpretation is conditional upon the tacit acceptance of the implicit meaning (pre-supposition = 'an assumption that comes before'). For example, a sentence such as "The cold war has ended" presupposes that the existence of the entities it refers to, in this case the 'cold war'. Therefore the study of presuppositions often concentrates on meaning dimensions which are 'taken for granted' in an utterance or a text and hence this area of pragmatic research offers an instrument which is well-suited for examining the links between language and ideology (Elison et al., 2009; Belinda, 2010; Francis, 2008; Buccarelli, 2010; Kimmel, 2010; Fetzer, 2008).

Presupposition is a kind of pragmatic inference "based more closely on the actual linguistic structure of sentences" (Levinson 1989: 167). It is classified as a type of pragmatic inference by Strawson (1952). It must be emphasized, here, that the notion of presupposition required in discourse analysis is pragmatic presupposition, that is, defined in terms of assumptions the speaker makes about what the hearer is likely to accept without challenge (Givon, 1979: 50).

The notion of assumed 'common ground' is also involved in such a characterization of presupposition and can be found in this definition by Stalnaker (1978: 321). Presuppositions may be even more critical in television advertising (Geis 1982) than in print advertising. However, even in print advertising, presuppositions are an important component of the overall message. As the name implies, a presupposition is a necessary precondition for the processing of any communication. Presuppositions typically involve the existence of some object or idea.

To summarize, presuppositions are a crucial part of advertising as they can cause the reader to consider the existence of objects, propositions, and culturally defined behavioral properties: for example, "Have you had your daily vitamins?" presupposes that you take or need "daily vitamins", thereby creating and perpetuating the idea that the behavior of taking vitamins daily is part of our culture. Similarly, "What's great about Chuck Wagon dog food?" (Geis 1982, 45) presupposes that there is something great about the dog food though exactly what is left open.

Relevance is a key concept in understanding advertisements, because it is a primary component of all aspects of human communication. The term was introduced by Sperber and Wilson (1986), building on earlier work in pragmatics, in particular the work of Grice, Sperber and Wilson's approach to communication is based on the observation that much natural communication does not involve sequences of totally directly informative utterances, or questions followed by literal answers. However, speakers and hearers in a conversation each assume that the others are rational and cooperative participants, and therefore conversation moves forward as each hearer finds the relevance of what was just said. The idea of Relevance goes back to the foundational work on pragmatics by Grice (1975), who proposed four "Maxims of communication"; guidelines which hearers presume that speakers are adhering to. Simplifying slightly, they are: (1) Quantity: make your contribution just as informative as is required, (2) Quality: do not give false or unsubstantiated information; (3) Relation: give relevant information, and (4) Manner: be perspicuous. Grice showed that communication proceeds by a hearer using these guidelines to interrupt what a speaker is presenting, possibly creating implications (or, the formal term, "implicatures"). For example, "there were a million people in that room!" is blatantly false, but assuming that the utterance meets the maxims of Quality and Relation, we can understand that the speaker means that there was an unusually large crowd in the room relative to the known size of the room. Most importantly, the utterance need not be rejected, but is interpreted as being rationally conceived and presented as relevant to the ongoing conversation.

Sperber and Wilson (1985) argued that every aspect of rational and cooperative behavior ascribed by the hearer to the speaker can be thought of in terms of relevance. Relevance has to be calculated, through assumptions and inferences. This has the consequence that there is no definite amount of information that the hearer can calculate, with that part of the conversation then considered to be over. By adding more contextual assumptions further relevant implications can be derived. So, a rational speaker will provide enough information for the hearer to be able to calculate the main points that are intended. But it is important to note that there is no such thing as "the meaning" of any utterance, when that utterance is presented in context. Rather, there are some aspects of meaning that are directly asserted, some which are fairly straightforwardly deducible, and others which are more esoteric or context-specific. Needless to say, any kind of communication, including an advertisement, is unsuccessful if the hearer or reader cannot grasp the implied primary components of

meaning.

There are varying degrees of relevance. Sperber and Wilson claim that there is an inverse correlation of effort and relevance. In other words, the more processing it takes to work out what a speaker intends by an utterance, the less relevant that utterance is. As various critics have pointed out, this begs the question "relevant to what?" (Clark, 1987) and "relevant to whom?" (Wilks, 1987). In 'Relevance', human beings are viewed as information processors with an inbuilt capacity to infer relevance. This single capacity is assumed to be the key to human communication and cognition. In addition, the human mind is conceived to be a 'deductive mechanism' which has the capacity to manipulate the conceptual content of assumptions from a range of sources. Sperber and Wilson's favorite metaphor for the human mind is the computer. They limit their object of enquiry accordingly to how the human mind functions as a computer (Talbot, 1994: 3526). For example, in 29 Range Rover (Dunhill, Rolling Stone, 2002: 16) the text is "Work hard. Be successful. Go someplace where none of that matters". The meaning of this advertisement is as follows: Work hard. And if you do, you will be successful. And if you are successful you can buy a Range Rover. And then you can go in it to someplace where none of that matters. The question, now, is where do the parts of meaning shown above come from ?. In this case, Coherence provides the links between the sentences (e.g. and if you do "). Relevance is what determines that we can buy a Range Rover and go in it to somewhere, for the context of the whole advertisement including image for a Range Rover. And the presupposition here is that there is somewhere out there where none of that matters. In other words, that some utopian place exists for us to aspire to travel to, in our Range Rover. There may be any such actual place "rational" communication, though in this particular advertisement, it is implied that there is.

The Semiotic Approach to Advertising

The term Semiotics (spelled originally 'semeiotics'), from the Greek "Semeion" which means mark, sign, was coined by the founder of Western medical science, Hippocrates. In this sense, medical science is basic semiotic science, since it is grounded on the principle that the symptom is a trace to an inner state or condition. The fundamental thing to notice about the semeion is that it is interpretable in terms of two dimensions, namely the discernible symptom itself, with all its physical characteristics, and the probable condition it indicates, with all its predictable consequences. The two are inseparable; that is, there is no symptom that is not caused by some bodily conditions, and vice versa, there is no condition that does not produce symptoms. The semeion is a natural sign; that is, it is produced by Nature. Humans, also, produce their own signs such as words gestures or symbols. These signs are called "conventional signs". Like natural signs, conventional signs consist of two dimensions: (1) a physical dimension such as the sounds or letters that make up a word; and (2) the object that the physical part has been created to stand for whether it be real or imagined. The physical dimension is called the signifier in Saussurean semiotics and representation in Peircean semiotics. The conceptual dimension (2 above) is called signified and "object" in the two methods respectively. The particular kinds of meanings that the association of a signifier with a signified (or set of signifieds) generates in social situation is called "signification". Conventional signs are classified as verbal and nonverbal. Examples of verbal signs are words and other linguistic structures, whereas drawings, gestures, etc. are examples of non verbal signs.

It is obvious that the use of signs to create messages and meanings entails an interpretation of what they mean. The problem is that the range of interpretations always varies from

individual to individual. There is no one meaning that can be extracted from a human-made text. In addition, the sign's primary meaning is called its denotation. This is the meaning or referential connection established between signifier and signified. But this meaning can be extended freely to other domains of reference. This extensive process is known as connotation. The French semiotician Ronald Barthes inspired the first true semiotic works analyzing the implicit messages of advertising. The semiotic investigation of advertising and marketing has become widespread. And, some interesting studies have been produced such as Harris (1995); Goldman and Papsion (1996); Berger (2000), and Danesi and Perron (2000). The major theme that stands out from this line of inquiry is that many brand names, logos, ads and commercials are interpretable at two levels; a surface level, and an underlying one. The surface level involves the use of specific types of signs in a highly creative manner to create a personality for the product (images, words, colors, etc.). These are 'reflexes' of, and 'traces' to, the underlying level. Relatedly, the goal of semiotics in the study of advertising is to unmask the arrays of hidden meanings in the underlying level, which form what can be called "signification system". As Bell (1990: 1) has observed, the semiotic notions used in the study of advertising are powerful because they allow us to bring to the surface the hidden meanings of advertising texts. The word "text", as it is used in semiotic theory, means something very specific. It literally designates a putting together "of signifiers to produce a message, consciously or unconsciously. The text can be either verbal or nonverbal, or both. In the modern theory of texts, the underlying, connotative meaning on which a text is anchored is commonly referred to as its subtext. The incorporation of other textualities present in the culture, through direct citation or indirect allusion, is called intertextuality.

The process of uncovering a subtextual meaning in an ad text is commonly referred to as decoding. It encapsulates what is involved; namely, the identification of the code or codes utilized to generate a signification system in the ad. The use of several codes to create the subtext can be called intercodality (Beasley and Danesi, 2002: 71). Product textuality is one of the persuasion techniques used by advertisers to promote product and service recognizability. It works on two levels; a surface and an underlying one. Finally, let us examine the magazine ads used in various countries to promote fashionable high-heel shoes for young women. The original purpose of shoes was to protect the feet and to allow people to walk on hurtful and injurious terrain. But high-heel shoes seem to contravene this function. They are uncomfortable and awkward to wear. However, millions of women wear them. The thousands of ads for expensive high heel shoes that are published in magazines almost weekly are usually constructed through the process of mythologization. Typically, some attractive young woman is portrayed as wearing the shoes. She is shown with an expression that commonly conveys a kind of sensual rapture that comes from wearing the shoes. The way in which such ads have been put together is strongly suggestive of a "sexualization" of the female body. But semioticians would not stop at this fairly straightforward analysis of such ads.

As Beasley and Danesi (2002: 28) point out, they would go one step further. The world of sex has a long-standing tradition of portrayal in western mythology. In representational sense, therefore, these ads are the modern-day advertiser's versions of ancient sexual myths. Many evoke the myth of Persephone, the Greek goddess of fertility and queen of the underworld. Persephone was the daughter of Zeus and Demeter. When she was still a beautiful maiden, Pluto seized her and held her captive in his underworld. Though Demeter persuaded the gods to let her daughter return to her, Persephone was required to remain in the underworld for four month because Pluto had tricked her into eating a pomegranate (food of the dead) there.

When Persephone left the earth, the flowers withered and the grain died, but when she returned, life blossomed anew (Beasley and Danesi, 2002). With the above in mind, the wearing of high heels as a sexual prop has become an entrenched signified in western culture. High heels force the body to tilt, thus emphasizing the female's sexuality. They also accentuate the role of feet in sexuality. As Rossi (1976: 54) explains, across many cultures feet are perceived as sexually desirable. Putting on stockings and high heels on feet is everywhere perceived to be a highly erotic act. To a male, high heel shoes are erotically exciting. Therefore, in terms of the signification systems that such ads attempt to tap into, the high heels worn by ad models send out powerful and highly charged sexual signals (See Rader et al., 2002; Hart et al., 2007; Johnson-Laired et al., 2004; McQuarrie et al., 2005).

Advertising from a Psycholinguistics' Perspective

Psychologists have been extremely interested in the persuasion techniques used by advertisers. The school of psychoanalysis, founded by Sigmund Freud, has been particularly active in studying advertising. The main contribution of this field has been that it has exposed how the persuasion techniques used by advertisers are directed to the unconscious region of the human mind. This region contains our hidden wishes, memories, fears, feelings, and images that are prevented from gaining expression by the conscious part of the mind. In addition, this unconscious region, as the Swiss psychologist Carl Jung suggested can be divided into two regions: a personal unconscious, containing the feelings and thoughts developed by an individual that are directive of his/her particular life schemes and a collective unconscious, containing the feelings and thoughts developed cumulatively by the species that are directive of its overall life pattern (Beasley and Danesi, 2002: 32).

Psychologists and social scientists generally ask questions such as the following: Does advertising influence attitudes and behaviour? Is it a valuable contributor to the efficiency of a free market economy? Is it a form of artistic expression? Such questions have led to a spate of studies that have examined advertising from the broader psychological and cultural perspectives that such questions presuppose. Advertising has also been the target of numerous major analytical, critical, and technical investigations (Beasley and Danesi and Perron, 2000; Quin, 2005; Oakley, 2007; Pragglejazz, 2007). The implicit question that most of such studies have entertained is whether advertising has become a force molding cultural mores and individual behaviors, or whether it constitutes no more than a "mirror" of deeper cultural tendencies within urbanized contemporary societies. Although this question was not answered in any definitive fashion, it may be safe to say that the one thing which everyone agrees is that advertising has become one of the most recognizable and appealing forms of social communication to which everyone in society is exposed. The images and messages that advertisers promulgate on a daily basis delineate the contemporary social landscape. Relatedly, the question that imposes itself here is that "Is advertising to be blamed for causing virtually everything, from obesity to street violence?"

There is no doubt advertising plays a definitive role in shaping some behaviours in some individuals. The highly inflated amount of consumption of fast foods, tobacco, and other media - hyped substances is probably related to the slick promotion plays utilized by magazine ads and television commercials. However, even though people mindlessly absorb the messages promulgated constantly by advertisements, and although these may have some subliminal effects on behaviour, we accept media images, by and large, only if they suit our already established preferences. It is more accurate to say that advertising produces images that reinforce lifestyle models. Advertisers are not innovators. They are more intent on

reinforcing lifestyle behaviors than in spreading commercially risky innovations. In this sense, advertisements are not in themselves disruptive of the value systems of the cultural mainstream; rather, they reflect shifts already present in popular culture. And if they are really psychologically effective, it is primarily because they tap into deeply-ingrained mythical and metaphorical structures of the mind (Johnson-Laired, 2004; Mothersbaugh et al., 2002). Moreover, advertising has affected not morality but the cognitive style with which people process and understand messages. Cognitive style was defined as the mode in which, and the degree to which, the senses are used in processing information (McLuhan, 1964). Advertising has rendered our cognitive style of information processing much more visual based on visual images and, thus, more compact and holistic. Since the embedding of advertising as a form of social discourse, people have much more inclined to process information quickly and unreflectively.

The Psychology of Advertising

The major purpose of this section is to shed some light on the psychology of advertising. As Seglin (1989: 22) explains, "there is a new hunger to understand what advertising does". Relatedly, "the psychology behind the work you produce is even more important than a well turned phrase or a nifty new television optical ... That is what it is all about: getting inside people's heads and getting them to act" (Bailey, 1987: 1). It should be kept in mind that different ads do different things; so not every ad works the same way. However, most advertising works its way through the same general process. The steps in this process can be referred to as perception, communication, learning and persuasion. While these are steps in a process, they also identify the primary effects of an advertisement on a view. In other words, certain features of an ad are there to aid in the viewer's perception, communication learning and persuasion. First, perception is the process by which the viewer receives messages through the various senses, interprets the message, and files them away in memory. There are three concepts that are important in the perception of advertising: (1) attention, (2) interest, and (3) memorability.

Attention is a mental state indicating some level of awareness, that the mind is engaged, and that it is focused on something; in other words, tuned in. Advertising that grabs attention is intriguing, novel, unusual or surprising. Relatedly, the biggest perceptual problem for advertising is inattention. Many advertising messages simply wash over viewers without any attention being paid to them. Another problem is divided attention, when the audience is doing something else and is only half listening or half watching the ad. Many ads get half the mind and one eye. Accordingly, if the ad does not give noticed, it is very difficult, then for the message to make any impression. As Scorse (1987: 18) points out, "you can not save souls in an empty church". Therefore, most advertising is designed to be intrusive. In advertising an intrusive message is one that is hard to ignore. Two points should be considered in this regard: (1) the amount of intrusiveness needed varies with the medium, the product category, and the interest level of the consumer; (2) an ad can be intrusive without being bold and brash. Moreover, when more messages are presented to people than they are able to concentrate on, they have to sort out the messages some way. Selection Perception is the term used to describe how we sort those messages, according to what interests us or what we agree with. We filter out the items that do not interest us and that we do not agree with, and we simply do not pay any attention to those messages.

The next level of perception is interest, which can be defined as a state of absorption in the

message. It differs from attention in that there is an element of curiosity, concern, or fascination bonding the viewer to the message. Interest, therefore, occurs when a message is relevant to people; that is, it addresses them with something that they care about. The problem, however, is that interest is a momentary thing and it dies easily as attention shifts. A message that is interesting is one that has 'holding power' rather than stopping power. It stimulates curiosity in order to maintain interest and make the viewer want to know more (Gibbs, 2002; Given, 2005; Svanlund, 2007; Philips, 2000; Mc Quarrie et al., 2003). The last level of perception is memorability. It is very important to advertisers not only that their messages are heard, but also that they have "sticking power"; the power to lock into the mind. Ads are effective when "they get in your head and stay there" (Editor's Galley: 1988: 2).

Psycholinguistics research has shown that the human memory is like a filing cabinet. Advertisements are filed according to some personal pattern of organization using slots, or files, that contain related information. Ad messages are usually compressed and restructured to fit into the individual filing system. Sometimes the message is changed beyond recognition. In this connection, Bernbach (1980: 206) points out that "most readers come away from their reading not with a clear, precise detailed registration of the contents on their minds, but rather with a vague, misty idea". Sometimes, most information is filed as fragments or traces. These fragments are pulled back to the 'top' of the mind by the use of cues; which are certain words or visuals that will elicit previously learned information. Accordingly, in order to be memorable, the message has to be easy to compress for filing. That is why writers develop key phrases like slogans and key visuals for television. Also, psychologists know that it is easier to remember things that are grouped rather than separate elements. This is important for advertising designers who use the graphic principle of grouping to bring things together physically that belong together, by using placement and space. In addition, repeating an advertisement helps reinforce the message and locks it into the mind. As psychologists argue, people need to hear something three times before it crosses the threshold of perception and enters into memory. The ad that gets through the perceptual process is described as having impact. Impact refers to an advertisement's ability to control the viewer's perceptual process overcoming audience indifference, grabbing attention, maintaining interest, and anchoring the product firmly in memory.

The second element of the advertising process is communication. As mentioned before, an advertisement is a message about a product, service or an idea that attempts to motivate or persuade people in some way. Next, I will discuss three characteristics of communication that works: clarity, completeness, and organization. If advertising is to communicate effectively, it must present its message clearly. This is harder than one might think because clarity can be compromised both at the sending end and the receiving end. Clarity is measured by the level of understanding of the viewers. The ad is clear if it is free from impediments and obstacles to communication, such as undefined terms, unfamiliar references, poor organization, and faulty logic. One way to strengthen the clarity of an advertisement is to make it single-minded. Many ads suffer from a kitchen sink strategy with too many points crammed into too little space. As Stauderman (1985: 4) explained, "it is virtually imperative that we take just one aspect of the product (the most important one) and talk only about that. It is hard enough job ... getting just that one point into the viewers head". In addition, one of the most difficult problems in communication is to know how much to say and when to quit. If you say too much, you may bore your audience. If you say too little, you over simplify the topic until it does not make sense. The amount of completeness needed varies with the message. Finally, the way a message is put together, both words and visuals, determines how the viewer proceeds through it. Ineffective communication can result from poor order.

The third element of the advertising process is "learning". To advertising professionals, learning means becoming informed or gaining knowledge about the product or service being advertised. That is, advertising provides information; it teaches people about products and services. There are two primary schools of thought in psychology about how society acquires knowledge. The connectionists believe people learn things by making associations for which they receive rewards; the cognitive theorists believe people learn by acquiring insight, understanding, or comprehension of the whole picture. As for advertising is concerned both schools are right. Advertising seeks to develop both associations and understanding. The process of making connections and linking ideas, called associations, is particularly important to how advertising works (Preston 1982: 5). Advertising frequently tries to link a product or service to a certain situation, activity, lifestyle, or type of person. Image transfer occurs when a product takes on characteristics of these associations. The idea is that when people think of these situations, they also think of the product. Some products, like BMW and Rolex watches, are linked with successful executive lifestyles.

On the other hand, cognitive learning explains how understanding is developed from pieces of information that serve as cues. It focuses on comprehension and understanding based on insight. In other words, people acquire little pieces of information until all of a sudden they see the big picture. Advertising uses cognitive understanding to follow the logic of an argument, make discriminations and see differences, compare and contrast features, comprehend reasons, and, in general make sense of important ideas. When something is learned, that means the information or experience has been anchored in memory. Consumers who have tried a product and linked it have learned something positive from the experience. They likely will use it again. That how "brand loyalty" is built up from a series of satisfactory experiences. As Caples (1975: 47) points out, "people who buy once are best proposals for buying again".

The last element of the advertising process is "persuasion". Persuasion is defined as a conscious intent on the part of one person to influence another. More specifically, persuasion affects the structure of people's beliefs, opinions, attitudes, convictions and motivations; these, in turn, motivate people to act. An attitude is a state of mind that is positive, or negative, or neutral. Changing an attitude is very difficult. Attitudes are entrenched deep in people's psyches and are interwoven with lots of other related values and opinions. When people's emotions are touched, they experience a strong personal feeling or some other kind of passion. Ads use appeals to the emotions. In addition, a successful persuasive message builds conviction a strong belief in something. Conviction usually results when proof is provided or an argument is delivered effectively. Advertising is believable when product claims are proved. Also when an advertisement provides reasons to buy a product or service, it is meant to develop conviction (Bucciarelli, 2007; Barsalou, 2003).

Strategies of Advertising

The ultimate goal of creating an appropriate image for a product is to embed it into social consciousness. The three primary strategies used today to enhance product recognizability are known generally as repetition, positioning and image creation. Repetition is a basic marketing technique. An advertiser for example, can capture the attention of prospective customers by repeated appeals to buy some product. Positioning, on the other hand, is the placing or targeting of a product for the right people.

Creating an image for a product is fashioning a personality "for it with which a particular type of consumer can identify. The idea behind creating an image for the product is, clearly, to speak directly to particular types of individuals, not to every one, so that these individuals can see their own personalities represented in the lifestyle images created by advertisements for certain products. Two techniques can be used to entrench the image associated with certain kinds of products; the first can be called mythologization, and the second is 'logo' design. Mythologization is the strategy of imbuing brand names, logos, product design and commercials intentionally with some mythic meaning. As Beasley and Danesi (2002: 12) explains, the quest for beauty, the conquest of death, among other mythic themes, are constantly being woven into the specific textualities that advertisers create for certain products? Another way in which advertisers entrench product image effectively is through logo design. For example, the McDonald's golden arches logo. Most people today go to fast-food restaurants to be with family or with friends, so as to get a meal quickly, and /or because the atmosphere is congenial. Most would also admit that the food at a McDonald's restaurant is affordable and so the service is fast and polite.

Indeed, many people today probably feel more "at home" at a McDonald's restaurant than their own households. This is, in fact, the semiotic key to unlocking the meaning that the McDonald's logo is designed to create. The arches reverberate with mythic symbolism, beckoning good people to march through them triumphantly, into a paradise of law and order, cleanliness, friendliness, hospitality, hard work, self-discipline, and family values. In a sense, McDonald's is comparable to an organized religion. From the menu to the uniforms McDonald's exacts and imposes standardization, in the same way that the world's organized religions impose standardized interpretations of their sacred texts and uniformity in the appearance and behavior of their clergy. The message created unconsciously by the golden arches logo is therefore that, like paradise, McDonald's is a place that will do it all for you, as one of the company's slogans so aptly phrases it.

"Schemas" and Advertising (Cultural Background)

"Schemas", or "schemata" as they are sometimes called allow us to identify immediately the type of text we are dealing with. In Widdowson's view (1983: 34) they are "cognitive constructs which allow for the organization of information in long-term memory". Thus we are able to relate the general (and specific) type of language used in a given discourse, such as advertisements, to a general schematic framework. We can relate this to the Arabic situations by saying that when we see the endline Daz yaghsil akthar bay adan "Daz washes whiter" (for "Daz" washing powder), our schematic knowledge confirms that we are dealing here with language of advertising, since in conventional discourse the comparative form should be linked to a following noun phrase, which is absent here. In this particular example we may ask: Daz washes lighter than what ? Of equal interest with regard to schematic knowledge is the (sociocultural) aspect of behavior in the target culture. In other words, we should not just be able to identify and interpret certain facts about the information conveyed in an advertising discourse but we should also "be aware of a range of different attitudes to them, even if we do not personally share those attitudes" (Wallace, 1987: 38). As an example of this we may cite the Egyptian television commercial for a brand of tea called al-Arousa "(the) bride", in which there is neither a dialogue nor a voice-over presentation. The scene is one of a young woman dressed in white representing purity, that is, of the tea. Whereas in a Muslim culture the impact of a bride dressed in white connotes absolute purity, this connotation has been partially lost in many Western cultures as a result of contemporary social values. In this commercial, the following caption which finally unfolds on the screen

lends further credence to the view that the meaning we derive from texts are "largely socially determined" (ibid.: 38):

yasil ila haythu la yasil ayy shay akhar

"It reaches the parts other teas cannot reach"

By elevating the quality of this brand of tea above all other brands, one is left in little doubt about the importance of tea in (in this case) Egyptian society. The advertising technique employed in this example leads us to think immediately of the concept of intertextuality which was introduced earlier. Intertextuality has been described neatly as texts [which] are recognized in terms of their dependence on other relevant texts. Essentially it amounts to the relationship between text and the various language or signifying practices of a culture and its relation to those texts which articulate for it the possibilities of that culture. Therefore, one reason for the success of an advertisement or commercial may well be the underlying relationship between its presentation and a literary association familiar to the target audience.

In summary the context of situation, that is, the social situation in which a statement occurs, is a vital element in our interpretation of the message of advertisements. The addresses must "draw on different levels of contextual knowledge to interrupt them" (Wallace, 1987: 29). Indeed, advertisements are one of the most prominent culture-specific (ibid: 17) forms of discourse. But it is not only the situational context of a statement that determines its form, and the way it is interpreted, as Foucault (1992) has shown. The verbal context, that is, the position of a given statement in relation to other statements which precede and follow it, is also a fundamental consideration in this regard. In the words of Fairclough (1992: 47-48), "one must take a step back to the discursive formation and the articulation of discursive formations in orders of discourse to explicate the context-text-meaning relationship". This relationship will be born in mind in the next section of the paper which deals with some rhetorical categories in Arabic advertising.

Rhetorical Devices in Arabic Advertising

Leech (1966: 175) selects rhyme, alliteration and parallelisms as "special patterns of regularity" in advertising language. This section will examine the occurrence of a number of rhetorical devices in Arabic advertising, in particular those of rhyme and rhythm. It seems especially appropriate to discuss these "schemes" (ibid : 186) with regard to Arabic, since the language boasts such a rich tradition of oratory dating back to pre-Islamic times.

Parallelism: Parallelisms, or "formal schemes" (ibid: 190), appear to be as much a characteristic of Arabic advertising as they are of English. In Leech's view (ibid: 146) parallelism is one of the devices of co-ordination at group rank "level which he considers to be" an especially cohesive factor in advertising language", particularly in disjunctive language situations where "the group tends to be the largest unit to play a significant role in communication". The main effect of this device would seem to be a reinforcement of the qualities of a product in an almost mnemonic fashion through a repetition of linguistic patterns. There are many examples of parallelism to be found in Arabic television commercials and press advertisements. As in English, this device is normally assisted by layout. Examples of parallelism in Arabic are exemplified by the following phrases taken from the advertisement for "Sparkle" shampoo:

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<u>li-I-shaar al-duhni</u>	“for oily hair”
<u>li-I-shaar al-jaaff</u>	“for dry hair”
<u>li I-shaaral-aadi</u>	“for normal hair”

A similar example was found in a press advertisement for "Toyota" vehicles. The technique is enhanced by the printing of the adjective iqti sadiyya - “economical”

<u>Iqti sadiyya hina tashtarehaa</u>	“economical when you buy it”
<u>Iqti sadiyya hina tastakhdimuhaa</u>	“economical when you use it”
<u>Iqti sadiyya hina tab ouhaa</u>	“economical when you sell it”

Parallelism may take a number of forms. Consider, for instance, the following example taken from an advertisement for a hair removing appliance called "Feminin":

Jawda la tuqaaran ... siar la yunafas “in comparable quality ... unbeatable price”

In this example, the parallel effect is created less by repetition of a key attribute of the product than by rhythm and parallelism of the two passive verbs and the negative particle (1a).

The following example of parallelism is taken from a television commercial for "Milkyland" yoghurt :

<u>Miya f I-miyya haei</u>	“one hundred percent real”
<u>Miya f I-miyya tabii</u>	“one hundred percent natural”
<u>Miya f I-miyya tazig</u>	“one hundred percent fresh”

The placing of two adjectives in succession with similar forms, (hae ei and tabii), is important for the continuity of rhythm and rhyme. Moreover, what can only be appreciated from listening to the voice-over is the rhythmic effect created by the precise staccato reading of each line.

Rhyme and Rhythm: When assessing rhyme and rhythm in Arabic advertising, two possible associations immediately come to mind. First, the rhyming effect in many advertisements is created by a combination of long vowel plus consonant at the end of each line or each half of a two part slogan. One of many such examples can be seen in a press advertisement for "Braun" food processors: Kull al - taqdir fi jawdat al-tandir - “[your guests'] appreciation comes entirely from the quality of preparation”

Of particular interest here is not just the rhyme created by the long "i" vowel plus final syllables of taqdir and tandir, but also the assonance occasioned by the morphological symmetry of the verbal nouns. It was noted above that Arabic lends itself well to this type of scheme. A second technique used by the copywriters is based on rhyming and rhythmic prose techniques (saj) of the classical and neo-classical periods. In advertising we find examples such as two morphologically similar words occurring in close contiguity. An example of this can be found in the following press advertisement for "Si-Si" shampoo:

min al- in aya li I-him aya

"from care to protection"

Many examples of this kind can be found in both television commercials and press advertisements. Here is the signature line for the advertisement for "GMC" water heater:

kaamul al-ijaada taani a I- riyaada

"total excellence has made us pioneers"

Another interesting example is taken from the commercial for a brand of butter called "Shahiyya":

shahiyya zibda taza ...miyya miyya

"Shahiyya is one hundred percent fresh butter"

zibda shahiyya iz-zibda ill hiyya

"Shahiyya butter is the real thing"

Worthy of note here is that the word 'miyya' been pronounced in its SA form, namely, miea, it would not have been possible to create a perfect rhyme with the SA feminine singular free-standing pronoun hiya. However, the ECA variant 'hiyya' rhymes perfectly with miyya. In this connection, there are other occasions when the choice of ECA as the register for an advertisement may well have been influenced by the ensuing rhyme. It is clear that an effective rhyme can be important promotional device for a product. Consider, for instance, the following commercial for "Gawhara" tea:

sh ay ah ay ah ay ... shout taomuh kam l a zz ay

" tea, tea, tea ... see how wonderful it tastes"

An important aspect of this example is that very few appropriate words in SA would rhyme with the word 'sh ay', but the expression 'izz ay' provides the copywriter with a solution since it not only rhymes perfectly with 'sh ay', but it also fits neatly here in its normal post-posed syntactic position (Gully 2003: 14).

