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## CHAPTER

# 1

### THE ANGLOPHONE AFRICAN WRITERS' PRAGMATIC PANAFRICANISM

Moussa Traore, Ph.D

#### **Abstract**

*This article focuses on some selected African Anglophone writings and examines carefully how the issue of pan-Africanism is addressed in those books. They are Ama Ata Aidoo's *The Dilemma of a Ghost*, Ayi Kwei Armah's *Osiris Rising* and *KMT: In the House of Life*, and Kofi Awoonor's *Comes the Voyager at Last*. The article refers once in a while to African American writings in order to foreground how the African literary works mentioned treat the theme of pan-Africanism.*

**Key Words:** Pan-Africanism, diaspora, Afrocentricity, Afrocentrism, Eurocentrism.

#### **Introduction**

This paper is entirely based on Library Research so the methodology will be library work and the guiding thread throughout the paper will be the Comparative Approach between African and African American writings vis à vis the issue of pan-Africanism. The African works examined in this article present an increasingly progressive or more optimistic view of pan-Africanism, as certain African American works also like Lorraine Hansberry's *A Raisin in the Sun* and Maya Angelou's memoir, *All God's Children Need Traveling Shoes*, do, to some extent. This article considers specifically the treatment of pan-Africanism in the works of three Ghanaian writers: Ama Ata Aidoo's *The Dilemma of a Ghost*, Kofi Awoonor's *Comes the Voyager at Last* and Ayi Kwei Armah's *Osiris Rising*. The article shows how the issue of the return home is a burning one that cannot wait, for Aidoo, Armah and Awoonor.

In a January 2007 interview with Peirce Freelon, Ama Ata Aidoo laments the lack of communication between continental Africans and the diaspora, and stresses the urgent need to begin such a dialogue:

*I have always been concerned about the lack of real communication between Africans on the continent, us, and the African Diaspora. It's something that obviously, has bothered me, again from the way that I wrote *The Dilemma of a Ghost and Anowa*, and so on. (Blackacademics, online source <http://blackademics.org/interview-archive/ama/> retrieved 09/16/08)*

In the second part of the same interview, Aidoo reinforces the urgency of the need for that transatlantic dialogue, and also the need to seriously consider the recurring African American impulse to reconnect with Africa:

*I genuinely think, I am one of the people who think that this whole business of the relationship between Africans and the African Diaspora has to be handled. Not on sort of, country to country basis but right there at the African Union. Something has to be done. Going all the way back to Marcus Garvey, before you. The impulse to come to Africa has also always existed. It's just that somehow the conditions have.... no specific effort has been made to formalize such a return. What I'm saying is that such formalization has to be done even if it's based on self-interest.*

(Blackacademics online source <http://blackademics.org/interview-archive/ama/> retrieved 09/16/08)

The interactions between continental Africans and African Americans found in the writings of Ghanaian and African American writers justifies the interest that books like Asante's *Afrocentricity* and Gilroy's *The Black Atlantic* identify in Pan-Africanism. The African-American diaspora and Anglophone Africans have always engaged each other, in writing. But the enslavement and dispersal of African populations created a distance between Africans and African Americans that has contributed to the hostility between Africans and African Americans in writing. This hostility can be traced through several decades in the articles published in *Black Orpheus: Journal of African and Afro-American Literature*. *Black Orpheus*, founded in 1957 by Ulli Beier and Janheinz Jahn, was the first literary journal of English speaking Africa. Peter Benson (1986) refers to it as a magazine which was "at the center of much that happened intellectually and culturally in Anglophone....Africa during the period from the late fifties to the late

seventies" (p. ix). But, as the choice of the word "Black" rather than "African" in its title suggests, *Black Orpheus* is also concerned with issues involving Black people everywhere, including the diaspora.

### **The Initial Misunderstanding between Continental Africans and African Americans**

From the first volume of *Black Orpheus*, the theme of the intellectual misunderstanding between African writers and African American writers appears as a consistent one. In the first volume of the journal, Janheinz Jahn submits the minutes on the First Congress of Black Writers, held in 1956 in Paris. One of the participants, Horace Mann Bond, an African American, identifies himself as an American-- rather than as "Black", "negro" or African American--and proceeds to lecture Africans on how to facilitate unity between their various tribes and countries. This is Horace Mann Bond's advice for the unification of the tribes in Ghana:

We Americans, who developed a fierce national pride in less than a century (with a Civil War and various rebellions thrown in for good measure), may be less fearful than others, that it is impossible to combine, in a new Nation, Ashanti, Ewe, Fanti, and Ga. (*Black Orpheus* 1:42)

From a post-colonial perspective, it is jarring to see the condescension with which Horace Mann Bond looks at continental Africans in general and Ghanaians in particular. He sees in African countries nothing but isolated states and tribes which are bound to live in wars and division forever, unlike America, the ideal example of a united nation with which he proudly associates himself.

In *Black Orpheus*, both African and European contributors often dismiss African American culture as "non-African" or as a "shallow hybrid of European culture" (Temple 78). For instance, in a review of Cedric Dover's *American Negro Art* (1960), Ulli Beier condescendingly reduces African-American art to political protest-- a book on American Negro art "must naturally revolve around the complex problem of the Negro identity in the United States" (*Black Orpheus* 10:69)-- and he further adds that the book fails to impress because there is not such a thing as Negro art: "the majority of the works critiqued in Cedric Dover's *American Negro Art* float anonymously in the mainstream of "Western art" (*Black Orpheus* 10:32). The characteristic mistake in these issues of *Black Orpheus* is that they do not conceptualize or historicize blacks as a community of people who have been dispersed by European imperialism. In my view, by contrast, the duty of the black writer or literary critic or the researcher on Africa today is to examine, illustrate and expose the correlation that exists between Africa and African Americans.

Such a task would involve tracing the different metamorphoses that African values have undergone as a result of the middle passage and using those commonalities as a foundation on which the conflicts and troubles that Africans and African Americans are facing can be examined by both communities, as concerns or problems of black people, not as African problems or African American problems.

On the literary scene, the initial distance between African Americans and continental Africans-- as it is illustrated in *Black Orpheus*-- is ultimately lessened by writers like Ama Ata Aidoo, Kofi Awoonor, Ayi Kwei Armah and several other writers on the African side, and Alice Walker, Maya Angelou, Lorraine Hansburry and several others on the American side. I am particularly interested in these works because of the depth with which they engage pan-Africanism, because these works are among the first to address pan-Africanism and because they are widely taught in university courses in the U.S. and Africa. But the focus of this paper is African writings.

### **A. *The Dilemma of a Ghost* or the Bourgeoning of a Possible Reconnection**

*The Interpreters* (1965), which is Wole Soyinka's first novel, is significant in this research because it offers the first treatment of an African American character in a West African novel. Soyinka's African American character, Joe Golder, is a caricature of selfishness, homosexuality and mental instability. At first encounter, the creation of such a character might sound alarming since some readers might view it as the expression of the author's personal criticism of African Americans. But a close reading of Soyinka's writings, particularly his personal essays, reveals that he is an ally of the struggle of the global black community. Although *The Interpreters* was published before Ama Ata Aidoo's *The Dilemma of a Ghost*, I find Ama Ata Aidoo's treatment of pan-Africanism to deserve more attention because of the deep and complex analysis she undertakes, and also because of her sustained attention to pan-Africanism in her later works. In *Literary Pan-Africanism*, Christel Temple presents a chronology of the African Anglophone works that engage issues of the African diaspora: she highlights the number of works that Aidoo devotes to pan-Africanism, followed some years later by Ayi Kwei Armah and Kofi Awoonor.

*The Dilemma of a Ghost* revolves essentially around Ato, a Ghanaian young man who returns to his country with Eulalie, an African American girl whom he has married while studying in the US. The return of the couple to Cape Coast, Ato's hometown, provides the setting for the interaction between continental Africa and the Anglophone diaspora, and the play focuses on the numerous daily challenges to integration in Africa that confront the diasporan returnee. This play is a richly ironic satire of African American idealization of Africa. First of all, Ato's parents think that Eulalie is white,

because she comes from the United States of America, and they cannot fathom how their son could marry a white woman, instead of following the tradition which would require that he marries a Ghanaian who would have been chosen by one of his aunts. Esi Kom, Ato's mother, laments her own fate in these terms: "Oh Esi! You have an unkind soul. We always hear of other women's sons going to the white man's country. Why should my own go and marry a white woman?" (p. 17)

In passages like this, Aidoo dramatizes the misunderstanding that exists between Africa and the diaspora. For the Ghanaians in *The Dilemma of a Ghost*, the African American is a white person simply because she/he comes from America. As preposterous as this sounds, there is a degree of ironic truth in it. Eulalie is "culturally white," from their perspective. The lack of understanding can certainly be attributed to the limited contact between Africans and African Americans, in terms of historical, geographical and sociological exchanges up to the 1960s. Several studies have pondered the roots of that lack of mutual or common knowledge and also the lack of mutual interest between Africa and her diaspora. Most of those studies accuse the West of creating a chasm of misunderstanding between Africa and African Americans, from the very early days. In "African Oral Traditions and Afro-American Cultural Traditions as a Means of Understanding Black Culture," Djibril Tamsir Niane describes this rift:

What does the African know about the African American? What does the Afro American know about Africa? The answer to these two questions is ready-made: little or almost nothing. Let us not be afraid to state things as they really are. The black African was derogated by stereotypes. He was presented to black Americans as a savage and a cannibal, living in the midst of wild beasts. In the 1950s, on the other hand, the only thing the black African knew about the Afro-American was acquired through movies, which presented our Afro-American brothers as talented dancers and as dedicated, docile and stupid domestics. (*Global Dimensions of the African Diaspora*, p. 107)

In "The Dialectic between Diasporas and Homelands" (1982), Elliott P. Skinner complains that some white Americans who had appointed themselves as specialists of the relations between African Americans and Africans, were professing to the white American public that there is no solidarity between blacks in America and those in Africa; as a consequence African Americans could not expect any support from Africa in their struggle to improve their conditions.

However, the truth is that African Americans drew support and strength from their sometimes idealized conception of Africa in order to survive the ordeals of life in America, and the rise of African American Black Nationalism was based on the recognition that blacks worldwide have a shared experience of oppression under the



ideology of white supremacy. In practical terms, at the level of African American communities, African-derived cultural elements were used as means of self-expression but Africans were seldom made aware of such connections. In *Literary Pan-Africanism*, Temple argues along the same line, pointing out that, for centuries, African Americans have maintained an African identity that provided them with the determination and courage necessary to survive the oppression and atrocities they were subjected to during slavery. Unfortunately, she concludes, due to the lack of accurate data and information on the slave trade and also due to the dominant Western media's rejection of all connections between Africa and African Americans, Africans are not aware of the attachment that African Americans have for Africa. With all the Western history of neglect and suppression of any connection or communication between Africa and the diaspora, one is not surprised that Ato's relatives know absolutely nothing about their daughter-in-law's background.

The dialogue between Ato's family and Eulalie becomes more complicated when they are told that she is a descendant of the slaves who were taken from the West African coast and shipped to America. The Ghanaian family becomes more perplexed with these explanations of Eulalie's background and all they can grasp is that their son got married to "a slave," an outcast in all societies, and the young man's efforts to shed light on his wife's background fall on deaf ears:

Ato: Please, I beg you all, listen. Eulalie's ancestors were of our ancestors. But [*warming up*] as you all know, the white people came and took some away in ships to be slaves...

Nana: [*Calmly*] And so, my grand-child, all you want to tell us is that your wife is a slave? [*At this point even the men get up with shock from their seats. All the women break into violent weeping. Esi Kom is beside herself with grief. She walks round in all attitudes of mourning.*]

Ato: [*Wildly*] But she is not a slave. It was her grand fathers and her grand mothers who were slaves.

Nana: Ato, do not talk with the foolishness of your generation. (p. 18)

This scene denotes the Ghanaian traditional assumption (which is more or less valid for African traditional societies in general) that heredity is destiny, which entails that once a slave, always a slave. It is, of course, an assumption that differs drastically from the modern American sensibility. The difficult relationship between the diasporan girl and her in-laws reaches a peak when they discover that Eulalie smokes and drinks liquor and waits for "machines" like the washing machine (p. 38) to do the family chores

for her. As a consequence, her husband's pay is almost entirely spent on Eulalie's needs. At the same time, Aidoo gently satirizes Eulalie's in-laws, who expect the couple to provide for the extended family, in the communalistic spirit of West African traditional societies.

While the couple are still in the United States, Eulalie, whose parents are dead, wildly fantasizes about the "palm trees, the azure sea, the sun and golden beaches" (p.9) that in her imagination represents Ghana, and also about her return to "the very source" (p.24), her desire "to belong to somewhere again" (p.9), and her hope that Ato's parents will adopt her as their own child. But Eulalie's hopes to return "home" are shattered because Ato's family sees her as a "wayfarer" (p.19), a "Black-white woman / A stranger and a slave" (p.22), who consequently can never become part of a community from which Ato himself feels irrevocably alienated because of his Western experience.

*The Dilemma of a Ghost* explores the nearly impossible dream for diasporan returnees to find their bearings, and it also shows the characteristic alienation of the African who has traveled to the West and experienced contact with the diaspora-- Ato is one of such Africans. Both diasporan returnees and "been-tos" are characteristically estranged from the African who remained home like Anowa in *Anowa*, Aidoo's other play. Ato's perplexity appears in the fact that he ends up as a "ghost-like" and mentally-torn African who finds it impossible to adjust to life back home. The "Ghost" in the title of Aidoo's play refers to a "nonsense" children's chant:

*One early morning,  
When the moon was up  
Shining as the sun,  
I went to Elmina Junction  
And there and there,  
I saw a wretched ghost  
Going up and down  
Singing to himself  
"Shall I go  
To Cape Coast,  
Or to Elmina  
I don't know,  
I can't tell.  
I don't know,  
I can't tell." (p.28)*

Aidoo seems to sympathize with the returnees and leaves some possibilities of integration within the African society. Towards the end of *The Dilemma of a Ghost*, a tentative reconciliation between Eulalie and Ato's family seems to tell both the diasporan and the continental African that at the end of the initial frustrations and confrontations which take place between them, acceptance, reconciliation and integration are possible. The end of the play shows Esi Kom and Eulalie walking together: "Esi Kom supports Eulalie through the door that leads to the old house" (p. 52). The acceptance of the returnee is nonetheless incomplete or unconvincing in *The Dilemma* because it still leaves certain problems hanging. First of all, Eulalie is accepted only by Esi Kom, her mother-in-law. In Ato's society, old women have a lot of influence, which means that if Esi Kom accepts her, then everybody else will eventually accept her, though in the play we do not see the whole community accepting her. But this reconciliation comes with a price; Ato goes through some confusion for some time. While his mother and Eulalie are "walking through the door that leads to the old house" (p.52), Ato is seen perplexed, not knowing what to do or where to go:

Ato merely stares after them. When they finally disappear, he crosses to his own door, pauses for a second, then runs back towards the door leading to the family house, stands there for some time and finally moves to the middle of the courtyard. He looks bewildered and lost. Then suddenly, like an echo from his own mind, the voices of the children break out:

*Shall I go to Cape Coast*  
*Shall I go to Elmina?*  
*I can't tell*  
*Shall I?*  
*I can't tell*  
*I can't tell (p.52)*

This suggests that Ato's choice is simply between two versions of lack of freedom and happiness, two somber and strong symbols reminiscent of slavery, imprisonment and the middle passage as I pointed out earlier. At this stage, although Eulalie's integration in the African society is not complete, it nonetheless remains a possibility which can materialize if all the parties involved-- Ato, Eulalie and Ato's parents-- continue to work toward such a goal.

### **B. Comes the Voyager at Last: the Faithful Rendering of a Successful Integration**

The issue of the diasporan's return home which is examined in Aidoo's work is carried further and made more complex in Kofi Awoonor's *Comes the Voyager at Last*

(1992), where a protagonist, with the satirical heroic name Marcus Garvey MacAndrews Sheik Lumumba Mandela, finally returns home to Ghana and achieves a difficult integration. First of all, the name of Awoonor's returnee conveys the pan-African intention of the work. The protagonist's full name (an exaggerated accumulation of Western or African American, North African and South African names) humorously conveys a pan-African belonging or origin, since it contains components from North, East, West and Southern Africa, and the components of the name are also the names of famous pan-African militants and leaders. Awoonor's treatment of the return of the diasporan builds upon what Ama Ata Aidoo initiated in *The Dilemma of a Ghost* in the sense that in Awoonor's work, the diasporan's return process highlights certain striking and important features of the whole creation process of the diaspora itself through a complicated plot--Though Aidoo attempts the same thing in *Anowa*, her analysis of the transatlantic slave trade is not as complex and profound as that of Awoonor.

Through a combination of prose and poetry and flashbacks, Awoonor presents to the reader the journey of the African slaves from the African savannah to the coast, followed by the middle passage, which, in its turn, leads to the tribulations of the daily life of the African American in the US. Beginning with the portrayal, on the first page of the work, of the physical exhaustion, the horrible and cruel separation which is attached to the slaves' march from the African inland to the coast, Awoonor sets the stage for the creation or the existence of the diaspora:

The days were hot and sultry. The sun hung in our firmament, indolent and mute. Only the breathing pores of the glistening skins howled at intervals of fatigue and sorrow. We plodded on, our weary feet dragging through sandy fields, skirting what could have been human habitations on our silent march. There must have been about a hundred of us, men, women, and infants hardly weaned, babies on their mothers' back. The little ones died one a day. Not that there could have been any help for them. The laws of our fate had sealed all avenues of human help. We had been condemned to the bitter sorrows of hell. (p.1)

*Comes the Voyager at Last* stresses the full scope of the areas where the slaves came from; this accounts for the numerous references to the march across the savannah.

Awoonor also renders the full picture of the forced trip of the African slaves to the coast by alternating scenes of Sheik Lumumba's life in the United States with scenes that took place during the middle passage and the forced march through the African savannah to the Atlantic coast. Awoonor describes Sheikh Lumumba's life and that of his parents in the US, and the reader realizes that Lumumba's family deals with issues that

are faced by black families in the 19<sup>th</sup> century United States like reconstruction and the Civil War (p. 9), and also the more recent realities of the daily life of African Americans like the danger of violent crime, jail and the migration to the north in search of greener pastures.

Awoonor's treatment of the issue of the diaspora allocates a very important role to the spiritual connection. Ancestors play an important role; they keep recurring in the work and their omnipresent spiritual existence functions as the umbilical cord between Africa and the diaspora. The spirits seem to suggest that the connection between Africa and the diaspora cannot be severed, as the strange and sudden apparition of a woman during the march to the coast confirms. The ghost /woman-- because no one really knows who she is and where she comes from-- appears while the captives and their guards stop for a pause during the march. The strange apparition shares the pains and sorrows of the captives, and consistently tries to pester the captors as if she wanted to retrieve "her people," the chained captives, from the grip of the enslavers and set them free so that they can return to their native communities. Although the woman is ultimately killed by the slave captors, she succeeds in putting across her intention and message, which is the resistance to slavery:

*She bore on her face the marks of the regions through which she had been traveling, long tiny but thick marks that covered her whole countenance. There was a deep impenetrable aura about her, revealed more in her earthy eyes. Her cries, it seemed, were more of groans interlarded with wild screams. Her breath heaved in gallops toward an ultimate release. Her maniacal wails rose and fell in a frenzy of waves terminating now in a low moan and now rising into a shrill, crashing crescendo of inhuman sounds. It was not easy to tell in what private hell she was, and how more private it was than ours. Our band, travel-weary, was all alert now witnessing this re-enactment of our own sorrow (p.26).*

This, in all respects, seems to be a version of a weakened but non-submissive mother Africa, moaning and lamenting the forced enslavement and departure of her children.

Awoonor places the return of the diasporan within a context of myth and daily occurrences, where Sheikh Lumumba interacts with Ghanaians when he returns to Accra; during those interactions, the interrelation or correlation which lies at the center of the pan-African struggle is made obvious. When Sheikh Lumumba speaks with his Ghanaian interlocutors in Accra, he refers to Malcolm X and his teachings, which

connected all countries where blacks were involved in struggles for their freedom under a common denominator-- "the problem of the black man":

So we continued to drink. And the man, brother Lumumba spoke about Africa the homeland, the spiritual birth place of all black folk. He actually said it like the, "spiritual birthplace of all black folk." Very moving indeed. Very moving. He talked of how brother Malcolm used to sit down with brothers after the regular Friday prayers and talk about the struggle of the black people in America, Brazil, Cuba, the Caribbean, Canada, Central America, and how that struggle was linked with the struggle of Africans. "The problem of the black man anywhere is the problem of the black man everywhere," he said (p.85).

At the end of *Comes the Voyager at Last*, the diasporan is accepted by the community and integrated into the community from which his ancestors had been ripped, and that is also where Awoonor goes an extra mile compared to Ama Ata Aidoo in the examination of the diasporan black's return. Eulalie's integration within Ato's family and within the whole community is still in an infant stage as I pointed out earlier, but Brother Lumumba's integration within the traditional community where he found refuge after the bloody fight in the bar in Accra is an obvious and total integration which is carried out with rituals, and the identification of the returnee as one of the members of the community who had been lost several years ago. When the narrator and Brother Lumumba flee to the former's hometown, the narrator's uncle sees Brother Lumumba and remains convinced that he is one of dead relatives who had "come back", due to the strong resemblance between that relative and Lumumba. The uncle draws the narrator's attention to the resemblance:

*"Look at him closely. Whom does he remind you of?" I was expected to answer this question. I raked my brain hard. Then I remembered. I remembered who this was. There was a distant cousin of mine who years ago dropped out of school because he simply could not cope with mental arithmetic. His name was Bawa. If he were alive now, and you saw him together with brother Lumumba, you would think they were twins who had slept in one womb. He had the face, the forehead, nose, especially the mouth of the people of Bawa's household. When I mentioned the name of Bawa, my uncle nodded approvingly (p.113).*

The proof of the returnee's integration within the community is mysteriously presented in these lines, when the girl recognizes him as her husband who had disappeared several years ago. He is carried into the shrine, in a symbolic reconnection

with the people of his home, and also with the spirits of the spiritual home to which he has returned:

*I saw my companion lying on the earth. Over him was bending the girl, now beaming smiling wildly and saying something about her husband having come from the journey to the forest and desert land where he went to hunt. "You have come," she said, "returned home to the place I prepared for you. A man, a certain man, my husband, my elder, my hunter, the brave one. You promised to come with your companions. Welcome, welcome all of you, you are welcome". The two men were already carrying my friend into the shrine (p.121).*

The voice speaking in that passage is the omnipresent narrator who unveils all important details and events to the reader. By assigning to this omnipresent narrator the portrayal of the scene of the reconnection between the diasporan and his African ancestral land, Awoonor shows that the issue of the return home is so important that the narrator tirelessly follows the return process in all its stages and faithfully narrates them to the audience. This scene of the returnee's integration within his community accomplishes the mission, which is to show the reader that the integration is possible, and that it has happened indeed. Significantly, Lumumba's reintegration occurs not because of the shared experience of oppression and revolutionary solidarity that he talks about, but simply because he looks familiar to the people who take him in-- he looks like a deceased member of the family, he looks like he belongs. This is a sort of "essentialist" basis for belonging that contradicts the political solidarity of Lumumba's speeches, and is parodied in the collection of revolutionaries for whom he is named. Ironically, Lumumba's acceptance is based on the same kind of superficial racial solidarity that justifies, for him, the attack in the bar. This essentialist logic contradicts his political arguments. It nonetheless has a powerful emotional appeal. The manner in which the returnee's integration takes place in *Comes the Voyager at Last* is reminiscent of what happens to Angelou in *All God's Children Need Walking Shoes* when Angelou finds herself in a village in Ghana one day when she was trying to acquaint herself with certain parts of the country. Angelou presents the circumstances surrounding her trip:

*The Fiat was dependable, and I had a long week end, money in my purse, and a working command of Fanti, so I decided to travel into the bush. I bought roasted plantain stuffed with boiled peanuts, and a quart of Club beer and headed my little car west (p.97).*

When Angelou reached Dunkwa, the town that was her destination, she could not find a hotel and some of the residents volunteered to accommodate her for the

night. She was given food to eat and a place to sleep but, above all, the people were very friendly to her and since she did not disclose her identity, her hosts thought that she was a Bambara woman from Liberia who happened to be passing by, coming from Accra. One of the men who tried to identify her put it in these terms: "Now, I know. You are Bambara from Liberia. It is clear you are Bambara" (p.101). The man had based his identification on the fact that in his eyes, Angelou had the physical features of a Bambara woman: "She is Bambara. I could have told you when Abaa first brought her. See how tall she is? See her head? See her color?" (p.101). A scene like this, and the preceding scene from *Comes the Voyager at Last* where the diasporan returnee is precisely identified by name and features affirm an essentialist notion of Black identity. For Angelou, this experience produces a warmly affirming sense of belonging.

*Comes the Voyager at Last* develops the interactions, confrontations, the return and burgeoning integration that Ama Ata Aidoo associates with the diasporan black. Ayi Kwei Armah's *Osiris Rising*, in turn, carries to a further and almost complete level, the diasporan integration that Awoonor approached in *Comes the Voyager at Last*.

### **C. *Osiris Rising* and *KMT*: the Praxis of Cheikh Anta Diop's Conclusion**

*Osiris Rising* presents a more practical return of the diasporan black through the protagonist Ast, an African American anthropologist who returns to Africa and works to assist in putting in place an African-centered education system which also aims at counteracting the neocolonial Western influence in Africa. Ast reunites with an African she fell in love with while in college, Asar, and they discretely organize an intellectual and spiritual community of activists who research and plan for the regeneration and "re-union" of the black world, within a neocolonial African setting. Seth, another former African college mate of Ast perceives the activities of Ast and Asar as a threat to his dictatorial power and places the group under surveillance. Although Asar is murdered at the end of the work, the myth of Osiris provides regenerative hope to Ast, who continues their mission and carries on with the activism, while carrying Asar's child, who will cyclically return to his father's footsteps and continue the struggle for truth, justice and righteousness.

Christel Temple poses the correlation or the transition between *Comes the Voyager at Last* and *Osiris Rising* around the issue of pan-Africanism. She argues that the fictional treatment of pan-Africanism becomes more complex and accomplished as we move from *Comes the Voyager at Last* to *Osiris Rising*:



*Awoonor's Comes the Voyager at Last introduces questions about identity and kinship and then provides mystical answers that help to clarify the heritage that connects the experiences of Africans. Armah converts these questions into more realistic contexts and provides greater historical and African-centered clarity by integrating ancient Kemetic symbolism, philosophy, and spirituality into his text, with the purpose of encouraging all Africans to claim a complete cultural heritage. (Literary Pan-Africanism, p. 161)*

*Osiris Rising* is based on the Osiris myth cycle and on the Kemetic myth--Kemet is the ancient name of Egypt and the Kemetic myth refers to traditional Egyptian myths—which conveys the importance that Armah grants to the Egyptian myths in his treatment of the diasporan's return. In *Osiris Rising* Armah seeks to reconnect the issue of the diasporan's return, starting from the very beginning-- which is the Egyptian civilization in general and its mythology in particular-- to the contemporary situation of the African American and the continental African. Armah subscribes to Cheikh Anta Diop's thesis of the African origin of world civilization, which highlights the cosmological and axiological foundations of African culture. Armah's novel suggests that there is a transhistorical appeal of the Kemetic tradition that can be used for the empowerment of contemporary Africans, and Armah presents that empowerment in a specifically pan-African way by allowing an African American, Ast, to be the central agent of traditional African culture. The character and the function of Ast enable Armah to redefine Africanness not in terms of essential identity or race but in terms of "communalism, reciprocity and gender complementarity"(Temple, p. 161).