Alliteration: In its strictest sense alliteration only occurs where there is repetition of the initial consonant or consonant cluster, as in this example taken from Leech (1966: 187): "Built Better by Burco for you". Leech observes, however (1969: 92) that it is the main stressed syllable of a word which generally carries the alliteration not necessarily its initial syllable". Only one example of conventional alliteration was found in the material used for this preliminary study, a disappointingly low number compared to, say, English advertising where alliteration is a common device. The following example is from the endline for the television commercial for Snack "chocolate wafers":

snack ...il-vvayfir ish-shaeiyya ish-shahiyya min k adbir

"Snack ...the naughty, tasty wafer from Cadbury"

The alliteration here is created by the initial sh- phonemes of the words shaeiyya and shahiyya. Leech (ibid.: 92) calls this an example of "reverse rhyme", in which words share an initial vowel sound in addition to the sound of the initial consonant or consonant cluster.

Concluding Reflections

This paper adopts the view that discourse, especially discourse as complex as advertising, always holds out more to be analyzed and leaves more to be said. It has been argued that advertising must be looked at as a social discourse with rhetorical force. That is, it has influenced not only the structure of language and the modality of lifestyle, but also the content of routine daily acts of communicative exchanges. It has ventured into the domain of persuasion, and its rhetorical categories have become omnipresent in contemporary social discourse. And, because of the growing effectiveness of its persuasion techniques, advertising has become entrenched into social discourse by virtue of its widespread diffusion throughout society. Everywhere we turn, we are bound to find some ad message designed to persuade people to buy a product. What needs to be emphasized is that even though we absorb the messages transmitted by ads and commercials, and although these may have some unconscious effects on our behaviour, we accept media images only if they suit our already established preferences. If we complain about the shallowness of our television and advertising culture, we really have no one to blame but ourselves. The language of advertising has also had an effect on the language of ordinary communication. Advertising language reduces thoughts to formulas, phrases, jingles, slogans and so on.

Accordingly, we must be aware of the subtexts that ads and commercials generate because when the human mind is aware of the hidden codes in texts, it will be better able to fend off the undesirable effects that many texts may cause. Accordingly, interdisciplinary approach may be of great value in reaching accurate understanding of the ads' messages. Ideas from the semiotic theory, pragmatics, psycholinguistics and sociolinguistics can help to demystify advertising creativity. Only in this way consumers can buy products, not for the magical qualities suggested by such advertising, but by relying on critical thought.

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Ayi Kwei Armah's Novels of Liberation

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Abstract

This paper examines Armah's novels: *Two Thousand Seasons* and *The Healers* as novels of liberation. It seeks to show that Armah's two works mentioned are not just for aesthetic purpose alone, but a kind of continuous and conscious struggle against the forces of slavery and colonisation in the past, and neo-colonialism and globalisation at present; forces which have plagued the African continent for so many years. Therefore, the novels are meant to serve as a kind of liberation tool for African intellectuals in the continent itself and for those in the Diaspora. Combined, these novels trace the various stages of the liberation struggle from such forces.

Introduction

With the publication of his first narrative, *The Beautiful Ones are not Yet Born* (1968) to *KMPT, The House of Knowledge* (2002), Ayi Kwei Armah has constantly focused on the pre colonial, colonial and post-colonial chequered history of the African continent. He, no doubt, has carved a controversial reputation among African literary critics. This reputation hinges on what appears to some critics and his radical as well as uncompromising stance on some sensitive problems facing post-independent African countries. Aroused by indignation or moral enthusiasm, he is more trenchant than many African writers in criticizing the African situation.

While many critics laud his narrative style and technique, others like Frederiksen, (1987), Wright (1989), focus and criticize him for, what (Brown 2009:41) describes as his "searing novelistic indictment of postcolonial society". Yet, others like Chinua Achebe see Armah to be too pessimistic. In spite of all these controversies, Armah's soaring commitment to good governance and the retrieval of African traditional values are unquestionable. Armah's novels, apart from their aesthetic beauty, are deliberately crafted as tools of resistance and liberation. They are, according to Chidi Amuta (1992:4), "novels of historical reconstruction". They are meant to fight what Armah considers to be the injustices, prejudices and atrocities perpetrated over the years by foreigners and also by Africans on Africans. Armah's novels of liberation, like some of the world's oldest literature, are designed to speak of "revolutionary changes in social, economic and political structures in a language that is as unambiguous as, though more refinedly poetic than, Marx's explosively alliterative 'expropriation of the expropriators'" (Armah 2007). According to Ogede (2000:4):

With the exception of Chinua Achebe, Wole Soyinka, and Ngugi wa Thiong'o, no other African writer has confronted and dealt so honestly and courageously with the problem of contemporary Africa as Armah has. Armah's fight can be defined as a radical quest for a new direction that can change

the fortunes of Africa and the black people.

The purpose of this discourse is to examine two of Armah's novels of liberation, *Two Thousand Seasons* (from hence, *TTS*) and *The Healers*. *TTS* provides a survey of the history of Africa from the past to the future. It chronicles the life of the African people confronted with cultural, religious, economic and social enslavement. This calls for a struggle for the liberation for the land, Anoa. The youth team up with the aged as symbolized by Isanusi to confront and overcome the forces of enslavement. They find ways of realigning the drive and direction of society through actions. The story, according to Okpewho (1992:283) is an "appeal to future generations for continued watchfulness and an exhortation to that reciprocity and communalism that will ensure the permanence of 'the way' long after the chroniclers of it have passed away." In *The Healers*, Armah again reinvents the story of the fall of the Ashanti Empire to negotiate the scramble, partitioning and destruction of African continent. To him, this calamity can be attributed to the inhumanity of the West. For Africans to benefit from reunification, they must work hard to repair the damage. Also this novel becomes the guide to a better future.

Therefore, Armah's novels of liberation, *TTS* and *The Healers* are revolutionary in their perspectives, they also display a global or communal African memory or history, and exhibit a high sense of social mission and a strong relationship with the African community. The arrangement of these novels, in terms of setting and milieu, show a kind of historical and chronological trend as far as the unjust events Armah fights against on the continent are concerned. In these novels, Africa becomes the plot, character, theme and the situation, and Armah's novelistic vision is to emancipate the continent from the forces of slavery, colonialism and neocolonialism.

Critics have looked at the concept of liberation in literature from different perspectives. To Ngugi (2007:478) liberation in literature could be summed up as a "writer's imaginative leap to grasp reality" aimed at helping his "community's struggle for a certain quality of life free from all parasitic exploitative relations". In other words, literature becomes relevant if it can deal with the people's "daily struggle for the right and security to bread, shelter, clothes and song." Muzorewa, the liberation theologian, buttresses this point:

...ours is urgent business, seeking to transform the world through liberating the down-trodden, starving, dying, the oppressed, by any means necessary. (Muzorewa:2007:2)

In effect, liberation in literature challenges people, community and the continent to identify the positive elements in their heritage and inspires them to find solutions to their problems.

Two Thousand Seasons

TTS is a fight not only to rehabilitate Africa's battered image but also to liberate it from slavery, disintegration, distortion and dislocation of its unique African cultural identity,

which Armah calls “our way, the way” (p. 18). This novel is a reconstruction of the history of slavery on the African continent. Robert Fraser (1980:70) contends that *TTS* is “The historical experience of the whole African people from the dawn of remembered history to the present day”. In this novel, the author identifies himself with the black community and breaks away from the isolation which characterizes his first three postcolonial novels. Armah portrays the catastrophic cultural damage that the “predators and destroyers” caused to African culture with the introduction of slavery. Armah’s criticism and condemnation of the major players of this obnoxious and dehumanizing culture in Africa in this novel is often seen when the omniscient narrator takes over with his verbal vituperations:

Killers who from the desert brought us in the aftermath of Anoa’s prophecy a choice of deaths; death of our spirit, the clogging destruction of our minds with their senseless religion of slavery. In answer to our refusal of this proffered death of our soul they brought our bodies slaughter. Killers who from the sea came holding death of the body in their right, the mind’s annihilation in their left, shrieking fables of a white god and son unconceived, exemplar of their proffered, senseless suffering. (2)

To Armah, “the religion of slavery” is alien to African culture, a culture of reciprocity, but not one of dependence on the toils of others (slaves). This creed of slavery, introduced by the Arabs and the Caucasians with its associated debauchery, marks the commencement of the destruction of African individuality and culture-“death of our spirit and the mind’s annihilation”. On the converse, the historian, Akosua Adoma Perbi (2004), observes that slavery is not a cultural importation as Armah opines in *TTS*. She argues that in pre-colonial Ghana various conditions of voluntary and involuntary subordination and subjugation existed that was not only tantamount to, but approximated in certain ways the characteristics of Western slavery. For example, the practice of the commoditization of the slave existed in the pre-colonial era. Perbi’s crucial historical observation is incongruous to Armah’s.

However, Perbi agrees with Armah that the characterization of a slave as a chattel was not part of the domestic Ghanaian slavery experience, “In Ghana the slave was regarded as a human being and was entitled to certain rights and privileges” (Perbi 2004:3-4). Ogede (2000:100) posits, “In *Two Thousand Seasons*, Armah depicts unambiguously the history of Arabs in Africa as one of debauchery, and the tales of exploitation, humiliation, and degradation caused by Arabs presence are intended to elicit Arab shame, not merely indignation”. Armah’s mammoth denunciation of this culture is again seen in the indignation with which the seer, Anoa, curses “any man, any woman who will press another human being into her service” because she (Anoa) is possessed by a deity “hating all servitude” (14). Armah continues his attack on slavery when Anoa poses the rhetorical question “Slavery-do you know what that is?” Anoa provides the answer herself:

Ah, you will know it. Two thousand seasons, a thousand going into it, a second thousand crawling maimed from it, will teach you everything

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about enslavement, the destruction of souls, killing the bodies, the infusion of violence into every breath, every drop, every morsel of sustaining air, your water, food. (17)

Armah recommends that the solution is to find “the forgotten way of our life, the living way,” (16) intermittently referred to as “the way, our way”, the culture of “reciprocity” (17). Here, Armah is conceptualizing nothing new but reverberating the old Akan traditional notion of “Sankofa”. Literally translated, it means “it is not a taboo to go back and fetch what you forgot” (The Drum: 1995). Consequently, through the exaltation of the “Sankofa” model, Armah advocates the restoration and preservation of the people’s collective memory in order for them to move forward. The restitution of these African traditional cultural ideals then, becomes synonymous to the re-establishment of the true African identity, the undermining and ultimate overthrow of the implanted foreign culture. In other words, Armah recognizes the value of African culture as an element of resistance to foreign domination and consequently cultural liberation. “The machine gun may have chased the enemy, but there is a terminal cancer...” (Muzorewa 2007:1) In Armah’s estimation, this “terminal cancer” must be treated and healed (culturally cleansed) to bring the continent to wholeness. This is in consonance with Amilcar Cabral’s (2007:487) thesis on cultural liberation which he observes as:

A people who are free from foreign domination will not be culturally free unless, without underestimating the importance of positive contributions from the oppressor’s culture and other cultures, they return to the upwards paths of their own culture...If imperialist domination has the vital need to practice cultural oppression, national liberation is necessarily an act of culture.

In his novels of liberation, Armah’s pessimism is completely drowned. Regardless of the hostility, debauchery, and the threat to life, he constantly reminds his readers that the situation is not hopeless. Consequently, Lazarus (1990) strongly argues that *TTS* portrays another significant change or break in direction from Armah’s earlier novels because *TTS*:

insists that what it calls “our way-the “African way”- has not been obliterated by the centuries of foreign domination but only repressed. The narrative voice of the prologue represents itself as belonging integrally to two concentric populations: that of the African people at large and that of the artist-visionaries who bear the historical wisdom of these African people. (Lazarus 1990: 219).

This is the strength of this novel. Ayi Kwei Armah’s disdain for the institution of slavery and its debauchery is seen in the cluster of oral rhetorical devices he uses as a spur to commence the narration of the massacre of the Arab predators by the African women. The opening rhetorical question, “Who asks to hear the mention of the predators’ name?” is devoid of animosity, but the subsequent ones, “Who would hear again the cursed names of the predator chieftains? With which stinking name shall we begin?” (21) are loaded with so much loath.

Also, Armah handles the issue of the complete and deliberate distortion of Africa's history, identity and culture ("our way") with the same fervour with which he attacks slavery:

The air everywhere around is poisoned with truncated tales of our origins. That is also part of the wreckage of our people. What has been cast abroad is not a thousandth of our history, even if its quality were truth. The people called our people are not the hundredth of our people. But the haze of this foul world exists to wipe out knowledge of our way, the way. These mists are here to keep us lost, the destroyers' easy prey. (p1)

Just as the mists (metaphorically the distortions) are to keep the Africans lost and alienated, so does Armah take on the invidious task of deliberately crafting his novels to liberate the African mind from these purposeful and malevolent distortions of an enviable history, identity and culture. *TTS* is a conscious fight to correct these distortions and this is seen in the narrator's reminder and strong caution, "Beware the destroyers," followed by the recalling and recounting of Africa's rich history and cache of knowledge (pp1-3). Fraser (1980:73) confirms this notion when he states that Armah's concern in *TTS* is "...to provide an overwhelming counteraction to the colonialist distortion of history". Lazarus (1990:216) also reinforces this notion of Armah's reconstruction and recuperation of the African history to cleanse and liberate it from European ideology, dominance and distortions: "It is aimed, rather, toward restoring to Africans the right to construct their own truths in accordance with their own needs".

In *TTS*, Armah admonishes "the destroyers and the predators" on the seed of discord and the disintegration of the African society. They create the "askaris" and the "zombis", a group which clings to and worships the culture of servitude: a group which has lost "the way, our way", "the culture of reciprocity." The conciliatory tone of the narrator marks a significant shift from the severe criticism of the askaris, as witnessed in the novel earlier. In reference to the askaris, Ogede (2000:100) is right in arguing that Armah's "...combined tone of commiseration and mockery is intended to prick the conscience of these defectors, urging them to wake up to the reality of their oppression..."

In the crusade to liberate the African, Armah leaves no one out, not even the defectors in his fight against the disintegration- and to liberate the African mind which has been under siege for thousands of years. He reminds the African that "...we the black people are one people..." (p. 3). From a global African perspective, Armah's fight and condemnation of the forces of slavery, distortions and disintegration is seen in his array of characters whose names cut across the entire continent of Africa. Names such as Isanusi, Kamusu, Juma, Kamara, Idawa, Mokili, Soyinka, Badu and Pili, attest to his effort to make his fight against the forces of destruction that characterized the period (setting) of his novel, an African agendum. Ogede (2000: 106) reiterates this point in the following terms:

Armah is concerned primarily with a communal event, and the names of his revolutionaries, who are chosen from all parts of Africa, from myth

and history reflect the originality of Armah's vision: the pan-Africanist formation he wishes to promote and his inventiveness.

The flight from Arab slavery leads to the migration beyond the forest belt and to Anoa. Anoa marks the African's first encounter with an extreme form of slavery under Europeans, whom Armah describes in this narrative as the "white destroyers" (p. 80). Isanusi is given the onerous responsibility of outlining the insatiable demands of the Europeans slavers:

The first wish of the white men is this: they have our land, of the beauty...These metals it is the white men's wish to take away from us,...'This is the white men's second wish,' Isanusi continued. 'They have been told of the forest here and of the grasslands; of the birds and animals we have roaming the land. It is the white men's wish to have us help them kill these birds for food. The elephants they say... There is a third wish the white men have made. Land they want from us, but not the way guests ask the use of land. The white men want...Listen to their fourth wish. The white say they have heard we have many people here-too many, they say- and that our women's fertility is reported a wonder among them. It is their wish to take numbers of our people away from us. They say these numbers would in the new places beyond the sea work on land as fertile as ours here... (pp. 82-83)

The fourth demand echoes the idea of the obnoxious Atlantic slave trade (referred to as the "fearful holocaust" in the narrative (p. 12). It is the fourth demand that draws groans from the people of Anoa and sparks the resistance that leads to the European brutalities and atrocities which characterized the period. Both Fraser (1980) and Lazarus (1990) have criticized and described *TTS* as a "racialist novel". While Fraser is a bit charitable in his criticism, Lazarus is uncompromising. Reacting to Fraser's stand, Lazarus (1990:223) states:

...I would argue that the critique of racial essentialism that I brought to bear against *Why Are We So Blest?*... is equally applicable to the "mythological" *Two Thousand Seasons*. In both texts, Armah's racial essentialism is not clarifying, but instead simplifying and distorting, and not a spur to radicalism, but instead a soporific, whose ideological consequences are extremism, fatalism, and compounded mystification".

Although Fraser and Lazarus have made immense contributions to the interpretations of Armah's works, their conclusion that *TTS* is a racialist novel is too rash.

Armah's fierce confrontation of the dehumanizing institution of slavery, an institution that was born out of racism more than an economic desire, is a novelty in African Literature. No African writer has attacked and exposed the racist institution of slavery thoroughly in a single novel as Ayi Kwei Armah has done. His blunt and frank confrontation of slavery in *TTS* will definitely leave any white reader of the novel with a sense of uncomfortable remorse. But for any critic to accuse Armah for condemning the obnoxious racist institution of slavery is not only unfortunate, but amounts to calling any Jew who severely condemns the Jewish holocaust in the Second World War a Nazi. There is also no mystification and distortion about Armah's agendum in this novel and his other novels of liberation. Armah's objective in *TTS* is very clear. As Ode Ogede (2000:109) rightly articulates:

By presenting in his writing a sense of the horrors, degradation, and humiliation of the experience of slavery, Armah participates in the process of racial re-engineering of the black person. He urges every one of us to keep alive the memory of that most difficult of periods in black history, and the sense of the past, he seems intent upon demonstrating, is essential to the future direction of society.

Armah condemns the greed and the major role some African kings, especially King Koranche, played in the trade when he writes:

For a cascade of infamy this is: the names and doings of those who from struggling to usurp undeserved positions as caretakers, in the course of generations imposed themselves on a people too weary of strife to think of halting them. Let us finish speedily with their mention. The memory of these names is corrosive. It poison sears our lips. Odunton, Bentum, Oko,... (p 64)

The account of the execution of the askari by those who migrate into the forest, Armah's bitter condemnations of King Atobra of Poano, King Koranche of Anoa, his courtiers and his spokesman Otumfur, and the trapping and execution of the mercenary killer, Bofo by Insanusi, are indications that Armah is not prejudiced in his reconstruction of slavery.

Ayi Kwei Armah advocates that Africans must see themselves as agents of liberation and change to "the way, our way." This is why in all his novels of liberation there is the visible role of the agents of liberation. In *TTS*, for example, the agents of liberation from the "mind's annihilation" are the Fundis, who according to Anyidoho, (Ghana Television, 1999), are "those visionary artists and seers who have on them the burden of guiding society even through the most difficult periods into the future." The work of the Fundis in the novel epitomizes Armah's resistance to the institution of slavery and consequently the consolidation of colonialism. The plethora of people from sub-Saharan Africa, which form the movement for emancipation, according to Okpewho (1992), is a testimony of Armah's African communal agendum. His fight against slavery in this novel is modeled on the Mau Mau style of struggle for independence in Kenya portrayed in Ngugi's *Weep Not Child*. The bush and the forest of Africa become the sanctuary for the African fighters led by Isanusi. Sometimes the agents of liberation from slavery are as ruthless as

the agents of servitude itself, as portrayed in the women's revolt and the siege of the stone palace at Poano. However, the violence exhibited by the agents of liberation in Armah's novels of liberation is not "violence for its own sake, but as a means of liberation" (Ogede 2000:118). The percipient Isanusi captures the significant role and what he terms the destiny of the revolutionary fundi as a negotiator of emancipation in the following words:

It is our destiny not to flee the predator's thrust, not to seek hiding places from the destroyers left triumphant; but turn against the destroyers, and bending all our soul against their thrust, turning every stratagem of the destroyers against themselves, destroy them. That is our destiny: to end destruction- utterly; to begin the highest, the profoundest work of creation, the work that is inseparable from our way, inseparable from the way. (p 157)

In the expressions "...but turn against the destroyers" and "turning every stratagem of the destroyers against themselves, destroy them," Armah projects the ideas of resistance and liberation respectively. *Two Thousand Seasons* is a rehabilitation of Africa's history and Ogede (2000:97) contends that in the novel "Armah evokes a realistic world and makes clear that his goal is to teach important human lessons." It is a narrative in which Armah portrays his verbal felicity and persuasive eloquence.

The Healers

Contiguously, the historical novel *The Healers* continues Armah's struggle to purge African society of slavery (this time, domestic slavery), colonialism and exploitation. Ogede (2000) posits that although Armah's thrust of thinking (emancipation of the African) in *TTS* remains the same in *The Healers*, the latter marks a difference and demonstrates a momentous contribution to Armah's novelistic vision and sociopolitical liberation of Africa. Ogede continues:

...it is in *The Healers* that Armah offers a blueprint for decolonization of all oppressed societies, a blueprint which looks beyond the attainment of political independence and confronts wider and urgent issues of national reconstruction as prerequisites for pan-African unification and freedom.

It exposes and condemns the heinous cruelty that is associated with this form of slavery. For instance, both the people of Assen and Ashanti cruelly sacrifice slaves to the sacred river Nana Bosom Pra:

At the words "Accept, accept," strong men cast him forcefully down and a sword his throat. Blood poured out to redden the river. His weighted body was flung into the water where, dragged down by its heavy stone, it disappeared from sight. (p 187)

Armah insinuates that such cruelty is borne out of the culture of servitude that the deceased African society inherited from the "destroyers and the predators" during the thousands of years of manipulations portrayed in *TTS*. Such violence, according to

Armah, has originally not been part of the African society, as the Healer, Damfo tells Densu on the second day of his initiation “The leader wishing to be a healer does not use violence against human beings. He does not fight.”

Taking the violent reaction of the Fundis into consideration, this principle appears to have been contravened then in *TTS* because the Fundis are not remarkably different from the Healers. We can even argue that a Healer is a Fundi. However, Densu’s further expansion of the principle of respect for life as he argues with Damfo is significant and exonerates the Fundis:

“Suppose a man turns killer. Is he not more like a beast then? Or if he invades your house, flashing a weapon?” Densu asked.

“As one learning to be a healer,” Damfo asked, “what would you do in such a case?”

“I would stop him.”

“Violently?”

“Violently.”

“Without killing him?”

“If that is possible.”

“If it’s impossible?”

...

“How can you kill out of respect for life?”

“If what I kill destroys life,” Densu answered. (p.109)

Densu draws Damfo’s consideration to another principle, the rule of self-preservation, which in decisive situations, overshadows the principle of respect for life. The principle of self-preservation in the novels of liberation is a broader and a burning conception which encompasses the preservation of one’s freedom, community and socio-cultural identity. It is this code which propels the dissentious agents of liberation. Consequently, in the light of the brutal and hostile entry of the predators and the destroyers in the *TTS*, the Fundis are justifiably right in sacrificing the principle of reverence for life in order to preserve their community and their socio-cultural identity.

The major focus of the novel, *The Healers*, is Armah’s fight against another disturbing occurrence on the continent, imperialism which fuels the desire for more slaves and the total disintegration (partitioning) of the people on the continent. The colonialists feed on the discordance in the society, the dissipating wars between the Asantes and the Fantes. Asamoah Nkwanta observes this when he tells Damfo, “...these petty wars in which the army gets sent to fight other black people are waste” (p. 211). The domestic discordance, a product of the wars makes the society disharmonious and vulnerable for external assault as exposed in the novel. The fragmentation is a disease as pointed out by Damfo:

When different groups within what should be a natural community clash against each other that is also a disease. That is why healers say that our people, the way we are now divided into petty nations, are suffering from a terrible disease. (98)

Here, Damfo is referring to the partitioning of Africa and the rise of nation states on the continent. Consequently, it can be surmised that apart from the internal disunity, colonialism contributed greatly to this perennial disease. In the novel, the agents of liberation, the Healers, led by “mystic visionary protagonists Densu and Damfo” (Amuta 1992), are also a more mentally conscious group. The significant role of the Healers as agents of liberation in this novel is to raise the consciousness of both the Ashantes and Fantes to their consanguineous ancestry as part of the healing process. It is significant to note that both ethnic groups make sacrifices to the same sacred river, Nana Bosom Pra, without understanding the deeper meaning or the religious significance of the river as a symbolic connection between them (the flow of their common history).

This is what Fraser (1980:72) terms “the original integral thrust of a united people.” According to Armah, this predates the history of colonialism in Ghana and Africa. It is the onerous responsibility of the agents of liberation (the *Healers*) to draw the consideration of the warring parties to their common ancestry and the necessity to amalgamate against the external adversary who exploits the lapses in their memory and the fragmentation of the society. *The Healers* can be described as a struggle to reunite black people. This is realized when Damfo counterposes Asamoah Nkwanta in their conversation: “If the past tells you the Akan and the black people were one centuries ago, perhaps it also tells you there is nothing eternal about our present divisions. We were one in the past. We may come together again in the future” (p.204). The thought of this future unity is the catalyst for the work of the *Healer*. The unique function of the *Healers* and how effectively they execute their responsibility are conveyed in the question Asamoah Nkwanta asks Damfo:

“What exactly do you healers do that so frightens the whites?”(p.305) Asamoah’s subsequent contemplation is: “I fail to understand why they fear unarmed women and men more than they fear us warriors (p.305). The inquisitorial indignation itself portrays the fearful warrior’s admiration for the agents of emancipation. Damfo’s response to the question:

... We greet them, and ask: ‘Brother, why do you sweat so? Do you people have such a great quarrel with other black people that you must become beasts of burden for the whites? Would you do this if you were allowed to choose? Or are you doing this so some chief can grow a bit fatter than he already is? When last did you eat? And the pay you were promised, have you received it? that’s all we do. We talk with people. We remind them of who they are. We open their eyes to what is happening to them. Sometimes they just drop their burdens and disappear. Often. (305)

The above shows how resourceful and instrumental the agents of liberation (Healers) are. Although Damfo appears simplistic and unassuming in his admittance of the importance of the vocation of the Healers as agents of liberation, his use of the word “Often” betrays how instrumental and influential they are. His answer, therefore, is a premeditated employment of an understatement (meiosis) to achieve an effect. The viperfish and unstinting denunciation of the indigenous, over-exploitative and viruliferous kings, quislings of the colonialists who exploit the situation to aggrandize themselves continue

in this novel as well. Armah demonstrates that his sword cuts two ways. He reproofs their selfish interest and their promptness to vend the land and to abuse the people for nothing but “booze”. Damfo takes a swipe at the ignominious and over exploitative Africans (chiefs) with the expression, “Or are you doing this so that some chief can grow a bit fatter than he already is?” (305) This remark belies Armah’s position as far as the institution is concerned. The extension and amplification of his confrontation with the chieftaincy tradition is further revealed in the interlocution between Damfo and Asamoa Nkwanta:

“Yes, no slaves, no king,” Damfo said, his voice even.

“No slaves, no kings,” Asamoa Nkwanta repeated to himself, incredulously. “What would there be then?”

“People,” Damfo said. “Human beings who respect each other.”

The laughter left Asamoa Nkwanta’s face. “You think impossible thoughts, healer. Our people have always had kings and slaves.”

“Not always,” Damfo said

“When have the Asante not had kings and slaves?”

“Are our people the Asante only?”

“What do you mean?”

“The Asante are part of the Akan. Akan in turn come from something larger.” (p. 203)

First, we detect the conspicuity of Armah’s antagonism and contemptibility towards the chieftaincy institution which is equally articulated in *TTS*. He sees it as a manipulative and parasitic institution which depends solely on slavery to survive. Again, he sees royalty as a power disease which in turn affects the people. His resentment towards royalty is borne out of the incrustation of their obnoxious behaviours over the years and the conspiratorial role they played in the colonization process. In Armah’s African egalitarian revolution such a dependent class, whose authority grows out of contempt for the people, has no place. What is expected is equality and respect for all categories of people, and this respect must be reciprocal as indicated by Damfo, “Human beings who respect each other.” Olaniyan (2009:73) also pontificates the fact that “Whether the target in the anticolonial novel is a colonizer or a native, the attack implies a restorative act against a colonially induced inferiority complex.”

Armah’s attacks on chieftaincy and royalty is appreciated in the light of certain developments in contemporary Ghana, where the institution is saddled with disputes, internal wrangling, manipulations and factionalism, which often result in brutal wars and assassinations as in the case of the (Ya Naa of the) Dagbon traditional area and Bawku. Chieftaincy has not discarded its cancerous nature. It has become a volcano whose frequent eruptions adversely affect the political landscape of African countries. Secondly, Damfo’s education and cultivation of the carriers (the peasants) and Asamoa Nkwanta, a powerful warlord and a man of towering social stature is a significant move and portrays the kind of revolution Armah envisages, an African revolution. Armah does not propagate an exclusive peasant nor proletariat revolution but a communal one that considers all classes of people to tackle comprehensively Africa’s problems. This

demonstrates that Armah moves away from wholesale adaptation of the Russian concept of Marxism to an Africanization of Marxism.

The Healer, like *TTS*, is crafted as a gizmo of confrontation and with an elaborate global African agenda. The notion of collective aspiration superseding that of the individual seen in *TTS* is foregrounded in this novel as well. Lazarus (1990:216) posits, in “*Two Thousand Seasons*, as in *The Healers*, the question of postcolonialism is eschewed in favour of the larger question of African responses to all forms of alien domination, historically and in conjuncture of the present.” The crafting of *The Healers* can be defined as the crystallization and objectification of Armah’s cravings as a healer. His aim is to use the novel to initiate the process of the utmost work of a healer, an effort that will stimulate and draw the attention of black people to the fact that they are one: Ebibirman, “the community of black people” (99). This marks the restorative power of the novel and a shift from the pessimism that we witness in *The Beautiful Ones Are Not Yet Born*.

Consequently, *The Healers* is crafted to be more pedagogical and very provocative. It draws on the rich history of Africa to educate and heighten the awareness of the black community. In this direction, the narrative in the expressions of Damfo (the visionary Healer), takes our minds back to “find the truths of the past, come back to the present, and look toward the future” (204). To Armah, reaching to the past will forever be significant in reshaping Africa’s future. Armah reintroduces the “Sankofa” concept in *The Healers*. The intellectuality of the narrative is unquestionable. It, therefore, continues the counter discoursing and the struggle in *TTS* and shows that Armah is one of the most unwavering African novelists in terms of his novelistic vision. *The Healers* is a significant African novel in terms of its revelations. It is not a cartoon as Bernth Lindfors erroneously asserts. It is a novel that lends itself to immense and consequential historical facts. *The Healers* is one of the most imaginative and stimulating African artistic productions designed to contribute to the African anti-colonial movement aimed at convalescing Africa’s image.

There is no doubt that Ayi Kwei Armah novels, *Two Thousand Seasons* and *The Healers* are premeditated instruments of resistance, transformation and liberation. They are counter discourses to colonialism and Europeanism. Armah demonstrates through these novels that he is a revolutionary and belligerent insurgent, who intends to utilize his works to unchain Africa. In an interview with Professor Kofi Anyidoho, Armah reveals:

I wanted to work in the liberation movement. So I dropped my academic aspiration and pretensions to be a writer and set out trying to be a real liberator. I settled down to being a reactionary. That is why I decided to write novels.

These are radical and eloquent intellectual expressions of the author’s thoughts and desires which he formerly wanted to accomplish through the barrel of a gun. Perhaps, the lexis of Professor Kofi Anyidoho during the Fifth Du Bois-Padmores-Nkrumah Lectures will better sum up Armah and his novels of liberation:

In his fourth novel *Two Thousand Seasons* he presents to us among other things, the life of what he describes there as the life of a fundi, the seer, those visionary artists and seers who have on them the burden of guiding society through the most difficult periods into the future. It seems clear to me that he has chosen to lead the life of a fundi and guide us into the craftsmanship of the soul.

Undeniably, Armah's novels of liberation are truly works of a very great Fundi. Accordingly, his novels of liberation have a propensity to be curative in nature and as Ogede (2000:95) precisely points out, "Armah's later novels (*Two Thousand Seasons*, *The Healers*, and *Osiris Rising*) ultimately take backward glances as strategies for attaining racial renewal." He is an activist and one of the purveyors of Marxism in African Literature, whose writings robustly address the problems of post colonial Africa. His works can be described as the handicrafts of a Pan African Marxist propagandist flavoured with negritudinal sentiments and designed to overthrow imperialism from the African continent. His novels of liberation are counter discourses meant to radically jolt and reform the consciousness of the African in the decolonization process. Summarily, the novels of liberation are meant to redirect the attention of Africans on what is the truth. They are also a struggle to restore confidence and belief in what is exclusively African.

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Discovery, Assertion and Self-Realisation in Recent Nigerian Migrant Feminist Fiction: The Example of Sefi Atta's *Everything Good Will Come*

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Abstract

This paper offers a reading of Sefi Atta's *Everything Good will Come* (2005) as a quintessential African migrant feminist novel. This novel is subjected to textual analysis, using Post-colonial and Feminist theories as the framework, with a view to highlighting the enduring need for female discovery, assertion and self-realisation for survival in neocolonial Nigeria. A close reading of the novel reveals that, irrespective of the migrant writer's physical and probable psychological dislocation from 'home', the truism and reality of the post-colony as a wasteland overtaken by ineffable malady is captured in her novel. In considering the painful realities of such Nigerian existence, this paper discovers that Atta betrays specific gender sentiments as she projects the female gender as the most unfortunate victim in post-colonial crises and the bedlam which have bedevilled the national life.

Introduction

Literature as a creative activity projects those deeply ingrained and relatively enduring patterns of thought, feeling and behaviour of the society from which it is drawn. Apparently, literature captures the diverse forms of interaction between various parts of a society and its people. Mary Kolawole (2005:9) corroborates this assertion, as she suggests that literature is not only an imitation of life, but also a concept which derives from certain sustainable principles. A multifaceted relationship therefore exists between literature and society, and the diverse conceptualizations of the relationship remain overt. The varying emphases on social art, therefore, make literature of great importance, as it transcends mere entertainment to expose the significant moral and social views of the writer and of his environment which form the nexus for his art. Alberto, in Demeterio (2001), also suggests that:

Literature is a social institution: it is created by the writer, who is a member of the society. Its medium is language, which is a social creation. It represents life, which is a social reality. It is addressed to men who form a social body. It is centrally conditioned by social and other forces and, in turn, exerts social influence (11)

African literature constantly reflects an attempt at narrating the African experience, the struggles associated with imperialism and its relics of denigration and oppression which seem to remain visible features of post-independence Africa. This accounts for the African writers' attempt at foregrounding the tension that exists within the shores of Africa, with the aim of asserting the African nation above all forms and conventions of imperialism and neo-colonialism. As it were, the African continent seems to stand at the crossroads as it negotiates self re-definition against subtle forms of imperialism while grappling with new forms of subjugation perpetuated within the nation by Africans. Regrettably, the attainment of independence has not automatically portended the realisation of the cherished dreams of freedom, responsibility of self-government, socio-political and economic satisfaction. A new reality however unfolds, maimed by anarchy,

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chaos, coups, disillusionment, injustice, betrayal, poverty, social unrest, hunger, oppression, corruption and war. In fact, Africa has become embroiled in wars on two fronts, one within and the other without.

The African writer and his craft predictably continue to rise to the challenge of remaining committed to his community in the face of diverse socio-political instabilities and the contending trend of modernisation. In crafting an art which is relevant, the African writer not only probes, but also responds to the yearning of his environment. Specifically, contemporary Nigerian prose fiction continues to witness a tremendous emergence of literary works marked by diverse degrees of creative innovation and experimentation. However, remarkable in the development of this genre is the creative effort of migrant Nigerian prose fiction writers who project commitment and responsiveness to the socio-political and socio-economic realities of their motherland through their works. This commitment also reflects these writers' affinity and awareness of their socio-cultural heritage though physically removed from this matrix. This relatively new trend of writings from Nigerians in the Diaspora signals a paradigm shift from the picture of motherland and the numerous creative statements that have been generated internally by writers at "home" to those in the Diaspora. Since emphases, over the years, have been on the criticism of the socio-political realities of contemporary Nigeria by the home-based writers whose effort and commitment are commendable, it is not our desire, in this paper, to negotiate this sphere. Notwithstanding, it should be acknowledged that home-based Nigerian writers have made meaningful contributions to literary representations of their natal home by providing a remarkable foundation for contemporary Nigerian fiction writers to thrive.

Although slavery facilitated a forced movement that led to the disintegration of Africa, its people, cultural practices and society, Toyin Falola (2008) takes note of the fact that voluntary movements have since the 1980s preceded this with notable increase. The degree of voluntariness to migrate to foreign lands can be weighed against the backdrop of the absence of an environment capable of offering its citizenry the opportunity for a meaningful existence. As a result, what may, therefore, be described as 'voluntary' may betray a good degree of compulsion, since people are compelled to make choices under the pressure of the absence of basic amenities, security and probable sources of livelihood. There is an unceasing dispersion of Nigerians to Europe, the United Kingdom, the United States and other regions of the world where 'home' is created in the Diaspora. While some exiles are forced, others are however voluntary. Voluntary or involuntary, Tejumola Olaniyan (2003) is of the opinion that exile inscribes, among other things, the limitation of the nation-state as we currently have it. He, therefore, describes exile as:

A kind of opting out or forcing out, reveals incommensurabilities of interests, hopes and aspiration between individuals and the nation-state, incommensurabilities that the state always denote as crises because its ruling idea of the nation is that it is based on a "deep horizontal comradeship", as Benedict Anderson would say, of homogenous yearnings. Exile thus puts a perpetual question mark on the nation-state and its idea by revealing its jagged edges and bursting seams that cannot be disciplined into conformity. (8)

Through the assertion above, Olaniyan foregrounds some disparity between the interest of an individual and his/her ancestral 'home'. This variance in interest results in crises which eventually lead to the exiling of the affected individual. This unfortunately besmirches the image of the nation-state, and it reveals it as stifling and suggests the latter as the reason why such an environment should be evaded. Also, commenting on Soyinka's essay "Twice Bitten: The Fate of Africa's Culture Producers," and reacting to the concept of exile and the African writer, Olaniyan (2003) further indicates that the:

physical distance from "home" loses its status as a privileged marker of exile and becomes simply one other feature, perhaps more obvious than others, of that condition. In other words, physical distance from 'home' and its commonly associated feelings of being victimized, of bitterness, sorrow, loneliness, dejection not to say depression, nostalgia, and the likes, may be painful and distressing, but being at 'home' is often not any less so (4)

Although Olaniyan (2003) acknowledges the far-reaching psychological trauma and anguish the writer who is exiled is plunged into, he readily attests to the rather hostile nature of "home" which is "neither warm nor welcoming". This invariably creates an enabling environment for the creative expansion of the writer's craft. It is noteworthy that the current trend of exilic writings seems to be the exclusive property of the post-colony, that is, those previously colonised regions that gained independence from colonial rule. These freed ancestral homelands, however, remain un-freed from neocolonialism, a term which describes the metamorphosis of the machineries of colonial rule into the system of governance thereafter within these independent colonies. Hence, Elleke Boehmer (1995:233) observes that:

In the 1990s the generic postcolonial writer is more likely to be a cultural traveller, or an 'extra-territorial', than a national. Ex-colonial by birth, 'third world' in cultural interest, cosmopolitan in almost every other way, he or she works within the precincts of the Western metropolis while at the same time retaining thematic and/or political connections with a national background.

Ayo Kehinde (2007) also corroborates this line of thought when he observes that Afro-European writers' works not only reflect "home", but also betray perceived feelings of nostalgia and bonding to "home" which is usually elicited in writing.

Living abroad reveals a more acceptable way of life than what millions of Nigerians go through daily in Nigeria. With the standard of living and the value of human life, Nigerian writers are inspired by the contrast of the new world that they now live in; hence, they covertly compare, mentally, the life that they had known until the time they began their sojourn in the Diaspora. The reference to "home", through the vehicle of fiction which enables the recreation of a socially realistic Nigeria from the Diaspora, becomes inevitable. A plethora of reasons exists to attest to why Nigerians in the Diaspora respond, in their creative oeuvres, to the angst and tensions that describe the living experience in contemporary Nigeria. Many of these reasons are not unconnected with the frustration with the diverse *modus operandi* at "home" and the desire to propose change. This and many more form the several *raison d'être* for the thematic and

ideological thrusts of most of the Nigerian writers in the Diaspora. Adeola Aderounmu (2007) makes a frank remark which generally expresses what seems to be the mind of any Nigerian in the Diaspora:

Based on our new (or old) experiences and encounters out here, we are quick to draw comparisons with what we see. We make jokes of most of these things but in reality, we are disappointed and hurt by the system in Nigeria. Sometimes though, we wished we were back in Nigeria, but the decision to return is one of the hardest to make. Despite some shortcomings here abroad and some humiliating moments, one is not quick to make a U-turn... (3)

The discourse of motherland from many of the writers in the Diaspora is gaining grounds, taking into consideration the recent accolades it has received on the global scene. Nigerian migrant writings which project a preoccupation with socio-political and economic realities of the Nigerian polity reflect can be described as creative imaginative works which berate the deplorable state of Nigeria's socio-political and economic life. There seems to be a conscious awakening of the Nigerian writers, even in the Diaspora, to their responsibility as the conscience of their society. It is with a mastery of intense language use that these writers evoke images of suffering of Nigerian masses, as well as their struggle to rise above the perils of socio-political and socio-economic chaos that challenge the possibility of contemporary nationhood and independence. It can, therefore, be inferred that the Nigerian novel has reached a very significant stage in its development with discernible trends which characterise the works of Nigerian writers in the Diaspora, such as Ben Okri, Biyi Bandele, Debo Kotun, Segun Afolabi, Chika Unigwe, Helen Oyeyemi, Chimamanda Adichie, Sefi Atta and others. These writers are preoccupied with the narration of 'motherland' from the Diaspora as most of their works depict. It is remarkable that they project vivid pictures of the motherland, although they could be described as being physically removed from this milieu. Their works record diverse innovations in narrating, to a large extent, what could be described as dimensions of the socio-political, socio-economic and socio-cultural realities of Nigeria. Susanne Gehrman (2009) offers an illuminating insight on the importance of migrant fiction:

Because of the long-lasting effects of the colonial system based on ideological and aesthetic binary oppositions, postcolonial literatures, in particular those that have emerged in situations of migration, prove to be a fertile ground for critical reflection on cultural, sexual or ethnic differences as problematic constructions. Fictions enable the dense narration of the constitution and negotiation of differences through personal stories which may outline the tragedy of the process of 'othering' or may challenge and even overcome such a process (142).

The quest to understand and interpret the activities of man within specific societies could be described as facilitating the development of ideologies which may afterwards undergo alteration to become templates through which certain patterns of society are studied and interpreted. These ideologies, therefore, serve as models for understanding the phenomena that exist within these specific matrixes.

Sefi Atta's novel displays certain ideological persuasions which express certain socio-political and gender commitment; it could also be described as being women-centred and nation-centred in its thematic preoccupations. These ideological persuasions, as it were, not only project the critical perspective from which Atta writes, but also highlight the issues she fictionalizes as socio-politically and socio-economically realistic and germane to the contemporary Nigerian society which she narrates from the Diaspora. This is in accordance with Boehmer's (1995:233) assertion that:

In the 1990s the generic postcolonial writer is more likely to be a cultural traveller, or an 'extra-territorial', than a national. Ex-colonial by birth, 'third world' in cultural interest, cosmopolitan in almost every other way, he or she works within the precincts of the Western metropolis while at the same time retaining thematic and/or political connections with a national background.

A Critique of the Narration of Discovery, Assertion and Self-realisation in Sefi Atta's *Everything Good Will Come*

Sefi Atta was born in Lagos, Nigeria, and has had most of her education in the United Kingdom and the United States. Although a Chartered Accountant, she is also a graduate of the creative writing programme at the Antioch University, Los Angeles. Her short stories have appeared in journals, including *Los Angeles Review* and *Mississippi Review*; they have won prizes from Zoetrope and Red Hen Press. Her radio plays have been broadcast by the British Broadcasting Corporation. She is the winner of PEN International's 2004/2005 David TK Wong Prize, and in 2006, her debut novel, *Everything Good will Come*, was awarded the inaugural Wole Soyinka Prize for Literature in Africa. Sefi Atta lives in Mississippi with her husband, Gboyega Ransome-Kuti. She has two novels to her credit- *Everything Good will Come* (2005) and *Swallow* (2008). She also has a published collection of short stories entitled *Lawless* (2007).

Sefi Atta occupies a position as a "cultural traveller", projecting the tensions which ensue from the clash between traditionalism and the different faces and phases of modernisation in Nigeria. She gives preference to the attempts at subverting stifling cultural practices and socio-economic policies which affect women, in particular, and all Nigerians, in general. Atta achieves this by creating characters that raise issues that are of cultural, social and political interest to any Nigerian, irrespective of geographical location or the émigré status of such an individual. This explicates the fusion of the feminist perspective and the post-colonial approach to the narration of the motherland which permeates the entirety of her novels.

Everything Good will Come brought her fame and inclusion in the list of Nigerian authors who narrate their motherland from the Diaspora. Although the novel has not received adequate critical attention, reviewers continue to complement the effort of Atta, her story-telling art and skill in delicately weaving an account of motherland, especially from the feminist perspective, which allows continuous and strong reverberation of female voices. Atta focuses on the issues of relationship, education and discovery that give rise to assertion. Her novel also reveals that, in the motherland, social, economic and cultural factors collude to stifle the progress of the

citizenry, the woman in particular. Therefore, the primary theme of *Everything Good will Come* reflects Atta's desire to project the woman as a survivor of the harshest conditions, vicissitudes and hurdles which characterise post-independence existence, and the wearisome atmosphere in contemporary Nigeria. Her central character's education (formal and informal) and growth, therefore, function as a veritable launching-pad for surmounting the adversities that she encounters. Actually, the central themes of female assertiveness and post-independence dilemma of the motherland permeate the novel.

The novel captures a passionate and lyrical story through the eyes of Enitan who narrates the events that bedevil the country, her family, herself and the women who are close to her. It is a courageous story about friendship, family, ambition and self-discovery. The story which is told from a first person perspective- Enitan's perspective- is a bildungsroman, which reveals an unbroken growth pattern till Enitan comes of age as a self-conscious and assertive woman. Enitan's process of growth comes with self-realisation which prompts greater response and reaction to the activities which go on around her. These processes motivate her sexuality and individuality.

Sectionalised into four parts, the novel chronicles the heroine's life and the activities that occur around her from childhood till adulthood. Each attests to a particular phase in the journey to Enitan's self-discovery and realisation, a journey which begins with departure and ends in no-return. Each of these sections also situates the character's experiences within the time frame of 1971, 1975, 1985, 1995 and the experiences of the nation as an entity. These sections reveal the heroine's closure on the hinds of self-discovery, freedom and fulfilment. As Atta's story unfolds, different stages in the country's socio-political life are imaginatively captured. Domestic crises and tensions in Enitan's immediate environment are mirrored. Atta not only critiques these tensions, overtly and covertly, but also presents the reader with the platform on which her heroine's sensibilities are developed.

Everything Good will Come beams its searchlight on the smallest unit of the society which is a microcosm of the larger society. As a result, the Nigerian government, Enitan's constantly feuding parents, her friend (Sheri) and her boy friends come under Atta's scrutiny and criticism. Enitan and other female characters in the novel portray the twenty-first century Nigerian woman caught in the restrictive and contradictory demands of traditional mores and norms introduced by Westernisation. It would, therefore, appear that, due to Westernisation and the experience that comes with it, conforming to traditionalism, the status and roles these would have the woman perform, becomes problematic, resulting in chaos and conflict which were absent in these societies in the traditional period. This is in line with Bungaro's (2006) observation that fiction, especially African women's writing, explores the dynamics of power in African societies and the resultant tension and conflict which ensue from such complexities. Based on this, Atta's novel seems to question the extreme and erroneous aspects of traditionalism that are stifling to women, while she questions the move from traditional norms of nationhood to the individualistic, capitalist orientation which attend this. Fanon, while describing the universal quest for recognition in the last chapter of his psychoanalytic analysis, opines that:

Man is human only to the extent to which he tries to impose his existence on another man in order to be recognized by the other, that other will

remain the theme of his actions. It is on that other being, on recognition by that other being, that his own human worth and reality depend. It is that other being in whom the being in whom the meaning of his life is condensed (*Black Skin, White Masks*, 216-217).

In what looks like a terse opening of the novel, the narrator (Enitan) introduces herself as a novice and gullible child. Enitan says: "From the beginning I believed whatever I was told, downright lies even about how to behave, although I had my own inclination" (1). By projecting herself as credulous, Enitan sets us on a pedestal through which her growth, self-realisation and assertion could be gauged as the story unfolds. Nevertheless, her careful observation and participation in life furnishes her with courage and makes her the assertive heroine we see at the end of the novel.

Atta does not mince words in betraying her objective as a creative writer: critiquing the mega-and-micro systems in Nigeria which unfortunately are defined by their dysfunctional nature. This and the predicament of the woman in post-independence Nigeria underscore Atta's discourse of motherland from the Diaspora. At this age also, Enitan begins to understand the politics of the Nigerian society coupled with the tension the diverse political factions and ethnic groups display. This accounts for Molara Ogundipe-Leslie's (1987:11) statement that the process of the female writer's social commitment to her society is inclusive of her:

Being aware of oneself as a Third-world person implies being politically conscious, offering readers perspectives on and perceptions of colonialism, imperialism and neo-colonialism as they affect and shape our lives and historical destinies (11).

The initial conversation with Sunny, Uncle Alex and Fatai is quite expository. In Uncle Alex's opinion, the British should be held responsible for the different fights between the people of the same nationality. He states categorically: "them and their bloody empire. Come here and divide our country like one of their bloody tea cake." (13). Hander (1997), however, argues that a perception such as Uncle Alex's in his attempt at describing and understanding the difficulties that attend ex-colonised nations like Nigeria is faulty since:

Other problematic, oppressive structures may be overlooked, that responsibility may not be assigned to the actual perpetrators (or perpetrators) of society's ills, often Africans themselves and even well-meaning, though misguided ones. Such oversight thwarts understanding of the complexities of the societies and persons depicted, and thus a basic goal of post-colonial writing, to make sense of the chaos of the societies it writes about, to identify real roots of problems, and to seek solutions, fails to be accomplished (4).

Although Enitan gives the details of the information she obtains from the activities she sees around her and other adult conversations, her meeting with Sheri, the girl next door, is of great significance, as it marks her transition to an entirely new stage of life. Atta, at this instance, calls to mind a traditional belief of the Yoruba that "nature heralds the beginning of a person's

transition: to life, adulthood and death” (16). Enitan is, however, not so lucky to have her next stage of life marked by this. One cannot help wondering if this is not a deliberate attempt by Atta to question a certain aspect of the Yoruba traditional belief and probably brands it with the tag of “superstition” or “coincidence”. This first encounter with Sheri sets the pace for Enitan’s social and moral education; it also contributes to the advancement and swift unraveling of the actions embedded in the plot. The relationship between these two young ladies projects an aspect of feminism, what Carol Davies (1986:13) describes as “sisterhood”. Davies speaks of the concept of “sisterhood” in the light of its ability to aid the advancement of women in society. Already cherishing this friendship and the bond of sisterhood, Enitan insists in the affirmative to fastidious Baba: “she is my friend” (20). To this, she adds a plea and kneels as well. Similar relationships and positive female interaction act as sources of assuagement to suffering women’s psyche and life. To corroborate this point, Janet Todd (1980:4) says:

Social friendship is a nurturing tie not pitting women against society but rather smoothing their passage within it. If their destiny is almost always sexual and heterosexual...women’s salvation is social, for they may “fall” sexually, but must rise socially. Here the support and acceptance of other women is essential, since through their teaching of female lore, criminal or conventional, women aid and sustain each other.

In demythologizing and deconstructing the stifling structures in a male-oriented society, Atta instructs women on the way out of retrograde patriarchal domination through the practical actions of gender-assertive Enitan, Sheri, Mrs. Ameh and even the Mother of the Prison.

Through what could be described as age-long and die-hard techniques, Eshiet (1997:27) suggests that, with “reinforcing an excess indoctrination and relentless brain-washing into unquestioning identification with patriarchal approval and culture, female emancipation and liberalization of traditional fixations are brutally constrained”. This accounts for Christine Obbo’s (1980:143) observation:

Even though the world is changing all about them, it seems that women’s own attempt to cope with the new situations they find themselves in are regarded as a ‘problem’ by men, and a betrayal of traditions which are often confused with women’s roles.

Even as young as Sheri may be assumed to be, her dissuading of Enitan whose ambition is to be the president of the nation some day shows that she has undergone some process of socialization and indoctrination through which she describes fitting gender roles to Enitan within her social context. Mrs. Franco also tries unsuccessfully to tutor Enitan on how to and how not to behave as a woman. She suggests to Enitan that, as a woman, she must learn to make sacrifices. Consequently, she has this to say of her mother-in-law: “My father in-law had tamed his wife, almost as if he’s scooped out her brains and left just enough for her to keep on obeying him” (237). In what appears to be a loathsome remark, Atta artistically conceals the indictment of the mores and values of the arrogant traditions fashioned by men, kept and transferred by patriarchs and their women collaborators, such as Alhaji, Sheri’s step Mother and Mrs. Franco, to ensure the effacement, invincibility and obliteration of the women folk. Thus, Atta constructs realities

that recreate a formidable women's world as well as certain socio-cultural and economic factors that collude to ensure their victimization in post-independence Nigeria, which is defined by multiple drudgery.

Atta, through Enitan, indulges in the demeaning description of Arinola's choice of worship place and religious activities. She, at this point, seems to display unguarded animosity towards religion and all of such activities which may be associated with it. Enitan, therefore, describes her mother thus: "In her church gown I always thought my mother resembled a column" (21). It seems Atta lays bare her ideology concerning religious matters through her heroine:

Holy people had to be unhappy or strict, or a mixture of both I'd decided. My mother and her church friends, their priest with his expression as if he was sniffing something bad there wasn't a choir mistress I had seen with a friendly face, and even in our old Anglican church people had generally looked miserable as they prayed... How nay mornings had I got up vowing to be holy, only to succumb to happiness by midday, laughing and running helter-skelter? I wanted to be holy; I just couldn't remember (22)

Enitan's last sentence in the foregoing scene is deeply rooted in scorn and shrouded in the façade of a sincere heart revelation at an attempt at being "holy". Atta overtly derides what may be described as the religious excesses of certain sects in a country like Nigeria which seem to have "everything" and nothing going for it in the face of these religious activities. The derision of religion seems to reveal the religious persuasion of Atta which neither falls within the ranges of Christianity, Islam nor any other. This section, which takes us from the period of 1971 till about 1974, ends with Enitan getting ready to secure secondary education.

Secondary education in the boarding house at the Royal College marks another step in Enitan's social, moral and intellectual education. She is exposed to the reality of the multicultural nature of her nation, the myths and cultural practices that characterise these different ethnic groups. It is during this period that Enitan tries out her first relationship with the opposite sex. She also learns of the brutality that could result from relating with the opposite sex when Sheri is raped and commits a crude abortion to save her face. Forthrightly, Atta's heroine not only recounts the experiences that plague her as a growing woman in a tumultuous country but gets "some assurance that our world was uniformly terrible" (69)

The third section of the novel, which is set from 1985, puts Atta's heroine forward as having more experiences. Because of the many complexities which attend Enitan's association with Sheri's strange ordeal, England becomes an option, a place where she can acquire education without distractions, which the tensed atmosphere of Nigeria seems to offer. It is in London University that she learns that her virginity belongs to her. It is, however, unfortunate and noteworthy that her anonymous boyfriend who briefs her with this information which contradicts her previous perception is the same boy who takes it. According to Enitan:

I'd thought my virginity belonged to Jesus Christ, my mother, society at large anyone but my boyfriend, a first year pharmacy

student at London university, assured me that it was mine, to give to him(73)

Moreover, Atta highlights, through the words of her heroine, the selfish nature of men and the belief that her virginity is to be given to him. This persuasion is closely followed by the ditching of Enitan with irrelevant complaints. However, her great need for love places her in her next relationship with a young man nicknamed String Fellow and Mike Obi subsequently. These also do not prove any better, as they reveal the fickle nature of men in their treatment of Enitan.

Enitan's sojourn in the white man's land affords Atta the opportunity of juxtaposing the life of the black with that of the white. She takes a step further to address issues of black denigration which stem from lingering colonial perspective of white-black relations. This is tackled by Enitan who readily corrects or ignores the ones who prove to be fastidious. The separation of Sunny and Arinola Taiwo makes Enitan's sojourn in England and her dislocation from 'home' inevitable. Through this piece, Atta dramatically invokes one of those forces which account for the migration of Nigerians to the Diaspora. She, at this juncture, presents us with a picture of forced self-exile. Enitan describes her dilemma thus:

A squabble began between them, over ownership of property and me. My mother vowed to have my father debarred. Instead she developed hypertension...soon I began to spend vacation in London, working as a shop assistant in departmental stores to supplement my allowance to avoid staying with either of them (75).

This squabble eventually climaxes in later years in Arinola Taiwo's lonely death. In this light, Eshiet (1997:27) observes that the "non-involvement or lack of participation in issues vitally concerning the welfare of the woman has dire consequences for the female psychology." Despite these difficulties at "home", the social menace, the absence of basic amenities and the anarchy which define the Nigerian government and polity, the alienation and loneliness in a strange land pushes Enitan "home".

Atta also explores, at length, the varying difficulties and tensions which characterise the relationship between mother and daughter in post-colonial societies exemplified by the ever-failing relationship between Enitan and Arinola, her mother. Bungaro (2006:67) observes convincingly that:

Family relationships in African post-colonial societies manifest a growing level of tension, conflict and stress as a result of new opportunities, new interests and new dilemmas created by increasing gender and class stratification across Africa, but especially across generations of Africa (67).

She further states that these perceived tensions transcend the mother-daughter relationship to express generational, ideological and systemic tensions, which are eventually played out in the conflict between mothers and daughters. The already deteriorating relationship between mother and daughter becomes worse because the daughter fails to see and live by the social system

which stifles her mother's advancement and joy. According to Adrienne Rich (1977:235), "it is easier by far to hate and reject a mother outright than to see beyond her to the forces acting upon her". In a Freudian temper, Enitan continues to relate with her mother from a distance because she seems to persistently fight her father that she sees as "good". However, Arinola retorts: "If he's no good to me, he's no good to you. The day you realise it, I'll be here waiting for you. The damage has been done already. You're still blind." (91)

Conversely, all the major male characters in Atta's novel, but for a few exceptions, display one moral flaw or the other and an imbalanced gender perspective which accounts for their insensitive treatment and denigration of the "other" sex. Even though a man like Barrister Sunny claims that he is for the liberation of women, his treatment of Arinola (his wife) speaks volumes of his genuine position as the story unfolds. Enitan herself describes men as "Beaters, cheaters, lazy buggers" (237)

As a matter of fact, Enitan receives a "welcome home" when she suggests that Peter Mukoro should be sued, considering the inane behaviour which he puts up and the scandalous story which he is involved in. Not only is her suggestion treated as flimsy by the members of staff in her father's office, it creates the opportunity through which Atta creates awareness about the excesses of patriarchy. Atta easily lets off the fact that ingrained in virtually all facets and systems of the motherland is patriarchy which may not be easily rooted out by suing the Mr. Mukoros. This sarcastic "welcome home" that Mrs. Kazeem readily offers Enitan is Atta's attestation from the Diaspora that "home" is defined by the controlling and debilitating principles of patriarchy no matter how erroneous.