*Osiris Rising* uses literature as a tool for the spiritual, political, social and cultural healing and progress of the people of African descent, and it responds to the challenge that Harold Cruse addresses to Afro-American writers in "Contemporary Challenges to Black Studies" (1984). In that article, Cruse argues that a "serious intellectual lag" exists in the Afro-American creative tradition, and points out that the indicator of that lag is the absence of original fiction or drama which depicts African Antiquity (*The Black Scholar* (1984), p.47). Although Harold Cruse's accusation is not implicitly directed at continental African writers, Ayi Kwei Armah's *Osiris Rising* and *KMT: In the House of Life* take up the challenge that Cruse poses. The two novels reposition African antiquity on the literary scene, and, beyond that, they replace Eurocentrism with some degree of universalism in *Osiris Rising* and radical Afrocentrism in *KMT: In the House of Life*. The first novel presents ways in which the black world can be empowered; one of those ways is the opening of Ast's and Asar' Center for Black Studies, which will be part of the new university. Asar expresses the pan-African orientation or mission of that institution:

*One, making Africa the center of our studies. Two, shifting from Eurocentric orientations to universalistic approaches as far as the rest of the world is concerned. Three, giving our work a serious backing in African history. The last would mean placing a deliberate, planned and sustained emphasis on the study of Egyptian and Nubian history as matrices of African history instead of concentrating on the European matrices, Greece and Rome (Osiris Rising, p. 104).*

It is necessary at this stage of the discussion to situate Ayi Kwei Armah in relation to some of the prominent pan-Africanism scholars like Cheikh Anta Diop and Molefi Kete Asante and also in relation to Paul Gilroy's Black Atlantic theory and Antonio Negri and Michael Hardt's analysis of globalization. Armah implements the conclusions that Cheikh Anta Diop arrives at in *The African Origin of Civilization*. Armah's protagonists create new schools whose sole aim is to study and teach African history in order to undo the Eurocentric distortions of African history and erase the "brightly lit highways of established falsehood" (*KMT: In the House of Life* 62). The schools teach that European civilization owes its existence to a Black civilization, that of Egypt. For instance in *KMT*, Biko Lema, an African high school student and classmate of Lindala Imana, the main character in the novel, challenges his British instructor, Mr. Bloom, by saying that according to Aristotle, Egyptians were black:

*"What Aristotle says is quite different, sir," Biko said.*

*"About what, Mister Biko Lema?"*

*"About black people and philosophy."*

*"What, if you please, did Aristotle say?"*

*"I saw one passage in which he said the Egyptians were philosophers and teachers of philosophers."*

*"What if he did? The ancient Egyptians had nothing to do with black people,"*

Mr. Bloom said.

*"Apparently, sir," Biko continued, "Aristotle said the ancient Egyptians were black."*

*"Bllllack?"* Mr. Bloom asked, his expression dripping disgust, as if Biko had touched him with some unclean object (*KMT*, p. 49-50).

Although Biko's daring attitude ultimately causes him to be expelled from the "Whitecastle School" which, in its turn, leads him to commit suicide, Armah portrays the challenge of the white teacher's authority as a brave attempt to assert Diop's theory of the African origin of world civilization. The name of Armah's protagonist obviously invokes the memory of Steve Biko, the South African anti-apartheid activist who was brutally murdered in the 1977 by the racist South African government. The suicide of

Biko Lema in *KMT* and Steve Biko's murder in South Africa are examples of brave African idealists who devote their lives to one thing only: the defense and protection of African sovereignty against white hegemony.

The similarity between Armah's work and that of Cheikh Anta Diop, therefore, lies in the fact that Armah applies praxis to the conclusions of Diop's work by putting in place schools where Diop's theories are implemented. The pedagogical intention behind Armah's work is very striking; in his indictment of European modernity's distortion of African history, he portrays the European colonial educational system as a perfect prototype of the banking system of education that Paulo Freire condemns in *Pedagogy of the Oppressed*. The teaching style of Mr. Bloom, the Greek teacher, represents a classic illustration of a situation in which students are empty vessels to be filled with knowledge:

*Mr. Bloom had come prepared to teach novices. His notes were carefully laid out, starting with a Socratic dialogue in which the teacher asked a rhetorical question, the students gave the expected answer, and the drama of initiation into new knowledge got under way, with the teacher dispensing the gift it was in his power to give: opening the eyes of the blind to the light of new truth (p.46).*

The slight difference that I notice between Diop and Armah stems from the latter's direct, constant and vitriolic attack on Western modernity and the deformations that it imposed on the history of African societies. Although Diop repositions Africa as the cradle of universal civilization through his scientific and meticulous studies, he does not spend too much time on the accusation of European societies, as Armah does in his fiction.

The slight difference between Armah and Asante in their positions towards panafricanism is that while Asante's discussion of pan-Africanism extends from Africa to the diaspora, Ayi Kwei Armah's pan-Africanism is mainly a continental one. Ast is the only diasporan character that stands out in his works, and her attitude toward Africa can even be considered as one that is shaped by Eurocentrism; she assumes that she and her lover, the American trained Asar, can solve the problems of Africa. The limited importance that Armah assigns to the diaspora is also what distinguishes him from Paul Gilroy, whose Black Atlantic theory simply collapses or nullifies all the boundaries, borders and oceans that separate Africa from all areas where the black experience unfolds.

The continental focus of Armah's pan-Africanism also sets him apart from theorists of globalization such as Michael Hardt and Antonio Negri. While Armah portrays Africa and the West (Europe and America) as two antagonist poles-- Africa representing the victim and the West embodying the cruel mercantile imperialist-- Negri and Hardt show that such a distinction cannot hold in this current era where the nation states lose their individual sovereignty in a context of deterritorialization and reterritorialization, where the multinational corporations dictate the new order of things on every continent. Negri and Hardt show that certain key categories of modernity like race, country, nation and continent do not mean much anymore:

*The transformation of the modern imperialist geography of the globe and the realization of the world market signal a passage within the capitalist mode of production. Most significant, the spatial divisions of these three Worlds (First, Second, and Third) have been scrambled so that we continually find the First World in the Third, the Third in the First, and the Second almost everywhere at all. Capital seems to be faced with a smooth world—or really, a world defined by new and complex regimes of differentiation and homogenization, deterritorialization and reterritorialization. (Empire, p. xiii)*

In other words, what Negri and Hardt imply is that continental phenomena in this era of Empire (the new sovereign power in this post-modern world) lose their relevance and importance, since the distance and boundaries between countries and continents loses its significance. But despite this challenge that the Empire poses to continental pan-Africanism, Armah's vision in *Osiris Rising* and *KMT* retains a powerful emotional appeal, which, if completed with a transcontinental dimension can contribute immensely to reduce many of the difficulties that blacks are grappling with, all over the world.

*Osiris Rising* is concerned with the regeneration of pan-Africanism, and the title of the work suggests the importance that Armah attributes to the issue of regeneration. As Runoko Rashidi (1984) points out, regeneration lies at the center of the myth of Osiris:

*Osiris, the personification of all that was good and moral, left the company of Egypt's gods to bring civilization to the world of mortals. Isis aided him by providing the knowledge of agriculture, which the compassionate god promptly bestowed upon mankind. In the meantime Set was not pleased with his brother's popularity and, conspired to kill*

*him, casting his body [in fragmented pieces], which was enclosed in a wooden chest, into the Nile...*

*The wifely devotion which Isis displayed in her relentless search for the body of Osiris won her the sympathy of the masses. Anyone who had lost a loved one could identify with her passion. She eventually located the body of Osiris and with the help of powerful Egyptian gods, restored it to life (Black Women in Antiquity, p. 84-85).*

By attributing such a restorative and subversive role to the African American woman, Ast, Armah honors the trans-Atlantic black woman. By placing the salvation of Africa in the current neo-colonial context in the hands of the trans-Atlantic woman, Armah softens the radical Afrocentric dimension of his writings. *Osiris Rising* therefore re-asserts the links between contemporary Africa and African Americans. By naming the female protagonist Ast (which is the manifestation of the goddess Isis) and the protagonist's grand mother Nwt (an African American matriarch whom Armah refers to as an ancient African soul), the work relocates the African American woman at the center of the African cosmology, which is a sort of reunification of traditional or authentic Africa with the mother of the lost children of Africa, or a reunification of Africa with her lost children. *Osiris Rising* decenters timelines by using time as a factor of reunification, and not a factor of separation. The centuries which have elapsed since the middle passage are used to reconnect Africa and Africans, as Ast puts it in her conversation with Asr:

*In the end, my being born in America doesn't make a lot of difference. It means my great-great-great grandparents were captured and transported over there. Yours weren't. I prefer not to forget several thousand years of our common history because of a few centuries of separation (Osiris Rising, p.102).*

Pan-Africanism is given a more realistic and practical image in *Osiris Rising* because the work proposes tangible and practical ways in which African Americans and Africans can work together to improve the lot of black people. One of the salient features of Armah's pan-Africanism is that he does not create a hierarchy with Africans at the top. He simply puts all people of African descent on a par, and allocates to all of them the responsibility to protect present-day Africa against destructive neocolonial attacks and Eurocentric influences. Asar voices that aspect clearly when he denounces the irrelevance of the boundaries that run across Africa:

I don't think being born here makes anyone an African. We were born in colonies. Colonies were slave plantations, right here at home. Now we live in neocolonies called Nigeria, Botswana, Senegal, Rwanda, Tanzania, and Mozambique. We'll have to work against stiff odds to turn our dismembered continent into a healing society, Africa (*Osiris Rising*, p. 112).

## Conclusion

In this paper, I have shown that from the continental African angle, the return of the diasporan is presented as something feasible; amidst the forces that work against that reconnection, one of those obstacles is the distance that Western modernity created between Africans and African Americans. The African works that have been considered in the article stress the need for the interaction between Africans and African Americans. African writers, in general, show that need through their works that present a richly complex, optimistic and feasible return of the diasporan to Africa, and the treatment of pan-Africanism by the continental African authors whom I have considered shows that more and more complex and practical approaches of pan-Africanism are offered, as time goes on.

Ama Ata Aidoo's *The Dilemma of a Ghost* opened the pan-African debate by exposing the challenges that are inherent to the encounter between African American and continental African culture, through intermarriage, and Aidoo also examined the role that slavery plays in that dialectic. Kofi Awoonor's *Comes the Voyager at Last* advanced the pan-African debate by diving into the aspects that Aidoo did not develop: the intricate correlation between the past and the present, between memory and the current situation of the African American, and also a more assertive and confident reunification between the returnee and the African community. Armah's *Osiris Rising* provides the most far-reaching attempt to establish a viable framework for pan-Africanism; the work stretches all the way from Egyptian mythology to today's pan-African congresses and it reunites diasporan blacks with African Antiquity and contemporary Africa while providing solutions or suggestions for the improvement of the material and spiritual living conditions of blacks and their allies all over the world. *KMT: In the House of Life* presents a self-confident continental pan-Africanism which vigorously tries to retribute to Africa what European modernity stripped it of: its role as the cradle of universal civilization.

## End Note

1. In this interview Ama Ata is referring to the African Union (AU), a federation consisting of 53 Africa nations. The AU was established in July 2002 as a successor to the Organization of African Unity (OAU).

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CHAPTER

2

**COUP D'ÉTATS IN NIGERIA: GENESIS AND AFTERMATH**

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**Abstract:**

*Coup D'états has increased in assuming forcibility that the political reins of the entity is disruptive in itself. Those who view it from the point of view of law see it as a legal revolution. This is because it topples the due process of law in bringing about change in leadership. Such is also the attitude at the social level where it is seen as a disruptive, an all ill-inducing exercise set in enthroning unruly conduct in attempt at usurping political power. At the political level, it only spells the military might which is conspiratorial in nature by which an individual or groups get pronounced at the ascendance of a superior force on the erstwhile order. The tendency that follows is the attitude of "might is right" against the universal values of consent to rulers. The paper presented the major coup or takeover speeches of the various military junta heads and analyzed them to discover whether their performance at the time they were swept off by new coups lined up with their entry promises. The summation of this research exercise is for the military to be aware of international conspiracy against military rule and civilian cum military apologists who sing hosanna of them today and crucifixion tomorrow. Thus the military should note that not all political problems were to be solved with military option. Thus the better option lies in the ballot boxes and in electoral processes.*

**Historical Antecedents- Aguiyi Ironsi Jan. 1966**

In the historical analysis of the coup d'état in Nigeria, it is perhaps, expedient to unearth what may have provided the basis for military incursion into Nigerian politics before 1966. The first direct military involvement in politics occurred in 1962 when the government called in the army to quell the disturbances and maintain law and order

during the Emergency in Western State. The maintenance of internal security of the country was not really threatened, and it was not beyond the police during this crisis to maintain law and order, and therefore there was little justification to rescue the situation. As Anglin has rightly observed, the call on the army did not resolve any of the fundamental problems facing Nigeria. Instead, Northern domination, Yoruba disunity and Eastern aggressiveness were all highlighted as were bitter personal animosities, the ugly scramble for jobs, the resort to force and the glaring inequalities of opportunities and the growing economic disparities.<sup>1</sup>

### **July 28, 1966 Counter Coup: General Yakubu Gowon**

*"You are all aware of the circumstances of the country in the past weekend which brought me into this office. I had the responsibility thrust upon me, and I had to accept it in national interest. I hastened to assure the people of Nigeria that plans would be laid on for an early return of civilian government, I wish to add that, meanwhile no major constitutional or other changes will be implemented without the fullest consultation with the people."<sup>2</sup>*

The Coup of July, 1966 was such a colossal tragedy for the Igbos. The Coup was seen as a counter coup to January 15, 1966. The grievance of the North was the decision by the Ironsi-led Federal government to enforce a Unitary system of government. Another issue of contention was the issue of establishment of military court to tackle the problems of corruption and nepotism, while the next shock was the establishment of a commission of enquiry to investigate and report on the recent disturbances in the north, but in Northern perceptions, that merely meant that the January 15th violence has to go unpunished, whilst the violence of May and June was to be made the subject of enquiry.<sup>3</sup> In MC Alli summation, the 29 July, 1966 coup was strictly regional and a northern martial intervention designed to restore northern spirit, meet northern interest and to redress the killings of the January 1966 coup. He stressed further that the north, apparently, had no apologies to make for the coup and the genocide that followed, as the coup was organized by Northern officers, for the North.<sup>4</sup>

Gowon led the affairs of the country for nine years. In fact, Gowon's government of the era was like that of Ironsi which lacked direction and knowledge about governance. The only difference was that while Ironsi merely inherited a nation put together by the Nzeogwu carelessness, Gowon and his cohort, clearly planned their action and seizure of power having accomplished the return of the political administration of Nigeria to the North.

Gowon set out to restore the Nigeria Federation and created 12 states to decentralize and bring government nearer to the people. However, this was done as a measure to weaken the Eastern region but beyond that, the exercise started a track of breaking the stronger units to smaller, weaker units which do not have the political muscle to contend with Federal government might at the centre. During his days, there was oil boom, occasioned by some amount of development even if without fullest consultation with the people. In the process, Gowon continued in the display of political ignorance and when the entire prerequisites of power built a clinic of pleasure around him, he reneged on his earlier promise to return Nigeria to civilian rule and thus won for himself more enemies, relentless critics and unyielding cynics which was a major flaw in his leadership, and one which, in the end, proved fatal and disastrous, But whatever political gains Gowon made had to be swept off on July 29, 1975 when soldiers loyal to Brigadier Murtala Muhammed staged a fresh coup.

#### **July 29 1975: Brigadier Murtala Mohammed.**

*"Nigeria has been left to drift. The situation if not arrested, would inevitably have resulted in chaos and even bloodshed. In the endeavour to build a strong united and virile nation, Nigerians have shed much blood; the thought of further bloodshed for whatever reasons must stop..... The armed forces, having examined the situation, came to the conclusion that certain changes were inevitable.*

*"After the civil war, the affairs of state, hitherto a collective responsibility, became characterized by lack of consultation, indecision, indiscipline and even neglect... This trend was clearly incompatible opinion, with the philosophy and image of a corrective regime... Responsible opinion including advice by eminent Nigerians, traditional rulers, intellectuals, etc was similarly discarded. The leadership either by design or default, had become too intensive to the true feeling and*

*yearnings of the people. The nation was thus being plunged inexorably into chaos..."<sup>5</sup>*

The 1975 coup introduced General Murtala Mohammed as the head of State. In spite of Gowon's acclaimed victory of winning the civil war and his declaration of "No victor No vanquished", Gowon was eased out of power for aborting the dream of democratizing Nigeria. It was a coup acclaimed, as overdue, nationwide, and bloodless. Mohammed sought to revitalize the body politic and to eliminate those problems which militated against Nigeria's economic, social development and moral problems besetting a country after a civil war.

Remarkably, he ruled Nigeria for barely six months before he was cut down by a new set of plotters in a coup that failed. As Jemibewon remarked, "he possessed in abundance more than almost any other senior army officer the qualities and attributes to fit him for the position of the head of State."<sup>6</sup>

### **February 13, 1976: Lt. Col. Bukar Sukar Dimka Coup**

The coming of Murtala was shortlived as he was killed by Col. Bukar Sukar Dimka in a bloody coup on Feb. 13, 1976 barely six months after assuming power. Embittered that their man was thrown out of sweet power, the Middle Belt officers were led by Lt. Col. B.S. Dimka and with the endorsement of General Bissala, the Minister of Defence, who saw his status in the regime hierarchy as untenable. Both officers were from the high Plateau of North Central Nigeria. They have a history of enduring resentment to Hausa /Fulani northern domination and may be regarded as the Middle-Belt political and geo-strategic frontline. They were well represented in the Armed forces in numbers, relatively, in excess of their diverse and small ethnic populations.<sup>7</sup> The death of Murtala led to the rise of unwilling Gen. Obasanjo as the new head of state. In his nationwide broadcast, he said, "we all mourn the passing away of one of the greatest sons of Nigeria. I had the privilege of serving as Chief of Staff Supreme Headquarters, under him and I had no doubt in my mind that the late Gen. Muhammed gave this country a unique sense of direction of purpose. We are all now obliged to continue with these policies laid down".... I have been called upon against my personal wish and desire to serve as the new Head of State. But I have accepted this

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honour in the interest of the nation and in the memory of the late Head of State. I know that he would have wished that somebody should continue the task of nation-build from where he left off".<sup>8</sup> This period could be called one golden time of the Nigerian army's sojourn in power. Obasanjo actually contributed positively to the political development of Nigeria, and on 21 September, 1978, the ban on politics was lifted by the Obasanjo regime.<sup>9</sup> In his time, political parties were formed and registered, other democracy-inducing institutions were developed and encouraged to grow and on October 1, 1979 he gracefully handed over power to civilians. As Bisi Qnabanjo put it "whatever may be the mistakes of the Obasanjo era, we must pay tribute to the man.... They made a promise and never broke faith with the people. He voluntarily surrendered power, it was not an easy exercise. What he did would mark him out as an outstanding figure not only in black Africa but also in the third World".<sup>10</sup>

### **Gen. Buhari/Idiagbon Coup; December 31, 1983**

*"Nigeria has been left to drift. The situation if not arrested would inevitably have resulted in chaos and even bloodshed. In the endeavour to build a strong united and virile nation, Nigeria have shed much blood the taught of further bloodshed for whatever reasons must, I am sure be revolting to our people. The forces, have examined the situation, come to the conclusion that certain changes were inevitable".<sup>11</sup>*

The coup was conceived and carried out by northern officers who threw out the democratically elected government of Alhaji Shehu Shagari. The coup succeeded because the period witnessed the convergence of two cliques, the military clique of Northern origin and its civilian political party. According to Alhaji Umaru Dikko "what we had then was military party and the NPN ruling party".<sup>12</sup> What this means is that if the civilian component of this clique cannot win an election or has been losing its grip on the populace, the military should come to the aid of the north. Chief Richard Akinjide, the Minister of Justice summed it up, "the military had to take over because of the zoning policy of the ruling party, and once Shagari finished his own tenure the zoning

goes round to other region of the country. This will not be favourable to the Northern oligarchy".<sup>13</sup>

However, the 'landslide' victory of the ruling party in 1983 was a ruse. It was during the electioneering campaign for his second term that Chief Obafemi Awolowo warned against a looming danger which would befall the country if the polls were rigged. According to Justice Kayode Esho, "I do not know if the polls were rigged it did befall the country qua a return to a regime of the Tribuni Milituum."<sup>14</sup> The acceptance of the populace of the coup was expressed by jubilation on the new year of January 1, 1984 as the Shagari government was characterized by corruption, political arrest, opponent detention and flaunting show of wealth by the political leaders and appointees.

In the military circle, the coup was highly welcome because of the usurpation of the military role by the police which led to envy and jealousy by the military authorities as the then Inspector General of Police, Mr. Sunday Adewusi had armed the police with military armaments and armoured tanks thus abdicating their civil role of internal security to the civil terrorism of political opponents in the hands of the Shagari regime.

During the Buhari/Idiagbon regime, it was unprecedented period of anti-politician rhetoric and bashing. The regime introduced measures aimed at destroying the members of the political class, north or south. Some were put in detention indefinitely and some were eventually tried and jailed for political cum economic actions they took during the short spell of civilian rule between 1979 and 1983.

Buhari introduced certain tyrannical measures like promulgation of Decree No. 2 of 1984. This abrogated the entire reaction of fundamental human rights secured under the 1979 constitution. These measures were considered as self-serving and dictatorial in nature by Babangida and his collaborators. Buhari was removed in 1985.

However, the reason for the change of government by Babangida was more than the reasons given for the coup. The coup was likened to a sour relationship between two friends i.e. Buhari and Babangida and the ideological differences cum a political ambition of Gen Babangida.

#### **Gen. Ibrahim Babangida Coup: August 27, 1985:**

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*“The initial objectives, which were to make some fundamental changes did not appear on the horizon, because of the present state of uncertainty, suppression, and stagnation resulting from the perpetration of small groups, the Nigeria Armed forces could not, as part government, be unfair permitted to take responsibility for failure....”<sup>15</sup>*

The coup of August 27, 1985 was announced by 60 soldiers led by Brigadier General Joshua Dongoyaro of Plateau State, culminating in the nomination of Major General Ibrahim Babangida (from Niger State) as the first military President by Brigadier General Sanni Abacha of Kano State.

The three majors who arrested General Buhari were Major Lawan Gwadabe, Major Abubakar Umar and Major Abdulmumuni Aminu, all from the Northern part of Nigeria.<sup>16</sup> The coup succeeded because of the commanding post of Gen. Babangida as the Chief of Army staff in Gen. Buhari’s regime and the military experience of the three majors mentioned above.

Also, the austere regime of Generals Muhammed Buhari and Tunde Idiagbon had, in its one and a half years in office, alienated the press and politicians in their unrelenting and puritan pursuit of national discipline and accountability. Though the ensuing measures were popular with the common man, the vocal elite felt awfully agitated by their policy of social regimentation and curtailment. For the first time in the history of coup making, Babangida took the title of president in sheer imitation of the constitution and to give his un-elected junta some modicum of legitimacy and himself, international standing.

The 1985 palace coup was an enigmatic, sleek and sophisticated purge received with press-inspired fanfare in August 1985 but according to Gen. M Chris Alli it ended in confusion in 1993. The anti-climax of the Babanngiga regime was the annulment of the June 12, 1993 presidential election presumably won by late MKO Abiola which led to a chain of violent reactions which manifested in strike actions, violence and campaign for the removal of Babangida by Human Rights organizations. According to Chief Mubasiru Abiola, the younger brother to the late Chief MKO Abiola, it was the same Babangida that first congratulated late Chief MKO Abiola on his landslide victory before he later annulled the election.<sup>17</sup> Babangida, bowing to pressure, was forced to step aside. In November 1993, an interim arrangement was foisted on the nation which was led by

Chief Ernest Sonekan. Political upheavals and political impasses characterized the Sonekan-led interim National Government as Chief Abiola continued to challenge the illegal Interim National Government (ING).<sup>18</sup>

Sonekan found the country ungovernable due to political uprising and the high tempo of violent reaction. The country was heading towards disintegration as many Ibo fled the South Western States for their country homes.

### **General Sanni Abacha Coup, November 17, 1993**

*"Many have expressed fears about the apparent return of the military. Many have talked about the concern of the international community. However, under the present circumstances the survival of our beloved country is far above any other consideration. Nigeria is the only country we have. We must therefore solve our problems ourselves. We must lay solid foundation for the growth of democracy. This regime will be firm, humane and decisive. It will not condone or tolerate any act of indiscipline. Any attempt to test our will, will be decisively dealt with".<sup>19</sup>*

For the first time in Nigeria's history of coups, the overthrow of Chief Ernest Shonekan was carried out in a broad daylight and in the President's office at Abuja. It was a high class coup effected by three Generals: Abacha, Oladipo Diya and Aliyu Mohammed. The overthrown Head of State was asked to resign and justify the dictated act which the generals immediately led to the media. The trio then arranged for Chief Sonekan to fly to Lagos. It all looked as if between Babangida and General Abacha they knew that Abacha would succeed Babangida after General Babangida's term.

Abacha's rule was also characterized by state-sponsored terrorism and assassination to quieten the June 12 apologists. Many military officers were dismissed for supporting June 12 protagonists. At the highest levels, the nation was characterized with several unaccounted for and disappearing billions of dollars under Sani Abacha to the extent of becoming the most corrupt ruler in the world.<sup>20</sup>



## Conclusion

This paper started with a review of the history of coups d'état in Nigeria. The politicians' interest in the forceful take over of government in Nigeria was analysed. The coup by the analysis of this paper, justifies the same tone of the coupists. The reflection is that all the promises were full of failures. In all, it is general and imperative for the civil populace to guide against the threat posed by military apologists in the civil and political arena, thus making it mandatory for politicians to be committed to the good governance of the society and for the military to be committed to their professional callings. Having witnessed the brutal murder of the Nigerian psyche by the military regimes in Nigeria, it is my humble conclusion that the post-Military era Nigeria should initiate a devoted attention to minority issues, the alleviation of poverty, fighting of corruption and the promotion of good governance. Also, the military should beware of politicians who sing hosanna of them today and crucifixion tomorrow.

Nigerian political leaders should be aware that gone are the days of Abacha's despotism. A rabid ruler is now accountable for his deeds and susceptible to arrest anywhere in the world and triable by any country that has the will to do so. Such crimes are termed "universal crimes" while their perpetrators, are universal criminals who have no hidden place in the global village. Examples of people who were later held accountable include Charles Taylor (Liberia) Saddam Hussiens (Iraq).

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**THE HISTORY TEACHER AND THE SCHOOL LIBRARY**

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**Abstract**

*Teacher's indifference to the school library as an aid to classroom teaching is being assailed on all fronts in recent years. This paper, therefore, examines the relationship between History teachers and the school library. Specifically, the study seeks to investigate the accessibility of library materials to History teachers, the perception of History teachers on the importance of the school library and the relationship between History as a subject and the school library. The instrument used for the study was a questionnaire administered to all History teachers in Senior High Schools in the Eastern Region of Ghana. The responses were computed and frequencies and percentages were used to present the direction of the responses. On accessibility, it was established that schools with libraries did not have adequate materials which History teachers could access as far as the teaching and learning of History was concerned and most of these libraries were not accessible during vacations. With regard to teachers' perception on the importance of the library, it came to light that History teachers noted the relevance of school libraries to academic work in such areas as preparation for teaching, enhancement of research work, among others. Based on these findings, recommendations have been made on improving library practice in Senior High Schools.*

**Key words:** *School library, History teacher, Accessibility, Materials.*

**Introduction and Background literature**

All over the world, there are facilities other than classrooms that contribute in no small way to the teaching and learning process. For learning to take place, learners must have access to the necessary information contained in learning materials and resources. They have to interact with tangible and intangible materials, resources and institutions to ensure some levels of performance. In an academic environment like the school, one of the main sources of information is the school library. The library plays a very important role in the educational progress of learners as libraries have been described as repositories of print and non-print resources. The importance of the library in any educational enterprise cannot therefore be underestimated. In teaching History, due to the need to enable students construct continuity between the past and present, to enhance their understanding of their place in the world, it is imperative to connect classroom teaching to relevant reference materials.