Atta also addresses the controversial issue of childbearing and the "joys of motherhood" which still appears to be an integral factor in African marriages. Arinola's struggle to attain motherhood, defined by the birth of a male child, is shrouded in irony. While she strives and loses every other form of fulfilment in order to meet the demand placed on her by her immediate society, Sunny, without taking his wife into confidence, gets a son outside their marriage just a year after Arinola's sickly son dies. Arinola is left in the dark for over two decades. This moment becomes strategic in the question of the moral stand of men as fathers and family heads as Enitan recalls her punishment for lying as a child (143). Sunny is a let-down and villainous male archetype who conjures the image of Flora Nwapa's Gilbert in *Efuru* (1968) who also gets a child outside his marriage, while *Efuru* languishes in anxiety and self-pity at the difficulty she encounters in child-bearing and the possibility of trying to preserve her husband's lineage at all cost. Uko (2006:86) maintains that:

Clearly, societal constructs set motherhood and procreation as the woman's major source of fulfilment, but contemporary African women are seeking new avenues for self-fulfilment, arguing that it is now unattainable, obnoxious and unacceptable that womanhood is validated only through motherhood and procreation, where procreation implies the male-child principle.

It is however significant that Atta makes an effort at addressing this issue which seems to be lingering despite the contemporariness the motherland is believed to have attained. Arinola's

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plight and her treatment raise this as a silent question even in the more contemporary society than that of the Nnu Egos and Efurus that Atta addresses. The implication of these new directions in women writings, as Uko (2006:86) observes, could be described as the consistent attempt at the re-positioning of the African woman from the doldrums and fringes of societal schema.

Although P.C. Taylor (2002:428) describes feminism as purely Western and goes ahead to label this ideology with the tag 'individualistic', feminism transcends this description and judgment. Despite the fact that self-fulfilment is accentuated by feminism, the over-indulgence of patriarchy with self-fulfilment, as well as other self-centred projects, seems to be ignored.

The novel also dwells on consideration of women's quest for a good degree of freedom in society to pursue goals and targets which are not and do not necessarily terminate in the mere chase of individual ambition, but transcends this to cater for the needs of other women, family members and that fraction of society who do not have as priority the stifling of women. This, to a large extent, is captured in the final sections of Atta's novel. Enitan's assertion climaxes in the fourth and final section of the novel marked by an astonishing degree of growth and self-realisation. She claims her space as a female and tries to make meaning out of her existence in a world where all odds seem to be against women, especially those who speak out. Although she gets married to Niyi, she assumes the position of a totally independent woman, and when it does not seem convenient to maintain the status ("married") and pursue her vision as an activist for the emancipation of her father and others in similar debilitating situations, she opts for outside. Enitan says:

I couldn't remain as I was before, otherwise my memory of her [my mother] would have been in vain, and my survival would certainly be pointless. Anyone who experienced such trauma would understand... One life had gone and I could either mourn it or begin the next... This was the option I chose (308)

Enitan's fighting spirit makes Niyi's final and firm "NO" a difficult answer to take. She wants to be unstoppable to pursue and attain her goals. From this, she will derive fulfilment. Her action projects marriage as suffocating and constricting. True to her feminist's view, Atta's heroine takes a step further in controlling her space. Consequently, she seems to suggest that marriage and freedom are mutually exclusive in a typical African perspective. This disparity, therefore, motivates assertion after discovery has been made, and it attests to the veracity of Maria Cutrefelli's (1983:3) assertion that:

The new characteristically urban figure of the male-unprotected, husbandless single woman has significantly taken shape: and in the light of the traditional view of celibacy as a social failure, even a crime against society, the consciously deliberate rejection of marriage on the part of an increasing number of urban women appears to be a courageous, indeed daring deed.

Atta, therefore, challenges the jaundiced and stereotypical literary portrayal of women and goes further to project, through her female characters, the propensity for women to succeed outside the traditional roles of wife and mother. Entian comments on the assiduous task the feminist-oriented woman and the socio-political activist have in addressing the ills in the motherland thus:

But it was one thing to face an African community and tell them how to treat a woman like a person, it was entirely another to face an African dictatorship and tell them how to treat people like citizens (263)

Consequently, most of the women in Atta's novel possess a fighting spirit we do not easily associate with them at the beginning of the novel. However, Atta would have us believe as the novel unfolds and grinds to its conclusion that it is when her characters start fighting that they start living. Peter Mukoro fights for the Niger Delta; Sunny Taiwo, despite the odds, defends him. Sheri fights the psychological impact of her rape and moves ahead in life; she also indulges in physical combat with Brigadier when he goes beyond what seems to be his boundary with his different attempts at making a complete chattel out of her. Sheri's repressed feelings erupt, and "she beats him for every person who had crossed her path in life" (161). Uko (2006:92) argues that the sexuality of women constitutes a catalyst for self-discovery, self-assertion and holistic redefinition, as we see in Atta's novel.

Besides gender issues, Atta's fictional searchlight also pervades the issues of politics and governance in her motherland. She takes a look at the different military invasions, the governance of post-independence Nigeria, the calamity, poverty and denigration that attend these dysfunctional governments. Atta bears her mind forthrightly through her heroine, Enitan, on the need to be assertive and 'fight' for what is needed:

How did we live comfortably under dictatorship? The truth was that, we... if we never spoke out, were free as we could possibly be, complaining about our rubbish rotten country, and crazy armed robbers, and inflation. The authorities said hush and we hushed; they came with their sirens and we cleared off the streets; they beat someone and we looked the other way; they detained a relation and we hoped for the best (216).

Therefore, "freedom was never intended to be sweet. It was responsibility from the onset, for a people, a person, to fight for, and hold unto" (*Everything Good*, 307). This seems to be the main thrust of Atta's message. This discovery and the conception which goes with it motivate self-assertion and, optimally, self-realisation. It is in this light that Atta's ideological ethos as a writer should be examined; her novel exhibits those potent qualities that Kaytrak's (1996:232) uses in the description of women writers:

Women writers share specific gender concerns in terms of how social and Cultural factors appear from a female point of view. Their literary works imaginatively explore several conflicts between tradition (Social, custom, religion) and modernisation.

As the novel climaxes and Enitan becomes even more resolute, her father is released, and other prisoners Enitan has encountered in life also stand a chance of being freed. Her victory is expressed in the dance she does to the chagrin of road users. Enitan's dance typifies the exciting and liberating effect of freedom. Consequently, this novel ends on the optimistic note that "Everything good will come".

Conclusion

It has been established that Seffi Atta's narration of the socio-political and economic realities of Nigeria is ingeniously from the launch-pad of gender relations. Consequently, this paper attests to the inability of most Nigerian literary artists to entirely repress self-writing in their creative repertoire, and this inevitably informs the reality of gender biases irrespective of the writer's sex. Atta's narration of the motherland from the Diaspora has put her in the caste of female writers who could be accused of engaging in "anti-sexist sexism", considering the ineffectuality largely ascribed to her male characters. It should, however, be opined that the concern of many contemporary Nigerian female writers has been to showcase the plight of women creatively and also rebuff certain stereotypic perceptions about women which have naturally evolved from patriarchal impulses. Nevertheless, Sefi Atta's novels are not absolutely prototypical, since they address issues relating to the conditions of women and transcend this to interrogate postcolonial existence in Nigeria which is characterised by abnormality. It is appropriate to conclude, therefore, that the enduring strength of Atta as a novelist lies in her ability to highlight the appropriation of social, gender and economic caste as a means of subjugation in contemporary Nigeria. In fact, Atta's feminine perspective betrays very naturally her involvement in what may be described as gender polemics.

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Coinages in Nigerian English: A Sociolinguistic Perspective

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Abstract

Nigerian English coinages have been widely investigated in different literatures ranging from studies in Sociolinguistics, Semantics, Pragmatics, and Syntax to Metaphors and Cognitive linguistic studies. This present paper is a re-visitation of the Nigerian English lexicon, taking cue from the lexicographic efforts of Igboanusi (2002). We have sociolinguistically x-rayed some common usages among Nigerians in different socio-political cum cultural and metaphorical course contents. Gumperz's diffusionist theory was borrowed to strengthen our theoretical base. Gumperz (1968) proposes a diffusionist theory of the speech community. The theory postulates the spread of linguistic change/transfer in intersecting waves that emanate from different centres of innovation.

Word coinage, compounding and acronyms surfaced as the characteristic features of Nigerian English coinages. The first feature refers to the process of creating words to fit particular purposes while compounding on the other end is the process whereby two or more words are brought together to form a single lexical item, hyphenated or not. Acronyms are also identified as means of deriving peculiarly Nigerian nomenclatures of certain phenomena as words derive from the initials of several words. Borrowing on its part, was identified in Nigerian English as many words evolving from cultural and religious backgrounds of Nigerians. These are referred to as loan or foreign words. These features among others are recognized as very prominent in the varieties of English being spoken in Nigeria. Nigerian English lexical forms, therefore find expression in linguistic perspectives to language change, shift, transfer and dialectology.

Introduction

When a word or an idiom is employed to express a meaning which it does not hitherto convey, the meaning and referent are said to have been expanded. In other words, a change in the sense of a word causes a modification in the mental content that constitutes the meaning of such lexical item. A word can be given a new meaning by an individual or by the general public. At times, a coinage receives public acceptance if it is considered the most appropriate word to capture a concept among a speech community. This is because the meaning ascribed to a word by its use in particular context will take precedence over its etymological derivation. In a nutshell, what this implies is that it is the use of the words that determines the meanings of words in a sentence (Allan 1986:77-78). This paper will analyze how word derivations and coinages in Nigeria generate meaning. The words will be discussed from the perspective of factors leading to their emergence and use. First, to be discussed in this essay is the 'Nigerianess' in English.

Nigerian English is a term used to describe the kind of English that reflects second language incompetence of the target standard forms of English. It is a phenomenon that has been described widely along the lines of differing fields of linguistic studies. Popular, among these studies have investigated English language usage in Nigeria, from the variational, phonological, grammatical or syntactico-semantic purviews. Among all these studies, lexical nativization, acculturation,

domestication, etc. have been used to describe the kind of English being spoken as a second language in Nigeria.

Lexical and semantic collocations in the Nigerian contexts are primary, in this paper. The contextual usages of lexical items in Nigeria have come through several processes. The most productive of these, in the words of Adegbija (2004:23) include:

- Coinages
- Hybridization
- Analogization
- Direct translation and transliteration
- Transfer
- Affixation
- Accronymization, etc.

Coinages, our focus in this paper, have been situated variously by researchers within the sociolinguistics of Nigerian English (cf. Odumuh 1987:69-126, Adegbija 2004:23) among several other references. Coinages or neologism are identified as new terms created for new experiences, especially where the speaker of the language either experiences dearth of correct standard lexical item to express himself or uses a word or an expression to satisfy the communicative purpose of his immediate environment. Such coinages are sometimes metaphorically explainable and could be a result of interference or transfer of traits from a speaker's first language to the target language.

Adegbija (2004:24) refers to the sub-standard forms of English as results of 'transfer from culture, sense or meaning from the native language into English, or reinterpretation or extension of an existing meaning in English to cover new areas of experience in Nigerian English. Our purpose in this study is to provide explanations to some common Nigerian English coinages observed around us in different speech contexts. The effort here is an attempt to break off from the formalist approaches to linguistics which is common among researchers. For quite a while linguists oriented toward formal analysis, showed very little interest in transfer phenomenon and the entailments of linguistic behaviour and social communication.

Theoretical Background

Words are sounds. They are graphics when written. They are also the essentials of a language through which speakers and writers express themselves. When we speak, we put our thoughts into words. Knowing a language entails having knowledge of the words or morphemes and sound sequence in that language. It entails a lexico-semantic knowledge of what they mean. This knowledge affords one to use the words appropriately in sentences and understand them when one hears them.

The totality however of words in language constitutes its lexicon. Any additional information of lexical items in a language comes about as a result of one or more of the following processes mentioned earlier above: coinage, acronym, blend, abbreviations, borrowings and compounding, among others. The introduction of a new word into a language strikingly draws the attention of the speakers. It must however be noted that just as new lexical items are added into a language, the language also losses words due to lack of use.

Word coinage, which is our focus in this paper refers to the process of creating words to fit particular purposes while acronyms are words derived from the initials of several words. Compounding on the other end is the process whereby two or more words are brought together to form a single lexical item, hyphenated or not. Borrowing on its part, refers to the process by which some linguistic items of one language or dialect are incorporated into another language. These are referred to as loan or foreign words. These features among others are very prominent in the varieties of English being spoken in Nigeria.

Sociolinguistic approaches to Language Change

The literatures in sociolinguistics that appear relevant to this study on coinages in Nigerian English are historical in nature. They find expression in linguistic perspectives to language change, shift, transfer and dialectology; all insights from Gumperz (1968). Gumperz (1968) proposed a diffusionist theory of the speech community. The theory postulates the spread of linguistic change/transfer in intersecting waves that emanate from different centres of innovation with intensity proportionate to the prestige of their human carriers.

In contrast with the diffusionist principles is the geneticists. While geneticists regarded modern language distribution as the result of the segmentation of older entities into newer and smaller groups, diffusionists viewed the speech community as a dynamic field of action where phonetic change, borrowing, language mixture, and language shift all occur because of social forces. Our interest in this theory is its recognition of the result of two languages in contact. Gumperz (1982:223) states that “wherever, two or more speech communities maintain prolonged contact within a broad field of communication, there are cross-currents of diffusion. The contact between English language and the over four hundred Nigerian indigenous languages (see Bendor Samuel, et al 1994; Adebija 2004:40-45; Gut and Milde 2002; Grimes 1996; Bamgbose 1971 among others) has necessitated lexico-semantic shifts and changes in the standard forms of English. These changes are prominently observed in forms of transfer – linguistically, culturally, metaphorically and socially.

Cultural Interference and Social Meaning

The Sapir-Whorfian hypothesis is recognized in sociolinguistics because of its affirmation of the cultural content of language and his view of culture as the means by which members of the society express their thoughts and ideas to one another. They add that the anthropological view that basic differences exist in the thought process of individuals give rise to a diversity of patterns of a body of knowledge for each society. Taking a cue from a recent work as that of Cameron (1997:60), linguistic behaviours of humans are explainable in terms of the existence of social meaning. For instance, an expression such as “we need a very long leg to get a good job” requires the understanding of the Nigerian worldview and the socio-cultural background of the interlocutors before any meaning can be made out of the statement by a non-Nigerian. To a Nigerian, the statement would make meaning because of the existence of a similar experience in the Nigerian indigenous languages, where *ese* (*leg*) is required for certain privileges and influences. Thus, the transfer of such mother tongue experience into English informs the use of ‘long leg’ in the statement above. Individual culture is observable in the linguistic behaviour of a people.

Hymes (1997:12) demonstrates his preoccupation with social meaning via cultural content of language when he submits that “there is more to the relationship between sound and meaning than is dreamt of in moral linguistic theory”. He adds that “in meaning, there is social as well as referential import’. In the words of Babatunde (2006:150), Hymes (1997) affirms that in between the social and referential layers of meaning, there are other relationships which, though present in social life, are not evident in ordinary grammar. Hymes’ concern for social meanings as contained in linguistic materials is relevant in this study. He sees means of speech as inseparable from the meanings made of it by the users of the language. The imports from the discussion above is that varieties of English as a second language should rather be appreciated from the socio-cultural perspective than from the linguistic codes.

The implication of the absence of a direct relationship between language and culture and social meaning is felt more in the educational system of the society. The assertion that ‘when the language employed in the education of a people does not reflect their culture, the recipients of such an education are bound to be limited in educational success (Croghan 2000:76-79). This assertion is based on the premise that African languages exert unavoidable influences on English and without an attempt to understand these influences, ‘the evolution of languages in the New World cannot be clearly explained or understood (Babatunde& Shobomehin 2006:151)”.

The resultant Nigerian English has been discussed over and over again in articles and research projects. Quite a number of related articles however have discussed Nigerian English as an Interlanguage (see Jowitt 1991:53) and sociolinguistic variations of Second Language Acquisition (see Preston 1989:239; Adesanoye 1973). In Second Language Acquisition in relation to cultural influences, articles such as (Sapir, 1974:48-49, Cameroon 1997:66, Panley 1997:1, Trudgil 1974:24; Selinker 1972; Corder 1967, 1971 and Dulay and Burt 1973) among others have stated that language use is a function of its immediate environment.

On Nigerian English, Jowitt (1991:56) considers the generally agreed (among linguists) disparity between Nigerian English and the Standard British English as traits of the learning process. He describes the NE Interlanguage situation as one replete with so many limitations that training and education could possibly reduce rather than completely eradicate; the non-standard forms which have resulted from the learners’ socio-cultural environment. Adjemian (1976) cited in Preston (1989:239) sees no difference between a source language and the Interlanguage. On a positive note he points out that Interlanguages are “permeable’. In other words, there is room for shifts, change and transfer of mother tongue and other socio-cultural features into the source language and used as such in the new speech community. Adjemian’s position supports the reason for the socio-cultural influences in NE which are observable as coinages. In the next section we shall explore some of the transfer phenomenon as we have observed in Nigerian English expressions around us and especially in some of our current dailies.

Data Presentation and Analysis

Coinages in Nigerian English present themselves in different morphological dimensions. While some of them are used as compound words, some are one word terms which remain permanent in the lexicon of Nigerian English (see Igboanusi 2002). The compound words are strung together to express concepts of the speakers’ intent. There are several ways by which words are

derived through compounding. It could be through a combination of noun+noun, adjective+adjective, adjective+noun, verb+noun, etc. It should be pointed out that most of the compound words identified in this paper are not context restricted. That is they are meaningful within the language and have their denotative or connotative relevance even outside those contexts of use.

The first category of *coinages* in Nigerian English that would be discussed in this paper includes those with particular semantic implication in the Nigerian Socio-Political system. Such examples are listed follow: Long –Leg, Free-and Fair, Come-of age, Carpet crossing, no-go-area, Man-of timber and caliber, money bag, political juggernaut/heavy-weight, political bride, accord Concordia, bottom power etc., to mention but a few. Many of these lexical items are more or less transitional in nature. In other words, they are short-lived, they hardly attain any permanent use because their short spans do not accrue legitimacy and acceptability to them in order to be incorporated into the standard Nigerian English lexis. As such, they have restricted use and are easily lost over time.

The second category referred to as acronyms include NADECO (National Democratic Electoral Commission), FEDECO (Federal Electoral Commission), ECOMOG (Ecowas Monitoring Group), MAMSER (Mass Mobilization for social and Economic Reliance) etc. Others include government agencies such as NEPA, (National Electric Power Authority), now PHCN (Power Holding Company of Nigeria) NIPOST, (Nigeria Postal Service) NITEL, (Nigeria Telecommunications) NAN, (News Agency of Nigeria) NICON (National Insurance Cooperation of Nigeria) etc. As earlier stated, most of these words do not stand the test of time. They reach climax in terms of relevance after they have been introduced, the birth or death of which are always dictated by a circumstance. For instance, WAI was very prominent in the mid 1980 when it was introduced by the Buhari-Idiagbon regime.

The third category of *coinages* is extracts from pages of Nigerian newspapers. The newspapers consulted include: The Nation, The Nigerian Tribune, and The Herald among others. They include: Allah, overjoyed, the person, quick quick, maiguard, Khaki boys etc. Some of these examples have been compiled in a dictionary by Igboanusi (2002). As earlier stated above the NE coinages experience expiry dates; as long as the government or the governor who sponsored it vacates the position. Thus the coinages reach climax in terms of relevance after they have been introduced, the birth and death of which are always dictated by a circumstance. For instance, WAI was very prominent in the mid 1980 when it was introduced by the Buhari-Idiagbon regime. The acronym was then on the lip of every Nigerian. It provided a basis for the nation's ethic and psyche. It was synonymous with transparency, honesty, dedication to duty, patriotism and orderliness. But when the programme was cancelled by the succeeding Babangida regime the word lost its potency and faded out.

Similarly, the cases of FEDECO, NADECO and MAMSER are noteworthy. FEDECO was prominent in the 2nd Republic but phased out when it was replaced with NEC during the 3rd Republic and now it has been replaced with the Independent National Electoral Commission (INEC) during the current 4th Republic. National Democratic Coalition (NADECO) was prominent at the peak of the struggle for the actualization of the annulled June 12 election but has gradually faded out with the end of military rule. MAMSER is also another coinage that has

lost the attention it received during the Babangida era before it was renamed – the National Orientation Agency (NOA). Lack of continuity in most of the nation's policies also contributed to the emergence and loss of these words.

The word 'settlement' especially is another word coined to give a more acceptable picture of bribe, gratification or palm greasing used as means of winning favour. Although, the word 'egunje' is more widely used, 'settlement' appears more acceptable in official circle. 'Settlement' replaces kickback and 20% which were in use at various times in the past. The scope of use of 'settlement' is wider than 'kickback' and 10% because the duo merely cover contract awards. Settlement on the other hand may include payment for someone to carry out an illegitimate assignment like payment to influence people's decision with money; cover up crime and fraud, buy or suppress information that is considered detrimental to one's career; to illegitimately pass examination or get a job, etc. The settlement syndrome often transcends monetary benefit in terms of times. It involves sexual harassment and bribery. 'Bottom power' and 'long leg', are other coinages that involve the use of sexual intercourse and money respectively to lobby. In Nigeria, success is at times determined by one's 'long leg', i.e., who one knows at the topmost echelon of an organization or the society at large. The use of the word came to limelight as a result of influence of women's sexual influence popularly referred to as 'bottom power'.

The politicians of the 2nd Republic most especially K.O. Mbadiwe are credited with coinages such as "accord Concordia", "man of timber and caliber", "juggernaut", "political heavy weight", "political bride," etc. Mbadiwe coined "accord Concordia" to qualify the soundness of coming together of the National Party of Nigeria (NPN) and Nigeria Peoples Party (NPP) symbolized by its presidential candidate, Dr. Nnamdi Azikiwe. In fact, the ruling and opposition parties did not form a clear majority in the parliament. Both required the 3rd largest party in the parliament (NPP) either to assume clear leadership or pose strong opposition respectively. It is in the attempt to woo Dr. Nnamdi Azikwe and his NNP to either side that he was nicknamed 'political bride'. Mbadiwe K.O. also coined 'man- of timber and caliber as well as 'political juggernaut's of an individual's popularity and followership in his party and constituency. 'Carpet crossing' referred to decamping from one political party to join another. A canvasser' is one who is paid to go round to campaign for a particular candidate and make sure that the people turn up en masse at polling stations on election day. 'Money bags' are individuals who assumed leadership of political parties because they have the enormous financial capacity. They pay the piper and dictate the tune. This was rampant in the 2nd Republic.

'Maradona,' 'no go area,' '419', etc., 'step aside' are coinages prominent during the regime of President Babangida. Babangida was nicknamed Maradona because of the manner of his rulership. It was even a popular assertion that the only thing that was consistent about him was his inconsistency. Diego Amando Maradona, a soccer wizard, on the other hand, as the Argentina football captain in the 1986 world cup dazzled the entire world with his soccer artistry and scored a controversial goal with 'the hand of God'. He led Argentina to win the cup and contributed immensely towards the feat. His soccer prowess is likened to the way Babangida dribbled Nigerians, and the fact that he was a master in his own game of unpredictability.

Sociolinguistically, a word such as Allah, i.e., the Arabic language word for God is traceable to the Arabian nations and Northern Nigeria. It is a borrowing into English which has remained a

popular usage especially among Muslims when they refer to God. Similar to this word is the word 'emirate' which has found its way into the English Lexicon (see Oxford Advanced Learners' English dictionary). The sources of these words are the Islamic religion and the Hausa – Fulani cultures respectively.

The compound word, 'over joyed' was found on page 38 of 'The Nation' newspaper on the 19th of March, 2010. The word 'Joy' is supposed to be noun. The compound word was used as an adjective in the sentence – 'the man was overjoyed...' 'Over joyed' is a transfer of the sense in being very happy or joyous. The compound word- 'quick quick' is a direct translation of the Yoruba word, 'kia kia'. Both the words 'khaki' and 'mai guard' originate from Hausa language.

Metaphorically, certain words derive their meanings. For instance the word 'cool' in the phrase 'cool down' is indicative of calming down or relaxing one's temper. The metaphor of calming is thus cooling. Other examples include 'fresh blood' to mean 'new hands' which mean 'new set of employees' or 'worker' to perform specific roles. The sense in freshness is newness while the sense in blood or hands indicates 'people'. Metaphors could be understood and used by educated speakers of English. Thus the usage of metaphoric expressions in Nigerian English confirms the users' cognitive superiority over the ordinary learners of English. Several other metaphorical expressions are compiled in Babatunde and Shobomehin (2007:145-172).

Finally, the emergence of most of the words discussed in this paper is merely circumstantial, a reflection of the situation that bred and nurtured them. However, these words have no place in Nigerian English because they do not stand the test of time. They are mere creations of particular situations and they die gradually with the circumstance that gave them nature. Most of them exist only in history and not in the vocabulary of any language.

Conclusion

This paper has attempted to explain the sociolinguistic reasons for new forms of expressions identified as peculiarly non-native and Nigerian. We are concluding on the note that most of the coinages in Nigerian English are a result of the diffusions occurring between two cultures, i.e., the attempt to express the socio-political and cultural experiences of Nigeria in Standard English. Were there standard forms of English in the dictionary or other referential sources, Nigerians would have consulted such rather than describe events, matters, opinions and above all ideologies in their own innate experiences.

It is also important that we note that the ability of a non-native speaker of English to use metaphoric expressions, appropriate to describe some ideas, is indicative of the speaker's level of competence in the second language. For instance, metaphors shape thoughts and how thoughts are harnessed is culture bound or dependent. This is the situation in a non-native English speech community such as Nigerian English. We hope this paper has corroborated earlier findings or better still has revealed a new perspective from which Nigerian English coinages can be viewed.

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Discourse in Institutional Administration of Public Universities in Ghana: A Shift towards a Market Paradigm?

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Abstract

Language as an ideological tool is used in discourse by institutions, sometimes to change their discourse in order to buy into existing economic as well as social powers. In recent years, Ghanaian public universities have changed the discourse used in defining their aims and objectives. This paper uses Fairclough's model for Critical Discourse Analysis (CDA) to analyse documents that lay out the strategic plan that redefine the visions, aims, and objectives of four public universities in Ghana. The analysis shows that there is a shift from the traditional academic discourse to a *marketisation* discourse. The changes are evident in the linguistic features as well as the orders of discourse that shape the universities as corporate bodies in a business marketplace. The paper also discusses the relationship between this discourse shift and the positioning of public universities in Ghana.

Introduction

The emergence of corporate strategies for universities in Ghana has come as an answer to the demand for clearly spelt out visions that position institutions of higher learning in the global marketplace to contest with other institutions of higher learning on equal footing. Furthermore, the government of Ghana has charged the universities to come out with strategies that would make the universities generate their own funds to supplement what the government offers for running the universities, and also place the universities at par with businesses on the world market. As a result, all public funded universities came out with individual documents entitled "*Corporate Strategic Plan*" (CSP).

Until recently, there were three public funded universities in Ghana: University of Ghana (UG), Kwame Nkrumah University of Science and Technology (KNUST), and the University of Cape Coast (UCC). These three universities were set up with different mandates to foster higher education not only in Ghana, but also in the West Africa Sub region. Because the universities were established either just before independence or just after it, they were shaped to follow the British university system. They were all fashioned on the University of London structure. Degrees were awarded from British universities until the Ghanaian universities became independent and autonomous. Even after they became autonomous, they were still run like British universities, focusing mainly on liberal courses and a few technical and professional courses.

In recent years, three additional public-funded universities have been established. The University of Education, Winneba (UEW), which was a university college of the University of Cape Coast was upgraded into a full university. The University of Mines and Technology (UMaT) which was a school in Kwame Nkrumah University of Science and Technology was also upgraded into a university, and the University of Development Studies (UDS) was set up to cater for the northern sector of the country. This paper

studies the CSPs from only the first three public-funded universities and also from the University of Education, Winneba. The CSP from the University of Mines at Tarkwa and the University for Development Studies are not studied for this paper because they were relatively new and had not been autonomous under the tertiary education in Ghana for long. It is also assumed that UEW's CSP would be representative of the other two new public-funded universities.

As institutions of higher learning, the universities had their own nomenclature, which bordered on education, and was similar to what pertained in most British universities. However, with the coming of globalisation and the quest to fit into the world marketplace, there have been some changes in the general discourse in use in the administration of these institutions. This paper sets out to examine the discourse in documents that have become the acceptable documents used to show the vision and mission of four public funded universities in Ghana. The aim is to show how institutional discourse of the universities has changed over time and also to identify the new institutional identities that change brings into positioning the universities. I use Critical Discourse Analysis (Fairclough, 1983) to show that the discourse that pertained in the administration of public funded universities in Ghana in past years has changed from academic discourse to a discourse which is steeped in business. This perspective is developed from the viewpoint that institutional discourses are linked to the organisation, situated conventions and practices that identify a social organisation as belonging to a particular situated setting (Agar, 1985). The new discourse in use in the CSPs of the universities studied has the tendency of eroding existing discursive systems in academic institutions and replacing them with *marketisation* nomenclature and expectations. The paper seeks first to situate discourse as a tool for use by institutions, then it analyses the data using Fairclough's CDA model. Finally, the paper discusses the positioning of the universities based on the CSPs and the analysis done earlier. The implications for research and institutional change are discussed in the conclusion.

Of Institutions, Institutional Discourse and Discursive Practices

The concept of institution brings into mind many different definitions. There are those definitions that situate institution as a physical setting and those that see it as a social organisation in specific settings such as schools, prisons, church among others (Mayr, 2008). Institutions are also linked to power and may serve the interest of particular groups (Agar, 1985; Mayr, 2008); Institutional power is usually expressed through language. As Mumby (1987) argues, language is a principal means by which institutions create a coherent social reality that frames their sense of who they are. In effect, language becomes a tool for mediating power relations and also identity construction. The language that is used by institutions for crafting their social realities forms part of the discourse that becomes shared in the institution as a community of practice.

The discourse of an institution such as a university is always embedded in the authority and power vested in the institution either by government or by the social structure of the community. As a socially constructed institution, the university, traditionally, uses discourse that is conventionally prescribed by the society as recognised discourse for education administration. The discourse that is conventionally recognised in the

administration of Universities in Ghana tilts towards general administration and education-oriented discourse. It is only in recent years that this academic administration discourse has changed leading to a change in the discursive practices. I discuss the changes in subsequent sections of this paper and draw attention to the attendant changes in discursive practices of the universities studied.

Discourse refers basically to spoken or written language use. It can also be described as “language in use” (Whetherell et al., 2001) and language can be used to mark or deny power, although Wodak (2001) says language on its own has no power, but gains power by the way powerful people use it. Discourse can also be identified as a tool that is used to construct social life but it also becomes an entity that is controlled by society (see Gee, 1999; Fairclough, 1992; Rogers, 2003). Every social organization or institution has its peculiar use of language in discourse patterns and discursive practices. When institutions change their discourse and discursive patterns, the power domains that the ordinary members are brought into symbolise the policing of the institution.

Power is described by many philosophers as one’s ability to control the environment around him but the description does not focus only on humans because an entity which is non-human, can also wield power over the environment. This notion is evident in Foucault’s prison research where he describes the panoptical nature of prison as an institution. The issue of power and the exercise of control is a sociological phenomenon because peoples’ lives are determined and influenced by the processes of change that affect the discursive practices of the institutions that they are affiliated to. Fairclough (1995) explains these power relations further by hinting that “technologization of discourse” in state institutions has led to changes in the discursive patterns of institutions, thus leading to restructuring of discourse to bring out hegemony and power domains in policies and institutional culture.

According to Fairclough (1995) and Gee (1999), discursive practices show that social realities are linguistically constructed and since discourse is context-related discourse can be appreciated as a social action that should be understood not only in the meanings of the text, but also in the negotiated interaction that is related to the utterances. Discursive practices therefore embodies the linguistic meanings available in social realities as expunged in texts, action, and also what is left unsaid in the discourse. Analysis of any discourse, according to Chouliaraki and Fairclough (1999), must thus examine the discourse text in relation to the discursive practices of the society or the institution.

The Corporate Strategic Plan (CSP)

The document for study in this paper is the *Corporate Strategic Plan*. Each University in Ghana is expected by the National Council for Tertiary Education to have a Corporate Strategic Plan that spells out the visions, and mission of the University as well as the plans the University intends to use to realise its visions. The term “Corporate Strategic Plan” has been used in business circles to refer to “the overarching strategy of the diversified firm”; “strategic planning or management decisions that effect the direction or performance of company”; and the “direction an organization takes with the objective of

achieving business success in the long term” among many others. Irrespective of the definition, the purpose of “Corporate Strategic Plan” is to reorganize and restructure a company in order for it to be able to compete successfully with its competitors, and also to achieve the company’s objectives. It could be deduced that the focus of Corporate Strategic Plan is towards the business world, and not the education sector. Recent developments in the world of education, however, hint an adaptation of different discourses to project the sector.

In this paper, I use Critical Discourse Analysis (Fairclough, 1983) to show that the discourse that pertained in the administration of public funded universities in Ghana in past years has changed from academic discourse to a discourse which is steeped in business. The new discourse has the tendency of eroding existing systems in the institutions and replacing them with *marketisation* nomenclature and expectations. The perspective is developed by considering how institutional discourses and settings are reflexively linked, institutions are organized as situated conventions, and institutional discourses involve talk and interpretation and are dispersed within and across settings.

Using Critical Discourse Analysis (CDA) Methodology

CDA is a method of studying language use by analysing how power relations influence the content of a text. These dimensions are the links between the text, the characteristics of the discourse practice and the sociocultural practice in which the text is situated. For this paper, the text, which comprises the four the Corporate Strategic Plan documents, has features embedded in institutional discourse which in itself is found in the socio-cultural practice of university administration. CDA has been used in as a methodology in studying organisational discourse. Different discourse analysts propose different methods for doing CDA (cf. van Dijk, 1993; Fairclough 1989, 1995; Kress and Van Leeuwen ,2002; Wodak and Chilton 2005).

This paper uses Fairclough’s CDA as a model for analysis. Critical Discourse Analysis (CDA), as propounded by Fairclough (1995), employs a three-tiered tool of description, interpretation and explanation for analysing texts. These are used to bring the power relationships that exist within the text and the sociocultural environment to bear on the analysis. The three tools used in Fairclough’s model of CDA are appropriate for this analysis because the documents may have hidden discourses that are embedded in the general discourse. Using Fairclough’s model, CDA “foregrounds links between social practice and language, and the systemic investigation of connections between the nature of social processes and properties of language texts” (Fairclough 1995: 96). In a way, language use can thus be seen as a social process through which individuals, organisations, communities and institutions negotiate discourses practices. Fairclough’s model also offers an engaging social science research method for researching into links between language and social processes.

Description as a tool for CDA studies the vocabulary, grammar, and textual structures that are found in the text for analysis. Interpretation in CDA brings to the fore the meaning of the text as well as the meaning that the interpreter, relying on his or her member resources (MR) brings to bear on the text. CDA is not done in abstraction, but

rather, the interpreter brings his previous knowledge and understanding of how the social processes work with regards to the discourse pattern to the interpretation. The Explanation stage shows how the discourse fits into the social practice of the institution or the society, and how the processes contribute to change the structures of the institutions or to sustain the structures. In the subsequent sections, the analysis of documents is modelled after Fairclough's study of the marketisation of public Universities in Britain (Fairclough, 1995).

The Universities Studied

The four institutions whose documents are studied are all public Universities in Ghana. Although each university is autonomous and has its own mandate, all four universities have put together the description and explanation of their vision and mission in *Corporate Strategic Plan* documents. These documents are the analysed texts discussed in this paper. Texts are said to draw from orders of discourse and systems of language. Orders of discourse include the configuration of genres that are linked to specific social domains; that is the "ways of interacting, ways of representing, and ways of being" (Rogers, 2003:9) The orders of discourse of universities as a genre of education, should clearly be shown in the discursive practices, which should include the language use as well as the documents generated by the central authoritative body/bodies. In the setting for this paper, the document, the *Corporate Strategic Plan* is a document generated by the central administration of the universities under study as an order of discourse for the institutions.

The University of Ghana

The University of Ghana was the first University to be established in Ghana (then Gold Coast). It was established as the University College of the Gold Coast in 1948 as an affiliate to the University of London which played an advisory role and awarded the degrees. The purpose for founding the university was to promote university education, learning and research. It became a full autonomous University (University of Ghana) that awarded its own degrees in 1961. Its curricular focus has mainly been on the Humanities, Social Sciences, basic Science and Medicine. In recent years, it has expanded its focus to include programmes in business, adult education and other market driven courses. The university caters for both undergraduate and graduate students. Majority of the students are Ghanaians, but in addition to the 30000 Ghanaian student population, there are also 1142 international students enrolled in undergraduate as well as graduate programmes. (www.ug.gh.edu)

The Kwame Nkrumah University of Science and Technology

The Kwame Nkrumah University of Science and Technology was the second University to be established in Ghana. Originally named the University of Science and Technology, it was established in 1951 as a replacement for the Kumasi College of Technology. Its first students were teacher trainees who were transferred from another college (Achimota) to start the university. In 1961, the college became a full university and was named Kwame Nkrumah University of Science and Technology. The name was changed again to University of Science and Technology in 1966 after a military takeover in Ghana. However, in 1998, after the Fourth Republic of Ghana was promulgated, the

University was renamed Kwame Nkrumah University of Science and Technology. The constant naming and renaming of the institution provides an interesting cue to the power embedded in naming.

The University of Cape Coast

The University of Cape Coast was established in 1962 as a University College of the University of Ghana to train graduate teachers for the second cycle institutions, teacher training colleges and technical institutions not only for Ghana, but also for the West Africa Sub Region. In 1971, the university became autonomous and started awarding its own degrees, diplomas and certificates. In recent years, the University has repositioned itself to train manpower for other areas in the economy, apart from the field of education. The university awards degrees at all levels, and diplomas and certificates in various fields of study. It has a Ghanaian student population of 19, 000 regular students, about 200 international students, and 20, 000 distance learners.

The University of Education, Winneba

The University of Education, Winneba was formerly established in 1992 as a University College of the University of Cape Coast. The college was put together by bringing seven already existing diploma awarding institutions together. These colleges were all awarding diplomas in education with different foci from the University of Cape Coast before they were brought together to form the University College of Education, Winneba. It presently trains mainly graduate teachers at the undergraduate, post graduate and diploma levels. It has a student population of 18,323.

The Corporate Strategic Plan (CSP)

The Corporate Strategic Plan for the four public Universities mentioned above were all put together between 2003 and 2005. The need for putting the plans together as documents came from collaboration of efforts among the development partners of the National Council on Tertiary Education, Donors and the Universities. The purpose was to develop a plan that will help with the administration of the universities in order to ensure proper focus and effective administration of the resources of the institutions. The development partners which includes the World Bank, recommended the use of the Corporate Strategic Plan in order for the institutions to fit into the global milieu. With the coming of the millennium and the attached globalisation of new knowledge and technology, the introduction of the Corporate Strategic Plan that will position Ghanaian universities on the world stage of the market industry was a welcome action for the Universities involved, the Government of Ghana and other stakeholders.

The Corporate Strategic Plans for the four universities under discussion are all structured in the same fashion. Although the documents are designed to show the unique background of each university, the following major sections are common to all:

- a) Overview of the University
- b) The Strategic Plan
- c) Time Frame of the Plan
- d) The Vision

- e) The Mission Statement
- f) Strategic Thrusts
- g) Responsibility and Action Plans

These sections are either stated under the same heading or equivalents. All four documents use SWOT (Strengths, Weaknesses Opportunities and Threats) Analysis to project the strategic plans. SWOT is a tool that is generally used in the corporate world to assess the capacity of a company and also to organize and make the company respond to the marketing needs of its clients and customers. In addition, the University of Ghana document explained how the University arrived by the SWOT analysis it used. The document indicates that the university used the Hax Methodology (cf. Hax & Nicolas, 1991, 1996 cited in the UG Corporate Strategic Plan) in the planning process to arrive at the model used in the strategy. Because of the similarities in the documents, all four strategic plans are discussed together as one text in this paper. Using Fairclough's model, I describe the discourse in the documents, interpret it critically, and finally explain the processes that are going on in the discursive patterns of the four institutions.

Description of Common Threads

There were some common threads in the CSPs of the universities studied. In describing the discourse used in the documents, I look at the vocabulary, the grammar and the texture of the document. The vocabulary in the four documents is captured extensively from the business domain. The term *corporate* in the title of the document is itself a vocabulary borrowed from the field of business. The Universities in Ghana had never seen themselves as business enterprises until this document was developed. With the use of vocabulary such as *products, facilities, entrepreneurship, accountability, stakeholders, industry, resources, capacity, matrix, business, operational, budgetary, goals, divestiture, cost, value, 'sold'*, among others, the universities have repositioned themselves to fit into the market or the business paradigm. The vocabulary is not limited to only one document, but persists in all four documents.

A careful description of the grammatical structures in the documents yields many stock phrases that are commonly found in the business or corporate world. For example these phrases were identified in the University of Ghana's CSP: *strategic plan, value-adding initiatives, realities of both the internal and external parameters that impact the business, corporate goals, to achieve corporate vision, the business scope and unique competencies that determine why the university will be successful, our consumers* (referring to students), *harmonize synergies between disciplines to achieve operational excellence, delivery of value to our customers, reward and recognition system that is performance driven, value chain analysis, poor marketing of the university, robust financial management, cost recovery from users, campus with large real estate holdings*, among others.

The following phrases were present in the CSP for the Kwame Nkrumah University of Science and Technology: *industrial and socio-economic development, revenue sources, corporate objectives, rate of growth, ownership of processes and outcomes, accountability and responsibility, professional ethics, potential areas of divestiture*,

market value, generate income, bilateral and multilateral collaboration, income generating potentials, wages/salaries, mobilization and management, cost estimates, operational contexts, stakeholders fora, formulation and outputs, fund mobilization, monitoring and evaluation, etc.

The University of Cape Coast CSP had the following stock phrases: *strategic plan , operational context, sustainable basis, landed property, consumer-driven market, paucity of resources, under-funding, increasing operational costs, market needs, raw material, tangible and intangible resources, competitive advantage, strategic thinking, education enterprise, changing needs, cost leadership or differentiation, in-depth assessment, value-chain analysis, strategic priorities, development drive, functional strategy, strategic thrusts operational, budgetary estimate, performance metric, target value performance measures, numerical targets, strategic goals, etc.*

In the CSP of the University of Education Winneba, there were not many stock business phrases. However, these phrases can be found: *management structures, demand-driven courses, strategic planning process, ensuring financial self-sufficiency, high staff turnover.*

Apart from the vocabulary and phrases, the syntax used in the discourse was complex and high sounding leading to a hard texture for the text. There were many complex sentences. A few examples are:

- a. *We will build deeper awareness of the needs of our consumers, especially students, the private and public sectors, governments, and the world community and re-orient our teaching, research and extension activities and harmonize synergies between the disciplines to achieve operational excellence. (UG, 2003:11).*
- b. *To meet the national aspirations and expectations, the university has adopted 15 operational objectives under five strategic objectives that have been grouped into five themes for the plan period (2005-2014) – (KNUST 2005:14)*
- c. *As part of the consultative and participatory process, draft reports should be presented and discussed at a College forum, attended by the academic and non-academic staff, student representatives from various faculties and departments of the Colleges and other stakeholders. (KNUST 2005: 37)*
- d. *This strategic document sets out an agenda for the University to face a number of challenges, notable among which is the need to move away from the tendency of universities in developing countries to cater for only the intellectual elite. (UEW, 2003:2).*
- e. *Adapting to the needs of the consumer-driven market, these private institutions view the student as a customer, target specific functions (based on market needs) and offer programs in a format convenient for the students. (UCC, 2003: 3).*
- f. *An analysis of exogenous factors, which impact (negatively or positively) or are impacted upon by the university's corporate actions, is critical to the determination of strategic priorities. (UCC, 2003: 8).*

- g. *Each department's strategy must respond to the demands arising out of the corporate and presbytery strategies and the requirements arising out of its own environmental and internal analysis. (UCC, 2003: 23).*

A closer look at the above excerpts from the CSPs points to a discourse which is verbose and hard in texture. Though the texts are not in small prints, the texture of the text clouds the meanings embedded in the discourse. The texture makes the texts sound like the proverbial “small print” that consumers find on products and contract documents. The discourse used in the documents can be described as market-oriented because of the choice of vocabulary as well as the aims and objectives for which these choices were made.

There is also local coherence in the texts because the phrases hang together to show connections in meaning between utterances and these meanings are found mainly in the market economy or the corporate world. An expression such as *performance measures* cannot be taken only as a phrase. Rather, looking at it, one can deduce that the two parts are connected for the meaning to be truly business-like. If one separates *performance* from *measures*, the two words in themselves do not have any business connotations. We can apply this local coherence to all the phrases and expressions that we have identified earlier and it would be seen that they are connected only for special effects, which in this case is to present a business-like document.

The choice of the type of vocabulary mentioned earlier projects a competitive front among the universities. Traditionally, the four Universities do not have to compete for students because there are more students qualified for university education than all the universities in Ghana can accommodate. Neither do they have to compete for government subvention because each university has a unique mandate, and depending on the priority of the government of the day, and the number of students enrolled, a university can get a higher or lower percentage of the total monies marked for higher education in Ghana. However, the choice of language, specifically the vocabulary and phrases point to a competition that is fuelled by the quest to behave like a corporate business competing with its rivals. Phrases such as the University of Choice (UCC), the premier University (UG) sound very much like an advertisement for clients than a description for an educational institution. An advertisement for consumers thrives mainly on appeals to pathos rather than logos and considering that universities are institutions of higher learning, one would have expected that they would be showcased as such and not as production companies.

In addition to local coherence, one can also identify global coherence in the text. Global coherence, according to Fairclough (1989) is “how the text hangs together” to bring out the text structure and the “point” of the text. The *Corporate Strategic Plan* as a document has many parts. First there is the introduction and the mission and vision followed by the SWOT analysis.

Fairclough (1995) argues that the relationship between discourse and other social structures points to qualitative difference in what pertains in contemporary social

structures and what could be described as the discourse of such institutions in the past. The order of discourse for the Universities has changed over time, but one can still identify a standard movement from institutional discourse to a market-driven discourse.

Interpretation

Fairclough maintains that in interpreting the discourse, the analyst draws from what is in the text as well as what the interpreter brings, the member resources, to the text. In looking at the CSPs, one can identify the context as higher education. The discursive practice here is that the focus will be on education, development of curricula to improve higher education, policies leading strong academic achievements, and issues related to education. For a university in a developing world, it is possible to find documents drawing from the orders of discourse related to development and infrastructure building. This second part might have been attended to in the documents as one finds words related to infrastructure building. But these are minimal indicating that the focus is not so much on development as it is on presenting the universities are companies ready to make profit.

The layout of the texts itself points to a business document. What is in bold and what is small print give prominence to the frame. The text in the early part hangs together as what the goal of the institutions is. The second part, which is the table, sets out the roles and responsibilities of members of the institution. These roles do not show educational institutions trying to meet their goal of training the manpower for the society. For example, the documents packaged university education as a market-oriented product in contrast to what Fairclough (1995) says, that universities “are unlike real business”. The table also shows expectations of the institutions from these members. A closer look shows some expectations that a corporate enterprise would expect from its employees, not what an educational institution expects from its administration, because business enterprises strategise to make profits whereas educational institutions do not focus on monetary gains.

The CSPs further assume that members of the universities are ready to engage the market discourse in order to generate funds internally for the running of the universities. This assumption could be ideological because it stems from the fact that institutions are assuming a “know all” position of its members and their priorities. Most academics do not really care about how the university makes money to run the wheels; they rather care about teaching and research.

Explanation

The third tier of Fairclough’s model is to explain the discourse in the text. He maintains that the discourse analyst looks at the sociocognitive aspects of text production and interpretation rather than only an analysis of social practices. In explaining the discourse of the corporate strategic plans of the universities studied, the text described and interpreted are analysed in relation to the framework of critical language use and discourse analysis. As mentioned earlier, the explanation stage would indicate how the discourse fits into the social practice of the institution and how the discourse processes, in this situation, the CSPs contribute to change the structures of the institution or to sustain the structures.

A university, according to *Merriam Webster Dictionary*, is “an institution of higher learning providing facilities for teaching and research and authorized to grant academic degrees; *specifically* : one made up of an undergraduate division which confers bachelor's degrees and a graduate division which comprises a graduate school and professional schools each of which may confer master's degrees and doctorates”. The *Encyclopaedia Britannica* defines a university as an institution of higher education and research that awards academic degrees in a variety of subjects. An expansion of both definitions will portray that the structures designated for the university as a social institution are totally different from a commercial or corporate organisation. Both the denotation and connotation of the institution called “university” are related to academic degrees and higher learning. The discourse expected in such an environment is therefore supposed to be neutral and linked to the concept of “knowledge as power”.

Considering that universities are social institutions, there are bound to be financial obligations and engagements in their running and development. However, never in the history of universities, had the discourse skewed so extremely to marketisation and corporatization as is found in the orders of discourse of contemporary universities. Universities worldwide had run on grants and government subventions. The practice had not been any different in Ghanaian public universities until the global market drew into its fold higher education and placed it on the same footing as business enterprises. Brenton (2003) observes that the discursive practices of universities have changed from the known academic discourse to a reliance on pragmatics thereby displacing the existing knowledge of the structures expected in a university. The change that has come into the discourse of the universities in Ghana could be seen in the four CSPs described and interpreted earlier in this paper.

The overtone of business discourse and the recurring vocabulary of market discourse may point to intertextuality. However, the question arises as to how much shift from an existing order of discourse to another can actually be described as intertextuality. Fairclough (1995) describes the situation as an example of “technologization of discourse”. He explains that technologization involves:

1. Research into the discursive practices of social institutions and organisation
2. Redesign of those practices in accordance with particular strategies and objectives usually those of managers or bureaucrats, and
3. Training of institutional personnel in these redesigned practices.
- 4.

The four CSPs described earlier can easily fit into Fairclough’s description of the technologized discourse. All the four Universities studied set up committees to research into the existing policy structures of their administration, and out of the findings of the committees, the discursive practices were modified. It is the modification that gave birth to the CSPs and subsequent shift of focus from education to business discourse. Looking at the way the administration strategies of these universities are couched in language, the universities seem to be competing with other businesses to produce marketable products like “real businesses”. It is worth noting that although the documents come from different universities that have different mandates, the documents themselves do not show much

difference in their missions and vision, nor the strategies for achieving them. This format is very typical of capitalist fordism, and the urge for everyone to be the same.

Implications and Conclusions

The issue of changing the discourse of universities and other public institutions have implications for these institutions as well as the society. Social change is possible in any society because society is supposed to be dynamic. However, a shift such as the one experienced in the social change affecting universities in contemporary times must be studied very well. The universities in Ghana may not be the only ones that have been influenced so much by the marketisation discourse leading to change in the structures that originally would describe public institutions. There are other studies (Fairclough, e.g. 1993) that have shown the change in the identity of institutions of higher learning and academics. Fairclough (1995) argues that “technologization of discourse” in state institutions has led to changes in the discursive patterns of institutions, thus leading to restructuring of discourse to bring out hegemony and power domains in policies and institutional. Such studies should not be dismissed as peripheral influences of globalisation because they permeate the institutionalised system and derail the focus of education. It is important for universities in Ghana as well as those in other countries to foreground the traditional mandate based on the classical definition of university as a place of higher learning, than to fray into the corporate world where universities do not actually belong. A high focus on gaining monetary profits from running the universities, as could be seen to be the focus in the strategic plans described in the paper, would lead to a change in the curriculum and research interest of universities. Such a change, I argue, will not help develop the manpower and think tank that Universities are supposed to provide for their societies.

Strategic plans in themselves connote competition to win over a supposed opponent. In the business world, this interpretation leads most organisations to concentrate their strategic efforts on constantly improving the goods and services they offer, (Johnson and Scholes, 2002). Universities do not produce goods but rather train human resource. Granting that the training of human resource is a service to the society, universities are not competing with opponents, but rather collaborating to provide this service. It is therefore important that the discourse of strategising to overcome an opponent be taken out of the order of discourse of universities, especially public-funded universities in Ghana. Future research can be done to find out the hegemony and power domains that come from these discourse shifts in university documents.

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Cohesive Devices in Selected ESL Academic Papers

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Abstract

This paper identifies the cohesive devices obtainable in two selected ESL academic papers: S. Faniran, *Paralinguistic communication in Chinua Achebe's "A man of the people"* and S.A Fabunmi's *"The 'Nigeria project' and the indigenous languages of National integration"*. It examines the various lexical and grammatical cohesive devices used in the papers mentioned above. These cohesive devices are identified and highlighted as they connect one another to form a whole. The analysis of the cohesive features used in these academic papers revealed that for a text to be cohesive, it must be held together by some lexical and grammatical linguistic devices. The study adopts the taxonomy of cohesive relationship as provided by Halliday and Hassan to establish relationship within a text. These authors have given the most comprehensive and adequate treatment of the subject (cohesion in text) and has become the standard text in this area.

Introduction

Longman Dictionary of contemporary English defines cohesive as an adjective, connected or related in a reasonable way to form a whole. Eminent scholars like Halliday and Hassan (1976) and van Dijk (1992) are concerned with the Principles of connectivity which bind a text together and force co-interpretation. Linguistic analysis is interested in analyzing sentence sequences in order to understand how meanings reflect mutual dependence in a text. It is generally believed that a text whether written or spoken is only meaningful when the various segments are brought together to make a unified whole. Osisanwo (2005:31) remarks that a text is said to be cohesive when the linguistic means by which a text function is held together as a single unit. The term 'cohesion' is sometimes confused with 'coherence' which has to do with sense. Osisanwo (2005:43) explains that cohesion differs from coherence. He illustrates with these sentences:

- {He phoned the police } Coherent but not cohesive
- { The midnight guests had come }
- He phoned the police because the midnight guests had come } Cohesive and coherent
The cohesive device used in the above text is 'because'; it gives the reason why the police was phoned. Thus, this makes a complete text. The parts are well connected and it's meaningful.

However, the concern of this paper is to evaluate a second language user's ability in the English language to select appropriate lexical and grammatical cohesive devices for effective communication and text creation. Halliday and Hassan (1976) identified three functions of language. These are ideational, interpersonal and the textual functions.

- **Ideational Function:** This relates to the content of what is said. The speaker realizes this function by expression his experiences of the external world and the internal world of his own consciousness.
- **Interpersonal Function:** This is the function of language in which the speakers participate in the speech situation. That is our use of language to interact among ourselves, to ask, to relate, to exclude and so on. Interpersonal function of language helps to maintain and establish social relations, as well as to influence people's behaviour and get things done.

- **Textual Function:** Halliday and Hassan (1976) are of the opinion that textual function is used to create text. It is through this function that the speaker is able to communicate with his/her audience. Textual function helps to provide texture to what is said, and quality of coherence and cohesion to what is said. Without texture, text can not be created. Thus, these three functions help to express three independent semantic choices. For the purpose of this work, we shall dwell on the textual function of language as it concerns the use of language to organize the text itself.

Two Selected ESL academic papers are the focus of this study because of their enormous contribution to knowledge as regards language issue in Nigeria. Academic papers as used in this research refer to that which relates to education especially at the college or university level. It is usually concerned with studying from books and research findings. Academic papers, further relate to scholarly papers presented at local, national and international conferences as well as seminars and workshops. These papers largely take care of the formal use of language as well as the field of study or discourse. That is, the content of the paper focus strictly on the research aim(s) and objectives, and the language use reflects the field of investigation. Also, such papers are meant to educate and to contribute to the pool of knowledge. They could be documented into local journals, institutional journals, national journals and international journals for reference purpose

Theoretical Background

Cohesion: Halliday and Hassan (1976) opine that texts achieve their status and communicative events through the use of cohesive devices. According to them, “the primary determinant of whether a set of sentences do or do not constitute a text depends on the cohesive relationships within and between the sentences, which create texture”. These authors explain that cohesive relationships within a text are set up where the interpretation of some element in the discourse is dependent on the other. The one presupposes the other in the sense that it can not be effectively decoded except by recourse to it (Brown G. and Yule G. 1989). Bex (1996) views cohesion as residing in the semantic and grammatical properties of the language. In the opinion of Olatunde (2002:317), cohesion is interested in relating the internal organization of language to the functions of language, and to the social situation of language.

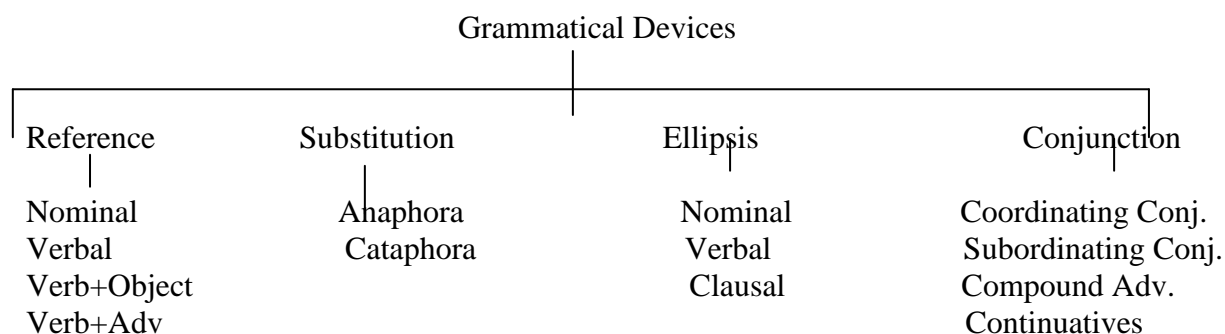
Text: Halliday (1978) notes that we cannot discuss cohesion without mentioning ‘text’ ‘texture’ and ‘tie’. Brown G. and Yule G. (1989) define ‘text as the verbal record of a communicative event. Scholars such as van Dijk (1972), Gutwinski (1976), de Beaugrande and Dressler (1981) claim ‘text’ has to do with the principles of connectivity which bind a discourse (spoken or written text) together and force co-interpretation. The word ‘text’ is used generally in linguistics to refer to any passage spoken or written of whatever length, that forms a unified whole as opposed to a collection of unrelated sentences. This distinction goes to show that there are certain features which are characteristics of texts.

A text has texture, and this is what distinguishes it from something that is not a text. For example, wash and cut six cooking apples. Put ‘them’ into a fire proof dish (Halliday, 1976:2) ‘them’ in the second sentence refers back to the ‘six cooking apples’ in the first sentence. That is, anaphoric to the ‘six cooking apples’. This anaphoric (relations that look back into the text for their interpretation) function of ‘them’ gives cohesion to the two sentences as indicated above. Therefore, the two sentences can be interpreted as a whole. Both sentences together constitute a text. The texture is provided by the cohesive relation that

exists between ‘them’ and the ‘six cooking apples’. The two items are identical in reference or co-referential. ‘A tie’ on the other hand is a single instance of cohesion, or an occurrence of a pair of cohesively related items. For instance, the relation between ‘them’ and ‘six cooking apples’ in the example above constitutes a ‘tie’.

The concept of ‘tie’ makes it possible to analyze a text in terms of its cohesive properties and gives a systematic account of its patterns of texture. ‘Tie’ can further show the relationship between cohesion and the organization of written texts into sentences and paragraphs (see Olatunde, 2002). However, cohesion occurs in texts where the interpretation of some elements in the discourse is dependent on that of another.

Grammatical Devices: Halliday and Hasssan (1976) give taxonomy of the types of cohesive relationship which can be formally established within a text. Therefore, the main cohesive devices which bind a text together are of two main categories. Grammatical and lexical devices. The kinds of grammatical cohesive ties discussed by Halliday (1978) and Osisanwo (2005) are reference, substitution, Ellipsis and conjunction. This is represented below for explicitness.



Osisanwo, 2005:38).