The state of school libraries, therefore, has a positive impact on the performance of both teachers and students. The library serves as the main source of information for both students and teachers in their academic pursuit as has been demonstrated by numerous studies that a properly stuffed library with rich resources can make a measurable difference in student achievement (e.g. Anderson, 2007; Haycock, 2003; Martin, 1996). However, in Ghana, most schools do not have libraries, and this makes access to books very difficult. Even the few schools with libraries do not have libraries that match the acceptable standard. Such libraries are not well-resourced. In a situation where the library cannot meet the demands of the users, teaching and learning becomes difficult, especially in relation to a subject like History, which seems quite abstract in nature. Studies suggest that teachers fail in their teaching because of wrong use of reference books and lack of familiarity with the materials actually available for instruction for a specific grade or subject (Feagley, 1934). However, it is important to note that in the field of History, the ability to find information and to exhaust relevant sources is deemed an asset.

Accessibility to information sources is an important recurring theme in this write up. According to Aguolu and Aguolu (2002), resources may be available in the library and even identified bibliographically as relevant to one's subject of interest, but the user may not be able to lay hands on them. The more accessible information sources are, the more likely they are to be used. Teachers tend to use information sources that require the least effort to access. These observations have been corroborated by studies such as Slatter (1963), Allen (1968), and Rosenberg (1967). Aguolu and Aguolu (2002) again opine that availability of information source does not necessarily imply its accessibility because the source may be available but access to it prevented for one reason or the other. In the view of Olowu (2004), the library's poor reputation for many decades was attributed to lack of accessibility of information sources. A study by Oyediran-Tidings

(2004) at Yaba College of Technology, Lagos, revealed low use of the library by teachers, and this was attributed to express accessibility problems. Neelamegham (1981) has identified accessibility as one of the prerequisites of information use while Kuhlthau (1991) argues that the action of information seeking depends on the needs, the perceived accessibility, sources, and information seeking habits. Aguolu and Aguolu (2002) reveal that efforts are being made worldwide to promote access to information in all formats. This clearly shows that easy access to information in the library is a very important issue if library-centred learning is to be encouraged in this Information Age. As such, information literacy has become a prerequisite for success at any stage of life. This is especially true for learners who, now more than ever, must be equipped to access, use, and evaluate information competently in both print and electronic formats.

A key factor emerging in the school libraries of developing countries seems to be the use of the library by classroom teachers. Much research has looked at teachers' perceptions of the school library in countries such as the US. Even in an early study in the 1960s, teachers' perceptions of the school library was identified as an important factor affecting the development of the school library (Teilke, 1968). However, it has also been pointed out that some teachers are still unaware of the functions of school libraries and that teacher training should place more emphasis on school libraries as an integral part of education. This problem is rooted in stereotypical images because many teachers still see media centers as libraries and libraries as warehouses of materials to be managed and checked by students (Buchanan, 1982; Dorrell & Lawson, 1995). By inference, teachers perceive school libraries as the preserve of only students and that their very existence is solely for students' use. This, according to Hartzell (2002), is the profile teachers have in the professional literature about school libraries, which prevents them from updating their sense of what the library really is and can do in their duties as teachers. The cumulative result is that teachers have only a limited and inaccurate understanding of libraries and teacher-librarians.

Valentine and Nelson (1988) have found that teachers' perceptions and use of school libraries are influenced by teaching style and by the presence of a qualified librarian. Despite the positive impact that libraries have on students' achievement, other educational professionals do not have a clear understanding of their roles and responsibilities (McCracken, 2000). The reason for the bad teacher perception regarding the importance of the library is that classroom teachers do not seem to have a complete grasp of the many roles of the library (Hickel, 2006). Libraries have changed significantly over the past 10 years; however, the central purpose of information providers remains the same and this affects the teacher's perception of the library (Baule, 1998). In the view of Lance (2001), however, teachers perceive that students perform better academically when the school library is adequately resourced for the students.

Similarly, Anderson (2007) asserts that teachers are of the view that students' achievement is enhanced when the school library provides variety of both print and non-print resources, collaborates with classroom teachers, and coordinates classroom curriculum with these resources. Indeed, a body of research supports Anderson's (2007) view that school libraries can have a positive impact on academic achievement particularly when accompanied by appropriate action to ensure that service delivery is efficient and effective (Williams, Coles & Wavell, 2002). For instance, Ganoa and González (2010) have reported in their study that the improvement in reading habit as academic performance of students is the result of the frequency of library attendance.

It is evident from the aforementioned that accessibility to library resources to teachers and the perception of teachers regarding the importance of the library play a very significant role in encouraging library-centred research and studies. That is, lack of knowledge about school libraries on the part of teachers has been established as an inhibiting factor in countries with successful school library development. In general, such difficulties as are reported appear to centre on the fact that teachers fail to realise the resources of the school library (Feagley, 1934). However, little research has been done on whether it is an inhibiting factor in countries where development of school libraries has been slower, as in Ghana, for example. What are Ghanaian History teachers' perceptions of the importance of school libraries? Do Ghanaian History teachers have opportunities to learn about functions of school libraries in instruction? Little research on these questions has been done in Ghana. The analysis of the literature also reveals that studies on the relationship between subjects and the library do not exist in professional literature. In other words, the relationship between History and the school library has not been explored well enough.

The purpose of this research, therefore, is to find out the perception of History teachers regarding the importance of the library, the accessibility of library materials to History teachers and the relationship between the subject History and the school library. Undoubtedly, this will trigger an interest in other subject areas and uncover answers to several puzzling questions regarding the place of the library in the teaching and learning process. The specific objectives of this study, therefore, comprise:

1. To investigate the accessibility of library materials to History teachers.
2. To find out the perception of History teachers on the importance of the school library.
3. To examine the relationship between History as a subject and the school library.

## **Research Questions**

The concerns of the study are clarified by the following research questions:

1. How much school library materials are accessible to History teachers?
2. What perception do History teachers have on the importance of the school library?
3. What is the relationship between the subject History and the school library?

## **Data and Methods**

The data for the study were obtained from Senior High School History teachers in the Eastern Region of Ghana. The study also made use of all History teachers in the Senior High Schools that offer History as a subject in that region. The census method was used because the History teachers were not many. The research instrument used for the study was a questionnaire developed by the researcher. The main body of the instrument presented a variety of commonly observed issues found in the literature. The questionnaire was distributed and collected by mail through the principals of the schools. A personal appeal letter was written to each principal to ensure that the questionnaire was distributed fairly among the History teachers. Self-addressed envelopes with stamps were also sent to the principals for the return of the questionnaire. In the analysis, the responses were collapsed into two areas - Agree and Disagree. The total number of the teachers who agreed and disagreed were computed and frequencies and percentages were used to present the findings.

## **Results and Discussion**

The purpose of this study is three-fold. First is to identify the accessibility of library materials to History teachers. Second is to investigate how History teachers perceive the importance of the school library. Finally, the study tries to establish the relationship between the History subject and the school library. In addressing these objectives, the results are organized and discussed in accordance with the arrangement of the research questions. As was mentioned earlier, quantitative procedures (frequencies and percentages) were used in analysing the data.

### ***Accessibility of School Library Material to History Teachers***



Research Question 1 sought to find out the level of accessibility of school library materials to History teachers in the Eastern Region of Ghana. On this research question, there were mixed responses on the items on the questionnaire. There were items which in the opinion of the respondents were present and accessible to them. For instance, from the data, it was obvious that majority of the respondents, 58 of them, representing 96.67% said that a library existed on their campuses while 2, representing 3.33% disagreed. This implies that the existence of school libraries may enhance the effective teaching and learning of the History subject. Though those who indicated that there were no libraries in the schools are in the minority, it is not a welcomed idea in this era of education where access to information has become an essential component of any successful educational endeavour. It is, therefore, a worrying situation, especially for the teaching and learning of History which depends so much on secondary sources at that level of schooling. The secondary sources include books written by historians based on first-hand information gathered from sources such as oral tradition, archaeology, ethnobotany, linguistics, numismatics, serology, art history, and others. They also include articles in newspapers, journals, magazines and even pamphlets which are mostly located in school libraries at that level of education. Analysis of the data also revealed that 45 (75%) of the respondents agreed to having access to the library materials while 15 (25%) of the respondents disagreed with the statement. This clearly means that History teachers usually have access to library materials, and this, it may be argued, could positively affect their academic work to some extent.

With respect to the adequacy of materials in the library, 5 (8.33%) of the respondents agreed that the library has enough materials to make them patronise it often but 55 (91.67%) disagreed. This clearly shows that there are not enough materials in the library to make users access them often. Reasonably, if the materials that a teacher needs for his/her instruction are not available, the patronage of the library by such a teacher may not be encouraging. Lastly, the result revealed on this theme that 7 (11.67%) of the respondents agreed that libraries were open during vacations, while 53 (88.33%) disagreed with this statement by indicating that the libraries were not accessible during vacations. This also shows that History teachers may not be able to perform their academic work during vacations. However, the schools that make their libraries accessible during vacations represent an encouraging trend since other academic work by both teachers and students in schools are carried out during vacations. These may include personal studies, class assignment, research, preparation of lesson notes, among others. The responses, to some extent, portray a picture in which accessibility to library materials by History teachers is not the best.

The findings indicate that libraries do exist in most of the schools that the study was conducted in. This could be related with the belief that school libraries help

teachers teach students effectively (Keith 2004), and, therefore, schools see the need to put up school libraries. A school library is an academic library that supports school programmes as well as the teaching and learning process. School libraries serve teachers by providing materials to meet the various needs of stakeholders in the school system (Clark, 1999). Martin (2000) notes that research shows that the reading scores for students in schools that focus on establishing and improving their library programmes are on average of eight to twenty one percent higher than similar schools with no such developments. Therefore, the revelation in this study that some schools do not have school libraries would mean that such schools are disadvantaged in the light of research findings on academic work in schools.

There were also a significant proportion of the respondents who suggested that library materials were not adequate in their schools. This is despite the importance of having fully stocked libraries which is captured in Adomi's (2006) assertion that adequate collections helps both teachers and students to discover for themselves an independent study skill and also in learning how to ask questions. The finding, however, contradicts some literature on adequacy of library materials. Zweizig (1999), for example, reported how access to library materials was provided, the changes in facilities and equipment that were made available for practices and how facilities were related to use in the United States. The finding also contradicts Shropshire library's report that relevant library materials were provided to meet the needs and demands of users (Anonymous, n.d.).

Although the school library has been recognised as an essential component of a good school, many schools in this study lack adequate library materials. From the picture of the situation of schools presented in this study, it can be seen that much remains to be done in providing our schools with well-organised libraries, particularly so in far flung rural areas. Currently, the situation is such that a few books locked in a classroom are given the status of a library. Millions of learners, other than those studying in public schools, are being deprived of the full complement of school library resources and services, which they need and are entitled to. Even in schools where library facilities exist, the picture is not very bright. The condition of these libraries is far below the standard when compared with their foreign counterparts.

There was a remarkable feature that most libraries were not accessible during vacations. This practice is a bit disturbing against the background that in recent years, during holidays and long vacations, many students are at a loss as to how to spend their time fruitfully. They do not relish the usual type of routine home assignments, but if they are asked to prepare some term papers, charts and projects on subjects of their choice, using material from books, such work could be carried out with a resource

centre like the school library. Indeed, many creative works have been produced - working models made out of scrap material, colourful charts and albums containing exciting new information on the latest technological developments taking place in different countries of the world during holidays with the use of the school libraries (Anonymous, n.d.).

Unfortunately, reading habit is perceived to be waning as both the young and the old are glued to the T.V. during holidays. As far as educational institutions are concerned, coaching students for examinations seems to be the focus of our education system. However, after the home, the most obvious place to develop the habit of life-long reading is the school and specifically its library. It is, however, a sad fact that although today most schools can take pride in a library, these libraries function largely as repositories for storage of a set number of books required as a condition of recognition, or where the students come once a week/fortnight to take-out and return books rather than functioning as real resource centre for learning during holidays. The library must function as the 'hub' of all activities in the school, a place where creative ideas can germinate, where exciting innovative experiences in learning can take place, where students come joyfully to spend some of their precious time browsing through books in a peaceful, pleasing and inviting atmosphere during holidays.

### ***Perception of Teachers Regarding the Importance of School Libraries***

Research Question 2 sought to find out the perception of teachers regarding the importance of the library. The responses of the History teachers show that with the exception of the idea that school libraries help teachers to improve their online search which only 6 (10%) of the respondents agreed to, with a majority 54 (90%) of the teachers disagreeing, all the other items had a significant number of respondents acknowledging that they derive such issues as outlined on the questionnaire. The idea that the library is a good and quiet place for preparing classroom lessons, for instance, had a significant number 49 (81.67%) of the teachers expressing that they derived such benefit while 11 (8.33%) of the teachers disagreed. This implies that the library is a good and quiet place for preparing classroom lesson.

Also, on the issue of the library helping teachers to carry out research work, 46 (76.67%) of the teachers responded in the affirmative which indicates that the library is very vital to teachers in terms of carrying out research work. The libraries should, therefore, be stocked with the right books in order to enhance research work which is lacking at the Senior High School level in Ghana as already noted in this study. With

respect to the library being useful in making leisure hours of teachers profitable, 51 (85%) of the History teachers had no doubt about this claim. This could mean that the school library acts as a place for teachers to overcome boredom through the reading of books. However, all the 60 (100%) History teachers disagreed with the assertion that teachers have limited knowledge of how school libraries function. It is obvious that teachers have knowledge of how the library functions which is a positive thing as indicated elsewhere in this work because the ability of History teachers to find information and to exhaust relevant sources is deemed an asset in teaching History.

Finally, 53 (88.33%) of the History teachers agreed that the library aids students to perform well in their examinations, while only 7 (11.67%) disagreed. This response is an indication that most History teachers are aware of the enormous contributions of the school library to students' academic work. In part, it may be said that students who make use of the libraries may perform better than their counterparts who do not use the library.

The data shows interesting and positive findings on the part of History teachers' perception regarding the relevance of the school library. Of note were the overwhelming responses that History teachers see the school library as a useful place during the pre-engagement phase of teaching, of which lesson note preparation is one. Indeed, it is acknowledged that school libraries are vital resources for school teachers in their preparation to teach (Anonymous, n.d.). They are places that bring learning to life and encourage the development of vital research, teaching and study skills that teachers can take with them into the classroom. Thus, History teachers have access to relevant curriculum information and professional development materials within the school library; and opportunities to cooperatively plan, implement and evaluate learning programmes which integrate information resources and teachers' experiences for classroom use. Enhancing History teachers' research skills received positive responses from the respondents as they indicated that it served as a place for carrying out research work. School libraries support the development of research work which invariably enhances teachers' research skills in their respective disciplines (Anonymous, n.d.). Promoting research skills for lifelong learning encourages teachers to grow as responsible citizens who could make effective contributions to society with the subjects they teach. It is in the school library that History teachers may have the opportunity to exercise their entitlement to access information and to develop comprehensive knowledge in a supportive environment which is ever-changing in this modern time.

Also, the teachers were of the view that the school library was useful in making their leisure hours profitable because it reduced boredom through the reading of books. The school library, therefore, provides History teachers, during their leisure times, with

information, ideas in books and helps develop knowledge that is essential to functioning successfully in today's information and knowledge-based society. This is because current happenings are also stocked in the libraries in print form such as newspapers. It is, therefore, fundamental for History teachers to use the library since it equips them with life-long skills and develops in them creative thinking, imagination, enabling them to teach and live as ideal, informed and responsible citizens. It is worthy to also point out that critical thinking and imaginative skills would not only be beneficial to History teachers alone but these are critical rudiments of the History subject which the subject seeks to give to those who study it. Teachers' acquisition of these essential skills may, therefore, mean that their students also stand to benefit in terms of the pedagogy that they would employ in teaching since the teachers are aware of the benefits of these skills to them and their students.

This finding highlights History teachers' perception of the knowledge of how the school library functions. This significant revelation was not the case in many of the literature reviewed as reports suggest that teachers fail in their teaching because of inaccurate use of reference books and lack of familiarity with the materials actually available for instruction for a specific grade or subject (Feagley, 1934). This finding further contradicts studies by Donwell and Lawson (1995) which state that many teachers have limited understanding of how school library programmes functions and how they can contribute to school quality. The reason for the bad teacher perception regarding the importance of the library is because classroom teachers do not seem to have a complete grasp on the many roles of the library (Hickel, 2006). However, History teachers' recognition of their familiarity and functions of the school library in this study could be explained in two folds.

First, it could be that teachers are given orientation on how their school libraries function. One of the major tasks of the school librarian is to organize orientation for teachers and students alike within the given framework of the school library. This brings teachers and students close to the knowledge of classification of books of various shapes, sizes and formats dealing with many subjects in the school library. Thus, the value of orientation involves giving a unique description of the arrangement of materials in the library to facilitate location, placement/shelving at the appropriate place in the stacks and circulation amongst the members of the school community. Not only are they exposed to the arrangement of materials in the library but also the orientation programme establishes a vital link between the users and the books. It serves as a key to ascertaining the availability of a book in the library. One may argue that in a small school library orientation is not essential, but its value will be increasingly felt with the expansion of the library. It is no exaggeration saying that a library without a proper

orientation for its users, is not of any worth to any institution, and schools are no exception.

A second possible explanation could be related to the fact that the History teachers might have been exposed to how school libraries function during their time at school. This explanation could also be collapsed into two factions. One could be related to the issue of their experiences over the years in school which they might have gathered as library users and as students. The other could be that they may have studied a course in library studies as a general subject required during their programme of study which this study could not establish. In either case, History teachers being conversant with library practices are commendable.

It was also identified that History teachers perceive the importance of the school library in relation to students' academic performance. This response is an indication that History teachers are aware of the colossal contributions of the school library to students' academic work. Indeed, this finding abounds in the literature on students' performance. For instance, the finding concurs with studies by Knapp (1996) and Snyder (1965) who found that students who are exposed to library skills report lower failing rates, greater academic performance, and higher standardized test scores and greater success as they progress through college than their peers who do not participate. Similarly, Anderson (2007) asserts that teachers are of the view that students' achievement is enhanced as the school library provides variety of both print and non-print resources, collaborates with classroom teachers, and coordinates classroom curriculum with these resources. Indeed, a body of research supports Anderson's view that school libraries can have a positive impact on academic achievement particularly when accompanied by appropriate action to ensure that service delivery is efficient and effective (Williams, Coles & Wavell, 2002). For instance, Ganoa and González (2010) report in their study that the improvement in reading habit factors related to academic performance are the attitude the student has towards reading and the frequency of library attendance accompanied by appropriate efficient and effective library delivery.

### ***Relationship between the Library and the History subject***

Research Question 3 sought to find out the views of teachers with respect to the relationship between the library and history. This theme was conceptualised in the study as to the extent that the school libraries support the teaching and learning of the History subject with History materials.

The descriptive statistics of responses by History teachers regarding the relationship between the library and the History subject provided a mixed result. From the data, 39 teachers, representing 65%, agreed with the statement that the library supports the teaching and learning of History with audio-visual materials, while 21(35%) disagreed. This implies that, aside visual materials such as books, the school library is also made up of other relevant materials that support the teaching and learning of History in Senior High Schools. This explains the multi-faceted nature and functions of the school library. However, it must be noted that those who did not affirm to the statement on audio-visual implies that their schools do not have such materials in the library. It could mean that those teachers are not aware of the existence of such materials in their respective school libraries.

On the issue of the library having enough information to support the teaching and learning of History, the picture was not different from the response on the adequacy of library materials as a majority, 42 (70%), of the History teachers indicated inadequacy. This is a clear indication that school libraries do not have enough information when it comes to History teaching. Such a situation is obviously not encouraging in the light of the fact that History as a discipline relies much on information (books) in terms of teaching and learning. This is because historical facts are generally unobservable; both the external and internal facts do not easily lend themselves to direct personal observation. As a result, the unavailability of materials to support the teaching and learning of the subject is worrisome. Surprisingly, school libraries were noted in the study not to have data available on History books in the school library. All the respondents 60 (100%) indicated that such a thing as having data available does not exist. This elucidates that there are no records on History materials in the school libraries. It implies that a new library user may struggle in search of library materials in his / her attempt to look for particular reference materials.

The study has revealed that school libraries have audio-visual materials that support the teaching and learning of History at the senior level of schooling. This finding concurs with Oladele and Popooba's (2011) assertion that school libraries contain video tapes, cassettes, diskettes, CD ROM databases that enhance teaching and learning. The presence of these materials for History teaching would, therefore, partly reduce the abstract nature of the History subject. This is because the use of audio-visual materials would help give students visual representation of what they are taught from the History textbook. Thus, apart from printed material, different kinds of audio-visual aids are also needed to enrich History teaching and learning so as to expose the students to the larger world before them. In another finding, the study showed an inadequacy of History materials in school libraries. Historically, school libraries have not been good at keeping data that sheds light on the History subject and how it impacts student

achievement. In many states in the United States, this is still the case, as it is in many school districts across the country (Haar, 2005).

In History education, it has been noted that the printed and audio-visual resources are essential and needed in abundance. These resources are the basic tools, which are required for the effective teaching and learning of the subject. Our educational planners and administrators have rightly stressed the importance of quality education. It is through the library that the materials needed by History teachers and students can be supplied efficiently and economically and their adequacy and quality assured. Merely stocking the school libraries with reading materials is not enough. Care must be taken to get relevant materials to support, not only History, but the various subjects in the school curriculum.

The findings also show that school libraries do not have information regarding the available History books in the school library. Without information, the case for keeping, upgrading, or starting a school library programme becomes harder to make. People need to see data as a support to the research they do (Haar, 2005). It should be noted that the data on books in any library in the form of catalogue holds the library as a vital link between the reader and the book. The catalogue serves as a key to ascertaining the availability of books in the library and so its absence in school libraries is very disturbing. Thus, a school library catalogue has got to be in order and updated continuously to show the resources held by the library. One may argue that in a small library, cataloguing is not essential, but its value will be increasingly felt with the expansion of the library. The data approach would reveal the whole array of books on the subject History and is not limited to a particular author or title name (Anonymous, n.d.). It is no exaggeration saying that a library without a proper catalogue is not of any worth to any institution and schools are no exception.

## **Conclusion**

In this paper, I have examined the accessibility of library materials to History teachers. I have also examined History teachers' perception regarding the importance of the school libraries as well as the relationship between the school library and the subject History. There are a number of findings regarding these issues that were examined. On accessibility, it was established that schools with libraries did not have adequate materials which History teachers could access as far as the teaching and learning of History was concerned and most of these libraries were not accessible during vacations. With regard to teachers' perception of the importance of the library, it was



found that History teachers saw school libraries as relevant to academic work in such areas as preparation for teaching, enhancement of research work, among others. Finally, the relationship between the school library and the subject History revealed that there are not enough materials in the area of History teaching and data on History books did not exist in school libraries.

Some implications can be drawn from the results of this study. The teaching and learning of History is likely to be stifled because of the inadequacy of learning materials in school libraries. Throughout the world, the library of a school is considered as part and parcel of the academic set-up. It is created and maintained to serve and support the educational activities of the school. History teachers and students alike are too limited to the use of few History materials available to them. This therefore limits teachers' and students' ability to use a variety of teaching approaches or learning styles to effectively perform. History teachers are likely to patronise school libraries to enhance effective teaching of the subject. Since History teachers are really enthusiastic about school libraries, it is reasonable to believe that they would motivate their students to engage in library inquiry or learning.

### **Recommendations**

Based on the findings of the study, the following recommendations are made. The Government, Non-Governmental Organizations and other well-wishers should help in stocking school libraries with relevant books to ensure effective teaching and learning of History.

Since libraries are not accessible on vacations, it is strongly recommend that libraries in the Senior High Schools should be kept open at all times to both teachers and students. This will ensure that History teachers and students have access to relevant materials needed to aid their academic work.

Though it was revealed that school libraries have audio-visual materials, the need to upgrade them is still pressing. In line with this, school libraries should have a section devoted to film-slides, transparencies, photograph unit, maps, posters, charts, as well as hardware in the form of radio & television set, tape recorder/player, VCR & VCP, slide & film projector, overhead projectors, computers and Xerox machine so that the libraries develop into real learning resource centres where both students and teachers can explore new paths of learning. Obviously, this will be difficult for all the schools in the initial stage especially schools in deprived areas. Therefore, a process of sharing under a school cluster system is recommended.

As part of ensuring that the school library is furnished with relevant materials on History, it is suggested that History teachers work in concert with school librarians to identify recent and relevant books on History. Such exercise could best be done by examining existing resources and identifying the gaps and the areas to be refurbished.

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# 4

## RESTRUCTURING THE CURRICULUM OF VOCATIONAL EDUCATION FOR SUSTAINABLE DEVELOPMENT IN A GLOBAL VILLAGE: EMPHASIS ON CERAMICS

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### **Abstract**

*Mass unemployment of youths is prevalent in many nations of the world, Nigeria inclusive, despite abundant natural resources. This paper aims at investigating the curricular for shaping vocational courses, expected to train youths to use natural resources for production of basic items for e.g. ceramics, jewelry, textiles, fashion, etc. The studies emphasis, however, is on ceramics. Despite the abundance of clay and other local materials for glazes, the country still relies largely on imported ceramics. The study investigated the ceramic curriculum of the National Board for Technical Education (NBTE) for polytechnics in comparison to the curriculum for visual arts. The study unravels that although the students of applied arts are exposed to science courses at the commencement of their studies, the exposure is generalized and not structured for the specific needs of courses such as ceramic. On the other hand, the NBTE curriculum is more relevant for the practice of ceramics. The study went further to investigate global vocation job opportunities. This was compared to what exists on the ground in the two curricula studied. It was observed that the applied art courses in Art schools did not cater for numerous other vocations that should be taken in Art schools. The paper therefore recommends the inclusion of these other courses in Art schools.*

**Keywords:** *Mass unemployment, Curriculum Restructuring, Vocational Education, Sustainable Development, Ceramics, Applied arts.*

### **Introduction**

The technological advancement in a globalized world makes it important to constantly research into aspects of creativity for promoting production within the cultural milieu. Since education forms a crucial part in the shaping process, it becomes imperative to use relevant methods for appropriate technology. This is important for the community to exist, relate with and compete not only within the global community at large but also within its boundaries.

Oranu (2001:1-12) defines appropriate technology as the use of a particular technology that suits the economic and material state of the people. He made reference to Dun's (1978) claim that appropriate technology could also be defined as a method that attempts to recognize the potentials of a particular community and tries to help it to develop in a gradual way. It suffices it to say that the potentials of a particular community will be dependent on both human and natural resources and Nigeria has abundant natural resources. It is, therefore, of great concern that our educational system must tap from all its potentials for development. This, in effect, means that the issue of a people's culture, which is their way of life, is of the essence. Wheeler (1980:28) enlightens us on the nature of culture;

*Every culture consists of two parts" a solid well integrated and "Stable core" and a fluid largely unintegrated and constantly changing zone of alternatives which surround this core.*

If the inner core is taken as the existing culture of a people, the outer part could be said to represent the constantly changing global trends of the world. In coping with the times therefore, the education of the citizenry must take into cognizance the rate and state of development in other parts of the world. The use of the material resources will be affected by the disposition of the people's culture, which may or may not accommodate change. This is the crux of the matter. Despite global interconnectivity, many vocational courses in our educational system are still shaped following obsolete methods hence the mass underdevelopment and mass unemployment of youths in the country.