Reference: This implies the use of language to point to something. Reference therefore has the ability to point to something within or outside a text. Halliday and Hassan (1976) states that co-referential forms are forms which instead of being interpreted semantically in their own right, make reference to something else for their interpretation. When the interpretation is within the text, this is an ‘endophoric’ relation but in a situation where the interpretation of the text lies outside the text, in the context of situation, the relationship is ‘exophoric’. However, exophoric relations play no part in textual cohesion. Endophoric relations on the other hand, form cohesive ties within the text. Endophoric relations are also of two types, those which look back in the text for their interpretation (anaphoric relations) and those which look forward to the text for their interpretation (cataphoric relations). For instance, the following sentences show the use of reference.

- There was an orange on the Table. So I ate it.
- The woman prepared the dinner. She used a lot of seasoning.

In the first sentence above, ‘It’ refers back to ‘an orange’ while ‘She’ in the last sentence refers back to “the woman”. This kind of references is referring to an anaphora (i.e. looking backward). The other kind of reference, where the pronoun is given first and then kept in suspense as to its identity, which is revealed later, is known as cataphora (i.e. looking forward). Examples:

2. He was aggressive. My Boss.
3. He made tremendous impact. The Provost.

Referring expressions help to unify the text and create economy because they save writers from unnecessary repetition.

Substitution: This is the replacement of one item by another. It is a relation in the wording rather than in the meaning. This implies that as a general rule, the substitute item has some structural function as that for which it substitutes. There are three types of substitution. These are nominal, verbal and clausal substitution. Examples:

1. I have eaten your meal. I must get you another one (Nominal substitution)
2. Do you play games? Yes I do (Verbal Substitution)
3. Does she say there is going to be a nationwide strike? Yes she says so. (Clausal Substitution)

Ellipsis: The idea of omitting part of sentences on the assumption that an earlier sentence will make the meaning clear is known as ellipsis. There is nominal, verbal and clausal ellipsis. For example:

1. Sade bought some oranges and Seun some guavas (Verbal ellipsis).
2. Three members of staff went there and yet another three (Nominal ellipsis)
3. I left my meal in the kitchen and someone came in and ate it up without saying a word to me. I wish I could find out who (Clausal ellipsis)

In sentence 1, the verb “bought” has been elided, In 2, the noun “ members” have been elided while in 3, “who” replaces ‘someone’ and the clause ‘came in ...’ has been elided. Moreover, the following lines from (Halliday, 1978: 4) may be considered for illustration.

. Time flies
You can't they fly so quickly.

The above lines from Halliday show that ‘cohesion’ is expressed no less than three ties:

The Elliptical form ‘you can’t’

The Reference item “they”

The Lexical item “fly”

These cohesive devices combine to give the two sentences the quality of being a complete text analysis.

Conjunction: Generally, conjunctive adjuncts are three: compound adverbs, and prepositional expression. Halliday and Hassan (1976) maintain that conjunctive elements are cohesive not in themselves but indirectly, by virtue of their specific meanings; they are not primarily for reaching out into the preceding or following text but they express certain meanings which presuppose the presence of other components in a discourse.

Halliday (1976) recognizes four types of conjunction. They are additive, Adversitive, Causal and Temporal. Osisanwo (2005) identifies the following conjunctive types: Coordinating Conjunction, Subordinating Conjunction, Compound Adverbs and Continuatives. Beaugrande and Dressler (1992:50) reports that procedurally the basic phrases and clauses of English can be viewed as configurations of links. Between pairs of elements, many of them have further linkages. Thus, in grammatical units like phrases, clauses, and sentences, cohesion is upheld by fitting elements into short-range grammatical dependencies. Therefore, with conjunction as a cohesive relation, what follows is systematically connected to what has preceded. However, for the purpose of this research, we shall make use of the conjunctive categories identified by Osisanwo (2005).

Coordinating conjunctions:

1. We came and we conquered.

2. The fire brigades did their best but the fire was pierced.
3. The road is slippery because it rained yester night.
4. Although I am a native of Ogbomosho, I was born in Ghana.

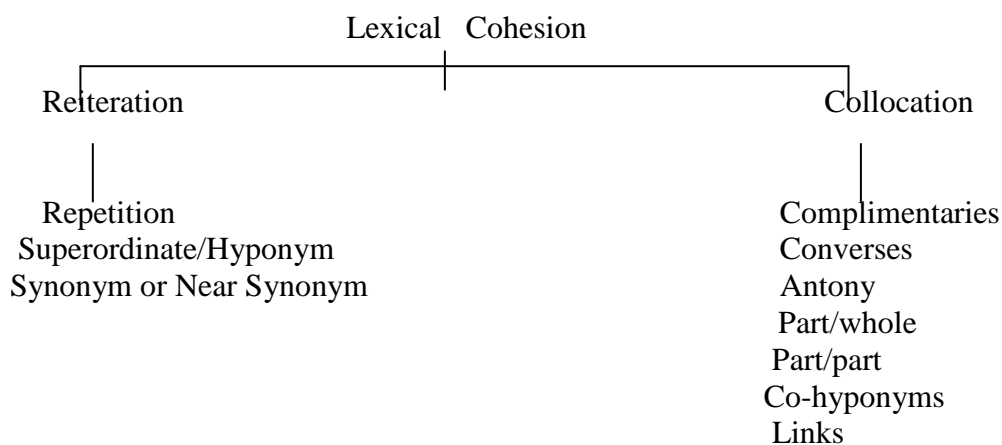
Compound adverbs

5. There was not enough meal for the guest; furthermore, the reception was congested.
6. The football match was tough; nevertheless, our team impressed us.

Continuatives.

7. We have toiled all day. Well we have to insist.
8. The thieves have left before the police arrival. Anyway, we have to be vigilant.

Lexical Cohesion: Halliday and Hassan (1976) argue that lexical cohesion is established through the structure of lexis or vocabulary. Lexical cohesion encompasses reiteration and collocation. Also, it involves using the characteristics and features of words as well as the group relationship among them to achieve cohesion. We have words used repeatedly, words used as umbrella terms under which some other words co-exist. Hence, there are two main types of lexical devices. These are Reiteration and collocation. Reiteration simply means repetition of a lexical item, or the occurrence of synonyms of some kind in the context of reference. That is, where the two occurrences have the same reference. Reiteration manifest in three ways: Superordinate/ Hyponym, Synonym or near Synonym. This is represented on a diagram for easy understanding.



(Osisanwo, 2005:34)

Reiteration: This implies saying or doing something several times. As a lexical device for achieving cohesion, it manifests in three ways. Repetition, Superordinate/Hyponym and Synonyms or Near Synonyms.

Repetition: I met some young ladies at the conference. The ladies were good looking.

Superordinate/Hyponym: I bought plenty of fruits yesterday at the market. These fruits are oranges, pineapples and pawpaw.

Synonym: I was served with a good meal yesterday at the party. The food was delicious.

Collocations: This is achieved through the association of lexical items that regularly occur. It also involves pairs of words drawn from the same order series. Examples are Naira...,

Kobo, North..., South, Car... brake, Father... mother, doctors... patients, spoken language etc.

Text and Context: The successful interpretation of text depends on recognizing which features of context are treated as important. Bex (1996) refers to linguistic elements, involved in order to show how specific local interpretation depends on surrounding features of the text “as co-text”. Thus, context has to do with the relationship that may be contracted between the text and such textual features that are involved to establish a particular interpretation. Similarly, contextual relationships which have been conceived by the writer to trigger off (by means of the text) identical relationships within the readers, where in these relationships are in conflict, meaning will not be achieved, or achieved with difficulty.

However, the focus of this study is to empirically appraise two ESL academic papers selected from (PEL) *Papers in English and Linguistics* v.6, 200. , with the aim of highlighting the various grammatical and lexical cohesive devices used to show connectivity as it gives meaning to the entire text and to communicate through the use of English in the second language context.

Methodology

This research is entirely linguistics. The analysis depends on two selected ESL academic papers from *Papers in English and Linguistics* (PEL) an Ife Journal. The selected academic papers are *Paralinguistic Communication* in Chinua Achebe’s “*A Man of the people*”. By Segun Faniran, and the ‘*Nigeria project*’ and *the Indigenous Language of National Integration*. By Fabunmi F.A. This journal was selected based on the fact that it is an academic journal, and the papers selected for analysis dwelt much on language related problems facing Nigeria as a second language user of English language. The journal itself is widely read and accepted locally, national and internationally. It is as well known for its simplicity of diction and coherence in getting messages across to its readers. More so, for a close study, this study makes use of the taxonomy of cohesive relationship as provided by Halliday and Hassan (1976) to establish relationship within a text. Halliday and Hassan’s taxonomy types of cohesive relationship have given the most comprehensive treatment of the subject (cohesion in text) and has become the standard text in this area.

Text Analysis 1

Lexical devices in *Paralinguistic Communication* in Chinua Achebe’s “*A Man of the people*”. By Segun Faniran. In this paper, various lexical cohesive devices were used to get his message across to his readers. From the abstract of this paper, Faniran gives an insight to the work. He stresses the significance of paralinguistic features as it enhances the aesthetics and linguistic quality of the novel. In addition, a careful study of the paper shows various lexical and grammatical devices that have been used to ensure connectivity within the text. These include:

Repetition

Quite apart from the spoken or verbal form, the non-verbal form, otherwise known as paralinguage, is another important medium that is exploited to articulate ideas. As a matter of fact, literacy writers benefit very much from this non-verbal form in their creative pre-occupations. The literary text consists of both the verbal and non-verbal forms of communications, and text writers use both forms in their literary endeavour (Faniran, 2005: 23).

The term non-verbal is repeated in the first few lines of the abstract of this paper, this has to do with the writer's intention to give emphasis to the subject of discourse. The repeated use of the words 'non-verbal' draw attention to the title of the paper which has to do with 'paralanguage'. The way Faniran introduces the discourse by connecting it with the 'verbal' which are both aspects of communication, creates textuality.

Superordinate/Hyponym: This refers to a relation of inclusion holding between words. As observed below, the excerpts from the text show that there are instances of hyponym in the text under consideration:

Two media of communication, however, exist in language: written and spoken. The spoken or phonic medium is the channel through which ideas are communicated in words while the written or graphic form is that which is committed on paper (pg. 23).

Whereas language consists of the audible or spoken form of sounds, paralanguage is concerned with the manner in which a particular message is transmitted without the aid of the spoken apparatus. In every communication event, the spoken form of language is as valuable as the *gestural* form as each compliment s the other. Paralanguage features of speech in a text or discourse are the gestures made, the postures assumed or the movement of a part of the body either to compliment verbal acts or pass a definite message to an individual or a group of individuals (pg.23).

The above underlined words relate to registers in the concept of both verbal and non verbal communication and these lexical items expose to the reader the subject matter of the paper.

Evidence of synonyms also abounds in the paper. These synonyms were used to further heighten and emphasize the subject matter being discussed in the text. The following excerpts revealed this.

Synonyms.

Audible-spoken-phonic

Gestral – postures-postures

Paralinguistic-paralanguage-non-verbal

Ideas, feelings, things, intensions, thoughts

Collocations: In discourse, some words go together. That is, the mention of one brings to mind the other one. Osisanwo (2005) identified seven collocation types. These are complementaries, converse, antonyms, part and whole, part and part, co-hyponyms and links. The collocations used in the paper include:

Social-political

Verbal acts

Semiotic device

Spoken form

Hands shake

Communication event

Veritable tool

Goodwill

Spoken language

Modern civilization

Verbal acts

Antonyms

Written/spoken

Verbal/non verbal

Gestural/spoken

(Faniran, 2005: 23-29).

The collocations above relates to what is refer to in text as semantic mapping in text analysis. It does not only give textuality to the discourse through its connectivity but it as well gives insight to the subject matter.

Grammatical devices in *Paralinguistic Communication* in Chinua Achebe's "A Man of the people". By Segun Faniran. Sentential elements can as well be used by writers to achieve cohesion in discourse. Such sentential elements come under grammatical devices. These are substitution, References, ellipsis and conjunction as highlighted above. The following are some of the grammatical devices extracted from Faniran's discourse:

Substitution: This involves replacing an element which could be a word or a group or a clause with a word in the next clause or sentence. There are about four types of substitution. These are nominal substitution, verbal substitution verb plus object substitution and clausal substitution.

Nominal Substitution

- When Nanga was introduced to Odili, he is visibly delighted at meeting with one of his former students (pg.28)

'One' is being substituted with 'Odili' a nominal element. 'One' is functioning as an anaphoric element in the text. This demonstrates an enumeration of referents. 'One' though substituted for 'Odili', it is referring back to 'Odili'.

- David Abercrombie is one of the most popular researchers on paralanguage. In one of his intellectual efforts, he elaborately discusses the symbiotic relationship that exists between the linguistic apparatus of communication and its non-linguistic variant (pg. 24).

In the above excerpt, 'one' is used in the second sentence to replace 'David Abercrombie' in the first sentence. This is a nominal substitution. The element 'one' is used to replace the nominal element to avoid repetition of the proper noun. The element 'one' is also co-referential to the proper noun (David Abercrombie). This helps to give the text interpretation.

Verbal substitution / verb + object substitution

- ...Nanga is shocked by the shoddy and slovenly appearance of Mr. Jalió, the president of the writer's society who protocol demands should have savoured the august occasion in his best attire. The Chief does not hide his disgust for his carelessly clad host He retorts... (pg. 26).

The word "does" and the negation "not" as a verbal substitution shows Nanga's disgust for Jalió which protocol demands should have savoured the occasion.

Reference: This implies referring expression. These are words whose meaning can only be discussed by referring to other words in the text. The most obvious example of them is third person pronoun. The following samples from the excerpt are examples of reference.

- Language is used essentially for communication: It is the veritable tool by means of which, we transmit ideas, feelings, thoughts and intentions. Communications, that close cousin of language, is the process through which these ideas and intentions are articulated (pg.23).
- Communication has, for a very long time, been at the fore-front of linguistic studies. Its pride of place is accentuated by the fact that it is a network through which the whole world is inter-connected (pg.23).
- Mr. Jolio is portrayed in the novel as a carelessly and poorly clad fellow. He, infact, is a shocking anti-thesis of chief Nanga.
- When Nanga is introduced to Odili, he is visibly delighted at meeting with one of his former students. The elated chief Nanga demonstrates the outpouring of emotions Paralinguistically (p.28).

This is an anaphoric reference. In the first excerpt, 'it' refers back to 'language'. In the second 'it/its' refer back to 'communication' while in the third and fourth excerpt, 'He' refers back to 'Mr. Jolio' and 'Nanga' respectively. Referring expressions identified in the excerpts above fulfill a dual purpose of unifying the text and of economy. This is because it saves writers from having to repeat the identity of whom or what they are writing about over and over again and again.

Ellipsis: The idea of omitting part of sentences on the assumption that an earlier sentence will make the meaning clear is known as ellipsis. We have nominal ellipsis, verbal ellipsis, and clausal ellipsis. Instances of ellipsis noticed in this paper are rare; this is because elliptical forms are common with the spoken discourse. The few ones highlighted below were lifted from the actual text - Chinua Achebe's *A Man of the People* into the discourse.

- The minister stepped out wearing damask and gold chains and acknowledging cheers with his ever-present fan of animal skin... (p.8)
- If you want me to attend any of your functions, you must wear proper dress... (p. 70). I could have wept. I just stood looking at it and biting Lip... without taking my eyes from the food, I murmured that I was sorry... (p. 106)

In addition, elliptical element is a relation within the text. The presupposed item is present in the preceding text. A close look at the excerpts above, one would observe that there is a presupposition. The three dots implies that something has been left unsaid (there is a sense of incompleteness associated with the statement).

Conjunction: Conjunction as a cohesive device focuses attention not only on the semantic relations as realized throughout the grammar of the language but a particular aspect of the function they have of relating to each other by linguistic elements that occur in succession, but that are related by other structural means. Halliday et al (1971) gives four categories of

conjunction: additive, adversative, causal and temporal. The following conjunctive forms were observed in the text:

Additive: and, or, furthermore, similarly, in addition.

- Equally, there are various gestures in African culture to suggest that someone is crazy or that a particular meal is delicious.
- The spoken or phonic medium is the channel through which ideas are communicated in words while the written or graphic form is that which is committed on paper (pg. 23)
- In addition to the linguistic context which refers to the syntactic and collocational substances, the non-linguistic context as well as the various postures and gestures is which exchanges take place equally from the parameter for a successful literary text (pp24-25).

Adversative: But, however, on the other hand, nevertheless. Instances of adversative used in the paper are:

- But in this context the gesture carry a different semiotic undertone.
- However, a handshake may be complemented with, or replaced by kisses.

Causal: so, consequently, for this reason, it follows from this. We have causal linkers in form of the following.

- Consequently Azoge raises an alarm which immediately attracts the attention and sympathy of the passers by to him (p.28)

Temporal; Then, after that, an hour later, finally, at last. Temporal conjunctions used in the paper include.

- As earlier stated, that those paralinguistic feature mentioned earlier are culture dependent.
- The military takes over the reins of governance and subsequently, puts paid to the absurd socio-political theater of the first republic (see, pp 26-28).

The conjunctions highlighted above give a sort of inter sentential cohesion to the paper under consideration and this enhances interpretation.

Sentence Connection in Discourse: Language users, as well as writers connect their sentences in order to achieve cohesion. Semantic relationship exists between a sentence and a succeeding one in terms of content and message. This implies that successive sentences in a paragraph can be found to be expatiating, explaining, describing repeating or providing alternative that are connected to a joint content. Meanwhile, meaning interpretation is more realistic when successive sentences show some relationship through their vocabulary or register. In the lines below, vocabularies like symbols, icons, emblems, totems, paralinguistic, gestures, communication, hurl, abuses, insults vituperations and so on are used in the discourse to expatiate, explain, repeat or provide alternatives in terms of content and message.

- Symbols, icons, emblems and totems are all markers of paralinguistic communication and they convey meanings as forcefully as spoken language. Every culture presumably has its own repertoire of gesture and emblems for passing remarks on

people and objects. For instance, in some culture there are abuses and vituperations that are accompanied by verbal and non-verbal cues (Faniran P. 27).

Text Analysis 2

Cohesive Devices in F.A Fabunmi's *The "Nigeria project" and the Indigenous Language of National Integration*. This is a paper that strongly advocates for the development and implementation of our indigenous languages; especially Hausa, Igbo and Yoruba due to its extensive use in Nigeria to be developed to the standard of a national language and be used vis a vis English language as regards functionality. Fabunmi employed various lexical and grammatical devices to put his message across and this account for the paper's textuality.

Lexical Devices used in the text:

Reiteration

(i) Repetition

- The scheme, which the present political dispensation in Nigeria holds as sacred as the soul of the national productivity, is packaged in what is known as the 'Nigeria project.' It aims at achieving even development and guaranteeing mutual understanding amongst Nigerians. However, it is clear that successive governments find the scheme very difficult and unworkable (cf Fabunmi 2005:85)

A close study of the abstract of this paper gives an insight to the topic under consideration. Fabunmi has succeeded in delivering his message through the use of repetition in showing emphasis through out the text. 'The scheme', Nigeria project, national, integration, indigenous language. Ethnologic Data and so on are used throughout the paper to reveal the message of this discourse.

(ii) Superordinate/ Hyponym

The programme aims at achieving national integration; it outlines some natural development plans.

The underlined words have the relation of inclusion with the word 'programme'.

The productive sectors are those which are susceptible to concrete statistical measurement and expression in units such as the Gross National product (GNP), Gross Domestic Product (GDP), Per Capital income (PCI)

The underlined words are parts of the productive sector. They help to give interpretation to the text and thereby achieve textuality.

(iii) Synonym/near synonym

The scheme, which the present political dispensation in Nigeria holds as sacred as the soul of national productivity is packaged in what is known as the 'Nigeria project'

The scheme- Nigeria project

Difficult – Unworkable

Vast majority- people

Indigenous languages – Nigerian languages

Homogenous – one language

The various lexical devices used above in form of synonyms help to expose the theme of the discourse. Fabunmi has connected these words in the text in such a way that textual cohesion is achieved as a result of his careful selection of words.

Collocations

Nigeria project
Indigenous Languages
National integration
Socio-cultural
Minor languages
European nations

(iv) Antonyms
Homogenous-heterogeneous
Foreign language- indigenous language
Read-write
Majority - minority
English - vernacular (Fabunmi, 2005: 85-92).

The collocations used in the text do not only give textual cohesion but it help to give insight to the subject matter.

Grammatical Devices

The commonly identified grammatical devices in the text are:

Substitution
Conjunction
Reference

(a) Nominal Substitution:

- The current one is tagged the ‘Nigeria project’ ‘one’ refers forward to the ‘Nigeria project’.

This is a cataphoric reference because it is referring forward to ‘Nigeria project’. ‘One’ is co-referential to ‘Nigeria project’. The element ‘one’ gives textuality to the surrounding sentential element.

- The reality on the ground, which cannot be denied even by the present government, is that English is not the only language which these ethnic militias boys understand. They conduct their affairs in their indigenous languages; and even rigorously canvass for the adoption of such indigenous languages as the official means of communication nationwide (p. 89)

In this excerpt, ‘they’ is an anaphoric reference. This is because it is referring back to ‘militias boys’

- The Nigeria project. It aims at achieving even development. ‘it’ is an anaphoric reference because it is co-referential with ‘ the Nigeria project’.
- European nations that is linguistically homogenous. They have only one language ‘they’ referring back to European nation.
- It is emotionally impossible for people to voluntarily give up their languages. ‘It’ is referring forward to the idea of giving up their languages.

(b) Verbal Substitution /Verb + object /adverbial substitution

The vast majority of Nigerians do not participate in the productive live of the nation. Only the minority who can read or write the official language do. ‘Do’ replaces ‘participate in’.

(c) Clausal substitution

There are no way the indigenous languages, most especially the three languages for communication at the national level, could get in the way of buying and selling in the business world. This is so...

‘so’ replaces the clause ‘could get in the way of buying and selling’

Referring expressions as used in the excerpts above fulfill a dual purpose of unifying the text and of economy as it saves writers from having to repeat the identity of whom or what they are writing about over and over again and again.

Conjunction

Additive: and, or, furthermore, similarly, in addition

and totally jettison the vernaculars

and prosperity of Nigeria

the practicable facts of the matter must be analyzed and correctly dispensed with

in addition, some important national programmes like the National census, General Election, National identity card etc.

moreover, development planning should not be seen as the exclusive field of the social sciences.

Adversative: but, however for the other hand, nevertheless.

However, since the vast majority does not understand the language they speak.

Ultimately, the most important carrier of people’s culture is their language.

But, development plans in Nigeria always regard certain sectors as productive while others are tagged unproductive.

Causal: so, consequently, for this reason, follows from this.

Consequently, any organization like any of these ethnic Militias that mobilize citizens to achieve a common goal is bound to succeed.

In the first place, the belief that the vast number of the Nigerian language does not benefit the nation.

Secondly, the belief that sharing a single language – English, will bring harmony, peace and national integration in Nigeria.

Temporal: then, after that, an hour later, finally, at last

Finally, the paper considers the potentials of Nigeria’s national languages.

No wonder then, that the Nigeria project is doomed right from the take off.

Presently, the country is rapidly witnessing the emergence of ethnic militias.

As pointed out before, since only the political and economic levels of integration are allowed to thrive at the expense of socio-cultural.

Also, inferential conjunctions such as the ‘if’ clause are also used in this paper as they act as linkers.

- If all African nations are, till today, regarded as either underdeveloped or developing in the committee of nations...
- If foreign languages will never guarantee Nigerian’s break true, it is high time she adopted the indigenous languages as complements (see Fabunmi, 2005:85-92).

The highlighted conjunctions above have helped to relate what is said to what has been said earlier to create textuality.

Sentence Connection in Discourse

Fabunmi has succeeded in portraying his message across to his readers through the use of the appropriate lexical terms and semantic relationship that relate to the object of discourse. Among these are: the scheme, Nigeria project, the programme, national integration, language,

government, indigenous languages, official language and so on. The use of the appropriate registers and its sense of connectivity have helped to give the discourse a good interpretation.

Conclusion

This study has attempted to explore the various cohesive devices in two ESL academic papers, selected from (PEL). S.A. Faniran's *Paralinguistic Communication, in Chinua Achebe's "A man of the people"* and F.A Fabunmi's, the '*Nigeria Project*' and the *Indigenous languages of National integration*. The analysis of the cohesive devices used in these texts under study revealed that a discourse or text can only be meaningful if various segments are brought together to form a unified whole. Therefore, for a text to be cohesive, it must be held together by some linguistic devices. Halliday (1976) reiterates that the social action, the role structure and the symbolic organization which is referred to as field, tenor and mode, constitute the situation, or context of situation of a text. However, considering Halliday's idea, the various cohesive devices identified in these papers are lexically and grammatically related to the discourse as they provide cohesion, which is the linguistic means through which a text functions as a single unit.

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Problems of Metaphysical Philosophy

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Introduction

The word problem as used in this context is a noun and it could mean difficulty, puzzle or question to which answer or solution has to be given. When we therefore speak of the problems of metaphysical philosophy we have in mind those recurrent issues in metaphysics which border on human existence and influence our daily existence. We say these problems are recurrent in the sense that they defile any attempt to give final answer(s) to them. Life itself is one huge problem which continues to throw up puzzles, riddles and mysteries for us to ponder and wonder upon. Metaphysics is one of the ways philosophy employs in looking at the problems of existence with a view to proffering solutions to these life problems. To speak of metaphysical philosophy therefore, is simply another way of technically qualifying metaphysics as a core branch of philosophy. And because metaphysics is meant to solve certain problems that are fundamentally metaphysical, we say that metaphysics as a core branch of philosophy is an action theory intended for problem solving. "Problem solving is a basic intellectual process that has been refined and systematized for the various challenges people face" (*Microsoft Encarta*, 2008).

Recall that philosophy defiles a univocal definition. In the first instance, it is the only discipline that begins by way of self-criticism after which it proceeds to examine the world at large. In doing this, it tries to provide comprehensive thought systems considered to be adequate in tackling existent problems. Like existence itself, to pigeonhole philosophy has become extremely difficult all because philosophy is a concrete being, a concrete reality which in turn deals with the delineation and resolution of concrete beings, concrete realities. As a concrete reality therefore, any attempt to posit a univocal definition for philosophy or to invoke authoritarian answers to the problems of philosophy, would amount to a negation, a limitation of philosophy and its problems. This nature of philosophy robes off on metaphysics, especially as it pertains to the problems of metaphysics.

Problem of the Origin of Metaphysics

How did metaphysics start and where did it first begin? Metaphysics started as an extra-ordinary wonder or perplexity about the universe and it began wherever man appeared and pondered on the mysteries of life. To paraphrase Aristotle, it is through wonder that men begin and originally began to speculate about the universe. This point is reiterated by Pantaleon Iroegbu thus:

Metaphysics is thinking, reflection, critique, into the inner depths of things. You need a mind to do that, and only individuals have minds to think. Only individuals can do metaphysics. A community cannot. It may appropriate the thoughts of given individuals as a common heritage. But the thinking is individually originated. So is metaphysics only individually done (Iroegbu, 1995: 325).

However, metaphysics as a field of knowledge systematically studied for purpose of organizing human experience formerly started with Andronicus of Rhodes, the editor of Aristotle's works. This point is reiterated by Iroegbu who states as follows:

While arranging the works of Aristotle in the Philosophical School of Alexandria (Africa), Andronicus (c. 70 BC) placed the work that Aristotle called First Philosophy, *after* the ones on Physics and titled it *After the Physics*. Hence the title metaphysics was born and has stayed till date (*Ibid.* 21 - 22).

The etymology of *After the Physics* is captured in the Greek expression *Ta meta ta physica* (p. 22) or simply *meta ta physika*. *Meta* means *after*, while *physica* or *physika* means physics or nature. Later *after physics* came to mean *beyond physics* and by this is meant the study of those realities or beings that are beyond the physical world (e.g. God).

Metaphysics as a Problem onto Itself

Metaphysics has been put to various usages over time. The ancients, for instance, understood metaphysics to mean the study of three components of life; cosmology, cosmogony and ontology (Onyewuenyi, 1994: 168 - 177). Following this line of thought C. S. Momoh defines metaphysics as “the philosophical corporate name for cosmology (the structure of what exists), cosmogony (the origin of what exists) and ontology (the constituents of what exists)” (2000: 8). It seems then that from its very beginning metaphysics had concerned itself with two kinds of knowledge; knowledge of the physical and knowledge that goes beyond the physical. The first type of knowledge which deals with the analysis of cosmogony and cosmology we refer to as anthropological metaphysics, the second type of knowledge dealing with the analysis of ontology we refer to as metaphysical ontology. These two realms of metaphysics are technically referred to as *metaphysica specialis* and *metaphysica generalis* respectively.

In the history of Western philosophy, the demarcation of knowledge into metaphysics (as the science of Being) and other disciplines (as the sciences of beings) otherwise known as “Two Realm Cosmology” was first hinted at by Parmenides. However, it is under Aristotle that this division became apparent. He made the distinction between “metaphysics as ‘first philosophy’ and physics (and other sciences) as ‘second philosophy’” (*Encyc. Brit.* 10). Frederick Copleston makes Aristotle’s view on this point accessible.

... that metaphysical science is concerned with beings as such, is the study of being qua being. The special sciences isolate a particular sphere of being, and consider the attributes of being in that sphere, but the metaphysician characteristic, e.g. as living or as quantitative, but rather being itself and its essential attributes as being (Book IV of *Metaphysics*; cited by Copleston, 1946: 290).

Following this line of thought, philosophers as Stagirite, Etienne Gilson and Jose Ortega y’Gasset see metaphysics as a pure rational science or the science of Being in general. As Woodbridge tells us, Stagirite defines metaphysics as that “science which investigates existence as existence and whatever belongs to existence as such” (1959: 242). Etienne Gilson on his part describes metaphysics as “the knowledge gathered by a naturally transcendent reason in its search for the first principles, or first causes, of what is given in sensible experience ... and as metaphysics aims at transcending all particular knowledge, no particular science is competent

either to solve metaphysical problems, or to judge their metaphysical solutions” (pp. 253 & 254). Since for Etienne Gilson metaphysics is a transcendental science native to man, he declares with every confidence that “man is by his very nature a metaphysical animal” (p. 253). Gilson’s description of metaphysics is both Aristotelian and Kantian. This notwithstanding, his rendition of metaphysics as ontology (i.e. as science of Being in general) is corroborated by Jose Ortega y’Gasset who understands philosophy in general as *panonomy* or *the science of totality*. He describes the method of philosophy as *panlogic* or *the law of totality* and the vital tool used by philosophy he calls *Raison Vital* or *Vital Reason*. Besides, metaphysics for him “is an intellectual law unto itself which is self-contained and is thus referred to as the principle of autonomy” (1960: 101).