### **Curriculum of industrial design for manufacture in Nigeria**

Since the later part of the 20<sup>th</sup> century, there has been a general outcry for the review of the visual arts curriculum in tertiary institutions such as Ifeta (1999), Adetoro (2001), Adeyami (2002). Even at the turn of the millennium, many artists, including Ifeta (2008) and Adeniyi (2008), asked for a review of curriculum for visual arts at the Tai Solarin University of Education, Ijagun, "Conference on Curriculum Review for Sustainable Development of Nigeria"

This study aims at investigating the curriculum of applied arts vis a vis industrial design in tertiary institutions in Nigeria. It also involves an analysis of domain

distribution of educational activities in art schools in Nigeria and an interpretation of development in line with global trends. The curriculum of ceramics of Ladoko Akintola University of Technology, Ogbomosho represents the tradition of applied arts in universities across Nigeria. This was studied in comparison with the curriculum of the National Board for Technical Education for Polytechnics. The study further investigated global vocational job opportunities as in O\*Net Online.

### **Information Collecting Process**

The study covers the professional core and elective courses with further classification on domain of educational activities including three domains: cognitive, affective and psychomotor. However, emphasis is on scientific base for technological emancipation. This study involved many phases as follows:

- 1.) Collecting and analyzing the curriculum of applied arts in the chosen institutions for further research by Bloom's educational taxonomy;
- 2.) Survey of applied arts in art departments for comparison and restructuring for sustainable development;
- 3.) Interview of graduates of applied arts in employment.
- 4.) Investigating present demands in industry as reflected in O\*Net Online.
- 5.) Evaluating and modifying the curriculum to conform to global demands in industry
- 6.) Recommending a review of applied arts curriculum and the introduction of Design for manufacture.

Bloom (1965) claims that "the three educational domains widely used are the cognitive, affective and psychomotor and the cognitive contains 6 domains involving knowledge and the development of intellectual skills starting from the simplest to the most complex to include knowledge, comprehension, application, analysis, synthesis and evaluation; the psychomotor domain includes physical skill areas measured in terms of speed, precision, distance, procedures or techniques in execution. It has 7 categories: perception, set, guided response, mechanism, complexity, adaptation and origination. The affective domain includes the manner of dealing with things emotionally, and contains 5 categories: receiving phenomena, responding to phenomena, valuing, organization and internalizing values." These are of the essence and form the bedrock of this study.

## **Structuring Education for Creativity**

Presently, while some nations are referred to as industrialized nations, African nations are regarded as developing countries. The Chartered Institute of Administrators (CIA), at one of its general meetings, claimed that Nigeria has had enough of conventional education; described as a colonial legacy with little benefit and which the then President, Professor Nnamdi Asika said, was borne out of the conviction that no matter the level of conventional education, without the proper acquisition of professional skills, essential goods would not be produced. He, therefore, suggested that our educational system should be modelled after the American curriculum which emphasizes a system of education whereby a truly totally educated man studies and passes "a little bit of everything" (Aragba Akpoore: 1997, 21).

To achieve this, children are exposed to the varied aspects of arts and science at Basic Nine (Primary school and the first three years of secondary school). Also, to enhance creativity, creative arts as a course is offered at the Basic Nine. This is a conglomeration of design, music and drama. Unfortunately, the structure of the design section of the curriculum is esoteric and emphasizes art and craft, which is lacking in a design technology focus that should serve as foundation for creativity at the tertiary level in all courses, including both vocational and technological course options. For this reason, it is pertinent to address the question of appropriate technology at tertiary level. This will serve as an eye opener to the restructuring of design education, or rather design technology course for the creative arts at Basic Nine and in Senior Secondary schools. This involves certain rudimentary science exposure that will serve as foundation for a scientific based applied arts course at the tertiary level.

### **The Dilemma of the Applied Arts**

The introduction of visual art to formal schools at the tertiary level in Nigeria spans slightly above half a century. Up until now, from a study of graduates of applied arts (textile designers and ceramists in particular), in employment, over the years, these are not absorbed to work in industries such as textile mills and ceramic industries. In fact, most of the ceramics used in the country are imported from china. This is despite the abundance of huge amounts of the necessary raw materials available in the country.

While the varied options of fine and applied arts have remained as craft over the years in universities, architecture, which was a fine art option in the past has been restructured as a technology option through a restructure of design in partnership with engineering. Historical records reveal that the estrangement of Architecture from the fine arts in the Western world occurred only in the 1920s. Anderson (2005) in reference



to architecture defines it as “a social art.” Anderson (2005) enlightens us that, “at the beginning of 20th century it became necessary to invent an architecture that expressed the spirit of a new age and would surpass the styles, materials, and technologies of earlier architecture.” The quest for a new direction was also expressed in visual Arts. Green (1974:9) describes the situation. According to him;

The role of the artist in the twentieth century is clearly changing. The romantic concept of the esoteric fine artist is largely an anachronism. A potentially more acceptable role would be to see the artist either as the responsible designer of the environment or as the efficient mass communicator... With the growth of technology and Science, economic complexity and mass consumption, the designer more and more becomes part of a team of specialists from engineering to science, from psychology to mathematics.

While the curriculum of architecture was upgraded with scientific principles as far back as the 1920s globally, efforts were made in Nigeria in the second half of the 20<sup>th</sup> century to upgrade ceramics and textile designs as evident in the art curriculum of the National Board for Technical Education (NBTE) for Polytechnics. It was observed from the interview of the students that the aspects of chemistry are taught by art teachers instead of chemistry teachers. In most cases, the intakes of students are liberal art students with no exposure to chemistry at the secondary level, which could have been compensated for, with remedial courses in chemistry. A study of the curricula of applied arts shows attempts at building the applied arts on a science foundation as in Table 1.1, 1.2 and 1.3 in polytechnics. However, the study of the curriculum for ceramics in universities, epitomized by the curriculum of Ladoke Akintola University of Technology, Ogbomosho (Table 2.1 and 2.2) reveal that they are still craft-oriented as can be observed in Tables 3.1 and 3.2.

**Table1.1**

<b>Course Code 307 CERAMICS</b>	<b>GOAL</b>	<b>GENERAL OBJECTIVES</b>
Science and characteristics of Materials	This course is designed to provide the student with sound understanding of science and ceramics, raw materials, glazes and glaze recipe, clay bodies, their uses, heat effects And firing mechanisms	On completion of this course the students should be able to:  1.0. Understand the structure of main types of clay materials 2.0 Know the geology of clays 3.0 Know the general properties of clays. 4.0 Know the early types of glazes 5.0 Understand the nature of glazes and glass

		6.0 Know oxides and their functions in glaze firing 7.0 Understand theory and objectives of glaze calculations 9.0 Understand body composition 10. Understand the effect of heat on clay
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GENERAL OBJECTIVES:	PERFORMANCE /SPECIFIC OBJECTIVES:
1.0 Understand the structure of main types of clay minerals	On completion of this course the student should be able to: <b>Types of Clay Minerals</b> 1.1 Describe the general aspects of silicate structures. 1.2 State the various types of silicate structures. 1.3 Distinguish between island structure, group structure, chain structure, sheet structure, etc. 1.4 Determine the importance of each structure. 1.5 Test each structure for use 1.6 Characterize the Kaolin- type unit and <u>montmorillonite</u> type
2.0 Know the Geology of clays.	<b>Geology of Clays</b> 2.1 Define geology 2.2 State the importance of geology to ceramic production 2.3 Explain rocks. 2.4 State the economic importance of rocks 2.5 Determine the composition of igneous rocks and sedimentary rocks 2.6 Distinguish between the economic importance of each of them 2.7 Carry out test between igneous rocks for ceramic production 2.8 Distinguish between residual and sedimentary clays 2.9 Categorize different types of clays 2.10 Carry out test of residual and sedimentary clays appropriate for ceramic production 2.11 Choose appropriate clays for ceramic production Choose appropriate clays for ceramic production

GENERAL OBJECTIVES:	PERFORMANCE /SPECIFIC OBJECTIVES: On completion of this course the student should be able to:
3.0 Know the general properties of clays	<p><b>Properties of Clays</b></p> <p>3.1 Explain the properties of clays.</p> <p>3.2 State the different properties of clays</p> <p>3.3 Determine each property of clay for ceramic production</p> <p>3.4 Carry out the following tests on the properties of clays using:</p> <ul style="list-style-type: none"> <li>• Specific surface Area (SSA)</li> <li>• Dry Strength Salt (MOR)</li> <li>• Finer Colour Soluble Salts</li> <li>• Vitrification on plasticity</li> <li>• Critical Moisture Content (CMC)</li> <li>• Unfired Strength</li> <li>• Bloating</li> </ul> <p>3.5 Define theory of plasticity.</p> <p>3.6 Carry out the methods of plasticity of clays used for ceramic production.</p>
4.0 Know the early types of glazes	<p><b>Early types of glazes</b></p> <p>4.1 Trace the history of early glazes with special reference to Egypt</p> <p>4.2 State the various types of glazes i.e;</p> <ul style="list-style-type: none"> <li>• Egyptian glazes</li> <li>• Ash glazes</li> <li>• Slip glazes</li> <li>• Feldsparic glazes</li> <li>• Salt glazes</li> </ul> <p>4.3 Determine the various uses of each type of glazes</p>

GENERAL OBJECTIVES:	PERFORMANCE /SPECIFIC OBJECTIVES:
5.0 Understand the nature of glazes and glass	<p>On completion of this course the student should be able to:</p> <p>The Nature of Glazes and Glass.</p> <p>5.1 Explain the nature of glazes and glass.</p> <p>5.2 Relate silica as basis of glazes and glass.</p> <p>5.3 Determine the importance of glazes and glass to ceramics.</p> <p>5.4 Text the textures of glazes and glass for ceramic production.</p> <p>5.5 Choose the appropriate glazes and glass for ceramic production.</p> <p>5.6 Glaze ceramic objects or materials.</p>
6.0 Oxides and their functions in glazing/ firing	<p>6.1 Define oxides.</p> <p>6.2 Explain the properties of oxides.</p> <p>6.3 State the importance of oxides in ceramic production.</p> <p>6.4 Relate the functions of oxides in glazes</p> <p>6.5 Determine the effect of heat on glazes</p> <p>6.6 Carry out the tests to ceramic production using the following glazing oxides</p> <ul style="list-style-type: none"> <li>• Lead oxide (<math>PbO</math>),</li> <li>• Potassium oxide (<math>K_2O</math>)</li> <li>• Sodium Oxide (<math>NO_2O</math>)</li> <li>• Calcium oxide (<math>CaO</math>),</li> <li>• Barium oxide (<math>BaO</math>),</li> <li>• Magnesium oxide (<math>MgO</math>),</li> <li>• Zinc Oxide (<math>ZnO</math>),</li> <li>• Lithium Oxide (<math>Li_2O</math>),</li> <li>• Boric Oxide (<math>B_2O_3</math>)</li> <li>• Aluminum Oxide (<math>Al_2O_3</math>)</li> <li>• Silicon Oxide (<math>SiO_2</math>)</li> <li>• Iron Oxide (<math>FeO</math>)</li> <li>• Copper Oxide (<math>CuO</math>)</li> </ul>

<b>GENERAL OBJECTIVES:</b>	<b>PERFORMANCE /SPECIFIC OBJECTIVES:</b> On completion of this course the student should be able to:
7.0 Understand the compounds that glazes with local raw materials	<b>Compounds that glaze with local materials</b> 7.1 Explain glazing compounds 7.2 Relate glazing compounds with local raw materials. 7.3 State the effect of glazing on ceramic production. 7.4 Explain fusion point of glazes. 7.5 Discover the fluxing action of oxides 7.6 Determine the amount of silica and alumina in glazes
8.0. Understand theory and objectives of glaze calculations	<b>Glaze Calculations</b> 8.1 Explain glaze recipes. 8.2 State the different types of glaze recipes. 8.3 Determine the necessity for different glaze recipes. 8.4 Group oxide according to their functions in glazes e.g. basic atmospheric, acidic 8.5 Define theory of atomic weights. 8.6 State the quantities of oxides in the formula 8.7 Develop the formula. 8.8 Calculate recipes of glazes from their formula 8.9 Calculate from Batch to the formula. Determine Glazes calculation using materials containing more than one oxide 8.11 Select raw materials for glazes 8.12 Prepare various glazes for ceramic production 8.12 Propose new materials for ceramic production. Propose new materials for ceramic production.
<b>GENERAL OBJECTIVES:</b>	<b>PERFORMANCE /SPECIFIC OBJECTIVES:</b> On completion of this course the student should be able to:
9.0 Understand body composition.	<b>Body Composition</b> 9.1 Define <u>triaxial</u> body composition. 9.2 State the various types of <u>triaxial</u> body composition. 9.3 Compound each type of <u>triaxial</u> body. 9.4 Prepare various clay bodies using the <u>triaxial</u> body composition method. 9.5 Use clay bodies with <u>triaxial</u> composition for ceramic production.
10.0 Understand the effect of heat on clay.	<b>The effect of heat on clay</b> 10.1 Explain drying of clay 10.2 List the factor affecting the rate of drying critical moisture content and shrinkage. 10.3 Test the dry strength of clay articles 10.4 <u>Analyse</u> the result of the test. 10.5 Use the appropriate clay heating devices for ceramic production 10.6 Carry out thermal decomposition of clays. 10.7 Determine the heat temperature or heat impact on any clay materials 10.8 Detect problems during heating process of clay materials. 10.9 Propose solutions to problem during heating process of clay materials.

**Table 1. 2 The General objectives and performance / specific objectives are spelt out thus:**

Course Code	Course Title	Course Code	Course Title
Math 101	Elementary Maths I	Math 102	Elementary Maths II
Physics 101	General Physics I	Physics 102	General Physics II
Phy 103	Experimental Physics I	Phy 104	Experimental Physics II
Chem 101	General Biology	BIO 102	General Biology II
Chem103	Experimental Biology	Bio 103	Experimental Biology II
BIO 101	Use of English 1	GNS 102	Use of English II
Bio 103	Fundamentals in Drawing	GNS 104	Science and Technology In Africa through the Age
GNS 101	Use of Library	LIB 101	Use of Library
FAA 101			
LIB 101			
+			
<b>200 Level</b> AA201- Basic Drawing I FAA202- Basic Drawing II FAA211- Art Appreciation I FAA212- Art Appreciation II FAA241 Two Dimensional Design FAA 242- Painting FAA 252- Graphic Design FAA 262- Textile Design CSE- Computer Programming GNS 202- Logic and Philosophy GNS 204- *Science & Society CSE 204- Introduction to Computer Application ESM 200- *Electives ( Engineering and Environmental Sciences) & Management	<b>300 Level</b> FAA 301- Still Life Drawing FAA 302- Still/Figure Life Drawing FAA 311- Western Art I FAA 312- Western Art I FAA 313- African art FAA 315- Oriental and Islamic Art FAA316- Nigerian Peoples and Culture FAA 321- Introduction to Computer Art FAA 322- Introduction to Computer Art FAA 331- African Crafts Techniques	<b>Graphic Design</b> FAA 351- Printmaking Techniques FAA 352- Book and Package Design FAA353- Advertising Design I FAA353- Advertising Design II FAA355- Poster & Billboard Design FAA356- Illustration and Visualization  <b>Textile Design</b> FAA 361- Woven Textile Design FAA 362- Weaving FAA 363- Resist Dye Technique FAA 364- Textile Printing Processes FAA 365- Fabric Surface Design FAA 366- Decorative Textile  <b>Ceramics</b> FAA 371- Hand built Pottery FAA 372- Ceramics FAA373- Thrown Pottery	
<b>400 Level</b> FES 400- Industrial Training in various establishments related to the area of specializations FAA 401- Draughtsmanship FAA 403- Outdoor studies FAA411- Art and Society FAA 421- Computer Art II FAA431- Form and Material Technology FAA441- Composition in Oil	<b>300 Level Areas of Specialization</b> • Painting FAA 341- Colour Theory FAA 342- Still Life Painting FAA 342- Still Life Painting FAA343- Painting Material & Techniques FAA344- Landscape painting FAA345- Figure Painting I FAA346- Figure Painting II FAA 347- Drawing and Painting I FAA 348- Drawing and Painting II	<b>Sculpture</b> FAA 381- Carving Techniques I FAA 382- Carving Techniques II FAA 383- Figure Sculpture and Composition I FAA 384- Figure Sculpture and Composition II FAA 385- Sculptural Processes and casting FAA386- Modelling and casting	

<p>500Level</p> <p>FAA 500-Advanced Draughtmanship I  FAA 502-Advanced Draughtmanship II  FAA 511-Contemporary African Art  FAA 522-Special project in Computer Art  FAA 531-Advanced form and Material Technology  FAA 541-Advanced Painting  FAA 542-Advanced Portraiture in oil  FAA 543-Advanced Composition  FAA544-Master Decoration  FAA 545-Advanced Figure Painting  FAA 546-Special Project in Painting  FAA 547-Stenography  FAA 551-Advanced Advertising Design  FAA 552-Advanced Printmaking  FAA 553-Book Design and Production  FAA 511-Contemporary African Art  FAA 522-Special project in Computer Art  Art</p>	<p>Painting</p> <p>FAA 451- Cartooning, Animation and Television Graphics  FAA 453-Photography  FAA 455- Seminar in Graphics  FAA 461-Design Theory- Seminar in Graphics  FAA463- Interior Decoration  FAA 465- Textile Technology</p>	<p>500Level</p> <p>FAA 566- Textile Organization and Management  FAA 567- Special Project in Textile Design  FAA 568- Fashion Designing  FAA 571- Advanced Textile Technology  FAA 572- Ceramic Glazes  FAA 573- Ceramic Kiln and Firing  FAA 574- Ceramic Technical Processes  FAA 575- Studio Problems in Ceramics  FAA 576- Advanced Hand built Pottery  FAA581- Special Project in Ceramics  FAA582- Metal Sculpture  FAA 583- Advanced Techniques of Sculpture  FAA 584- Advanced Portrait Sculpture</p>
<p>500 Level</p> <p>FAA 531-Advanced form and Material Technology  FAA 541-Advanced Painting  FAA 542-Advanced Portraiture in oil  FAA 543-Advanced Composition  FAA544-Master Decoration  FAA 545-Advanced Figure Painting  FAA 546-Special Project in Painting  FAA 547-Stenography  FAA 551-Advanced Advertising Design  FAA 552-Advanced Printmaking  FAA 553-Book Design and Production  FAA 554-Advanced Photography  FAA 555-Advanced Cartooning and Animation  FAA 557- Advanced Product Advertising  FAA 561-Advanced Product Advertising  FAA 562- Creative Fabric Weaving</p>	<p>AA 585- Assemblage Architectural Sculpture  FAA 586- Special Project in Sculpture</p>	

<p><b>Table 1. 3</b>  <b>Example of Course Description of for Ceramics at Ladoke Akintola University of Technology, Ogbomosho</b>  <b>FAA372:</b>          Introduction to clay as a medium for artistic expression, fundamentals of aesthetic form, techniques of hand built, glaze, design and kiln firing</p>
<p><b>FAA431: Forms and Material Technology</b>          An exploration of local materials, tools and equipment production techniques. Development of at least one unique art equipment/ materials and techniques by each student.</p>
<p><b>FAA572:</b>          Studies in the structures and functions of wood, electric, oil and gas kilns, their operations and maintenance, designs and construction</p>
<p><b>FAA 573:</b>          Studio projects in technical processes of ceramics, including clay formation, kilns construction and mould making.</p>

<b>Table 3</b>			
<b>Stone Cutters and Carvers, Manufacturing</b>	Stone Cutters and Carvers, Stone Cutters and Carvers, Museum Technicians and Conservators Potters	Design, Production and Processing, Mechanical, Mathematics.	High school diploma or equivalent, Less than high school diploma, Some college, <b>no degree</b> Sample of reported job titles: Carver, Stone Carver, Stone Cutter, Sculptor, Granite Cutter
<b>Museum Technicians and Conservators</b>	Interest code: RA Realistic <b>Artistic</b>	English Language, Chemistry, <b>Fine Arts</b> , History and Archeology, Administration and Management, Clerical, Mechanical, Computers and Electronics	Master's degree Some college, <b>no degree</b> Bachelor's degree
<b>Potters, Manufacturing</b>	Interest code: RA Realistic <b>Artistic</b>	Production and Processing — <b>Fine Arts</b> , Sales and Marketing, Customer and Personal Service <b>Design</b> , Administration and Management, Chemistry.	-High school diploma or equivalent -Associate's degree -Some college, <b>no degree</b>

**Table 3. Ladoke Akintola University Curriculum**  
100 Level



<b>Glass Blowers, Molders, Benders, and Finishers</b>	Interest code: RCA Realistic Conventional <b>Artistic</b>	Production and Processing, Mechanical, English. Language, Customer and Personal Service, Administration and Management, Education and Training,	-High school diploma or equivalent -Some college, <b>-no degree</b> -Less than high school diploma
<b>Hairdressers, Hairstylists, and Cosmetologists</b>	Interest code: AES <b>Artistic</b> , Enterprising Social, Realistic	Customer and Personal Service, English Language, Chemistry	Some college, <b>no degree</b> High school diploma or equivalent
<b>Merchandise Displayers and Window Trimmers</b>	Interest code: AES <b>Artistic</b> Enterprising Social Realistic	Customer and Personal Service, English Language. Sales and Marketing, Design , Computers and Electronics	High school diploma or equivalent, Some college, <b>no degree</b> , Less than high school diploma
<b>Precious Metal Workers</b>	Interest code: RA Realistic <b>Artistic</b>	Production and Processing, Mechanical, English Language, Customer and Personal Service	Some college, <b>no degree</b> High school diploma or equivalent Less than high school diploma

<b>Etchers and Engravers</b>	Interest code: RCA Realistic Conventional	Production and Processing, English Language, Customer and Personal Service, Computers and Electronics, Administration and Management, Clerical, <b>Design</b> , Mechanical, Mathematics.	High school diploma or equivalent, Less than high school diploma, Some college, <b>no degree</b>
<b>Nannies</b>	Interest code: SAE Social <b>Artistic</b> Enterprising Conventional	English Language - Knowledge of the structure and content of the English language -Psychology Education and Training -Medicine and Dentistry — Knowledge of the information and techniques needed to diagnose and treat human injuries, diseases and deformities.	-High school diploma or equivalent -Some college, <b>-no degree</b> -Associate's degree
<b>Barbers</b>	Interest code: REC Realistic, Enterprising, Conventional	Customer and Personal Service	Some college, <b>no degree</b> , High school diploma or equivalent, Less than high school diploma.

<b>TABLE 4</b>			
Tasks	Knowledge	Education Interests	Tasks Related Occupations
<p><b>Commercial &amp; Industrial Designer:</b> - Develop and design manufactured products, such as cars, home appliances, and children's toys. Combine artistic talent with research on product use, marketing, and materials to create the most functional and appealing product design.</p>	<p>Knowledge Design, Engineering and Technology, Production and Processing, Mathematics, Physics, English Language</p>	<p>-Bachelor's degree -Associate's degree -Some college, no degree</p>	<p>There are 6 recognized <u>apprenticeable specialties</u> associated with this occupation:- Commercial Designer; Industrial Designer; Cloth Designer; - Furniture Designer; Stained Glass Artist; Bank-Note Designer</p>
<p><b>*Curator:</b> Administer collections, such as artwork, collectibles, historic items, or scientific specimens of museums or other institutions. May conduct instructional, research, or public service activities of institution</p>	<p>Knowledge English Language, History and Archeology, Education and Training, Administration and Management, Customer and Personal Service, Fine Arts, Sociology and Anthropology, Communications and Media</p>	<p>Master's degree Doctoral or professional degree Bachelor's degree</p>	<p>Urban and Regional Planners Green Archeologists, Historians Kindergarten Teachers, Except Special Education, Elementary School Teachers, Except Special Education Bright Outlook, Archivists, Museum Technicians and Conservators</p>
Tasks	Knowledge	Education Interests	Tasks Related Occupations
<p><b>*Graphic Designer:</b> Design or create graphics to meet specific commercial or promotional needs, such as packaging, displays, or logos. May use a variety of mediums to achieve artistic or decorative effects.</p>	<p>Knowledge of design techniques, tools, and principles involved in production of precision technical plans, blueprints, drawings, and models, Communications and Media, Computers and Electronics, English Language, Fine Arts, Sales and Marketing, Customer and Personal</p>	<p>This occupation may require a background in the following science, technology, engineering, and mathematics (STEM) educational disciplines: -Bachelor's degree -Associate's degree -Some college, -no degree</p>	<p>Graphic Designer, Graphic Artist, Designer, Creative Director, Artist, Design Director, Composing Room Supervisor, Creative Manager, Desktop Publisher, Graphic Designer/Production, Fine Artists, Including Painters, Sculptors, and Illustrators, Commercial and Industrial Designers, Green Fashion Designers, Interior Designers, Set and Exhibit Designers Directors- Stage, Motion Pictures, Television, and Radio Camera Operators, Television, Video, and Motion Picture Makeup Artists, Theatrical and Performance.</p>
<p><b>*Craft Artist:</b> Create or reproduce hand-made objects for sale and exhibition using a variety of techniques, such as welding, weaving, pottery, and needlecraft.</p>	<p>Fine Arts, Design, Sales and Marketing, Mechanical, Customer and Personal Service., Production and Processing</p>		<p>Glass Artist, Designer, Fiber Artist, Furniture Maker, Glass Blower, Bronze Sculptor, Ceramic Artist, Ceramics Sculptor, <u>Cordwainer</u>, Custom Shoe-Maker</p>

Tasks	Knowledge	Education Interests	Tasks Related Occupations
Potters, Manufacturing Operate production machines such as pug mill, jigger machine, or potter's wheel to process clay in manufacture of ceramic, pottery and stoneware products.	Production and Processing, Fine Arts, Sales and Marketing, Customer and Personal Service, Design, Administration and Management, Chemistry	-High school diploma or equivalent -Associate's degree -Some college, no degree	<b>There are 2 recognized apprenticesable specialties associated with this occupation:</b> Model Maker, Pottery and Porcelain; Pottery-Machine Operator  <b>Sample of reported job titles:</b> Potter, Production Potter, Glazer, Clay Mixer, Jigger Artisan, Jigger Machine Operator
<b>Automotive artists:</b> Create original artwork using any of a wide variety of media and techniques.	Fine Arts, Design, Customer and Personal Service, Production and Processing, Administration and Management Mathematics	-High school diploma or equivalent -Bachelor's degree -Some college -no degree	Sample of reported job titles: Artist, Fine Artist, Sculptor, Painter, Artist Blacksmith, Illustrator, Portrait Artist, Sacred Art Artist, Stained Glass Artist, Automotive Artist
<b>Photonics Engineers:</b> Design technologies specializing in light information or light energy, such as laser or fiber optics technology.	Engineering and Technology, Physics, Design, Mathematics, Computers and Electronics, English Language, Mechanical, Production and Processing		<b>Interest code:</b> IRC Investigative, Realistic, Conventional, Artistic Bachelor's degree Master's degree Doctoral or professional degree

### FINDINGS AND DISCUSSION FROM TABLES 1-3

1. The curricula of NBTE for Polytechnics and Ladoke Akintola University of Technology are observed to have chemistry courses included, however, while the applied arts course students at Ladoke Akintola University of Technology, Ogbomosho take general science courses, at the commencement of their studies these are generalized not structured for technological outcomes in applied arts. On the other hand, the applied arts curriculum of the NBTE for Polytechnics is better structured for industry. This can be observed in the general objectives and the performance objectives as in Tables 1.1 and 1.2. In comparison, the course description of Ceramics (in Table 1.3), an extract of the curriculum for ceramics at Ladoke Akintola University of Technology, is scanty and the expected scientific exposure is not spelt out.