But the designation of metaphysics as the science of Being in general, in no way implies that the real meaning of Being has been grasped. Being, the real topic of metaphysics was still peripherally addressed. Rather than seek for that very source or fountain which makes metaphysics possible, metaphysics was seen as a science of system building or “architectonics” (Kant, 1970: 653). As a science of system construction, metaphysics remained a science of the roots or at best the root of all other sciences. It is in this sense that Rene Descartes understands metaphysics. In “The Way Back to the Ground of Metaphysics”, Heidegger informs us that Descartes while writing to Picot (the translator of *Principia Philosophiae* into French) made the following observation:

Thus the whole of philosophy is like a tree: the roots are metaphysics, the trunk is physics, and the branches that issue from the trunk are all the other sciences (Heidegger, 1967: 433).

Kant’s understanding of metaphysics is not too different from that of Descartes. However, Kant was the first to make a clear demarcation between metaphysics as ontology and metaphysics as anthropology. In *The Critique of Pure Reason*, Kant outlined four senses of metaphysics thus: “(1) ontology; (2) rational physiology; (3) rational cosmology; (4) and rational theology” (1970: 662). His categorization of metaphysics into four stems from his initial distinction between transcendental metaphysics (as ontology) and physiological metaphysics (as anthropology).

Metaphysics, in the narrower meaning of the term, consists of *transcendental philosophy* and *physiology* of pure reason. The former treats only of the understanding and of reason, in a system of concepts and principles which relate to objects that *may be given (ontologia)*; the latter treats of nature, that is, of the sum of *given* objects (whether given to the senses, or, if we will, to some kind of intuition) and is therefore *physiology* – although only *rationalis* (Ibid).

The distinction between *understanding* and *rationalis* marks the difference between metaphysics as ontology (i.e. transcendental philosophy) and metaphysics as anthropology (i.e. physiology). In Kant’s view, transcendental philosophy concerns itself with the study of the structure of human consciousness which makes it possible for man to metaphysicize (i.e. to do metaphysics). Anthropology on the other hand deals with the study of nature and the so many *essents* (things) that constitute nature. Kant further explains that even that which has been designated

metaphysical anthropology is in a way transcendental. According to him, it is at this realm of metaphysics that distinction is made between physics as the study of nature and metaphysics as the study of that which goes beyond the physical.

The employment of reason in this rational study of nature is either physical or hyperphysical, or, in more adequate terms, is either *immanent* or *transcendent*. The former is concerned with such knowledge of nature as can be applied in experience (*in concreto*), the latter with the connection of objects of experience which transcends all experience (*Ibid.*).

By immanent or immanence Kant means things in physical experience. This realm of study according to him consists of *physics* or *rational physics* (i.e. the metaphysics of corporeal nature or simply, the metaphysics of nature) both of which come under *rational physiology*. *Rational physiology* in turn consists of *physica rationalis* (i.e. mathematics) which is distinct from the metaphysics of nature (i.e. physics or *physica generalis*) and *psychologia rationalis* (i.e. psychology). On the other hand, *transcendent physiology* has as its objects either an “inner” connection or an “outer” connection, both, however, transcending possible experience. As dealing with an inner connection it is the physiology of nature as a whole, that is, the *transcendental knowledge of the world* (rational cosmology); and as dealing with an outer connection, it is the physiology of the relation of nature as a whole to a being above nature, that is to say, it is the *transcendental knowledge of God* otherwise known as rational theology (*Ibid.* 662-63).

We can see from the above that Kant’s aim was not to define Being, but to answer that question “what is man”? It is Heidegger who took a bolder step towards the final accomplishment of the proper meaning and agenda of ontology. Heidegger agrees with Kant that metaphysics can be divided into two broad distinct parts, “(1) *metaphysica specialis*, which is concerned with the study of the particular spheres of essents, i.e. God, nature, and man etc, and (2) *metaphysica generalis*, the object of which is the study of the essent in general, that is to say, ontology” (Heidegger, 1959: 77). He however argues that Kant still saw metaphysics as mere “architectonics” or system building. Consequently, Heidegger had to design a plan totally different from Kant’s. Contrary to Kant, the objective of Heidegger was not to define man, but to answer the question “what is Being”? According to Heidegger, Being in the most ordinary sense means the ground of all things or the ground in which metaphysics as the study of reality (i.e. metaphysical anthropology) is rooted and also derives its nourishment. Having defined Being as the ground or foundation of all things, he goes ahead to define ontology as study of Being as Being (not as that or this particular being). Perhaps it is in this Heideggerian sense that J. I. Omoregbe regards “ontology as the core of metaphysics” (1999: xv). Perhaps, it is also in this sense that Pantaleon Iroegbu defines metaphysics as “the *kpim* of philosophy” (1995) and by *kpim* is meant essence, core or ground.

Recurrent Themes/Problems in Metaphysics

The discussion of the problems of metaphysical philosophy shall be done under two broad sub-headings which include: “ontological problems in metaphysics” and “anthropological problems

in metaphysics”. This is in consonance with our division of metaphysics into *metaphysica generalis* and *metaphysica specialis*.

A. Ontological Problems in Metaphysics: The problems discussed here include: Being, Being and non-Being, Human Being, Existence and Essence, and Transcendence and Immanence.

Problem of Being: Like Heidegger pointed out in *Being and Time*, in the history of Western philosophy, Being the most topical issue of metaphysics had for long remained in oblivion. So, he felt that this all important question about Being should be raise anew. Accordingly, he posed the question:

Do we in our time have an answer to the question of what we really mean by the word ‘being’? Not at all. So it is fitting that we should raise anew the question of the meaning of being.... Our aim in the following treatise is to work out the question of the meaning of being and to do so correctly (1962a: 1).

Though Heidegger did not succeed in capturing the meaning of Being in *Being and Time* and this is largely because the work remained unfinished. He rather succeeded in defining human being instead of Being. But in “The Way Back into the Ground of Metaphysics”, Heidegger refers to Being as “the light that gives sight to metaphysic or the light from which metaphysics derives its sight” (see Hartman, 1967: 433). As he states:

The truth of Being may thus be called the ground in which metaphysics, as the root of the tree of philosophy, is kept and from which it is nourished (Hartman, 433).

The Being that Heidegger speaks of is not any particular being, it is not this or that being. Unlike Aristotle, Augustine and Aquinas, by Being, Heidegger does not refer to God who incidentally is regarded as the being of beings. Heidegger is rather talking of a most primordial ground that sustains all other grounds, including God. Recall that Heidegger criticized Descartes for equating metaphysics with the roots of the tree, for referring to metaphysics as the science of the roots, the fall out of such criticism is to locate the ground from metaphysics takes its roots and also garners nourishment. The location of this ground from which metaphysics and every other thing derives source and garners nourishment is regarded by Heidegger to be the “overcoming of metaphysics” or in a more technical sense as Fundamental Ontology.

Problem of Being and Non-Being: Being has been identified by Heidegger as the ground of all things. Non-Being simply means nothing or nothingness. So when we talk about the problems of Being and non-Being, what we have in mind is to see whether there is a relationship between something and nothing. For instance, Leibniz, a German philosopher of the modern period asked the question: “Why is there something instead of nothing”? Of course as implied in Leibniz’s question, something is *prior* if not superior to nothing. Needless to say, this Leibnizan poser re-enacts Aristotle’s old riddle: “The chicken and the egg which came first”? The tendency among Western philosophers is to apply the law of excluded middle in trying to solve these posers of Leibniz and Aristotle. Non-Being or nothingness was regard as a negation or a privation of

Being. In this manner of thinking therefore, nothing was regarded as “absence of everything including life, existence, and all discernible qualities; vacuum or space without nothing in it; complete worthlessness or insignificance” (*Encarta Dictionary*, 2008). It is along this line of thought that Parmenides asserts that Being is, while non-Being is not.

The above was the treatment of Being and non-Being among classical Western philosophers until Heidegger and Sartre. Recall that in *Being and Time* Heidegger could not conclude his research into Being. The real fact about the matter is that he spent the later part of his life searching for Being to no avail. But at least he discovered something in his search (note that no genuine philosophical quest is all together a waste). So Heidegger’s search led him to discover the elusiveness or the mysterious nature of Being. Being is the most elusive and mysterious concept, yet its pursuit is highly illuminating and rewarding. The illumination and reward here lies in the discovery that any forage into Being must necessarily land us into nothing or non-Being. Hence, any attempt to unearth the nature of something in totality, will inevitably land us in the realm of nothing. It then becomes the case that Being and non-Being are equi-primordial in the sense that they are both inseparable and inter-related. Thus, if Being is that which can be thought about, nothing or non-Being is the unthought of thought. Nothing is the foundation of all things. The entire universe floats on nothing and this explains why there can be no end to life or existence.

Being will always rise from nothing and collapse back into nothing. In the same vein, human thought rises from nothing, projects into nothing and relapses back into nothing. It is in this sense that Sartre says that: “emptiness lies coiled up like a worm in the heart of being” (1969: 21). By the expression emptiness Sartre means nothingness. From where does disease and the courses of disease arise and into what do they disappear upon healing if not nothingness? God came from nothing, Big Bang happened from nothing, nothing has always been there. Life rotates on nothing and so things rise from nothing and collapse back into nothing. And since nothing is coterminous with something, since non-Being and Being are equi-primordial, it follows that the watchword for us is the inexhaustibility of life. This is implied in the principle of electromagnetism, especially David Bohm’s “hollow movement theory”. Because inexhaustibility implies uncertainty, Heisenberg warns that the position and momentum of particles are indeterminate (see the law of indeterminacy in quantum mechanics).

Problem of Human Being: Man is a problem onto himself and so is the concept man a most intricate one. If you ask man about other things in the universe, he probably will give you a straight forward answer. But if you ask him about himself and his fellow humans, he might get intimidated. When therefore, we pose the question concerning human being, our essential interest is to unravel that essence that makes man a most complex being.

Religion presents man as a finished product whose maker had already fixed his (man’s) essence. But the anthropological studies of man began to reveal the contrary. In fact, anthropological studies reveal that man has inexhaustible attributes in the sense that man is capable of so many activities. This led to the re-examination of the nature of man. In Western philosophy, the first philosopher to make the analysis of that power which endows man with inexhaustible attributes his preoccupation is no other than Immanuel Kant. His fundamental objective was to investigate in metaphysical light the question: “What is man”? To answer this question appropriately, he

reframed it as follows: *what must I be in order to be a man?* The answer to the foregoing question is emphatic: *man is first and foremost a metaphysical being*. As a metaphysical being, man is a being of transcendence. This Kantian definition of man opened the way for the existentialist evaluation of man.

Existentialists are philosophers who make the investigation of human existence their preoccupation among whom are Martin Heidegger and Jean Paul Sartre. Heidegger for instance, explains that it is not possible to investigate Being without raising the question of human being. This is because man is the only being in the world who understands what it means to be and who also raises the question about Being. Man alone understands the relationship between Being and human being. Let's listen to Heidegger on this matter.

The very asking of this (i.e. the question about Being) is an entity's mode of being; and as such it gets to the essential character from what is inquired about, namely, being. This entity which each of us is himself and which includes inquiring as one of the possibilities of its being, we shall denote the term Dasein (1962a: 231).

Since for Heidegger man is the only being with a vague average understanding of Being, it follows that man is the being that *is there in the world*, he is "being there, *da-sein*" (Schacht, 1972: 59). Sartre agrees with Heidegger that man is not a finished product fixated to furnish only stereotyped projects for a supposedly divine lord of the universe. Since for Sartre, emptiness or nothingness constitutes the essence of man, it means that man is a being who is not what he is and who is what he is not. These Heideggerian and Sartrean existential analysis of man obviously contradicts the traditional notion of man which presents man as a mere design of God and whose interest alone man must serve.

The Problem of Existence and Essence: We consider this problem to be ontological because it is linked to the question problem of human being. Elsewhere, we defined the ontology of man simply as the metaphysics of man and by this is meant the exposition of those qualities which make man a rational being. Immanuel Kant figured this out in his book entitled: *Anthropology from a Pragmatic Point of View* when he wrote as follows:

The fact that man is aware of an ego-concept raises him infinitely above other creatures living on earth (1978: 9).

It is then of little surprise that Kant rejects the ontological arguments of St. Anselm and Rene Descartes on the ground that the ontological argument for the existence of God separated existence from essence. St. Anselm based his ontological argument on the greatness of God, while Descartes based his argument on the infinite perfection of God. The assumption then is that greatness and infinite perfection are necessary conditions for the existence of God. Kant rejects the ontological argument on the ground that existence is not an attribute to be added or separated from a being, just as it is impossible to separate the idea of three angles from a triangle or the idea of four equal angles from a square. Besides, it is possible to imagine the existence of a thing when in actual fact there is no such thing in existence. For instance, it possible to think of

a golden mountain or a unicorn (an imaginary creature of half-man and half-horse) without such thing being in existence. So what then is existence and how does it defer from essence?

The essence of a thing is said to be the stuff, substance, feature, attribute, quality, or the kernel of which that thing is made of. Because of the importance of understanding the essence of which things are made, traditional Western philosophers placed emphasis on essence over existence. Existential philosophers on their part think this traditional way of characterizing things is abnormal. They hold the contrary view that a thing must first exist before it can possess an essence. This latter assertion of the existentialist is in line with the thinking of Kant and Husserl. However, existentialists go one step further to state that the term existence can only be used for human beings. Hence by the word existence, existentialists actually mean human existence.

When existentialists speak of existence what they have in mind is – the ability for making both meaning and meaninglessness and since only man possesses this ability, they insist that man alone exists. Heidegger is very emphatic about this matter. As he declaratively states:

The being that exists is man. Man alone exists. Rocks are, but they do not exist. Trees are, but they do not exist. Horses are, but they do not exist. Angels are, but they do not exist, God is, but he does not exist (1967: 438).

He goes ahead to explain that:

The proposition “man alone exists” does not mean that man alone is a real being while all other beings are unreal and mere appearances or human ideas. The proposition “man exists” means: man is that being whose Being is distinguished by open-standing standing-in in the unconcealedness of Being, in Being (*Ibid.*).

To say that man alone exists simply means that man is the only one describing his own activities and the activities of other things (including God and Satan) in the universe in relation to man. It is interesting to note that before Heidegger, Karl Jaspers (German philosopher, one of the originators of existentialism, whose work influenced modern theology and psychiatry as well as philosophy) made distinction between *Existenz* and *Existentia*. *Existenz* is German word for existence and it is used by Jaspers to qualify human beings as entities with the boundless potentiality for meaning making. *Existentia* as used by Jaspers refers to other things in the universe which though are there but lack the capacity for meaning making. Jean Paul Sartre also toes the line of Jaspers. He makes distinction between conscious being (*etre pour-soi*) and unconscious being (*etre-on-soi*). Conscious being refers to “being-for-itself” and it portrays man as a being of transcendence who possesses the metaphysical ability to institute both meaning and meaninglessness. Man is thus a transcendent being through whom nothingness becomes manifest in the world. Hence, to be a being of transcendence, means to possess the power to bring about order as well as to reorder the nature of things and this entails a negation.

Human reality carries nothingness within itself. Man is the being through whom nothingness comes into the world. The being by whom nothingness comes into the world must be its own nothingness.... Man is always separated by nothingness

from his existence. The being by whom nothingness arrives in the world is a being such that in its being the nothingness of its being is in question (1969: 21, 23, 28, 35; cited by Omoregbe, 1999: 207)

On the other hand, unconscious being refers to “being-in-itself” or “being of pure positivity”. By implication, “being-in-itself” is not a transcendent being and hence, lacks the ability for ordering and reordering things. So it is just there in its positivity, in its state of synthesis. Unconscious being is pure: “Plenitude, compact density full of itself, it does not have nothingness or negation within its being, nor can it posit itself other than it is, it is what it is and is fully identical with itself, it has no reason for its being, it is just there, it has no ‘within’ which is opposed to a ‘without’” (Omoregbe, 1999: 207 – 208).

In existentialist terms therefore, unconscious being or the *existentia* cannot be said possess existence. Like Heidegger says, they (unconscious being or the *existentia*) are, but they do not exist. To exist is to possess the qualities for making meaning and meaninglessness and these include, temporality, facticity and existentiality. To exist is to possess the ability to perform those actions that can either be adjudged as authentic or inauthentic. To exist is to encounter the unfolding of life as dread and as anguish or anxiety (i.e. the dread of human finitude and the anguish or anxiety of the uncertainty of tomorrow). To exist is to be endowed with subjectivity (i.e. the autonomy of thought) from where derives the will power for deciding, for choice making and for commitment. To exist is to draw a plan and to work towards attaining this plan within a time frame. To exist is to perpetually strive towards freedom. It is in the bid to overcome vicissitudes that men aggregate into group existence in the form of society. This is why existentialists say that existence precedes essence, meaning that man first appears, experience the facticity of existence, and then begin to define his essence.

The Problem of Transcendence and Immanence: Traditionally, man is thought to be finite and for this reason he is immanent, while God is thought to be infinite and so is transcendent. But traditional philosophers also agree that human being is a combination of the finite and the infinite. The finite in this instance refers to the human body which portrays finitude and immanence. The infinite part of man is of course the human soul or spirit which they say is eternal hence, infinite and transcendent. This basically was the trend until the time of Kant. Thus from Kant onwards transcendence came to mean:

The beyondness of being made possible by the productive imagination. It is the act of projection beyond this being to that being in order to connect them into stable regularity or meaningful units. Transcendence is the act of forming relations or connectedness between beings to render them accessible. It is the finitude or native hunger in man which propels him to project from one state of affairs to another, from now to not now, from what is to what is not (Unah, 1997, 78).

Kant’s incursion into the question of transcendence stems from his attempt to rehabilitate metaphysics which was meant to evaluate the problems of “appearance and reality” in a new light. For him, traditional metaphysics commits the fallacy of *paralogism* (i.e. transcendental

illusion) and the way to dissolve such a monumental problem is to show the processes by which metaphysical probes become transcendental. He understands metaphysics to be the ability of finite reason to go beyond experience (the physical) into the superevoid. Making distinction between immanence and transcendence Kant states as follows:

We shall term those principles, the application of which is confined entirely within the limits of possible experience; Immanent, those on the other hand, which transgress these limits, we shall call Transcendent (1964: 209).

Thus, for Kant, that which is immanent is applicable to experience, that which is transcendent transgresses the bounds of experience. Transcendence then becomes a going beyond experience (i.e. the now or the physical) and it is through this act of beyondness that the world is always represented to us in a new light. This means that the whole of Kant's forage into human finitude (immanence) and infinitude (transcendence) ends up in metaphysical architectonics (i.e. the construction of a comprehensive metaphysical system). It also means that Kant's interest in exploring human transcendence does not include the purpose and end result of such an exercise. It is Heidegger who raised the question about the objective and end product of transcendence. He stresses this point rhetorically:

In this "creative" ontological knowledge is the essent "known", i.e. created as such? Absolutely not. Not only does ontological knowledge not create the essent, it does not even relate itself directly and thematically to the essent (Heidegger, 1962b: 125).

To what then does transcendence or ontological knowledge relate? Heidegger says it is to; "A Nothing". "That which Kant calls an X which speaks of an object" (*Ibid.*). By "transcendental object X" is meant the transcendental imagination which Heidegger considers to be the faculty of human transcendence. He devoted the book *Kant and the Problem of Metaphysics* to argue out this point.

In this sub-section we have taking time to examine what in Kantian and Heideggerian perspectives can be regarded as the ground of metaphysics. In line with Protagoras of Abdera who proclaims that – man is the measure of all things, Kant regards man as the source of metaphysics. The existentialists also think along this line of thought when they uphold that man alone exists. Heidegger makes a departure from this line of thinking. For him, more important than the being that does metaphysics in the ground of metaphysics which is Being. But whether we explore the ground of metaphysics which is Being or we explore the source of metaphysics which is human being, the point remains that metaphysics as ontological studies deals essentially with the ground, soil or foundation in which reality is rooted. We now turn to the treatment of the problems of metaphysical anthropology.

B. Problems of Anthropological Metaphysics: Simply, anthropological metaphysics is that branch of metaphysics whose principal concern is the cosmological study of the universe. The expression "cosmological study" accommodates both cosmology and cosmogony. It is exactly this branch of metaphysics that we refer to as *metaphysica specialis* or simply the specialized

sciences otherwise known as regional ontology. This is to say that other disciplines in the academics are in themselves specialized metaphysical (i.e. philosophical) systems in the sense that they deal with similar problems of philosophical (universal) metaphysics but from a specialized perspective. Essentially, the aim of anthropological metaphysics is to posit first principles or basic axioms for other disciplines. It is in this sense that Aristotle refers to metaphysics as first philosophy. It is also in this sense that metaphysics was fondly described by Descartes as the science of the roots and hence, the queen or king of all the sciences. It is in this sense that Alfred North Whitehead defines metaphysics as “the endeavour to frame a coherent, logical, necessary system of general ideas in terms of which every element of our experience can be interpreted” (1929:cited by Omoregbe, 1999: ix). Again, the definition of metaphysics as “the philosophical study whose object is to determine the real nature of things, to determine the meaning, structure and principles of whatever is insofar as it is” (*Encyc. Brit.* 1981, 10) also falls within this realm.

The recurrent themes treated in this sub-section include the problems of reality, nature of reality, appearance and reality, change and permanence, mind and body, space and time, causality, substance and accident, universals and particulars, freedom and determinism, unity and diversity, and identity and alienation.

The Problem of Reality: This is a simple way of asking the question: “What is reality”? To which answer(s) in the form of definition(s) should be provided. In the most ordinary sense reality (i.e. with small letter ‘r’) refers to thing or phenomenon, the plural form of which will be realities or things or phenomena. In that case, Reality (i.e. with capital letter ‘R’) would refer to the ‘totality of all that there is’ or ‘the sum total of everything that there is which lies in wait for investigation, to be brought to light, or made visible to the naked eyes’. Note that *is* happens to the preferential term here. When metaphysics is defined as the search for ultimate reality, *isness* of thing or things preoccupies the mind of the metaphysician. Another technical expression for *isness* is *to be* (i.e. the Greek *to on*), hence we also talk about *to beness* or simply *beness*. That something *is*, insofar as it influences human existence in whatever manner, remains *prior* to its attributes and functions. The nature of *isness* or *beness* therefore, is such that reality encompasses the totality of human experience be it real or imaginary, tangible or intangible, material or immaterial, corporeal or incorporeal, visible or invisible, factual, fictional or mere illusion etc, all constitute the realm of reality. This is why the treatment of metaphysical problems touches on every aspect of human experience. It also explains why metaphysical systems offer a comprehensive account of reality. We can then say that metaphysics as a system is a holistic or totalizing appraisal of reality.

Problem of the Nature of Reality: This border on the human description of reality. It is about the human idea or notion of reality. The goal here is to describe the nature, attribute or the essential character of reality, a task that is technically referred to as “the naming of the world”. It is here that man shows his genius by merging thought and language to describe the world or give names to things in the world. In doing this some fundamental problems arise and this concerns the question whether reality is physical or non-physical. Philosophers who say that reality is material are called materialists and those philosophers who say that reality is non-physical are known as idealists. Thus, materialism and immaterialism (i.e. idealism) become ways of

describing reality. Materialists belong in the school of materialism and they espouse the view that the real is the material or the physical and in this case they have in mind matter. Idealists or immaterialists are those who belong in the school of idealism and they maintain that ideal or immaterial is the real and by this they mean mind, idea, reason, spirit, soul or form. Because materialists and idealists hold opposing views about reality we say that they are rival schools of thought. And because each doggedly hold onto a one sided or a mono view of reality we say that materialism and idealism are monistic metaphysical systems.

There are also philosophers who argue that both the corporeal and the incorporeal constitute reality. This latter group of philosophers hold a dualistic view about reality so they are called dualists and their school of thought is known as dualism. There is however a main difference between dualism and duality. According to *Microsoft Encarta* (2008) “dualism, in philosophy, is the theory that the universe is explicable only as a whole composed of two distinct and mutually irreducible elements”. It also defines duality as “a situation or nature that has two states or parts that are complementary or are in mutual opposition”. Whereas dualism connotes contrast, opposition, polarity, dichotomy and differentiation, duality would connote complementarity, mutuality, symbiosis and coexistence. Whereas dualism allows for the bifurcation of things into compartments, duality on the other hand abhors bifurcation and compartmentalization. Consequently, even when dualism recognizes two distinct existent things, because it always polarizes and dichotomizes things, this duality soon shrinks or reduces to become a monistic dualism. In essence, though dualism offers us the opportunity of a dual world of good and evil, heaven and hell, faith and reason etc, but because of its tendency to polarize, conjunction is soon replaced by disjunction (i.e. the excluded middle) so that at the end we are left to choose either good or bad, heaven or hell, faith or reason. In science this spirit of polarization rears its head up in the form of proving whether a given statement is true or false. This is exactly what we mean by the law of exclusivity or reductionism.

It is clear from the foregoing that classical Western metaphysics (and by implication classical Western philosophy in general) is essentially monistic, reductionistic and exclusive in character. In classical Western epistemology, dualism further creates the problems of psychologism in rationalism and phenomenalism in empiricism. In psychologism apart from maintaining that reason is endowed with innate contents or ideas, there is the dogged insistence on the superiority of rational knowledge over sense knowledge and hence a deliberate discrimination against sense knowledge. Phenomenalism in empiricism is the exact opposite of psychologism in rationalism. Kant and Husserl battled with these problems with little success. It took the concerted efforts of existential phenomenologists and postmodernists alike to substantially combat the problems of psychologism and phenomenalism in Western epistemology and the problem of dualism in Western metaphysics.

The African thought system (be it in the area of metaphysics, epistemology, ethics or logic) operates on the law of duality, not dualism. We had earlier described the African metaphysical system as integrative on the ground that its dualistic nature allows for a plurality of views. We also said that this integrative metaphysics bears similar if not the same characteristics as Heidegger’s hermeneutic phenomenology. What this boils down to is that integrative metaphysics and hermeneutic phenomenology offer a third option on how to apprehend reality.

This third option is of course pluralism, which is distinct from monism/reductionism and dualism.

Problem of Appearance and Reality: The common practice among the ancients was to regard that which is rational and intangible as superior to that which is sensual and tangible. In the same vein, the ancients concluded that since thought precedes action, it means that the immaterial has pre-eminence over and above the material. This gave rise to the “two realm cosmology” (i.e. monistic dualism) very much evident in the Parmenidean metaphysics. The vogue of any “two realm cosmology,” such as that of Parmenides and Plato, is to place preference upon reason above sense perception. Reason is equated with intelligibility, intangibility, indivisibility, indestructibility and originality. The perceptible world, on the other hand, is conceived as being tangible, divisible, material, destructible and illusory. The contrast between these substances with opposite attributes gave rise to the demarcation between “reality and appearance”. This was the common line of thinking among the Greeks. But the Greeks are not alone in this line of thinking. Traditional Africans also conceived phenomenon in a cosmological double of “spirit force” and a “material essence”. Kenneth C. Anyanwu makes this point clear when he states as follows:

When the African looks at a tree within the assumptions of his culture, he sees and imagines a life-force interacting with another life-force. He sees the colour of the object (tree), feels its beauty, imagines the life-force in it, intuitively grasps the interrelationships between the hierarchy of life-forces. If he did not do this, he would not have concluded that spirit exists in the world. He does not see spirit with his eyes nor is it a rationally and theoretically postulated concept like atoms and electrons (Anyanwu, 1981: 95).

It is instructive from the above that it is common among traditional peoples (Greeks or Africans) to conceive of reality in terms of a cosmological double. However, contrary to the Greeks, Africans do not conceive the duality of spirit (i.e. ideas or reason) and matter as monistic or exclusive. For Africans, spirit and matter operate the law of inclusivity, of symbiosis, and of interpenetrability.

Within the materialist tradition of Western philosophy, phenomena are seen as the physical objects and the physical (cosmic) forces or laws that govern the universe. The enterprise of seeking for an ethereal double behind the physical universe is a craze of idealist philosophers. For all idealist philosophers, including transcendental philosophers such as Immanuel Kant, “real reality” is *logos* or *reason*. Phenomena are used to depict mere appearances or illusions. In Parmenidean cosmology for instance, reality is Being, non-Being is appearance. In Platonism, real reality are the *eidos*, the physical universe is an ephemeral copy of the *eidos*. In that logical order Kant insists that what we are capable of knowing are appearances, we cannot apprehend *noumena*. Hegel reverses the order of Kant. For him (Hegel) real reality is the Absolute Spirit, the physical universe is a manifestation of the Absolute. Marx and the Marxists reject this idealist account and go ahead to insist that real reality is the physical universe. According to V.I Lenin:

Phenomena are the things – in – themselves. There is no realm of the unknown or unknowable. Phenomena simply consist of the known and the yet to be known (cited by Kuznetsov, 1984: 74).