2. The study of the international global occupations in Table 3 (the tasks involved and the corresponding knowledge expected) as spelt out in Occupational Information Network Online (O\*Net Online) reveals that:

- a) Many courses for artists exist such as Curator, Graphics, Craft artists, Pottery, Automotive Artists, Photonic Engineering, Moulders, Shapers, and Casters, Stone Cutters and Carvers, Glass Blowers, Benders, and Finishers. These are employed in

top industries abroad. Of this lot, only graphics, pottery, textiles and casting are taught in Art schools

- b) It is evident that some professions require knowledge of Design education such as Art Directors, Jewelers, Model makers, Gem and Diamond workers etc;
- c) Some of these professions do not necessarily require a certificate from tertiary institutions.

2. a) Universities Art curriculum as epitomized in the curriculum of Ladoke Akintola University of Technology is characterized by an 'art and craft' tradition not structured in the scientific problem solving method of 'design education' as proffered by Green (1988:9) and Garratt (1991) .

b) The Table 1 and 2 reveal that there are many occupations in the global market absent in Nigeria's educational system despite an abundance of natural resources in the country. Nigeria is blessed with an abundance of mineral resources such as clay, sand, bitumen, precious stones, leather, etc. Exposure through training in tertiary institutions will ennoble practice. These include Jewellers, Precious Metal Workers, Glass Blowers, Stone Cutters and Carvers, Moulders, Benders, Finishers, Foundry, Mould and Core-makers. These will serve to give opportunities for employment to a lot of youths who may even become employers of labour. These courses will be realizable with a design education focus in cultural and creative art rather than the art and craft focus of the present curriculum at Basic Nine.

3) Also, the list of courses in Table 1 and 2 viewed against the backdrop of occupations on O\*Net online shows that many relevant courses are absent in applied arts in our Art schools.

4) There are many occupations that require experiences in Design education as separate from fine art as exists presently. These include among others, Photonics Engineering Commercial & Industrial Designing, Automotive artists, Craft artists, Jewellery etc.

### **Summary and Conclusion**

The study reveals that the curricula for applied arts for universities need to be restructured. The lack of adequate exposure and practice is the reason for large scale importation of ceramics to the country. The country has huge mineral resources such as clay and organic materials from which can be extracted oxides for glaze production. It is important that for adequate scientific-based vocational exposure at the tertiary level, Design technology based creative arts course is essential at the primary level. It is, therefore, pertinent to suggest that the restructuring for change for technology-based

applied arts education at the tertiary level will require first, a restructuring at Basic Nine, which serves as foundation in the building process. It is also necessary to include many other options of vocational studies in the applied arts such as leather works, jewelry making. By this, the abundant resources available will be processed as finished goods instead of the mass exportation of the goods as presently in existence.

### **Recommendations**

- 1) Students should be made to go to Science and technical education departments in universities and polytechnics to be taught by relevant experts in the desired sections of the curriculum to ensure that they are well grounded in the necessary science and engineering sections of their curriculum.
- 2) There is need to re structure the curriculum of applied arts education in universities in line with the modus operandi of the curriculum of NBTE in addition to additional courses geared to design technology.
- 3) There is also the need to restructure the creative arts curriculum at Basic Nine to design technology focus to serve as foundation for 1& 2above.
- 4) There is the need to introduce many more vocational courses as in Table 3.

The restructuring of applied arts in universities will reduce exportation of ceramics into the country. In addition, injecting more vocational courses as in Table 3 will further help in reducing importation of many other goods of importance to the country. The initiative will also reduce the mass unemployment of youths in the country.

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CHAPTER

5

**INSIDE THE BURKEAN PARLOR: ON THE RHETORIC OF SCIENCE, TECHNOLOGY,  
ENGINEERING, AND MATHEMATICS STUDENTS**

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**Abstract**

*There is without doubt a catholic interest in rhetoric, composition and technical communication scholarship about the enculturation process of college students in sui generis discourse communities. As part of this awareness, this article explores the argumentative skills of 20 American Science, Technology, Engineering, and Mathematics (STEM) students in deconstructing the rhetorical tools employed in a YouTube documentary, using theories of enculturation and Aristotelian rhetoric. It was found that students had an active, analytic knowledge of rhetoric. What remains challenging to them, though, was their capacity to articulate how various rhetorical elements interconnected to enhance the persuasiveness of the video. The study bears implications for professional communication, ESL pedagogy, and research in writing across the curriculum.*

**Keywords:** Rhetorical analysis, enculturation, discourse community, YouTube, STEM student

This is how the opening sentence of the preface of *From Inquiry to Academic Writing* reads, “Academic writing is the challenging intellectual price of admission to college. Not only must students learn to write, they must also learn to read—and even to think—in complex new ways” (Greene & Lidinsky, 2012: v). Greene and Lidinsky, in fact, are re-iterating a strong angst expressed by composition scholars as Fulkerson, Berlin and Bartholomae. In the mid-1980s, for instance, Bartholomae wrote:

*Every time a student sits down to write for us, he has to invent the university for the occasion... He has to learn to speak our language, to speak as we do, to try on the peculiar ways of knowing, selecting, evaluating, reporting, concluding, and arguing that define the discourse of our community (1985: 134).*

For Bartholomae (1985), as for Green and Lidinsky (2012), novice college students have not been adequately immersed into the appropriate norms and conventions of the academic discourse community. This inadequacy, he contends, makes them passive members of the community. But the difficulty, I am inclined to think, stems from the oft-cited claim that high school students entering college have a culture, practices, and values different from those of universities (Alfers & Dison, 2000). The solution to this challenge, Bartholomae (1985: 409) proposes, is for scholars to “examine the essays written by basic writers—their approximations of academic discourse—to determine more clearly where the problems lie”.

To date, work on freshman composition abounds. This spans from the pioneering works of Fulkerson (1979), Berlin (1982), Lauer and Asher (1988), and Tate *et al.*'s (2011) taxonomies of pedagogical philosophies, to views of enculturation and discourse community as steps necessary in theorizing student writing (Bizell, 1992, Doheny-Farina, 1993; Bazerman, 1994; Mutnick, 2011). A major setback in teaching students how to write rhetorically, they all stress, is that writing tasks are not assigned *in situ* within specific rhetorical traditions.

In *Joining the Conversation*, Palmquist (2010) offers fresh insight into how composition teachers can initiate college students into the writing process by shaping their attitudes, beliefs and actions. Palmquist (2010) maintains that for students to be good writers, they need to know such rhetorical exigencies as the writer's purpose, context, audience and interests. This claim indeed forms the core of Fulkerson's (2005) article. Meanwhile, studies of fresh college student writing such as those by Herrington (1985), McCarthy (1987) and Berkenkotter *et al.* (1988), Lauer and Asher (1988) and McNeally (1999), offer valuable insights in the manner students come to learn the tradition of rhetoric, no less than how they show resistance. One of the closest extant studies in this regard is McCarthy and Fishman (1991). In “Boundary Conversations”, McCarthy and Fishman (1991) explore the learning experiences of college students in an Introduction to Philosophy course, drawing on their personal hermeneutic experiences. This naturalistic study identified conflicting ways of knowing in class discussion, and student writing, using data collected in two consecutive semesters as well as the close



records they kept of their own collaborative work. Data were obtained through observation, interviews, composing-aloud protocols, and text analysis methods. On the strength of their study, McCarthy and Fishman (1991) conclude that learning involves juxtaposing conflicting ways of knowing, which occurs when authority for knowledge is redistributed. Such redistribution, the authors note, leads to closer listening and, in turn, promotes students' ability to juxtapose conflicting ways of knowing. It goes without saying that, however important the work contributes to our knowledge of students' grasp of the subject, it, nonetheless, leaves us with little on the enculturation process. Besides McCarthy and Fishman situated their study within an interdisciplinary perspective of the humanities, that is, Composition and Philosophy, and were not concerned with the transition process students from a different discipline make to yet another.

Haas' (2001) report on the rhetorical development of a biology college student's reading processes and practices similarly sheds light on the present study. Haas traced the development of a female student's beliefs about literate activity by focusing not only on changes in her reading and writing activities per se, but also on her views about those activities, her representations of the nature of texts, and her understanding of the relationship between knowledge and written discourse within her disciplinary field of biology. Using a strong methodologically triangulated data in the forms of extended interviews, reading/writing logs, observations and field notes, texts, and read-and-think-aloud protocols, Haas found that the student's conceptions of the function of texts and the role of authors—both as authors and as scientists—grew in complexity.

In a recent survey in the United Kingdom, Wingate (2012) examines the knowledge of first year university students about the argumentative essay. The study explored the difficulties students experience with argumentation in academic writing, and discussed the current limitations of current pedagogical instructions. Having appropriated models in education research, Wingate observed that many students' essays lack structure, criticality, and evidence, and that the concluding sections of their essays are often unrelated to their theses. Thus in spite of the catholicity of research in students' writings, studies of their compositions from a metarhetorical perspective remains largely undone.

### **Why Metarhetoric?**

In this study I explore how Science, Technology, Engineering and Mathematics (STEM) students in a mid-western American university enter the discourse community

of Composition, and join the conversation through their ways of making rhetorical arguments. Of particular interest here is that this sub-population offers composition as a requirement for just one semester throughout their undergraduate education, although I do not in any way claim they do no writing in other courses. But understandably, outside of the composition class, writing is more content-based than process-driven (Winsor, 1996). It is, therefore, pertinent to study this group so as to find ways to ameliorate their argumentative skills. In a way, the work is a kind of “teacher research”, which in Ray’s (1993: 174) words, “results in new ownership-teachers’ own research into their own problems that results in modification of their own behaviors and theories”

Specifically, I examine the essays of 20 college students’ rhetorical analyses of “Student Riots in Montreal”, a video documentary posted on YouTube in a composition class. (*See the section on Writing Assignment*). The objective is to observe how students draw on these concepts of rhetoric to make persuasive arguments. Rottenberg and Winchell (2012: vii-viii) write thus:

*We also have to get our students to write sustained argumentative discourse. They have to learn to apply their knowledge of claim, support, and warrant. They have to understand that successful arguments require a blend of logos, pathos, and ethos. To do so, students must read critically and reflect on what others have to say (italics in original).*

On this note, the following questions, then, are worth answering: To what extent did the students apply the knowledge of rhetoric gained in the composition class to analyze the video? How did they express the persuasive effects of the rhetorical strategies they had identified in their analyses of the video? These questions would be better addressed, first, by taking a look at key theoretical constructs such as those below.

### **Theoretical Lenses**

I borrow heavily from theories of enculturation, and the Aristotelian model of rhetoric. Taken together, these theories explicate, *writ large*, the process by which individuals come to be members of specific communities, and so could illumine our understanding of how composition students join in the discourse of the Rhetoric community. I elect to proceed with Aristotle because it is the most popular form of rhetorical theorization taught in the American composition classroom (Lunsford, Ruszkiewicz & Walters, 2007; Alfano & O’Brien, 2011; Longaker & Walker, 2011), and

the basis upon which the students analyzed the YouTube documentary. For as Segal (2005) testifies, “When students learn to do a rhetorical analysis, in general they are learning to convert an Aristotelian framework in producing speeches into an analytic method for receiving them” (p. 8). But, first, let’s proceed with issues in enculturation.

### *Theories of enculturation*

Mainly rooted in sociology, enculturation is variously defined as the process by which an established culture teaches an individual the accepted norms and values of the culture or society in which the individual lives (Wardle, 2004; Grusec & Hastings, 2007). Even though enculturation is also referred to as acculturation in the psychology literature (Rudmin, 2003; Sam & Berry, 2010), I would exclusively use the former as the latter also applies to exchanges of cultural features with foreign cultures (Grusec & Hastings, 2007).

Thus for neophytes to enter *the Burkean parlor*, such a feat requires knowledge of *sui generis* “distinctive registers” such as the commonplaces, set phrases, rituals, gestures, habits of mind and tricks of persuasion (Bartholomae, 1985; Berkenkotter, Huckin & Ackerman, 1988). So construed, enculturation is the molding block of the learning process which newcomers in the community can learn either consciously or unconsciously. More important, success in the community means newcomers need to learn to conform to given codes and conventions, although values and knowledge systems in one’s former community and the new may be at variance and sometimes even odd (Doheny-Farina, 1993; Wardle, 2004) as some new entrants could show resistance.

One other way of viewing this notion is through the lens of the discourse community. This concept has deep roots in American composition scholarship as far back as in the 1980s. Major proponents include Bizzel (1992) and Bazerman (1994), and lately Swales (1990) and Gee (2004). A discourse community, broadly defined, refers to a group of individuals who share language, stylistic and epistemic practices; it is a community with canonical knowledge that manages points of views, beliefs, and modes of interpretation of experience. The language of the community, Bizzel (1992) holds, becomes the function for maintaining and transmitting the group’s knowledge.

Applied to composition research, the theory of discourse community enhances our knowledge of the enculturation process by which students get to learn what is privileged in the composition class. As Killingsworth (1992: 10) reminds us, “The term is useful in the theory and analysis of writing because it embraces the rhetorical concern with social interchange (discourse) and situation (community)”. In this light, ongoing

interactions in class and tasks assigned them gradually but significantly modify the logico-discursive abilities of individuals, and consequently shape their sense of membership in the community. For Swales (1990) and Gee (2004), this relationship entails a constant exploration of the “contact zone” lest we lose track of our expectations of them. This contact zone behooves teachers, and to sound Vygotskian (1978), to provide scaffolding to the neophyte student. The job of teaching then becomes a job of accompanying the student in this effort of, for instance, coming to appreciate and apply the rhetoric of Aristotle.

### *Aristotelian rhetoric*

The central tenet of this classical theory is that the effective use of language results in audience persuasion (Aronso, 1999; Renkema, 2004). Originally expounded by the ancient Greek philosopher Aristotle dating from the fourth century BCE (Bizzel & Herzberg, 2001), the theory principally holds that the working of persuasion thrives by three key appeals *viz.* logos, ethos and pathos.

The foremost rhetorical tool, Aristotle (1991) evinces, is *logos* or simply the logical appeal, which he believes is “the control factor in persuasion” (p. 38). It refers to the language resources used by speakers or writers in their effort to convince their audience. *Logos* translates as “word” or “reason.” The assumption of appealing to *logos*, then, is that one’s sense of reason is more valid than that of others. *Logos* comprises evidence and reason. Lucas (1998) posits that evidence consists of supporting materials, and that reasoning is the process of drawing a conclusion on the basis of evidence. Thus to be logically appealing, one’s message has to be internally consistent, making a clear claim as well as effectively supporting the claim with back-up evidence. This is important because with words we relate to people, communicate our feelings to them, persuade them and control them. It is for this very reason that McInelly and Perry (2008: 56) believe thus:

*Generally, we trust people who are knowledgeable and experienced, who are decent, fair, reliable and honorable and who demonstrate goodwill with others. We tend to trust people who are more like us, who identify with our values and beliefs.*

*Clearly, logos is the thrust of rhetoric because although ethos and pathos are important to move people to action, it is logos that leads us to conviction when emotions evaporate.*

But one’s *ethos* could similarly appeal to the audience. An ethical appeal brings to light the trustworthiness or credibility of the writer or speaker. This is why it denotes

the idea of character in Greek. *Ethos* is conveyed through the tone and style of the message of the writer or speaker. It is also expressed through the many views and allusions the speaker or writer makes about himself or herself (Ramage & Bean, 1998). This kind of appeal, *tout court*, exerts the reputation, knowledge and authority of writers or speakers, all in an attempt to persuade the audience.

So too, it is useful to be sometimes emotional in this practice. *Pathos*, the third tenet, is associated with the emotional appeal speakers or writers invest in their arguments. Scholars define *pathos* as an appeal to the audience's sympathies and imagination just so they would respond emotionally to the speaker's or writer's point of view. According to Aronso (1999), people are more likely to be persuaded if they are moved by a strong emotion such as fear (p. 84). An appeal to the audience's emotions may be characterized by a preponderance of vivid and rich textured examples that personalize one's ideas, and help pull the listener or reader into the speech or writing (Lucas, 1998). In the following sections, I discuss the methods for conducting this research including possible limitations to be encountered in its pursuit.

#### **4. Study Design and Methods**

##### *The research design*

This work is, primarily, a qualitative case study. This type of research is based on the assumption that social phenomena, human dilemmas and the nature of cases are situational, and thus reveal experiential knowledge of many kinds. The research design is, therefore, congruent with the social constructionist theoretical framework of enculturation and discourse community.

The *raison d'être* for selecting the case study design is to provide rich and detailed descriptions of STEM students' knowledge of rhetoric. As Charney (2002) notes, one of the reasons for conducting qualitative research is to "acculturate students into professional discourse communities" (p. 111). For a number of scholars such as Yin (1993); Merriam (2009) and Stake (2010), the notion of "thick description" is actually the nerve of the qualitative case study.

This design, then, affords me the opportunity to make forays into the complexities of the knowledge of rhetoric used by students in my own composition class (Daiker & Morenberg, 1990). In this light, the results of the study could illuminate pedagogical choices as far as research is concerned. As Ren (2012) eloquently remarks, "technical communication research should help us do our jobs better by specifying concrete practices or by recommending solutions to practical problems" (p. 363). The

design serves as a window through which we could see quite clearly what teachers do in their professional context: the academic workplace.

### *The instructional context*

The study was conducted in a major mid-western American university where composition is a general education course required of all undergraduate students. Given that the university is technology-inclined, all the students in my class were STEM majors.

In the course, I emphasize effective communication by empowering students to analyze, evaluate and make persuasive arguments about all kinds of texts: written, visual, auditory, and multimodal. They are expected, by the end of the course, to have acquired demonstrable knowledge in writing persuasive multimodal final research papers, reflective papers, and do rhetorical analyses of advertisements and other texts. Much emphasis is placed on the rhetorical process so that the class could focus on critically evaluating specific appeal(s) contained in specific texts for specific audiences. This is because as Brent (2002) argues, rhetoric is an invaluable tool of argumentation and cognition which can be transferred or transformed in other academic discourse communities where writing is also rigorously pursued. This class of fall 2012 comprised twenty students with a clear imbalance in the male-female ratio. In fact, there were only four females albeit very brilliant in their delivery and writing. The students were mainly from the states of Michigan, Wisconsin and Minnesota due to the proximity of these states to the university.

### *The writing assignment*

Students were instructed to do a rhetorical analysis of the YouTube documentary "Student Riots in Montreal" ([www.youtube.com/watch?v+41YCOASnfv4](http://www.youtube.com/watch?v+41YCOASnfv4); See Appendix A for prompt.). This six minute, twenty-one second VICE News production details the events that transpired in Montreal, Canada on May Day, 2012 when scores of hundreds of protesters thronged the streets of Montreal in protest against the proposal for a 75% increase in college education. Many also demonstrated against alleged corruption among state officials that led to the under-allocation of tax revenue.

Students were supposed to articulate the rhetoric of the documentary. I wanted them to think along these lines: Is the video persuasive enough? What makes it so? Why did they think it is not? What rhetorical appeals or strategies did they think the

producers of the video employed in the making of the video, and what was its target audience? Did they think that the producers were simply involved in cheap propaganda by incensing the youth against the Quebec authority?

#### *Sampling method and data collection procedure*

Data were sampled purposively on two counts. This sampling strategy enabled me to purposefully pay attention to a sub-population with fairly homogeneous characteristics: they were STEM majors, and were all sophomores. Moreover, the choice of purposive sampling afforded me the opportunity to travel with the students through their journey of enculturation in my composition class.

For this reason, I conducted a pilot test of three scripts. I obtained the approval of the class and university for the purpose here so intended, and randomly selected the scripts that had already been posted on Canvas (the university's online instructional teacher/learner interaction, and assessment tool). Such an effort is crucial to the success of the work because "whatever the specific nature of their work, researchers must take into account the effects of the research on participants, and act in such a way to preserve their dignity as human beings" (Cohen, Manion & Morrison, 2000: 56). The pilot study was done using a coding scheme as discussed below.

#### *Method of data analysis*

The essays were analyzed through rhetorical and content analysis. A coding scheme was designed for identifying categories and patterns that would emerge from the essays. The aim of the pilot study was to obtain an initial inventory of the categories. Also worth mentioning is that the pilot test enabled me to assess the validity of the research questions, and whether they could undergo refinement. (*See Appendix B for coding scheme.*)

For the study proper, I employed open coding to summarize the data by pulling together identifiable patterns in order to find conceptual categories. This was "to expose theoretical possibilities in the data" (Punch, 1998: 210). It was then followed by axial coding to establish relationships between the categories. The analysis was, nonetheless, flexible bearing in mind that qualitative research is usually iterative in nature, and was situated within the larger epistemological framework of Glaser and Strauss' (1967) grounded theory method which stresses, first, the development of codes and concepts followed by categories and possibly an emerging theory.

### *A word on validity and reliability*

Two basic steps need be taken to ensure that the validity and reliability of the study are not compromised. Like Kirsch and Sullivan (1992), I hoped to answer, “What degree of objectivity can and should the composition-researcher maintain?” (p. 3). A level of inter-coder reliability of the data was assured by a colleague instructor in the spirit of collaboratively resolving conflicting observations. This feat is useful in the research process, given that qualitative research is often “a very personal process because two researchers analyzing a transcript will probably come up with different results” (Dawson, 2002: 128). Again, to ensure that the validity of the work was not compromised, I further allowed others to check the coding categories to see if there were overlaps. The issue of ethics also needs to be addressed. Ethical considerations also imply that the researcher goes a step further to discuss tentative findings among participants to ascertain the level of “truth” and seek their views about the work in order to determine whether the accounts have been overly prettified or actually objectified (Sullivan & Porter, 1993). I also discussed the results of the study with the class in order to ascertain the extent to which the analysis parallels their original points of view.

### *Limitations of the study*

It still remains that a study of this kind will bear possible limitations nonetheless. First, I quickly admit that using a single assignment on rhetoric paints a narrow view of students’ comprehension of the subject, and may lead us to a somewhat intellectual guess. For this reason, the results of this research should be best seen as tendencies and not findings cast in stones. In this context, I am inspired by the sociologist Goffman (1963) who once said that “a loose speculative approach to a fundamental area of conduct is better than a rigorous blindness to it” (p. 4).

Additional limitations are also noteworthy. The use of a single composition class, for instance, and the choice of data analysis could be conceived as problematic as qualitative analysis is pretty subjective. The use of inter-rater reliability should, then, be considered an effort to resolve this challenge. And so, all these efforts should be seen as attempts “to bring the enthusiasm of inquiry to our classes and help us to make connections between knowing and learning and between studying and teaching” (Thompson, 1996: 78).



## **Analysis of the Students' Rhetorical Compositions**

In this section, I discuss the students' rhetorical analyses of the video. I will begin by looking into the way(s) students established the nexus between kairos (or context) and audience, and then turn my attention to the various rhetorical appeals they saw and analyzed in the video. Finally, I will also speculate on their dexterity in expressing how these strategies enhanced the persuasiveness of the documentary.

### *The kairos-audience import of the documentary*

It is interesting to know that the students were capable of identifying the context of the video documentary, and further speculated on its target audience. Such a task was useful in their analyses of the video, bearing in mind that all texts have an inherent argument which can be understood mainly by reference to their contexts. This attempt is brilliant because it enables the student writers to situate their analyses within a real historical, geographical context and temporality, rather than create a somewhat fictionalized anachronistic account. Here are few illustrations:

*This video documentary on YouTube produced by Vice News depicts the trials students are facing in Montreal. In February of 2012, these students started protesting a proposed 75% tuition hike. They were angered because Montreal already has one of the highest income taxes in Canada and they believe the government is corrupt. This has caused a building momentum for the government to balance the books through other options, and the students are pushing hard for what they feel was promised to them: low tuition prices. The riots have slowly grown larger and less peaceful with the addition of other groups angry with the government. The momentum is not slowing either, with the summer predicted to be the longest in Quebec's history in terms of unrest.*

Focusing on historical accuracy, Mark introduces his analysis to his audience and what led to the protest. The same could be said of Gerry when she wrote that

*The 2012 May Day events in Montreal had the police and citizens alike shouting "mayday" as the airplane of societal order crashed. VICE News documented the students' and workers' unions gathering on May 1st to protest the corruption in government that was causing financial crises, such as the planned 75% college tuition increase. "Student Riots in*

*Montreal" showed almost 10,000 people peacefully congregating in the streets, until a broken window caused chaos to be released (VICE). Riot police fought with yelling, violent protesters and vandalism ran rampant. A narrator describes the plight of college students' situation to the backdrop of these powerful images. Finally other uprisings supporting the same cause in other locations are shown by VICE, before concluding with the enacting of Bill 78 and contemplating the future unrest by citizens.*

But unlike Mark, she tries to link up this context and purpose of the video to the target she generally identifies as viewers. At this stage, it is not clear whether the viewers he alludes to are his fellow students, parents of the protesters, opinion leaders, advocacy groups, or perhaps the general viewing public. Such a problematic issue was realized in many of the students' analyses. In most cases, they found it quite difficult to show how the argument being presented in the video could be inscribed in the context of the documentary and make specific appeals to specific audiences. Here is how one student introduced his essay:

*In May 2012 in the Canadian city of Montreal, there was a protest consisting of at least 300, 000 students. These students were petitioning against tuition increases within the universities, which have historically been fair and affordable. In the documentary, there was mention of how historically the Quebec government has kept the tuition rates down. Student tuition was frozen for many years. However, with a new premier, many changes have occurred in terms of government spending. After watching the Vice News, it can be concluded that the students' argument for a decrease in tuition is fair and very persuasive.*

#### *Students' analyses of the logic of the documentary*

At large, students observed three basic strategies that were employed by the producers of the documentary to establish its logic: (a) direct quotes, (b) facts and figures, and (c) historical allusion. Others argued that the video makes a strong argument in favor of the protestors to sympathize with them using persuasive means such as professionalism, and first hand footage to paint a picture of the problems students are facing in Montreal. These logical strategies, in turn, help the producers of the documentary to herald the support of the audience in the student-protesters' course and against

Quebec's authorities. I begin with how Myder introduces direct quotes from the words of an interviewee, one of the protesters called Katigbak to buttress her point:

*Every week I think the end is near...but...now I'm not sure. It's long, it's hard...it's not over...There's no reason we're gonna stop now... You have to fight if you want something.*

Admittedly, this way of introducing her arguments sets the stage for what she is about to analyze and discuss, rather than start using everyday strategies such as definition, or explanation of her topic. According to Myder, the words of Katigbak offers the documentary its *ethos* because it is “a credible input from a dedicated, striking student to portray this phenomenal protest”. Having established the import of her argument, Myder, then, announces her thesis: “Although protests may be conducted or seen in many ways, how it is being display to a bigger audience is the main focus in persuading others to see the situation in the producers' perspective, such as in this documentary”. In the following excerpt, John basically draws on facts to make a case:

*Logos was dominant in this video documentary. The producers used many facts and figures to support their views and persuade the audience in a certain way. One of these includes the fact that tuition could be increased by 75%, which is a lot and shows what the protestors are facing. They also bring up past history of the country by saying that low tuition is one of the things students are entitled to. Alternatives to the current tuition hike are also given, which would be more appropriate. The discontent of the audience is also increased by the fact Quebec as the highest income taxes in Canada already, so it has more to the mismanagement of funds than the need for an increase of tuition. The producers also state that the bleak economy and aging population also add fuel to the fire of this issue, that students are being neglected.*

And yet, according to another student, Eva, the video is somewhat biased toward the government of Canada because according to her, it focuses too much attention on the protesters at the expense of state officials. “This can be seen by the clips of government officials being in a bad light.” It also is displayed by interviewing protestors and showing their cause as a noble one that everyone can relate too. “The protest shows no signs of slowing down. In fact, at this point, Quebec is embracing itself for what may be the longest summer in its history (Katigbak). Their somewhat violent actions are also downplayed in the documentary such as the window being broken” she says. What is

most striking with the way some of them analyzed the video lies in their attempt to weave these strategies into a fine tapestry as not ends in themselves but as mechanisms that feed into each other to have the desired persuasive effect on the viewer-audience. Notice how Myder, for example, links up issues of style, and dramaturgy to the logic she is analyzing. These rhetorical resources, Myder points out, enabled the producers of the documentary to stress the importance and need for this protest. She presents evidence for the unrest by observing that:

*The narrator continues to take sides with the protesters by confirming critics' belief that their government is corrupted with the fact that Quebec has the highest income tax in the country. To further emphasize the government's selfish intentions, the "May Day" scene of protesting students and workers in downtown Montreal allows the producers to expand the concept of not only injustice to college students but also workers. In this way, the producers effectively employ logical facts to inform and indirectly persuade its audience to blame tuition rise and unemployment on the government, and therefore validate the need for the protest to fight for justice.*

One other dramatic reference to the mordant attitude of the Premier of Quebec, Jean Charest, was also interpreted by some of the students as adding to the persuasive import of the video. He is seen as ridiculing the protesters and unemployed masses. Its effect on the audience, as one student puts it, is that "the government does not care for the welfare of its lower classes".