It took the intervention of Heidegger to sort out the divergence of views about reality and appearance among Western philosophers. To get to the ground of the term phenomenon Heidegger goes back to the early period of the Greeks. His discovery is amazing. For the early Greeks *a-letheia* is the word used in depicting phenomena and it meant “the unconcealedness of what-is-present, its being revealed, its showing itself” (Unah, 1998: 310). According to Michael Murray, “unconcealedness suggests that truth happens in a context with concealment, with hiddenness; this hiddenness of Being is something fertile and positive, as expressed in the aphorism of Heraclitus that *physis* loves to hide” (1988: 514). Thus, Heidegger radicalizes the meaning of phenomenon. He began by explaining the difference between the *manifold* and *manifest* essences of a being. As unconcealedness, a being shows itself in the positive sense as *manifest* and as *manifest*, a being “shows itself as itself, it reveals itself in the light of day, but whether as *semblance* or as *manifest*, phenomenon remains essentially *manifold*, that is, we grant that ‘what is’ reveals itself only in profiles or aspects, in bits and pieces” (1962a: 51). In other words, the problem with classical Western philosophers is that they had a polarized understanding of reality and since reality has been polarized the tendency is to regard an aspect of reality to be real, while the other aspect is either illusory or a mere appearance. When looked at from perspective of integrative metaphysics or hermeneutic phenomenology, we reach the understanding that there is unity in diversity (i.e. the one in the many) and vice versa. Thus as unity or one reality is manifest and as many or diverse reality is manifold, multi-faceted and multi-dimensional. However, we are only able to apprehend only aspects of reality at a time (i.e. applying Heisenberg’s theory of indeterminacy, we are never able to apprehend totality at once).

Problem of Change and Permanence: The problem of change and permanence is connected to the problem of Being and non-Being. It is actually by the intermingling Being and non-Being that Becoming (i.e. change) becomes manifest. The common convention is to regard Being as permanence, indivisibility, indestructibility, immortality, one, eternal and unchanging. Becoming is quite the opposite of Being.

According to David Lindberg the discourse on change was the dominant issue among the Greek philosophers of the 5th century BC. By way of reiteration, George James states that the discourse on change among ancient Greek philosophers actually started with Pythagoras, not Parmenides. He explains that Pythagoras was well acquainted with the Egyptian doctrine of the generation of things through primordial principles of formation that occur in the form of opposites and contraries. As he states, “Pythagoreans expressed it (the doctrine of opposites) by the elements of number: odd and even” (1988: 74). Most probably, it is based on his knowledge of generation of things through opposites and contraries that Pythagoras himself explains that “fire underlies creation” (p. 71). James further explains that this law of generation through opposites and contraries was well known to all Greek philosophers of the 5th century BC who had direct contact with either Pythagoras or Pythagoreans, except Parmenides. Being unfamiliar with the law of generation “Parmenides denied the existence of one opposite (not-Being), in order to affirm the existence of the other” (Being) (p. 74). We then notice that in Parmenides’ philosophy,

the absence of the discourse on opposites and contraries, which is quite prominent in the philosophies of Greek philosophers of that period, is quite obvious.

Parmenides (540 - 450 BC) was born in the Greek city state of Elea in Southern Italy. He composed a poem on nature: *Peri Physeos* which contains his thoughts. The poem is said to consist of three parts, but it is the first two parts that deal with his view on the illusion of change. In the part one the Goddess of truth enlightens us to the fact that there are two paths to knowledge which are the paths to truth (i.e. path of reason) and the opinion of men, which Lindberg describes “the way of seeming which is associated with observation” (1992: 33). Right reason as the path of truth affirms the oneness and immutability of Being, but the senses and common opinion (*doxa*) are convinced that plurality and change exist. In part two we are told that truth consists in the knowledge that Being (*To on*) is, while non-Being (*To me on*) is not. Since non-Being is not, it follows that Being is one and alone. Therefore: “Being is unproduced and unchanging. It is impossible for Being to produce Being; for under such circumstance Being must exist before it begins to exist” (James, 60).

Heraclitus (530 – 470 BC), a native of Ephesus in Asia Minor held opposing view to Parmenides. Contrary to Parmenides who doggedly refuted the existence of contraries and opposites, Heraclitus held that opposites and contraries propel and sustain the universe, that for this reason the universe is in a perpetual state of Becoming, in eternal state of flux. Hence, “There is no static Being, no unchanging element. Change is Lord of the universe. The underlying element being fire, all things are changed for fire and fire for all things” (*Ibid.* 62). The change caused by fire is not random but uniform, orderly and cyclic because “the heavenly fires transmuted successively into vapor, water and earth; only to go through a similar process as they ascend again into fire” (pp. 62 – 63). This uniform, orderly and cyclic mutation of things is made possible by the “hidden harmony in nature which forever reproduces concord from oppositions, the divine law (*dike*) or universal reason (*Logos*) rules all things, reproduces itself in all things and restores all things according to fixed laws” (p. 63).

It is then evident why Heraclitus held that no one can step into the same water twice for fresh waters are always flowing. Needless to say, the thinking of Heraclitus that the *Logos* substance that regulates change must be non-physical corroborates Anaximander’s earlier thinking that “change destroys matter and unless the substratum of change is limitless, change must at some point cease” (p. 56).

Between Parmenides and Heraclitus then ensued the problem of dualism in Greek philosophy. In Plato for instance, dualism consists of the divide between the world of forms (the *eidos*) which is assumed to be immutable and the ephemeral world of things which of course is mutable. The question then arose about which of the two; change or permanence, is the dominant feature of the universe. Democritus attempts a resolution of this puzzle when he wrote that: “Reality by the life of the atom is a movement of **that which is** (*To on*) within **that which is not** (*To me on*)” (James, 75). Democritus shows that permanence and change are both features of the world. The puzzle is however more comprehensively resolved by Aristotle.

In Plato the theory the form is other-worldly, Aristotle’s theory of form is this-worldly. Again, in Plato change occurs due to imperfection in the materials the *Demiurge* uses in forging things of

the world. In place of this, Aristotle developed his theory of hylomorphism (i.e. theory of matter and form) which states that material things have the potentiality to transform from one state to another. But this transformation is made possible by form (mind) which acts upon matter – hence there is a movement from potentiality to actuality. In the first place, “all change and motion in the universe can be traced back to the nature of things” (Lindberg, 52). So, by its nature, matter has the potency to undergo change at three levels of “(1) non-being (2) potential being and (3) actual being” (pp. 51 – 52).

To illustrate; hot or dry (an assumed state of privation or the beingness of hotness or dryness) can transmute into cold or wet (i.e. negation as non-being) and vice versa. At a second level, potential being can transmute into actual being. This happens when for example a seed displays its potentiality by transforming into actual tree. This implies that the seed is encoded with form (i.e. DNA) which determines its development into actual tree and is known in genetic engineering as morphogenesis. At third level and ultimately, Aristotle argued that “all change and motion in the universe can be traced back to the natures (i.e. the beings) of things” (p. 52). Lindberg however, warns that this third level of change will apply to only natural things, not things artificial. But all these dynamisms of change would remain impossible if there is no force (mind) to cause matter to transform. It is at this point that we enter into Aristotle’s four notions of cause. These include “(a) formal cause (b) material cause (c) efficient cause and (d) final cause which correspond to (a) the form received by a thing (b) the matter underlying that form which persists through change (c) the agency that brings about the change and (d) the purpose (i.e. goal or telos) served by the change” (p. 53).

All the while it is mind that is acting on matter. Thus at the stage of formal cause, mind imposes form (idea) upon matter, at the stage of material cause matter receives definite shape, size and weight, at the stage of efficient cause the agency acting all the while (i.e. sculptor or potter) now begins to shape matter into the already conceived form or idea, and at the stage of final cause matter as a finished product now serves purposes which could be commercial, spiritual, intellectual, economic, political, ornamental, cultural and so on. We therefore notice in Aristotle the dynamisms of change and permanence. The assumption is that “motion and rest are attributes of nature” (James, 70), a doctrine that is aptly represented in the theories of the Unmoved Mover and the Uncaused Cause.

We notice in Aristotle’s hylomorphism theory the presence of the doctrine of dualism. In dualism, opposites and contraries are seen to be in conflict or in antagonistic relationship. In other words, Aristotle’s theory of hylomorphism does not demonstrate enough that form and matter are symbiotic, mutual and complementary. It rather shows that form (mind) has features that are antithetical and superior to matter, making form to superimpose upon matter.

The discourse on permanence and change later gave rise to the principles of dialectics and hermeneutic phenomenology in the philosophies of George Hegel, Karl Marx and Martin Heidegger. Dialectics is the logic or law of change in history, while hermeneutics is the logic of discourse that leads to interpretations achieved through deconstruction. Hegel used dialectics to reflect on historical change. Marx used the same principle to discuss change in social consciousness. Whereas Hegel’s reflection on change in history follows the directives of Spirit or

Reason, Marx's discussion of change in social consciousness follows the directives of matter. Hegel's discourse on change is therefore known as dialectical and historical idealism, Marx's delineation of change on the other hand is called dialectical and historical materialism. The problem with dialectical treatment of change is that it gives the impression that change as becoming happens due to the antagonism of Being and non-Being. This is very clear in Hegel's dialectics where Being is presented as position or thesis, non-Being is presented as opposition, antithesis or negation, Becoming is presented as synthesis or reconciliation. This antagonistic relationship between Being and non-Being that results into Becoming continues ad infinitum.

In social relations, the danger with this manner of thinking is that it creates the impression that war (conflict) is the only factor for change, meaning that there are no disagreements in peace times so peace cannot generate change. Heidegger's hermeneutic phenomenology reverses this impression by opening us up to the realization that Being and non-Being, in the first place, are not in antagonistic affinity, rather, both are mutually predisposed (i.e. equi-primordial) in complementarity. What this means is that change is a natural process of the universe and the human society and it happens whether in times of war or peace. There is conflict in agreement; there is also conflict in disagreement. It is a question of the maturity and ingenuity we put into issues and situations. Hence, by the hermeneutic order, permanence and change are both features of the universe. We cannot speak of perpetual permanence or perpetual change for that would result into a unidirectional universe. A universe system sustained by permanence and change is cyclical in orientation, meaning that permanence and change are in mutual cooperation.

Mind/Body Problem: Rene Descartes the French philosopher is the one who brought this problem into the open. The problem actually started when Descartes was trying to refute the claim that the soul died with the body. This particular exercise came as a result of the papal call which challenged Christian philosophers to reply skeptics who argued that the soul is not immortal. In Western philosophy the doctrine of the immortality of the soul dates back to Pythagoras and Plato. Descartes like Pythagoras and Plato belongs to the dualist school of thought. As it relates to the mind/body problem dualism maintains that man is a combination of mind and body. This used to be the basic assumption. But before Descartes, no one bothered to ask how two parts of the human entity that are distinct inter-relate. Descartes made it his point of duty to bring this distinction between mind and body into the open. He argues that mind is non-spatial (i.e. does not occupy space), non-extended, has no weight, shape, size, no density. The body as matter is the complete opposite of mind. How then do two things of different attributes relate? How is it that mental activities influence physical activities and vice versa? Descartes replies that they actually interact and that they do so at the point of the pineal gland which according to him is located between the spinal cord and the brain.

This Cartesian doctrine is known as *interactionism*. The problem with this theory is that it does not sufficiently explain how two things of different features interact (if at all they interact). Besides, the pineal gland is sandwiched between the cerebrum and cerebellum halves of the brain, it is nowhere near the atlas vertebral bone which is the point where the spinal cord joins the brain. Descartes can be pardoned for this mistake because in his time, neurology had not fully evolved as a medical science. This apart, implied in Descartes theory of *interactionism* is the

tendency to regard the brain as the mind or at least the seat of the mind. If this is so then it contradicts Descartes' earlier assertion that the mind is intangible and immaterial.

Geulinx and Nicholas Malebranche, Descartes' followers, disagreed with Descartes. These two argue that mind and body do not interact, rather, God is the link between mind and body. On the occasion that I decide in my mind to stand, to eat or not to buy a car any more, God will intervene and move my body to respond to my mental activity (i.e. the decision I made), and vice versa. This doctrine of Geulinx and Malebranche is called the theory of *occasionalism*. It is a laughable doctrine in that it involves God in the intricate matters of the mind and as such denies man of his subjectivity which dowers us with the autonomy of thought. If indeed, God is the go between mind/body, it would mean that he is privy to every intention of man be such intention good or evil. Then if on the occasion of my deciding to commit acts that are heinous and criminal, God intervenes and moves my body to commit such, is he not as guilty as me in committing such obnoxious acts? The only unfortunate thing in this instance is that should I be apprehended and executed God as spirit would be at large. And should on another occasion of someone slashing a very sharp cutlass on the neck of a neighbor, God also allows such physical act to result to the departure of the soul from the body (death), would God be said to be free of murder in this instance? Again as spirit he remains at large.

Obviously, Geulinx and Malebranche did not know the full implications of their doctrine. For inasmuch as we applaud God for all acts noble and good, he cannot be extricated as well from all acts ignoble and evil. Next comes Leibniz with his theory of *pre-established harmony*. The theory states that like the maker of several clocks has set the clocks in such order that all of them simultaneously and harmoniously strike the same time always and with precision, so has God pre-established a harmony between mind and body such that mental acts simultaneously affect physical acts and vice versa. This means that mind and body do not interact, there only happens to be mutual agreement between them by a pre-established harmony. Kant dismissed this theory of Leibniz simply as *dues ex machina*, that is to say – no explanation. Just like the theory of *occasionalism*, this doctrine of Leibniz infringes seriously on human freedom.

Spinoza does not see the mind/body relation as a problem. He assumes that mind and body are two parallel aspects of the same substance. This theory of Spinoza is known as *parallelism* or *double aspect theory*. In reality there is only one substance but this substance has two aspects; *God or Nature, mind or body, spirit or matter*. Like the two sides of a coin, mind and body do not meet, they do not interact, but whatever happens to one side (i.e. of the coin) will expectedly and automatically affect the other (a bad coin is a bad coin whether it is the head or tail that is affected). So for Spinoza God neither intervenes or interferes in the mind/body correlation nor is there a pre-established harmony responsible for such mental/physical affinity, rather, mind and body happen to be parallel or double aspects of the same reality. There is a basic problem with this Spinozan theory and this concerns the question of the elusiveness of the substance with two parallel aspects.

Implied in the dualist account of the mind/body problem is an idealistic theory of mind which states that mind is mental and immaterial, and perhaps, its existence is superior to that of matter. The doctrine that mind is mental and immaterial is known as the substance theory of mind.

Opposed to this idealist theory is David Hume's materialist account of mind known as serial or bundle theory of mind. Hume argues that whenever he enters into what is fondly called mind he does not encounter any substance called mind except series or bundle of impressions. This position of Hume seems to have set the stage for other materialist account of mind/body problem which include *identity theory* and *epiphenomenalism*. *Identity theorists* such as Armstrong and Smart argue that there is no such thing as mind, if at all there is, it is not different from the brain. Mind in this wise is either a category mistake or simply a second order function of matter. *Epiphenomenalists* such as Gilbert Ryle then go ahead to declare that what we call mind is a secondary product of the brain, like the smoke or faggot given off by burning wood. Gilbert Ryle then concludes that looking for a mind in a body is like looking for a ghost in the machine.

From the idealist or materialist perspective, it would then seem that mind is either spiritual or physical. If this is the case then there will be no problem of correlation, since impliedly, man is either spiritual or physical. Problem however arises when the mind/body question is looked at from a dualist perspective. An adequate account of how the correlation between two dissimilar things happens has not been provided. A transcendentalist theory of mind such as that of Kant will seem to take care of this problem. Kant identified three basic faculties of the mind which are sensibility, imagination and the apperception also known as the understanding or thought. Sensibility is a function of the human body and its significance lies in gathering information about the world through the five senses. The information gathered by the senses is then stored in the memory which functions include receiving, storing, associating and recalling information.

The imagination functions as the faculty of image formation and as such it is the faculty of synthesis. This makes the imagination to be the faculty of vision as well. Thought is the faculty of concept formation and the function of concepts is to provide rules (i.e. schema) for directing the entire affairs of the mind. This Kantian account of the mind/body problem seems to suggest that mind is the total functioning of the human entity. It seems to uphold the point that mind is at once physical, mental as well as spiritual. It can also be described as a unitary concept of mind in the sense that it takes mind to be the power to form unity and as a power responsible for forming unity, mind in itself has to function as a unit.

Space/Time Problem: What is space? What is time? The answers we give to the foregoing questions will determine how we organize our daily activities. Space and time are very practical and pragmatic issues. Both are tied to activity, to development and to progress. On a second thought, it would appear that separating space from time is abnormal because they both seem to be one sequence of event. Hence, we speak of space/time dimension, not about space and time. However, for didactic reasons we shall look at the two as separate but connected problems

The space/time problem can be looked at from two perspectives which are: the subjective and the objective. From the subjective perspective we examine how the human mind comes to cognize space and time. From the objective perspective we look at space and time as events outside the human mind. But both perspectives are related because without the power to cognize space/time, it will be difficult for us to understand space and time either as physical or as mental event. It is largely because we understand space and time as concepts that we are able to build activities round them. We now examine Kant and Einstein's views on space and time.

According to Kant the faculty of the mind responsible for the perception of the phenomenal world is no other than sensibility or the faculty of intuition. Sensibility is the faculty that depicts man's dependence on the five senses whose function is to provide us with immediate (i.e. *a posteriori*) knowledge of things. But the perception of the phenomenal world will not be possible without the two categories of sensibility which are *space* and *time*. Kant classifies *space* as the *outer sense*, and by this he means that space is the mental construct that endows us with the ability to be aware of an open (objective) expanse outside of us. The open expanse in itself is same as the phenomenal world which beckons on us for inspection. The ability to inspect and comprehend this open expanse constitutes the realm of what we call space. He also describes *time* as the *inner sense* and by this he means the mental construct which endows us with the ability to perceive momentum or succession (i.e. sequence) of events as well as the ability to be aware of and to actually serialize the events that happened in the open sphere. Thus, sensibility depicts the power of the human mind to empirically or physically represent objects or events of the world to itself in space and in time. Thus for Kant space and time are empirical concepts of the mind used in organizing events of the world.

The objective appraisal of space and time is done by Albert Einstein and this is found in his theory of relativity. The theory is actually an improvement on Max Planck's mechanics (i.e. physics). Planck argued that "the properties of space are fixed by the masses of bodies in a gravitational field expressed in the formula Mc^2 " (Nkrumah, 1978: 88). Planck's physics is an improvement on Newton's mechanics, while Einstein's relativity theory outlines the pitfalls in Newtonian mechanics and Planck's physics. Newton was unable to resolve the problems of motion and time. He thought that there must be a realm of the absolute which should be responsible for events that happen in the relative realm. So, absolute space, place and time determine occurrences in relative space, place and time. What Newton seems to be saying is that there is an unmoved realm which is responsible for occurrences in the movable realm. If we go by this theory of Newton we would never be able to build vehicles that are moved or driven from the inside, the best such theory can afford us is to build carts or chariots that are drawn by horses or oxen. Planck on his part only talked about mass (i.e. M) and velocity (i.e. c^2), he missed out energy which is the actual factor that propels mass into motion or velocity.

To make up for the gaps in Newton mechanics and Planck's physics, Einstein brought in the theory of relativism and the principle of the conservation of energy. The former rejects in totality the doctrine of absolute realm and replaces it with relativism pure and entire. The latter makes improvement on Planck's mechanics. The conservation of energy theory states that energy is always constant in a conservative principle. A conservative principle is a body (organic or inorganic) in which energy is relatively constant and cannot be extinguished. The amount of energy expended always equal the amount received. Thus given an expanse called space, a body with energy (i.e. kinetic energy) will voluntarily move. As the body moves in available space, it gathers momentum and duration. Space is the expanse in which motion takes place, the momentum and duration gathered equals time. But time will not be possible without energy (e) inside a mass (m) which then propels the mass or body into motion or velocity (c^2), hence the formula $E = mc^2$.

Problem of Causality: As Russell points out; “in the Cartesian philosophy, as in the case of the Scholastics, the connection of cause and effect was supposed to be necessary, as logical connections are necessary” (1972: 664). Hume made a sharp departure from this traditional understanding of causality. He posits a new idea of causality that signaled the modern notion of causation. In actual fact, the challenge before him was to theorize about a notion of causality that would be relevant to science. Thus in Book 1, Part III, Section II of the *Treatise of Human Nature*, he asserts that there are four relations which are the foundation of science and these are; *probability, identity, the situation in time and place*, that is, *contiguity and succession* also known as *the law of reciprocity* and *causation*. For instance, the law of probability operates on the assumption that the future will always resemble the past, the law of identity assumes that nature is uniform, the law of contiguity or reciprocity assumes that there is a necessary connection between two events which follow each other, that is, based on (1) and (2), while by the law of causation we infer that the repeated occurrence of events is enough to justify their continued occurrence in the future. Of the four relations that form the foundation of science, it is causality that impresses on us the idea of a necessary connection of events. Hume explains:

‘Tis only *causation*, which produces such a connexion, as to give us assurance from the existence or action of one object, that ‘twas followed or preceded by any other existence or action (p. 121).

Hume then proceeds to examine how in the first instance we are able to reach the idea of a connection between events, that is to say, the general assumption commonly made in philosophy that “*whatever begins to exist, must have a cause of existence*” (p.127). Thus, contrary to the view of continental idealists and the scholastics, Hume’s aim on this matter is to prove: “How knowledge of real existence can be reached by pure reason alone” (Weldon, 1968: 39).

The common assumption in traditional logic is that the causal link between an antecedent (i.e. ground for an) event and a consequent event can be rationally deduced. Hume disagreed with this notion in traditional logic. He proceeded to demonstrate that: “The power by which one object produces another is not discoverable from the ideas of the two objects; therefore, we can only know cause and effect from experience, not from reasoning or reflection” (Russell, 1972: 664). Thus for Hume, the thinking or statement that; *every object which begins to exist, must owe its existence to a cause*, is one that is “neither intuitively nor demonstratively certain” (Weldon, 1968: 129).

If we agree with Hume that it is neither from knowledge nor any scientific reasoning that we derive the idea of the necessity of a cause, but that such a notion arises from observation and experience, the question that follows concerns *how experience gives rise to such a principle* (p. 130). Hume’s answer to this question is to postulate that by observation and experience we perceive *constant conjunction* and that it is by this constant conjunction that we infer event (object) A from event (object) B. According to Russell, Hume’s usage of the word *infer* is never in the traditional sense of logic where we talk of formal or explicit inference, rather, what Hume simply meant by this word is that the *perceiving of event A makes us to expect event B* (Russell, 1972: 665). What Hume meant to say in effect is that our perception of causality or necessary connection is out of belief, habit or custom. He defined belief as “a lively idea related to or

associated with a present event” (Weldon, 130). In other words, our idea of necessity or causality is custom determined which then creates the impression or the belief that event A caused event B. We can therefore say that for Hume this habitual way of believing in causality derives from the power of the memory to associate impressions into ideas. We can then conclude that in the view of Hume, the idea of causality or “necessity is something that exists in the mind, not in objects” (Russell, 666).

Because Hume relied on the method of empiricism (as opposed to rationalism), he could not see how sensibility can apprehend causality and so he logically concluded that there is no such thing as causality in experience. Based on this denial, Immanuel Kant was challenged to embark on an ontological examination of causality all with the sole aim of proving that we neither believe in causality out of habit nor out of expectation, rather, by inference, we think in terms of causal connections and by so doing instruct causality into nature. The delineation of how the human mind thinks causally (inferentially) and then proceeds to impose causality upon the world happens to be a cardinal thesis of *The Critique of Pure Reason*.

Problem of Freedom and Determinism: Is man a free being or is he determined? If he is determined can it be said that he is responsible for his actions? Again, if man is determined how come he is rewarded or punished for his actions? And if man is free to what extent is he responsible for his actions? These are questions central to the problem of freedom and determinism. Those philosophers who say that man is determined are called determinists and those of them who argue that man is free are referred to as libertarians.

There are several dimensions to the determinism theory. We have ethical determinism, theological determinism, physical determinism, psychological determinism, metaphysical determinism, historical determinism, and social and economic determinism. Ethical determinism argues that man is compelled by the idea of the good to do the good. Prominent in this line of thought are Socrates and Plato who jointly espouse the view that ignorance is the reason for evil doing. Theological determinism derives from the attributes of God as the all powerful, all knowing and all present. Implied in these attributes is the issue of foreknowledge of all actions. If this is so, is it still normal to blame humans for actions that are adjudged to be evil? Physical determinism is the view that man as a member of physical nature is determined by the laws of nature and is therefore, not free. This view is largely upheld by materialists such as Democritus and Epicurus the atomists, and Thomas Hobbes, La Mettrie and Baron Paul Von Holbach the nature philosophers. Psychological determinism is the view that human actions are determined by psychological factors such as instincts and motives.

The theory of instincts is upheld by Sigmund Freud the psychoanalyst, while the doctrine of motives is propagated by Hobbes and Hume. Metaphysical determinism derives from George Hegel’s theory of the Absolute Spirit who uses human characters such as the hero to accomplish his set objectives in history. Hence, connected to metaphysical determinism is historical determinism. Since men, whether as heroes, masters, citizens or victims are all manipulated by the Absolute Spirit, it means that human metaphysical and historical actions are determined. Social and economic determinism derive from Karl Marx’s thesis that – social consciousness

determine individual consciousness. By implication, individuals are at the mercy of the social and economic policies of the leaders of the society.

The school of thought of those determinists who do not deny moral responsibility is called “soft determinism”, while the school of thought of those determinists who completely deny moral responsibility is called “hard determinism”. Hobbes, Hume and J. S. Mill belong in the school of soft determinism. Baron Paul Von Holbach is a hard determinist. One thinks that hard determinism is a more logical way of concluding the debate on determinism. However, soft determinism paves the way for the libertarians to argue for human freedom. Libertarians such as Nietzsche and Sartre vehemently argue that man is a free being. In order that man should be free without hindrance or external interference, Nietzsche declared the death of God. The death of God should lead man to the realization that he is beyond good and evil, that he is beyond the slave morality of religion.

This realization should open man up to a new dawn, the dawn of the superman morality governed by the new principles of noble and ignoble. Sartre agrees with Nietzsche that man is a free being. In the case of Sartre however, God does not need to die for man to be free, he simply does not exist. For man to be completely free, God has to cease to be in existence. But the non-existence of God puts on man a heavy responsibility. So the prize of freedom is that man should be responsible for his actions. And if freedom goes with responsibility it means that man must be ready to bear the consequences of his actions. Sartre like other existentialists does not speak of good or bad actions, but of authentic or inauthentic actions. Authentically we seize upon our circumstance of freedom by making bold decisions and choices. Inauthentically, we forfeit our freedom to make decisions and choices. But the decision not to decide is indeed a decision and the choice not to choose is a choice. For when we refuse to decide or make a choice, we have unwittingly decided or unknowingly chosen. The debate on freedom and determinism is unending. Like Kant said, this problem is not one that can be resolved metaphysically. It is more of a moral issue that appeals to our conscience.

Other recurrent problems in metaphysics include substance and accident, universals and particulars, unity and diversity, and identity and alienation. The problem of substance and accident is connected to that of appearance and reality. The word: “Substance comes from the Latin *sub* meaning under and *stans* meaning standing. Thus the word literally means ‘standing under’ or ‘that which stands under’” (Omogbe, 1999: 5). Substance has been variously used to mean stuff, basic stuff, essence, kernel, solidity, or in Cartesian parlance, an independent existent. This means that substance can be material or immaterial depending on the school of thought of the philosopher. Accident is opposite of substance. Accident is that which cannot exist on its own but needs to be supported by another. In which case, accident represents qualities such as colour, shape, size etc which have to be sustained by substance. Universals are about general names which Aristotle classifies as genus, while particulars are names of individual things which Aristotle classifies as species. The argument is whether general names exist independent of particulars, or whether they are abstractions from particular things, or whether they are just labels. Plato maintains that universals exist independent of particular things and his view is known as exaggerated realism. Aristotle maintains that universals are abstractions from

particular things and his view is known as moderate realism. William of Ockham insists that names are mere labels and his view is known as nominalism.

The problem of unity and diversity touches directly on the nature, task and function of metaphysics. Unity is about harmony, order, the oneness of things, or homogeneity. Diversity is about chaos, anarchy, heterogeneity, multiplicity and plurality. So there is the one in the many and the many in the one. We see this duality in the cosmos. But this is not all that there is about unity and diversity. The real gist about this problem is that man being a metaphysical being is able to replicate this cosmic order in his processes of universe construction and reconstruction. So the whole talk about metaphysics is that man is able to from unity amidst the diversities in the world, but as he does this he recreates further diversities. So the mystery of the one in the many and the many in the one continues. Identity is about the attribute or characteristics of a thing. As it relates to the humans, identity is about a person's personality. Sometimes, we also speak of group identity (i.e. cultural identity). Going by the law of identity in logic, a thing is what it is and nothing else. In Parmenidean language we say Being is, non-Being is not. Alienation is opposite of identity. In existentialist term alienation means forfeiture or inauthenticity. For Ludwig Feuerbach alienation is the act of projecting human attributes into a supernatural entity; God, such that these human attributes become supersensible. This is the problem with anthropomorphism. For Karl Marx, alienation simply means the exploitation of labour. Alienation exists at varying degrees. There is cultural alienation, religious alienation, and economic alienation and so on.

Conclusion

The upshot of our discourse on the problems of metaphysics in general is that metaphysics deals with the analysis of those problems that not only touch on our everyday life, but act as the ground or foundation of all human knowledge. Metaphysic therefore deals with the fundamental problems of life. There is no discipline that is not anchored on one metaphysical problem/principle or another, be that discipline in the humanities, the physical sciences, or the social and managerial sciences. In the first place to be educated in a discipline is to get acquainted with the metaphysical principles underlying that discipline. One who fails to acquaint self with the metaphysical principles that embellish one's discipline has merely passed through that discipline, the discipline has not passed through such individual. Here we see the division of metaphysics into *metaphysica generalis* and *metaphysica specialis* come in handy.

Recall that under the former we examined problems dealing with Being and human being, while under the latter we delineated problems concerning the world in general (i.e. problem of reality). In relations to the academic disciplines, philosophy provides the general principles for every academic study. Other disciplines in the humanities deal essentially with the analysis of issues related to human beings (i.e. as it concerns history, language and culture). To the physical sciences belongs the task of investigating physical nature both at the organic and inorganic levels. In doing this, the physical sciences use mathematics as a tool which in itself (i.e. mathematics) is a pure rational evaluation of reality through the use of symbols and figures and for the purpose of gathering precision. The social and managerial sciences combine the methodologies of the humanities and the physical sciences to investigate other human activities such as political structure, personal and group psychology, social structure, economics,

commerce, marketing, finance, communication and so on. All of these activities would require metaphysical principles for proper coordination, if not, it will be impossible to instruct unity into the chaos of life.

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