In fact, the use of this allusion to the history of Quebec by Mark is a major persuasive appeal because it points to a sense of betrayal on the part of the Quebec authorities. In other words, Mark is stressing that student-protesters were very convinced that things were no more favorable, and that the government had not redeemed its promise. I now focus on how the students analyzed the persuasiveness of the *pathos* of the documentary.

#### *Students' analyses of emotional investment in the documentary*

To many students, this YouTube documentary contained a looming sense of shock, fear and danger wrought through the portrayal of loud music, quiet and sometimes scary, and bloody scenes. For example, Milo is of the view that the contrast between calm and noise in the video is one of the strategies employed by the producer of "Student Riots in Montreal" to expose the violence that occurs after the police charge on the student protesters. This is what he says:

*Contrasting the quiet, calm scene of protesters walking before to this loud, noisy, and violent scenery is unexpected and startling. This contrast grabs the attention of the viewer and uses shock value to show how desperate the students are and how tense the situation is. The producers chose to use the sudden clashing to make the audience feel the distress of those there and feel more connected to them.*

Interestingly, not only is Adam capable of indentifying the available means of persuasion evoked in the video, but also he makes a frantic effort at articulating its persuasiveness on the intended audience:

*Connecting the audience to the protesters, the key to the successful persuasive nature of this documentary. The persuasive quality is developed with different strategies and works for many reasons. VICE's documentary showed numerous interviews with individual protesters talking directly to the camera to provide a new face to the cause, changing it from an abstract idea to real people suffering. Showing Montreal and the protests with the first person view makes one feel like he or she is actually there experiencing the fight with the other protestors.*

Furthermore, the producers continue to support this protest through their choice of tone, music and video effects, and chronological order of the documentary. The video takes on a serious tone to make the viewers see and feel the importance of protesters' efforts against governmental control; it is through the tone, that the concept: "if we don't fight for ourselves no one will" connects with the audience since we all have struggles for justice. Many students found that the producers used loud rock music for the shaky and dramatic scenes to express the intense atmosphere of the protest. For example, the video includes a quick scene of a man in the middle of the street with his jaw dropping in shock of all the chaotic running, yelling and attacks. Lastly, the producers' chronological order of actual protest dates in February, May and its continuation into the summer allows viewers to easily follow and understand the progress of the protest. Through this specific style, the producers effectively move the audience into feeling the significance of the protest because of the firm approach, emotional impact, and sequential organization of information that reveals the protest is really making a difference.

Others also concentrated on contrasting audio and visual imagery in the video. According to Gerry, for instance, this pathetic strategy created the feeling of surprise in the audience and provoked a sense of urgency. The urgency, as she puts it, is best

appreciated in the light of the fact that violence has been unleashed on the streets, and that there is the need to fix the complex. Here is how Gerry looks at the whole situation:

*In the climax of the VICE documentary, a window shattering is heard in the quiet atmosphere and protesters explode into mayhem to the sudden onset of very loud punk music. Contrasting the quiet, calm scene of protesters walking before to this loud, noisy, and violent scenery is unexpected and startling. This contrast grabs attention and uses shock value to show how desperate the students are and how tense the situation is. The producers chose to use the sudden clashing to make the audience feel the distress of those there and feel more connected to them.*

A few students dwelt on some interviews in the documentary to show how the interviews are emotionally-laden, and thereby demonstrate the persuasive quality of the video. VICE's documentary showed numerous interviews with individual protesters talking directly to the camera to provide a new face to the cause, changing it from an abstract idea to how the idea was the tuition hike that affected the lives of a real suffering group of protestors. Some students were of the view that showing Montreal and the protests from the angle of the first person makes one feel they are actually experiencing the fight with the other protestors. For Jessica, this approach is uniquely appealing because it is not easy to inspire viewers on matters about fight and demonstrations unless the rhetor tries hard to establish a common identity with their audience.

*Support for strangers fighting for something that doesn't affect the viewer can be hard to inspire, but it becomes easier once a relationship is established. An almost doubling of tuition makes the viewer, through this connection, feel his rights were violated too, which establishes the importance of the riot. VICE connected and invoked the powerful feelings of the protesters in the audience to make the video a successfully persuasive piece.*

Antonio also sympathizes with the course of the student-protesters, and is of the opinion that social justice should never be condoned. For him the VICE documentary is persuasive and uses rhetoric to support a worthy course. Education is a requirement for improving one's life; unless people take action and actively work to win students a fair chance at the opportunity, tuition increases will make some students homeless and

hungry in their journey of self-improvement. It is not just about money - it is about stopping a corrupt government's plan, the people crushed by student loan debt that have no way out without a degree earning them a good job, and the jobs being unfilled with qualified persons. "*Student Riots in Montreal*" uses pathos to persuade viewers that they ethically cannot remain deaf to the cries of protestors against the corruption in Canada's government.

In a sense, it is possible to see how students interpreted the rhetorical appeal to pathos; they saw it as a feeling that compels one to action, and not necessary a blind delusion to a false mob-like act.

#### 4.4 Students' analyses of the credibility of the documentary

The analysis of the *ethos* of the Vice News documentary received the least attention. Most students were of the view that the credibility of the documentary was not questionable because of the huge reputation of Vice News. They raised such qualities as professional conduct and expertise, official logo, and balance of reportage. For example, Sue is very certain that

*The producers of this film used ethos in the documentary to provide the credibility they need for viewers to believe the content. They provide this through a professional introduction of their name, Vice News. This name also sounds official and lends to the image of credibility. Another method of ethos used in the documentary is through first hand interviews of both sides of the fight. It makes them appear balanced. Finally, the quality of the video is also a high caliber. It is very well edited and looks like it was done by a professional, which allows people to believe more in its validity.*

But is the issue as simple as it is? Is there no possibility of a bias against the Canadian government?

Only few students such as Joshua were able to move into this realm of interpretation to claim that "the style this video seems to be one-sided in favor of the protestors so much so that the government of Canada is demonized in the process".

## Rhetoric and so What?

In a word, the analysis yielded two main findings. First, I have observed that the students had an active, analytic knowledge of rhetoric. They were able to identify, *inter alia*, such persuasive appeals as *logos*, *pathos*, and *ethos*, and show to some admirable extent the argument inscribed in the YouTube documentary. Furthermore, they were capable of demonstrating how specific rhetorical strategies, facts and figures, and direct quotes from the video-text, for example, enabled the producers to add to the persuasive effect of the video on the audience. What remains particularly challenging to them, I believe, is that their dexterity for articulating the interconnectedness of these rhetorical elements is not yet acute; at best it is progressive.

Far from being conclusive, this study bears implications for rhetoric and composition and writing across the discipline research, in general, and professional communication, in particular. The findings could shed light on the enculturation process of first year and sophomore STEM college students, though I do not claim it a rule of thumb. As teachers and professional communicators, we could reconsider our pedagogical choices and positioning relative to this sub-population in a way that the study could inform us of what to affirm, or what to adjust. Such an intellectual posture requires of us to be strategically *metistic*. For instance, if it turns out that STEM students do indeed come to a grasp of the knowledge privileged in our field, then, we will have to be convinced that we're doing it right. An otherwise of this aspiration, will, as all good teachers admit, means that we'll need to re-strategize, and perhaps question the validity of our *modus operandi*. As Brady (2007) points out, scientific and technical communication is a form of rhetoric, and should thus empower students to see learning as a form of rhetoric.

It is also useful to explore the relevance of this study for invigorating pedagogy in the ESL classroom in general, and Communicative Skills, in particular. Given the call to traverse the bounds of reductionism and remediation in Ghanaian universities and tertiary institutions (Afful, 2007; Kodom Gyasi, Nartey & Coker, 2011; Coker & Abude, 2012), and the need to adopt a variegated approach to the study of Communicative Skills (Dzameshie, 1997; Coker, 2012), it is only proper to suggest that this paper should serve as a stimulus for improving the terms of engagement in the teaching and learning of CS. Two things are being suggested: multimodality and rhetoric. If we as pedagogues and academics do indeed aim at turning around the fortunes of academic discourse of at least undergraduates, despite teething setbacks such as large class sizes and logistical constraints, we will explore the realities of making it work in the CS classroom. It's high time we introduced our students to such a mode of analysis. After all, this is what readily falls within their immediate domains of language use, however *ersatz* this might appear to them. The use of new communication technologies and new media, for



example, is not unfamiliar to them (Coker, 2010a; 2010b), and so serves as the basis for introducing multimodality in the classroom. Furthermore, our students are capable of analyzing, evaluating and deconstructing all kinds of semiotic texts—SMSs, computer-mediated discourses, videos, ads and TV commercials, sermons, etc. Why can't we introduce our students to rhetoric? For when we write we do not only seek to inform but more importantly to persuade, and to argue a certain position. Rhetoric is not a choice of being. It is one of the cultures of academic communication, not to mention technical communication.

Thus, it is my hope that the study will stimulate rigorous research in students' enculturation in technical communication. And whether it is pursued from the perspective of teacher research, or from a methodologically pluralistic standpoint, ours in rhetoric, composition and technical communication, as Kirsch (1992) argues, will be to ask the right questions that will illumine our ways of knowing and doing with the ultimate goal of improving upon practice. In this, I think, is real service to real people such as the students whom we really love to see inside the Burkean parlor.

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## **Appendix**

### *Rhetorical Analysis of Multimodal Texts*

For this assignment, you will make a rhetorical analysis of a video documentary produced by VICE NEWS titled "Student Riot in Montreal", and is available on YouTube. To do this end, you will have to apply the tools of Aristotle's rhetorical triangle, consider the concepts of argumentation (or message), audience, style, and other relevant notions we discussed in class.

As you can see, the objective of this assignment is to evaluate your knowledge of rhetoric in every-day situations such as in the video produced by VICE NEWS. You may want to think along these lines: Is the video persuasive enough? What makes it so? Why

do I think it's not? What rhetorical appeals or strategies did the producers of the video employ in the making of the video? What is the target audience of the video?

Like any good analysis, remember to include the following elements in your work:

- A suitable heading/title;
- An introduction/summary of the documentary;
- At least two research questions that have to be analyzed in the body of the essay;
- A concluding section that captures your observations or findings.

# 6

***“Facilitating the teaching and learning of English in Second Cycle Institutions in Ghana through ICT”***

**Joyce Eku Wilson-Tagoe**

**Abstract**

*This study is a contribution to ways of enhancing teaching and learning of English through the use of ICT. While ICT has enabled young people to communicate with friends and relatives through the famous social forums, not much of learning has been done in Ghanaian Senior High Schools with the proliferation of ICT. Using a stratified sampling technique with data collected over a sample size of 286 English teachers in second cycle institutions in Ghana, the research sought to find the issues pertaining to ICT usage in English learning and teaching. The main source of data collection was through a questionnaire administered over a period of four weeks. Findings from the study indicated that current methodologies used by English teachers in the various second cycle institutions are inadequate and not effective.*

*The study learnt that even though there are ICT departments in most second cycle institutions, they are not adequately prepared to utilize ICT to benefit the teaching and learning of English. Furthermore, there were identified gaps in the skills and competencies of teachers of English mainly due to inadequate training, inability to use ICT and inadequate institutional support to facilitate the integration of ICT in the teaching and learning process. However, there exist great potential in enhancing the performance of students with the increased usage of ICT amongst students and teacher.*



## **Introduction**

Secondary education in Ghana has undergone a series of reforms for a few decades now. This has become necessary due to the changing nature of the demand and requirements to drive the growth of industries and the national economy. Communication, one of the most important tools in human development, has become imperative for stakeholders to enhance Ghana's national development. This research investigates how the teaching of English as a tool for communication can be enhanced through the use of Information Communications and Technology (ICT). ICT is a worldwide application in all fields of human endeavor. The use of technology and computers has greatly enhanced the study and application of every facet of human learning and made practices in these fields far more reliable and easier. Despite the un-coordinated approach to policy in the past, some significant progress has been made in increasing access to and usage of ICT in the educational sector. The tertiary sector of education however, is much more advanced in ICT development than the secondary and the primary or basic education sectors respectively (Mangesi, 2007).

The new educational system comprises six years of primary school followed by three years of junior high school and four years of senior high school education at the end of which students sit for the West Africa Senior Secondary Certificate Examination (WASSCE). However, in Ghana, the four years of secondary education has been reverted by the current government to the initial three years of secondary education. The implication of these changes and development in the duration of second cycle education is significant. It demands a strategic plan to advance effective teaching in general and more specifically the learning of English. The Government of Ghana's document on ICT and education published in 2004 presents the vision of Ghana regarding information technology with some emphasis on education. Amongst its priority focus is "Promoting ICT's in Education-The Development and Exploitation of ICT's in Education". It also identified ICT as a social-enabler in Education, Health amongst others (ICT4AD, 2004).

There is no doubt that the current challenges and problems faced by both teachers and learners of English particularly in the second cycle can be addressed and mitigated through the use of tools and materials including ICT. This will require a critical look into the nature of investment made by the Government of Ghana and the Ministry of Education into enhancing English learning and teaching through ICT.

## **Significance of the Study**

The study provides insight into the dynamics and impact of ICT on the study and teaching of English in Ghana. There is not much literature in this area in Ghana. Findings

and conclusions from this research will therefore go a long way to inform the various stakeholders including teachers of English, the Ministry of Education, Ghana Education Service as well as students on the importance of learning English using ICT. For the Government agencies, it serves as a vital instrument in informing and helping to shape educational policy in the area of the teaching and learning of English. It further instills in teachers of English the need to integrate ICT in the teaching of English whiles inspiring and encouraging learners and students of English to embrace English learning as an art and enjoyable experience.

The research further contributes to the body of knowledge to improve English learning and speaking and presents a guiding framework on which future policies on the scope of effective teaching and learning of English can be adopted.

### **Objectives of the Study**

The major objective of this study is to investigate the problems and prospects in the teaching and learning of English in Senior High Schools in Ghana and how teaching of English can be facilitated through the use of ICT. The study specifically investigates:

1. The effectiveness of the teaching of English in Senior High Schools (SHS) in Ghana.
2. The problems and challenges in teaching English in SHS.
3. The teaching methodologies deployed in teaching English in SHS
4. The extent of use of ICT in teaching English in the selected SHS
5. How teaching and learning of English can be enhanced through the use of ICT

### **Research Questions**

To achieve the objectives of the study, this research seeks to answer the following questions:

1. How adequate are the current methods applied by teachers of English in SHS English?
2. What are the prevailing shortcomings in the teaching of English in SHS?
3. How extensive is the use of ICT in teaching English Language in SHS?
4. Do teachers of English in SHS have the requisite educational and ICT training for the delivery of their work?
5. What areas can ICT help to improve the teaching and learning of English in SHS?
6. Do teachers of English have the necessary institutional support in applying ICT in the teaching of English?

### **Scope and Limitation**

The scope of this research covers teaching and learning of English Language in Senior High Schools in Ghana. The research focuses on the prevailing situations in only Senior High Schools and, for that matter, English teachers in those institutions. The research did not delve into explicit detail of syllabus neither did it embark on a detailed syllabus content analysis by respondents. However, the research investigated the problems faced by the respondents in trying to educate their students in the area of English Language and Literature-in-English. Some limitations of this study were the skewedness of data sources and time constraints on the part of respondents. For instance, the respondents were participants of an educational workshop for teachers of English. As can be seen from the analysis, some regions like Ashanti and Volta seem to have had the lion's share of representation. This introduces some level of regional biases in variables peculiar to regions in the results of this research. Secondly, there has been an increasing level of pressure on the part of the teachers (respondents) in completing the questionnaire. While it requires a bit more of time to accurately provide the responses needed to valorize results, some respondents simply couldn't find the time.

### **Review of Related Literature**

There has not been much literature in Ghana concerning ICT and the teaching and learning of English in Senior High Schools. However, existing literature is more extensive on research outside Ghana. In his presentation on a Teacher's Forum on ICT Integration into Teaching and Learning in July 2010 organized in Tamale, Osman W. Usif opined that the main objective of the survey was to try to gain understanding of ICT situations in schools in Northern Ghana. In that research, 449 students were interviewed comprising 219 from the Northern Region, 133 from the Upper East Region and 97 from the Upper West Region. ICT teachers numbering 57 as well as 50 Head teachers were also interviewed from the three regions. Seven District Officials, comprising three from the Northern region, two from the Upper East region and two from the Upper West region were also interviewed. The findings revealed that majority of schools did not have ICT facilities let alone undertake practical training. The results showed that 54.10% of respondents indicated they did not have computers in their schools while 45.9% responded in the affirmative.

Using a survey over a pool of 100 students from the University of Cape Coast, Afari-Kumah and Tanye (2009) found out that 52% of the students surveyed did not have a place to access computers while only 48% had access. Out of the 48% who had access, 17 accessed computers from cyber cafes or at the university ICT centre. Looking at this situation from a university background, one can imagine how dire the situation will be in

the secondary or second cycle institutions. According to Mangesi (2007), the desire to improve the quality of education through ICT is high both at the presidential and ministerial levels and even though some progress has been made, challenges still outstanding include; poor access to ICT especially in the less urban areas, capacity of teachers and educators to deliver policy still remains low with many averse to adopting ICTs in the classroom or with inadequate skills, lack of adequate collaboration between the Ministry of Education and Ghana Education Service or other service providing agencies, as well as the inadequate partnerships and collaboration between the Ministry and the private sector. Since English is a dynamic and a worldwide language, Patel and Jain (2008), believe that to teach it very well, a good and competent teacher is required. A good teacher of English must possess some qualities such as a sound knowledge of the teaching of English language and literature in English, the different methods of teaching English, an ability and skill to teach methodically and systematically, how to use different audio visual aids, the ability to adopt necessary remedial measurements and the ability to understand his students. Such ability inures to instructional skills and learning in the classroom.

### ***Benefits of ICT to English Teachers and Students***

It is believed from the literature that the use of ICT is very beneficial to both teachers and students who use them. ICT makes it easier for teachers to give instant feedback to pupils as they are working. Presentation software enables teachers to show ideas dynamically – for example, when showing suffixes joining with root words. Teacher direction is reduced and pupils' control and self-regulation increases because ICT can act as a catalyst to bring about change in teachers' thinking and practice ((Moseley et al., 1999; Hennessy et al., 2003; Higgins and Moseley, 2002; Leach, 1997). When students get involved with ICT, their reading, speaking and listening capabilities are enhanced since the computer can be an effective catalyst of talk both at the screen and away from it. Talking books help pupils with emergent language or literacy skills to interact with the story and this enhances both their vocabulary and text comprehension (Underwood and Underwood, 1997). According to Reid and Parker (2002), digital video production can help develop a range of social learning skills for both teacher and students including communication, negotiation, decision-making and problem-solving and pupils are found to be using more abstract and sophisticated language when talking about films they have created using digital video. Computer-assisted reading support systems and reading interactive storybooks can be effective in supporting secondary students with reading disabilities and help them understand, visualize and interpret difficult texts to expand their vocabulary and gain insight into the structure of narrative texts (Segers and Verhoeven, 2002; Birmingham

and Davies, 2001; Lynch, 2000) There are learning gains as well in areas of phonological awareness, vocabulary development, reading comprehension and spelling (Software Information Industry Association, 2000; Van Daal and Reitsma, 2000).

## **Methodology**

### **Sampling Method:**

This research deploys the survey technique of research. It involves the handling of both quantitative and qualitative data. The stratified random sampling approach was used to gather data from respondents. Firstly, respondents from the ten regions of Ghana were selected out of which questionnaires were distributed to selected teachers from institutions randomly. A sample size of 350 was initially targeted for this research. However, fewer than 300 were successfully collected back. The choice of the sample size will enable generalizations to be made from the findings of this research. The choice of a sample size of 300 hundred is justified since it shall be representative of the numerous English teachers in the second cycle institutions (SHS) in the country. The choice of the stratified sampling technique is to enable as much as possible, a uniform representation of the different regions in the country.

### **Questionnaire Design**

The research primarily makes use of a sample questionnaire which was filled by teachers of English in Senior High Schools in Ghana. The questionnaire includes both open-ended and close-ended type of questions. This was to enable the respondents some freedom to briefly elaborate where necessary to give a description of their answers. The open-ended type of questions also enables the research gather additional information which otherwise will not have been captured by the closed type of questions. Some of the questions in the questionnaire include; *the age of the respondents, the number of years of experience, the area of difficulty in teaching English Language, how accessible is ICT infrastructure in his or her institution* among others.

### **Data gathering and Analysis**

Targeted respondents are teachers who attend an educational workshop from July to August 2010. Since a significant number of teachers participated in this workshop, questionnaires were given to them to fill and collected after two weeks through selected heads or representatives amongst them who are also members of staff. In measuring and analyzing field data from questionnaires, statistical software including SPSS and Microsoft

Excel were used. Data analysis was largely descriptive. It also involved graphs, charts, frequency tables and cross tabulations.

## **Data Presentation and Analysis**

### **Background of Respondents**

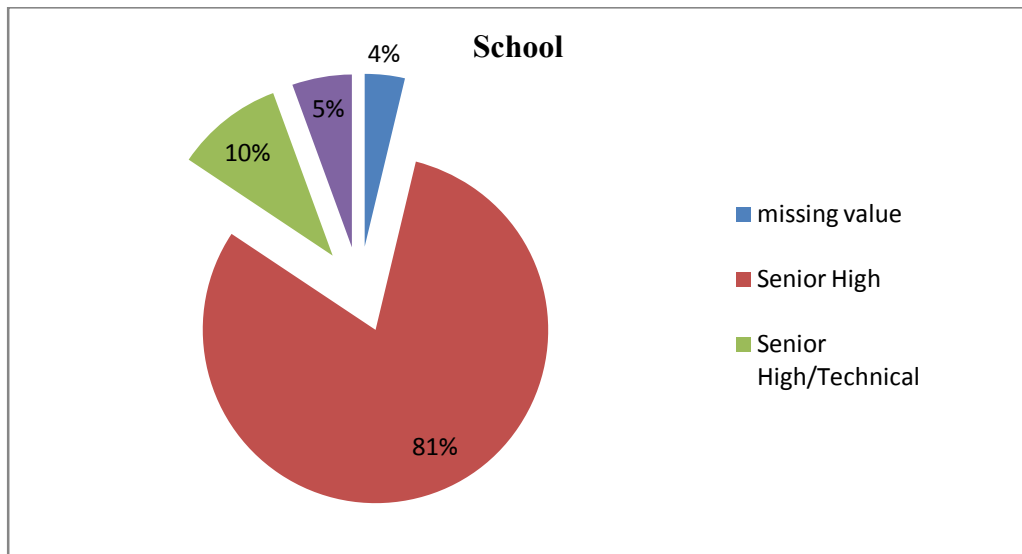
The background data of respondents included the schools in which they taught, the region, sex, and age. Out of the 265 valid responses, 64 (23.8%) were females while 76.2% were males. The data collected indicate that there were about thrice as many male respondents as female respondents. Almost 70% of the respondents were within the age bracket of 30-49 years according to the statistics while fewer than 7% were less than 30 years old. Even though this may not be conclusive evidence of a worrying age distribution amongst teachers of English, it is quite alarming since either majority of the younger teachers were not interested or were simply in the minority in the Ghana Education Service system (See Table1).

### **School and Region**

Most second cycle schools in Ghana can be categorized either as a Senior High, Senior High/Technical or Technical or Vocational Schools. In this analysis, the schools under consideration were categorized in this manner. It was found that 81% of the respondents taught English in Senior High Schools while 10% and 5% were in Senior High/Technical and Purely Technical/Vocational schools respectively (Fig. 1). The hugely dominant numbers for the Senior high schools is consistent with the distribution of schools in the country since Senior High schools form a majority in this classification. It is quite evident from this research that most of the respondents came from the Volta region consisting of about 43% while respondents from the Central region constituted about 20%. The rest were distributed over the remaining eight regions of the country.

Count		Gender		Total
		Female	Male	
Age of Respondents	20-29 years	3	14	17
	30-39 years	26	60	86
	40-49 years	21	76	97
	50-59 years	14	50	64
	60 years and above	0	1	1
Total		64	201	265

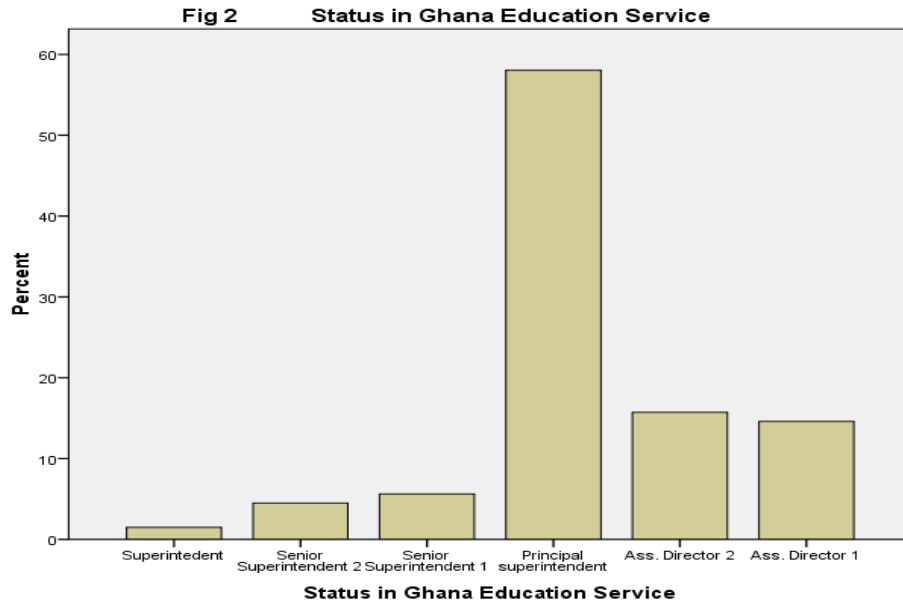
**Figure 1 Distribution of Schools**



**Status in Ghana Education Service**

Respondents were asked to indicate their status in the Ghana Education Service by choosing whether they were superintendents, principals, directors etc. In their response, about 58% were Principal Superintendents, 30% were Assistant directors 1 & 2, while about 10% were Senior Superintendents 1 & 2. In this statistics, 76.2% of the respondents

either have a degree or a diploma. Out of these degree/diploma holders, 81.3% have a first degree while 12.3% hold a Masters degree. The rest hold either a postgraduate degree or a diploma (Fig. 2).

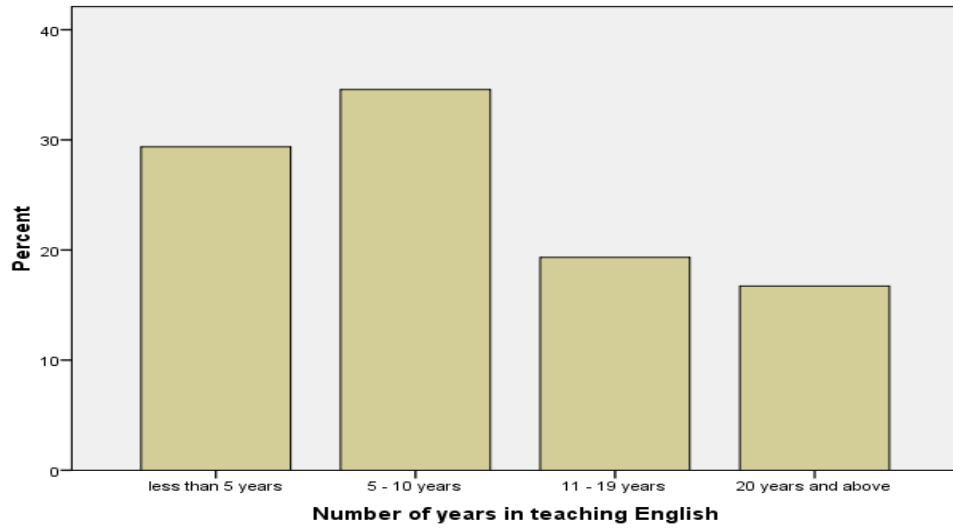


### Experience

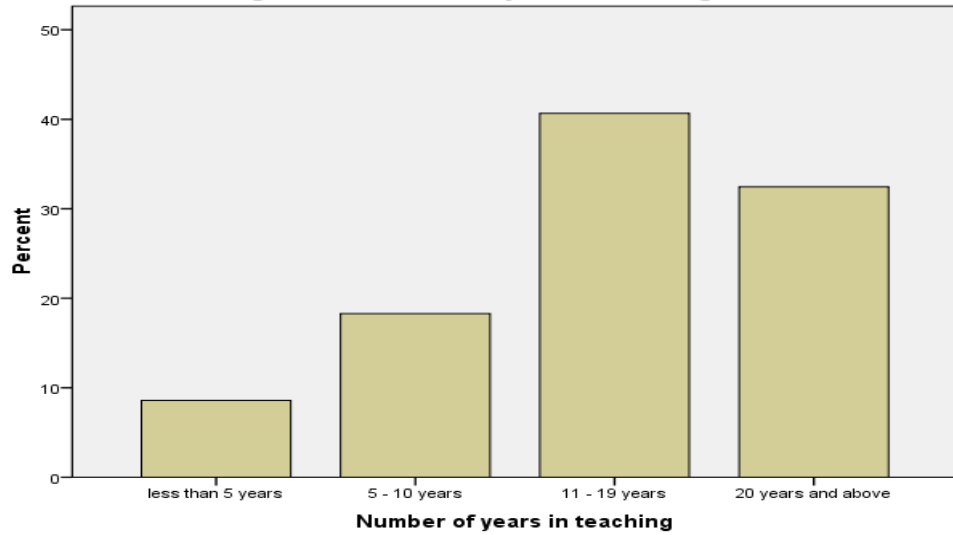
Respondents were asked about their experience in teaching English as well as teaching in general (Fig. 3 and Fig. 4). There were significant differences in the responses to these two questions. About 40.7% said they had taught for 11-19 years while 32.5% had over 20 years of teaching experience. This huge teaching experience is, however, less prevailing in the experience acquired in the teaching of English language. About 34.6% of the respondents had 5 years to 10 years experience in teaching English Language while those with less than 5 years experience in the teaching of English were fewer than 30%. Those with 11-19 years experience in teaching English Language were but a mere 19.3%. These figures are comparatively significant since the expectation is that, with increasing experience in teaching English, comes efficiency and the grasp of the language.



**Fig. 3** Number of years in teaching English



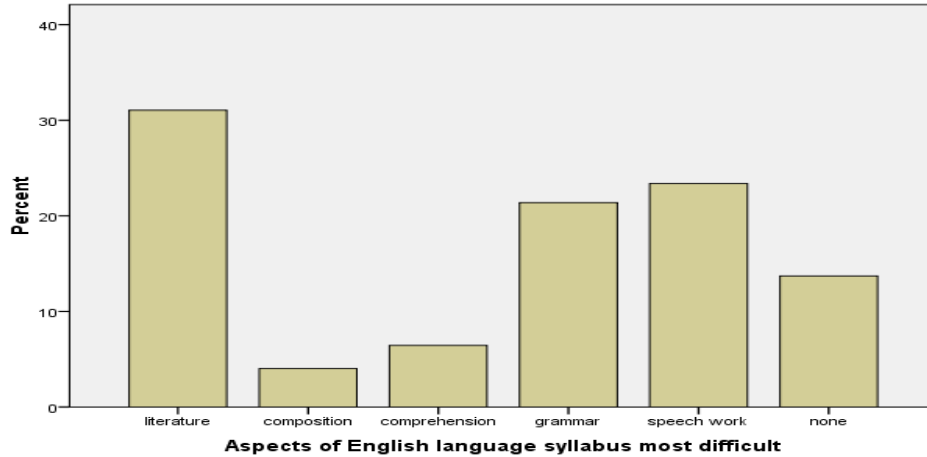
**Fig. 4** Number of years in teaching



### Skills and Competencies

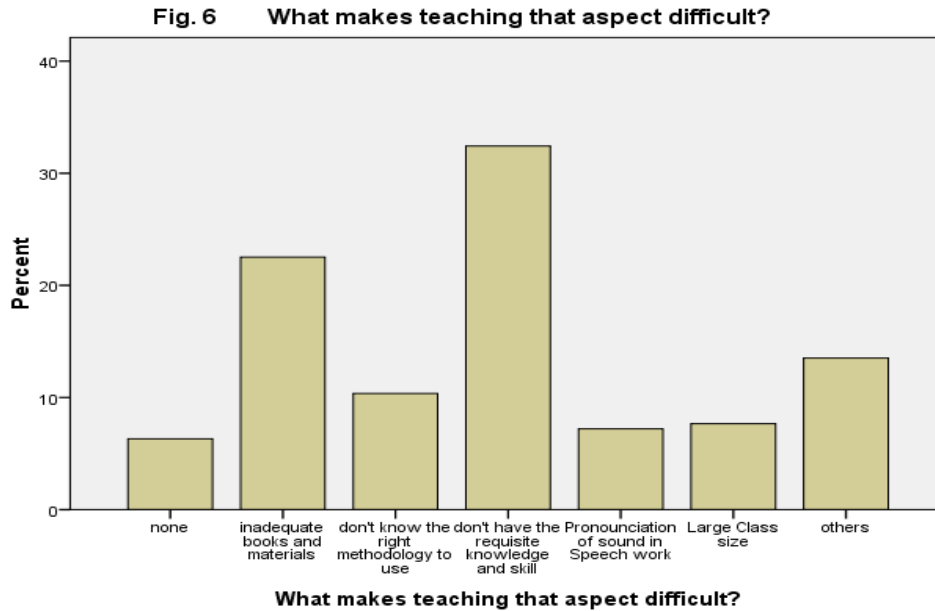
This section investigates teachers' grasp and difficulty in teaching the various aspects of the English Language. It also seeks to find out how the respondents solve basic problems and challenges while communicating their knowledge and skills to students.

Fig. 5 Aspects of English language syllabus most difficult



### Difficulty in Teaching English as a Subject

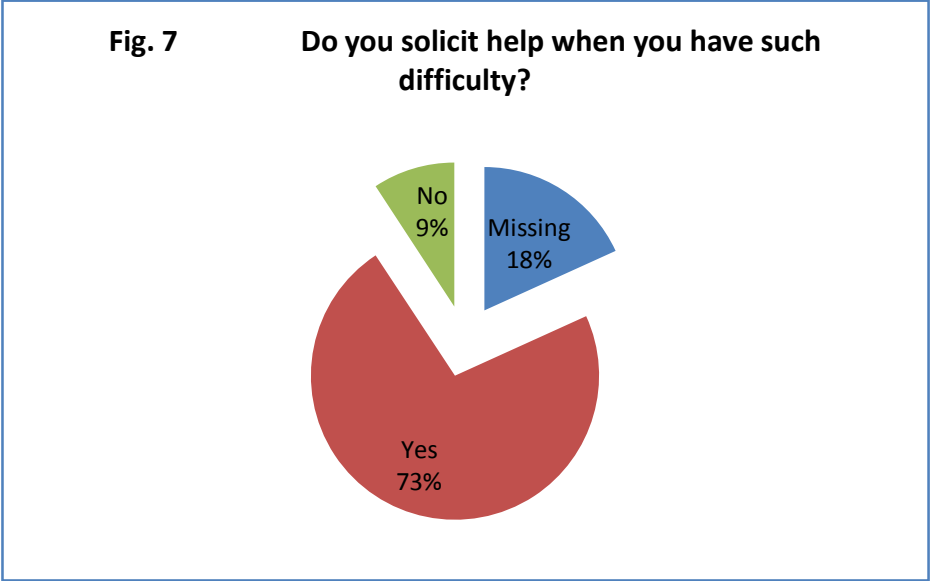
Some 31.6% of respondents say their greatest difficulty is in teaching some aspects of Literature-in-English like Poetry in the purely Senior High institutions (Fig. 5). This, they indicated, is as a result of inadequate training and skills in teaching literature while they were training. Respondents were of the view that they were not given adequate training to equip them fully for mastery on all aspects of English Literature as a subject. While a significant number of respondents complain of inadequate text books to explain their difficulty in teaching English and, for that matter, Literature-in-English, other aspects of English Language such as Grammar and Oral English are also areas the respondents expressed difficulty in teaching.



About 33% of respondents indicated that not having the requisite knowledge and skill was the major factor in their difficulty in teaching some aspects of English Language. A significant number of the teachers are also not formally trained teachers in English Language and therefore lacked some foundational training in English which otherwise would have made them much more effective. Inadequate books and not knowing the right methodology to use to communicate their knowledge to students were also significant factors in this analysis. Other factors which respondents stated include, lack of interest, low motivation amongst others (Fig.6).

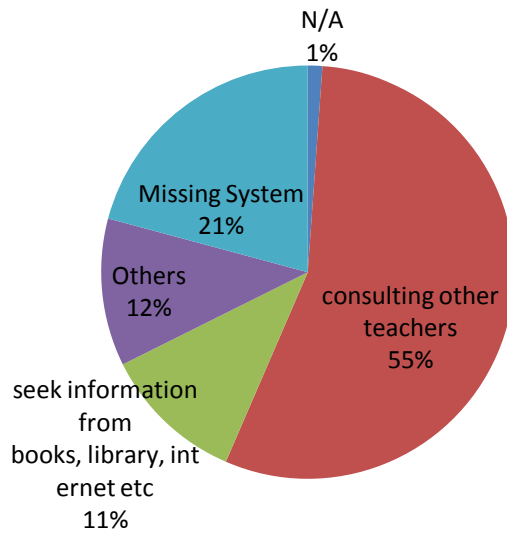
**Soliciting Help in Teaching English**

When faced with difficulty in teaching some aspects of the English language, 73% said they try to seek help (Fig. 7). The rest either did not answer (missing value) or did not have any identifiable difficulty in teaching the English Language.



Respondents consider seeking help or making consultation from colleague teachers as the major way of seeking information when they found any difficulty in teaching English. Out of the category which seeks help when having difficulty, 53% seek help from colleague teachers who have the requisite skills and knowledge to offer the needed assistance to those teachers who need help (Fig.8). This offers them a quicker and reliable alternative for seeking knowledgeable assistance. Other important sources that help these teachers are seeking information from books, the library and the internet. Asked whether they were satisfied with the outcome of the help, 48% replied in the affirmative while 23% did not. Only 1% was not certain whether or not information supplied from seeking help benefited them (Fig. 9).

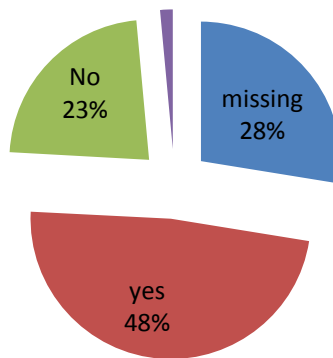
**Fig. 8** **How do you seek help**



Sometimes  
1%

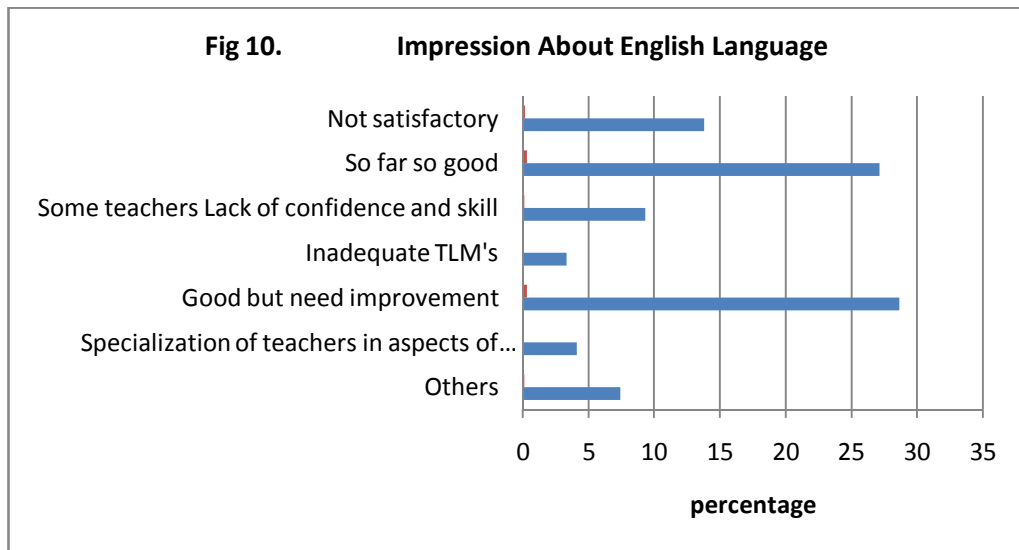
**Fig.9**

**Are You satisfied with the outcome**



### Impressions about how English Language is taught

There were varying opinions provided by the respondents regarding their impressions about how English Language is taught in their schools. Since this item was an open ended question, it was not surprising that respondents gave such varying views. These views were coded to obtain a reasonable idea about the expressions indicated by all of these respondents in the best way possible. In their response, 28.6% of the respondents believed that, generally, the performance of English teachers in teaching English was good notwithstanding the need for improvement to make it better. They concur, that given the existing limitations to their work, their performance is just good enough. Somehow, according to 27.1% of the respondents, they think that the performance of English teachers has been good so far. This category of respondents think they perform above average. Other respondents believe that identifiable problems existing have not made the performance of English teachers that satisfactory (Fig. 10).



### ICT and the Teaching of English

The idea of finding out the extent of use of ICT and its impact on the teaching and learning of English in Second Cycle institutions in Ghana was also explored. About 88.8% of the

respondents had ICT departments in their schools. This represents such a significant fraction of exposure of ICT or its presence in Second Cycle Schools (Table 2).

**Table 2 Do you have an ICT Department in your school?**

	Frequency	Percent	Valid Percent	Cumulative Percent
missing	7	2.6	2.6	2.6
Yes	239	88.8	88.8	91.4
No	23	8.6	8.6	100.0
Total	269	100.0	100.0	

**Table 3 How often do students have contact with the computers in ICT Department**

	Frequency	Percent	Valid Percent	Cumulative Percent
Missing	13	4.8	4.8	4.8
Very often	58	21.6	21.6	26.4
Often	93	34.6	34.6	61.0
Sometimes	77	28.6	28.6	89.6
Not at all	28	10.4	10.4	100.0
Total	269	100.0	100.0	

However, a far lesser fraction of 61% indicated that their students had access to this ICT facility regularly (Table 3). According to 55% of the respondents, the ICT facilities were available to teachers and students and they were given the opportunity to use the facility regularly (Table 4). They indicated that teachers and students often used the ICT facility for learning, accessing information and completing class assignments (Table 5).

**Table 4 Are teachers and students given opportunity to use the facility regularly?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Missing	11	4.1	4.1	4.1
Yes	136	50.6	50.6	54.6
No	122	45.4	45.4	100.0

**Table 4 Are teachers and students given opportunity to use the facility regularly?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Missing	11	4.1	4.1	4.1
Yes	136	50.6	50.6	54.6
No	122	45.4	45.4	100.0
Total	269	100.0	100.0	

**Table 5 If yes, for what purpose**

	Frequency	Percent	Valid Percent	Cumulative Percent
Missing	123	45.7	45.7	45.7
Others	17	6.3	6.3	52.0
To enable teachers and students learn how to use ICT	58	21.6	21.6	73.6
To access information	33	12.3	12.3	85.9
For classes and assignments	38	14.1	14.1	100.0
Total	269	100.0	100.0	

#### **PURPOSE OF ICT**

When asked whether teachers use the internet for teaching and learning of English, 66.2% answered No as against 28.6% who responded Yes (Table 6). This is quite alarming since it depicts a serious gap in the integration of ICT and the teaching of English in Second Cycle schools in Ghana. Most respondents agree that even though ICT seems to be available in their schools it has not been beneficial in the teaching and learning of English. Amongst those who said “yes” to the use of internet in teaching English, 16.7% said they basically use the internet for accessing information and for carrying out research (Table 7).



**Table 6 Do you, as a teacher, use the internet for the teaching and learning of English?**

	Frequency	Percent	Valid Percent	Cumulative Percent
missing	14	5.2	5.2	5.2
Yes	77	28.6	28.6	33.8
No	178	66.2	66.2	100.0
Total	269	100.0	100.0	

**Table 7 If yes how?**

	Frequency	Percent	Valid Percent	Cumulative Percent
missing	184	68.4	68.4	68.4
N/A	9	3.3	3.3	71.7
access information	45	16.7	16.7	88.5
for Research	18	6.7	6.7	95.2
other	13	4.8	4.8	100.0
Total	269	100.0	100.0	

Concerning the effectiveness of ICT/internet use in the teaching and learning of English, about 58.6% thought it was very effective while 11% did not think it was effective (Table 8). This percentage of respondents believe that ICT and the internet have been beneficial in advancing the teaching and learning of English.

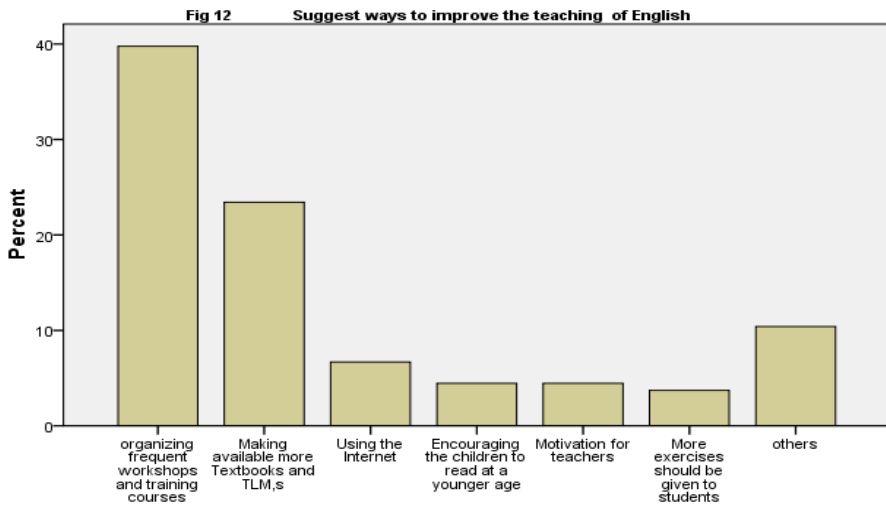
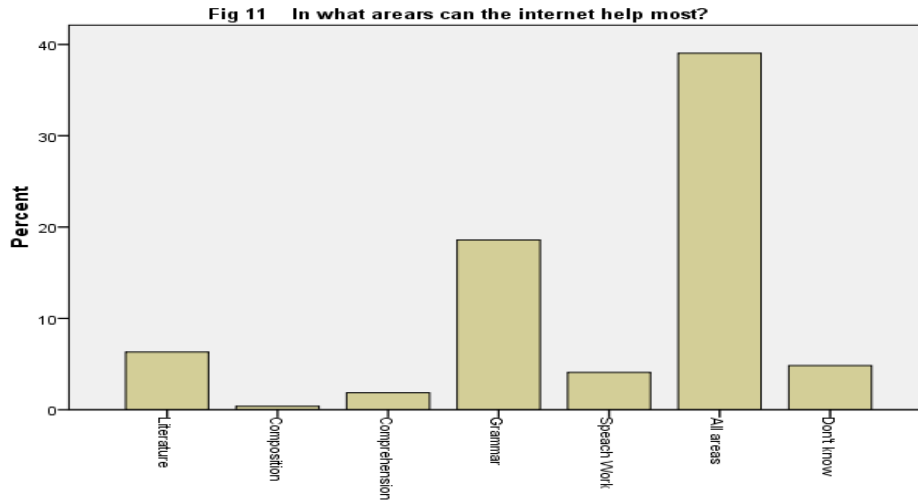
According to 54.6% of the respondents, it will be possible to learn all aspects of English by the use of ICT and the internet (Table 9). Most specifically 39% thought that this will be possible in all areas of English (Fig. 11) just as in the learning of Grammar and Literature in English. Respondents were, however, of the view that to improve on the teaching and learning of English, more workshops, seminars and training should be offered to teachers. Another significant factor in improving the learning of English as a subject is to make more readily available, teaching materials such as textbooks and computers (Fig. 12). Respondents were of the view that organizing workshops, seminars, in-house training and the like was a significant way of filling in knowledge gaps which exist among teachers of English. Most of the respondents affirmed that the knowledge gained in this particular workshop through the upgrading of their skills and knowledge was significant.

**Table 8 How effective is ICT/internet in the teaching and learning of English**

	Frequency	Percent	Valid Percent	Cumulative Percent
Missing	103	38.3	38.3	38.3
Not at all	15	5.6	5.6	43.9
Not effective	15	5.6	5.6	49.4
Quite effective	30	11.2	11.2	60.6
Effective	62	23.0	23.0	83.6
Very effective	37	13.8	13.8	97.4
N/A	7	2.6	2.6	100.0
Total	269	100.0	100.0	

**Table 9 Would it be possible to learn all aspects on English by use of ICT/Internet?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Missing	56	20.8	20.8	20.8
Yes	147	54.6	54.6	75.5
No	45	16.7	16.7	92.2
Don't know	21	7.8	7.8	100.0
Total	269	100.0	100.0	



## Discussion, Conclusion and Recommendations

### Discussion

This study into the use of ICT in enhancing English teaching and learning is of profound importance to both teachers and students. The study was carried out during three workshops of teachers of English recently. The respondents (teachers) were surveyed from amongst all the ten regions of Ghana. An unusual trend was discovered in the age

distribution and gender. Except for the alarmingly low representation of young teachers of English between the ages of 20-29, most of the English teachers surveyed had different experiences with teaching in general and in the teaching of English language in particular. It was observed that about 71% of teachers had taught English language for at least 5 years.

One of the central themes of this study was the investigation of the needed skills and competencies of English teachers. Whilst English teachers have diverse challenges in the field, about 31.6% of teachers encounter the greatest difficulty in teaching Literature in second cycle institutions. The other aspects of English teaching that significantly poses problems to teachers of English are grammar and speech work. These gaps in skills and competence are as a result of a number of issues raised by the English teachers. The absence of requisite knowledge and skills training was the most dominant factor in the causes of gaps in skills and competence amongst English teachers. This was further emphasized in the discovery that a significant number of English teachers were not formally trained as teachers of English and, therefore, fell short of the requisite skills needed in the teaching of English in second cycle schools. Other reasons equally contributing to gaps in competencies were inadequate textbooks, wrong methodologies, mode of communication between teachers of English and students, lack of interest in learning the language and low motivation amongst the English teachers in putting up their best.

The use of ICT in second cycle institutions recently has brought immense benefit to teaching of English. Majority of the institutions (88.8%) have ICT departments furnished with computers. However, not all is good news. This study indicates that only 61% of the institutions have a conducive environment for their students to access these ICT facilities. More disturbing is the fact that a lower percentage of 55% of the institutions provide adequate access to teachers. This trend of the statistics is rather compelling and an affront to efforts in integrating ICT with English learning. Less than 30% of English teachers actually used ICT (computers and internet) for teaching and learning of English. Adequate access to ICT enhances the teaching and learning of English in diverse ways. A significant 58.6% of respondents considered ICT/internet use as effective in the area of teaching and learning English while affirming the possibilities of learning aspects of English by the use of ICT. However, there still exists ways in which ICT could be explored in the teaching and learning of English. To improve the learning and teaching of English through the integration of ICT, it was gathered in the study that there should be the frequent organization of workshops, seminars and training to teachers to inform them on how to use ICT to enhance English teaching and learning. This is crucial since it presents some of the best ways in creating the necessary platforms to fill the knowledge gaps that exist amongst English teachers and also to share valuable information and experiences.

## **Conclusion**

This study investigated the problems and prospects in the teaching and learning of English language in Second Cycle institutions in Ghana and how teaching and learning can be facilitated through the use of ICT. The study, therefore, concludes that current methodologies deployed by teachers of English in the various institutions have not been very effective and current teaching and learning materials are either inadequate or ineffective to a large extent. Lack of skills and training of teachers, large class size, inadequate teaching and learning materials are some of the various shortcomings in the teaching of English. Since teachers are required to teach all aspects of English, they are largely ineffective in areas of their own weaknesses. There was the realization that most of the institutions have ICT departments but do not necessarily deploy ICT in their daily work experiences. The use of ICT in teaching English is very poor. Most of the ICT departments only held classes in computer training (ICT) but not in their use as a tool for the learning of English. It has also been realized that most teachers of English do not have the requisite educational and ICT training for delivery in their work. The teachers have predominantly foundational knowledge in ICT and, for that matter, find it not necessary to integrate the use of ICT in the undertaking of their work though most of them are of the view that ICT can help in teaching all areas of English. To make matters worse, they do not have the adequate institutional support in applying ICT in the teaching of English.

## **Recommendations**

Based on the study above, the following recommendations are made:

Though the sample size is wide and large enough for generalization, further studies that take into cognizance the distribution of teachers and schools in the ten regions of Ghana will make the results more apt. A time series data collected over a particular period of time (say three to five years) will enable the researcher collect data over a critical period of time when ICT has been integrated fully in the teaching and learning of English. This will enable the researcher measure the real contribution of ICT and how it enhances students learning of English through their output and performance.

There should be the deepened collaboration of stakeholders particularly, heads of second cycle institutions, the Ministry of Education, private and public sponsors of education to enable the adequate investment in ICT facilities in the schools which will improve the access and usage of ICT.

There should be a deliberate effort on the part of the Ministry of Education and government in partnership with the schools to create a platform to further enhance the skills and competences of English teachers. In a fast changing global environment where ICT

is the core of most activities, seminars, workshops and top-up programs could be offered online only requiring logins from hotspots where internet facilities are available to help both teachers and students.

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CHAPTER

7

**MENDING THE FISSURES:  
JOHN MAHAMA'S RHETORICAL FABLE AT THE NDC'S CONGRESS ON THE 9<sup>TH</sup> JULY 2011**

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**Introduction**

On the afternoon of the 9<sup>th</sup> of July 2011, Vice-President Mahama addressed the Congress of the ruling National Democratic Congress (NDC) in Sunyani, Ghana. The entire Congress was broadcast live on national television (GBC) and major radio stations, including Joy FM and its affiliate stations, all over the country. The Party's Congress had been convened to choose a candidate to lead the Party in the 2012 general elections. Congress had brought together representatives of the Party from all over the country. Beyond the formal representation of Congress, supporter groups of the two contestants, President John Evans Atta-Mills and Former First Lady, Nana Konadu- Agyemang Rawlings, had brought huge representations to express solidarity for their respective candidates. This was the first time, since the beginning of Ghana's Fourth Republic, that a sitting President was going to be challenged within his Party at Congress in his bid to contest the national elections for a second term as President.

Secondly, it was also the first time a female candidate was contesting for a major Party's candidature for a nationwide election. History was being made in Sunyani. Though it was a unique occurrence, what made it to draw further attention was the fact that Nana Konadu -Agyemang Rawlings served as the first lady of President Rawlings, under whom President Mills served as Vice President from 1997 to 2001. Again, it was President Rawlings who, with the greatest of support, nominated Mills to lead the NDC to contest for the 2000 elections against J A Kufour. But before the Sunyani Congress, it was clearly obvious that two major blocs had emerged within the NDC. One faction was led by former



President Rawlings and former First Lady Nana Konadu Agyemang Rawlings. The other was led by President John Evans Atta-Mills.

Three years after Mills came into office in 2009, the major cracks within the Party began to surface in the public sphere. On the 10<sup>th</sup> of May 2011, Konadu- Agyemang Rawlings launched a campaign to contest for the Party's leadership in the 2012 elections and numerous discussions in the media had vilified former President Rawlings and First Lady Konadu-Agyemang Rawlings for pursuing a political agenda which could possibly cost President Mills in the 2012 elections. But supporters of the Rawlings inveighed that the former first lady was not acting ultra vires with respect to the constitution of the NDC and that of the Fourth Republic. This situation therefore presented a precarious situation at the Party's Congress in Sunyani. If the Party's democratic strength had never been in doubt, the Sunyani Congress presented the appropriate litmus for such a needed political test. In Sunyani, the Party chose the Vice President, John Dramani Mahama, as one of the main speakers for Congress.

This work is focused on a short narrative or story which served as the conclusion of Mahama's address at the Sunyani Congress. I argue that though, on the surface, the narrative appeared as part of the concluding remarks of the address; it carried the central rhetorical message of Mahama's invention at the 2011 Congress. This is not to indicate that the main address lacked rhetorical relevance but rather I attempt to demonstrate how a narrative, as part of a major speech, can function rhetorically to overshadow the entire address which the narrative is only a part. This essay, therefore, examines critically the purpose and effects of this narrative in view of the rhetorical situation which was presented to Vice President Mahama at the NDC Congress in Sunyani.

I will examine the theoretical basis of the story as a rhetorical tool and will go further to look at some literature of narration as rhetoric. Whilst the literature might not be exhaustive, I will try to reveal the rhetorical praxis of narratives. Secondly, I will take a look at Mahama's narrative and demonstrate its rhetorical effect(s) in relation to the political situation within the NDC. I will end the essay by briefly reflecting on some challenges of the address in its relations to the targeted audience and the long term effect of the address.

## **Narration as Rhetoric**

In discussing narration, I begin by borrowing from Foss (1996) who defines narration as a “way of ordering and presenting a view of the world through description of a situation involving characters, action, and setting” (p.400). Though the theoretical basis which underlies the narrative as possessing a logical rhetorical function has been clearly established by Walter Fisher (1984), there had been earlier efforts which sought to delineate the discussion. Fisher dismisses the traditional Aristotelian notion of formal argumentation being at the centre of human persuasion. He notes that logical “reasoning need not be bound to argumentative prose or be expressed in clear-cut inferential or implicative structures” (p.1). Fisher further notes:

*“by ‘narration,’ I refer to a theory of symbolic actions – words and /or deeds – that have sequence and meaning for those who live, create, or interpret them. The narrative perspective, therefore, has relevance to real as well as fictive worlds, to stories of living and to stories of the imagination” (p.2)*

The narrative paradigm which Fisher (1984) proposes brings the differing persuasive processes which occur in everyday life outside the confines of formal argumentation into the centre of rhetorical theory. In fact, this paradigm, in essence, does not seek to discard the traditional view of rhetoric but seeks to, in the words of Fisher, “reconstitutes them, making them amenable to all forms of human communication” (p.2). Fisher goes further to make further interesting remarks which seek to bring out the thrust of his proposition. He argues:

The idea of human beings as storytellers indicates the generic form of all symbol composition; it holds that symbols are created and communicated ultimately as stories meant to give order to human experience and to induce others to dwell in them to establish ways of living in common, in communities in which there is sanction for the story that constitutes one’s life.

Therefore, according to him, logical reasoning is better captured in narration, since stories after all are central to the human experience. Fisher (1984) concludes that the story in order to be persuasive should possess two key elements: “narrative probability” and “narrative fidelity.” By the former, Fisher means there should be “consistency of characters and actions” and “the accommodation of auditors” as regards the narration. By the latter, he explains that the story should possess an underlying moral and he notes that “fidelity is a matter of truth.”

Storytelling as art is pervasive in almost every community in Africa. White (2006), tracing the roots of narration in speech among African American communities, notes “the

practice of storytelling has ancient and deep roots in Africa” (p.35). Although oral traditions are differing among the numerous African communities, it is not surprising that storytelling is a unique similarity to these different communities (Johnson et al, 1997). This is largely due to the fact that most African customs, myths, and legends are orally transmitted from one generation to the other and these oral deliveries occur through the art of storytelling. Through narratives, the values and beliefs of the community are shared for the adherence of its members especially the young ones. This is therefore part of the socialization process of individuals in most African communities, especially Ghana. Many studies have explored the relevance of oral traditions in many Ghanaian traditional communities. According to Boadu (1985), storytellers in traditional communities performed the customary rituals, used their stories to entertain and to educate their communities. In a study in Sefwi Wiaso, Ghana, Boni (2000) discovered how oral narratives, among the people, were not only used to mediate political conflicts but used as a legal reference point for succession to the traditional stool. Pascal Kyoore (2000) explores how Dagaaba riddles are used as narrative tools to enhance memory and logical thinking in both adults and children. The importance of storytelling is therefore crucial to the very survival of the mores of societies.

What particular roles do stories play in the transmission of ideas to auditors? White, commenting on the work of Foss (1996) argues that stories “impose order on the flow of experience and allow us to interpret reality because they help us decide what a particular experience is about and with whom various elements of our experience are connected.” Fisher also notes that Stories help give order to the human experience and encourage others around us to establish means of common living (Fisher, 1984). In public speech, narration plays a crucial role. A speaker’s identification with his audience is necessary for persuasion (Perelman, 1982) and White (2006) argues that “a speaker’s ability to tell a story will usually influence if not determine his or her effectiveness in connecting with the audience” (p.42). Storytelling therefore affords speakers the opportunity to mirror their audience without making direct references to them and it becomes a better means of persuasion instead of direct confrontation with words. Asante (1987), commenting on the African-American experience with narration, argues that “we like to have our knowledge, our information, brought to us on the basis of indirection and the story serves that purpose preeminently” (p.491).

The narrative can clearly play a quintessential role in communication and it can have a meaningful effect in political discourse, especially when it comes to the public address. We examine critically Mahama’s use of the narrative in his address at the NDC Congress in Sunyani.

### **Unity and Political Success**

Vice President Mahama was, undoubtedly, confronted with a rhetorical audience at the 2011 NDC Congress in Sunyani. Thomas Farrell (1993), reflecting on rhetoric noted that:

*The potential of rhetoric is best realised through a prescribed form of engagement with an audience as an agency of art ... it is the rhetorical audience (the "one who decides") that functions as the efficient cause of the enactment of rhetoric as practical art (p.68).*

The essence of Mahama's address was to "engage" with the delegates who had voting mandate at Congress and therefore had the power to make a judgment through their votes. The Party was witnessing a schism which had the potential of threatening its electoral chances in the 2012 elections. But the fate of the Party's electoral future depended largely on the outcome of the Sunyani Congress. The seeming division within the ruling Party was not only at its top echelon, but had extended to the grass root supporters. These supporters formed the delegates at Congress and therefore represented what Blitzer (1968) refers to as a rhetorical audience of Mahama's address. Certainly, there was, perhaps, part of the audience (delegates) who were naturally caught in the alley of indecision in the wake of the tension and cracks within the Party. The audience therefore presented a peculiar challenge to Mahama's address for several reasons.

As the Vice President, it was naturally obvious that Mahama's political allegiance was for President Mills and therefore would, through his rhetoric, secure support for the President at Congress. Certainly, the audience was not oblivious of this fact and would naturally have had high expectations from the Vice President's address. But as the main speaker for the event, his rhetoric was to play a different role. He needed to hide his allegiance and speak for the interest of the Party in general. How was he going to speak at the Party's Congress at such a critical moment without hitting on a wrong emotional cord in view of the peculiar audience and the tension that hang over Congress? This was going to be a key challenge to his rhetorical invention.

If Mahama was going to be able to reach out to both delegates who were on the side of Konadu-Agyemang Rawlings and delegates who were probably undecided, he needed to sound credible (Aristotle, 2007) in his address. One strategy for negotiating some of these challenges was to tap into the rhetorical tradition of the audience through a narrative. According to Murphy (1997), "Rhetorical traditions organise the "social knowledge" of communities and make available symbolic resources for the invention of arguments aimed at authoritative public judgments" (p.72). Since oral tradition is based on narratives, using a narrative provided Mahama with the appropriate strategy for reaching out to the audience. Mahama remarked,

*“before I resume my seat, let me leave you with this story from northern Ghana. I am sure delegates from the three Northern regions know this story. It is the story of three birds that were friends. One of the birds was called Taka, another one was called Tika and another one was called Gangale.”*

Mahama began his narrative by locating the story within his own traditional background as a Northerner and a Gonja in particular. He therefore provided credibility for his narrative which was rooted in northern Ghana oral tradition. The narrative therefore did not simply emerge from the figment of the speaker’s own rhetorical imagination. Right from the onset, Mahama strategically moved himself far from the position of an author of the narrative to a mere reference to it (the narrative) for the purpose of his address. The narrative was not only going to be at the centre of his invention at Congress, but was an invitation to traditional folklore in order to minimize the tension which the subject of his address will have naturally evoked in the audience if he were to discuss it (his subject) outside the application of a narrative.

Smith (1998) argues that nationhood is expressed through narratives. Thus, through narration, a group can visualize their common political identity and connections. Through this strategy, Mahama sought to identify himself with a key constituency within his audience - the northern delegates, by so doing, he “reinforces commonality between the speaker and audience.” In Ghana, ethnicity plays a key role in politics and therefore politicians not oblivious to this, can canvass for political support along ethnic lines. It is significant to note that the two contestants for the Party’s candidacy – President Mills and Nana Konadu- Agyemang Rawlings - both come from the Southern parts of Ghana. Therefore courting the Northern delegates through a strategy of identification seemed an appropriate rhetorical move.

The philosophical concept of unity underlies the mores of most Ghanaian traditional societies but it may be probably expressed in different ways. It is this philosophy which informed Mahama’s rhetorical narrative. He therefore established an authority by using a story which underlies the very philosophical basis of Ghanaian traditional thought. By speaking through tradition, he gained legitimacy for the basis of his invention. According to Murphy (1997), “authority derives from the reaccentuation of rhetorical tradition in a performative display of practical wisdom” (p.72). The narration continued:

Every morning they went to the market square in the village where they lived and they use their names to sing a song. Taka said Taka, Tika said Tika and Gangale said Gangale. So the song went Taka, Tika, Gangale, Taka, Tika and Gangale, Taka, Tika

(audience respond Gangale) The villagers found the song very nice, and so every time they sang Taka, Tika, Gangale they flied them with presents, food and gifts.

The narrative clearly depicted the resultant effects of the collaboration between the three birds, whose efforts are duly rewarded by the villagers. The simplicity of the narrative allowed the audience to become involved in it. Thus, together, the speaker (Mahama) and the audience (delegates) performed the narrative to complete the story. Feldman and Skoldberg (2002) argue that “a convincing story is constructed in such a way that the audience can fill in much of what they need to be convinced” (p.275). The audience’s participation enhanced their involvement and attention to the import of the narrative. The story of unity evoked the three successful elections of the NDC since the commencement of Ghana’s Fourth Republic in 1992. The NDC, under the leadership of President Rawlings, had ruled Ghana for two electoral terms since 1992. The Party remained formidable under the leadership of its first President. The success in electoral victory was repeated by the Party in the 2008 elections which saw the coming into office of President Mills. Thus, through the Party’s unity in the past, it successfully won three nationwide elections.

In an epidictic move, the narrative praised the NDC as regards its past unity which brought about electoral successes. Whilst the object of the speech is to deliberate on the present predicament of disunity, it allowed the audience a moment of reflection on the relevance of unity. White (2006) argues that stories “provide a concrete example for a general, abstract idea” (p.42). Through the activities of the characters in the narrative, the audience at Congress were provided a medium to celebrate the NDC’s past electoral victories which invariably were the products of the Party’s unity.

### **Unveiling Disunity**

Mahama’s story presented “fidelity” which deeply reflected the predicament of the NDC as they prepared for the 2012 elections. The “moral” of the narrative became obvious to the audience and it moved them from the effects of the seemingly comic actions the narrative evoked, to the audience’s examination of the serious question which is at the centre of Mahama’s invention.

At this point in the speech, the narrative moved to a rhetorical climax. Mahama continued:

*“A time came when their success began to go into their heads. And Taka said we get all these food and these gifts because of my voice and my*

*name Taka is the most delicious and musical of the three. Tika said the same. He said it was because of him. And Gangale also claimed that their success was due to his singing. And so the three birds decided to go their separate ways. Taka was the first to wake up in the morning. He went to the village square and started singing Taka, Taka, Taka, Taka. And the villagers threw stone at him. Well, followed by Tika, he came to the square and went Tika, Tika, Tika. They said what (sic) is this foolish bird making noise? They threw stones and he ran away. And he was followed by Gangale. He went Gangale, Gangale, Gangale and he was driven away. For several weeks they went hungry, they didn't get food."*

The narrative provided an implied analogy for Mahama's audience to corporately see themselves in the mirror of self-deliberation to assess the apparent conflict within the ranks of the Party. In this case, Mahama made a strong attempt to address the Party's conflict without having to do it directly by pointing fingers. In most political stories "the points are made by the power of innuendo and suggestion" (White, 2006). Also, Fisher (1984) argues that "narration works by suggestion and identification" (p.15). Borrowing from White, I argue that Mahama's use of the narrative "enable[d] him to confront the audience about their flaws and frailties in a non-confrontational way" (p.42). It provided him the medium to deliberate on a delicate subject concerning the Party whilst trying to maintain a middle course and freeing himself from the burden of a direct confrontation with some Party leaders. The choice of possibly having to make a direct confrontation with the speech was not only going to be a difficult one to make but could have further aggravated the simmering conflict within the Party which he obviously wanted to avoid. Through innuendos, the speech allowed the delegates to reassess the Party's present predicament in the light of its past political exploits. Foss (1996) as noted by White argues that stories "help us decide what a particular experience is about and with who, various elements of our experiences are connected" (p.35). Through narrative, Mahama's audience could figure out the rhetorical correlation between the challenges of the characters in the narrative and that of leading players in the ruling Party.

In another sense, the narrative presented the prophetic voice of Mahama, a prophecy which revealed the ultimate effect of disunity in the NDC. He envisaged in his rhetoric the Party's total loss of the support just like the way the three birds lost their support and social influence at the "market square." In Mahama's story, the symbolic "market place" is representative of the socio-political space where the public assess and decide to assent or do otherwise based upon what Farrell (1993) refers to as "judgment."

In effect, the narrative indirectly argued prophetically that the political discord in the ruling Party would become obvious to the Ghanaian public, which will lead to the disaffection of the electorates towards the NDC. In a sense, Mahama created “presence” with the challenges of the three birds. “Presence,” as Perelman (1979) explains, means that “things present, things near to us in space and time, act directly on our sensibility” (p. 17). The disappointing individual performances of the three birds to the villagers are forcefully brought to the fore, clearly painting the needed image to allow the audience to perceive the danger of disunity. Really, this was the purpose of Mahama’s rhetoric. Through his arguments which came in the form of a narrative, the rhetorical effect(s) of his argumentation on his audience was no less effective. This position is supported by Fisher (1984) who argues that “the logic of good reasons maintains that reasoning need not be bound to argumentative prose or be expressed in clear-cut inferential or implicative structures” (p.1). Since the purpose of argumentation, according to Perelman (1982), is “to elicit or increase the adherence of the members of an audience to a theses that are presented for their assent” (p.9), then the narrative effort in creating “presence” has the tendency of making the delegates to give their assent to the thesis which had been advanced by the speaker.

### **Prophetic Performance of Unity**

The prophetic narrative allowed for a confession which resulted from the reality of the lives of the characters in the story. Mahama, in a similar vein, called unto the Party to confess and come into recognition of their folly. He concluded his story:

*Eventually, they met again, and they said comrades, we have been foolish. It is the combination of the talents of the three of us that made us successful. So let’s come back together and let’s work together. And so they went back to the village square together and they started their usual song: Taka, Tika, Gangale; Taka, Tika, Gangale; Taka, Tika, (audience respond) good. And the villagers gave them a lot of presents and lots of food.*

Mahama’s narrative at this point presented a story which seemed “intimate enough to invoke a feeling of authenticity and exceptionalness in the addressed group” (Hammer, 2010, p. 287). The audience as a matter of fact could naturally identify with the confession of the characters in the story and begin to make a decision as regards their contribution to the current cracks in the Party. Rodden (2008) argues that “fictional stories that become part of our fabric and social mythology both reflect and shape our lives: the



plots of novels and the ‘storied lives’ of fictional characters influence our lives” (p.149). If Rodden’s argument holds, then Mahama had used the confession and the reuniting of the characters in his narrative to seek an assent of his central thesis from his audience. Mahama therefore called on the NDC to use the opportunity presented in Sunyani to chart a new course for the Party. It was a call to confession, a call to renewal and a call to work towards regaining the confidence of Ghanaians which led to three successful election since the commencement of Ghana’s Fourth Republic. The rhetorical potency of the narrative rings true the position which is echoed in the words of Harlow (2011) that “public rhetoric is designed to induce behavioural changes seen as favourable to the rhetor” (p.45). The Party, in the eyes of Mahama was heading in the wrong direction but through his rhetoric, he sought to bring them to refocus on the ideal of unity which can ensure political success.

The narrative reconstituted, at least in the minds of the delegates, the Sunyani Congress as not a fierce space of contest between President Mills and the former First Lady, but as a place to deliberate on the Party’s future. In a sense, Mahama’s rhetoric not only prophetically revealed the Party’s catastrophe but also at the same time pointed clearly the road to renewal and success. This he had done by creating a middle path thereby insulating himself from the Party’s current turmoil. He therefore presented himself on one level as a unifier whose key interest was beyond the temporal contest at Congress but was concerned with the larger and ultimate interest of the Party which was connected to the 2012 elections.

### **Challenges of the Address**

Though needless, Mahama tried to explain to his audience the lessons from his narrative. He concluded his address by indicating:

*“This simple story teaches us the lesson that we might be the strongest, we might be the most handsome, we might be the most eloquent but our strength is in combining our strength together. And so this lesson is to teach the NDC that even though we may all possess our individual talents, our strength is in the unity, our strength is in working together and success is ours because we are united.”*

While most of the delegates who were present at the Sunyani Congress might not belong to an elite political class, it is doubtful whether they would lack the capacity to connect the rhetoric of the story with the Party’s predicament. Having to explain the narrative’s lesson perhaps reduced the rhetorical strength of the story which called for a deeper and sober

reflection from the audience without a need for an explanation of the story's moral. Leaving the audience to cognitively connect their situation with that of the narrative would have probably added a solid layer of strength to Mahama's rhetorical invention.

The speech's call for unity at the Sunyani Congress was apt so far as the object of Congress was concerned. Whilst it seemed a good rhetorical performance and a timely intervention to unite the ranks for President Mills' successful candidature for the Party, it was not enough to subside or totally mend the fissure within the Party. Mending the disunity within the ranks was going to need a sustained rhetoric whose object was far beyond the immediate needs of internal Party elections. But so far as the object of Congress was concerned, it helped together with the general prevailing rhetoric at the Party's Congress to secure Mills' ticket. Mahama's rhetoric obviously lacked real pointers as to the causes of the fissures in the Party. An attempt at that in addition to the call of unity could, perhaps, have healed the wounds in the Party. The lack of it with a simple call for unity appeared appropriate as a short term measure for Congress, but inadequate in the long term. Rhetoric, whilst being solicited for immediate effect, should also be geared towards the future in order to fully harvest the matured fruits of its efficacy.

## **Conclusion**

The story in Mahama's address fits into Fisher's (1984) "narrative fidelity." The story's rhetorical call for unity is revealed unto the audience at the end of Mahama's narration. It revealed the "truth" which the speaker wanted to make obvious to Congress. This "truth" which was central to the narrative was the urgent decision needed for the Party to become united in preparation for the 2012 polls. In fact, Mahama wanted to make obvious to Congress that uniting under a single leader, in this case President Mills, to face the 2012 elections was the "truth" the Party needed to accept since a lack of unity, the most singular truth, threatened each and everyone in the Party. Through the story, Mahama ensured "narrative fidelity" both at the level of the narrative and also in the fulfillment of the rhetorical purpose which called the speech into being. All in all, Mahama's rhetorical narrative, in a single short, painted a picture of the Party's successful past, present turmoil and its promising future. The latter is a call for a change, a call which when heeded to, both at Congress and after it, could catapult the Party into that glorious future which marked the symbolic narrative of the three birds.

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**THE RELATIONSHIP BETWEEN ATTITUDE TOWARDS READING AND ACADEMIC  
ACHIEVEMENT**

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**Abstract**

Students' attitudes to reading have been shown to be crucial in the classroom. The development of positive attitudes toward reading in children is said to produce adults who continue to engage in sustained lifelong reading which tends to impact on their academic progression and outlook. Working from this premise, the study sought to examine the relationship between the attitude of some 42 Basic school students towards reading and their performance on their English subject examination. Individual participant's scores on the first term English subject examination as well as their individual composite scores on the Elementary Reading Attitude Survey (ERAS) were correlated to establish the relationship between them.

The study output revealed that the participants' attitude towards reading did influence their scores on the English subject examination. It was thus concluded that there was a moderately strong positive relationship between attitude towards reading and academic performance.

**Keywords**

English subject examination, attitude toward reading, academic achievement

**1. Introduction**

Students' reading attitudes are of central concern to both educators and society at large. Reading attitude has been defined as a system of feelings related to reading which causes the learner to approach or avoid a reading situation (Tunnell et al., 1991). One of the many problems students face nowadays is not their inability to read but their lack of interest, indifference or rejection of reading. Studies based on reading habits and attitudes have particularly focused on the importance of the promotion of specific strategies to: capitalise on their interests, make reading materials accessible, build a conducive environment, allow time to read in school, provide significant adult models and use motivational techniques (Clary, 1991).

Learning which starts right from birth entails acquiring knowledge about various phenomena and understanding them. The more a person reads, the more he/she learns. Reading is one of the most effective processes of conscious learning and sometimes, it influences the extent and accuracy of information as well as the attitudes, morals, beliefs, judgment and action of readers. Reading makes way for a better understanding of one's own experiences and it can be an exciting voyage to self-discovery. It has been argued that reading habit is best formed at a young age in school and once it is formed it may last a life time (Greene, 2001).

To know about the world and its environment, a child helps himself through reading books, newspapers and other magazines (Deavers, 2000). Once the child has been taught to read and develop a love for books, he can explore for himself the wealth of human experience and knowledge. Children, missing the opportunity of getting in touch with books at this stage, find it hard to acquire reading habit in their later years. This is because reading is an intellectual action which becomes entrenched when a reading habit is formed backed by sustained practice (Fisher (2001). The reading habit, therefore, plays a very crucial role in enabling a person to achieve practical efficiency.

Students' attitudes to reading have been shown to be crucial in the classroom. Research seems to confirm that the affective domain – attitudes, motivations, interests and personal evaluations – is essential in a study of behaviour and practice in the classroom (Lukhele, 2009). Guthrie and Greaney (1991) believe people's attitudes to reading result from "perceptions" acquired from past reading experiences regarding how pleasurable and valuable reading is. It appears that positive reading outcomes assist in the development of a positive attitude, whereas negative outcomes of reading tend to discourage further ventures into reading, resulting in the development of a negative attitude (McKenna, Kear & Ellsworth, 1995).

McKenna (2001), in his model of reading attitude acquisition, suggests that each reading experience makes a difference regarding one's attitude towards reading and one's beliefs regarding reading outcome. Furthermore, 'cultural' beliefs regarding reading contribute to the development of attitudes. Reading attitudes have been further defined as comprising three aspects: feelings towards an object, evaluation of the object in a positive or negative light and responding positively or negatively to that object (Mathewson, 2004).

The development of positive attitudes toward reading in children produces adults who continue to engage in sustained reading throughout their life (Cullinan, 1987). Reading attitudes develop through repeated success or failure with reading activities. Students with well-developed reading skills are likely to have positive attitudes toward reading, while students with poor reading skills often have to overcome negative reading attitudes to improve their reading skills (Johnson, 1981). However, it may only be after repeated failure that attitude and achievement become more closely linked (Swanson, 1985).

### **1.2. Factors that influence a student's attitude towards reading**

Students' attitudes significantly influence their level of engagement with reading. Attitude has been described as a state of mind, accompanied by feelings and emotions that make reading more or less probable (Kush & Watkins, 2001). Students' attitudes are perceived to be a function of the effect associated with the beliefs a person holds about the object (Fishbein & Ajzen, 1972). Reading attitudes are learnt characteristics that influence whether students engage in or avoid reading activities and they can be influenced by societal, familial, and school-based factors (Baker, 2003; Miller, 2003).

A number of studies have focused on identifying factors that influence the development of positive attitudes toward reading in students. It's been argued that where reading is negatively valued by people from whom a student seeks approval, that student is unlikely to develop positive reading attitudes (McKenna, 2001). This line of reasoning emphasises the tripartite nature of the influence (parents in the home, teachers at school and a cultural setting) of reading attitudes in the life of a learner. It is thus high time parents and teachers realise their role as role models of the culture of reading and developing positive attitudes to reading.

### **1.3. Relationship between attitude towards reading and academic performance**

Everyday reading consists of individuals' reading activities for a variety of purposes, such as for relaxation or information. Research has documented that, from middle childhood through adulthood, reading becomes a major component of studying, and much information learned through studying is initially acquired through reading. The everyday reading activities in which students engage may, therefore, considerably influence their studying skills and subsequent academic performance. There is a general sense in which one appreciates the link between good habits and attitudes towards reading and the

academic performance of students generally (Issa et al., 2012). Student attitudes toward reading are a central factor affecting reading and subsequent academic performance (Seitz, 2010).

It is generally acknowledged that positive reading attitudes lead to positive reading experiences, which, in turn, lead to higher academic performance. Wang (2000) explains that children's literacy development determines their future success in reading and whether or not children read is determined by their attitudes toward reading. According to Wang, "If children do not like reading or think reading is boring, their negative attitude toward reading will hinder their reading improvement". Students' attitudes to reading, thus have an effect on both engagement and achievement in reading (McKenna et al., 1995). Those students with more negative attitudes engage less often with texts and generally achieve at levels lower than their age peers.

#### **1.4. Present study**

The value of reading in modern society cannot be underestimated. Reading is so much a part of modern society that educational success is seen as almost synonymous with reading success. Although there are factors known to positively affect students' attitude toward reading, the relationship between attitudes toward reading and academic achievement should be explored further. The study sought to examine the relationship between the attitudes of Basic school students toward reading and their performance in their terminal English subject examination. The hypothesis for the study was that there is no significant relationship between students' attitude toward reading and their English subject scores (academic achievement).

## **2. Methods and data**

### **2.1. Participants**

The study sampled students of Basic 5B of St. Nicholas Anglican Basic School in Cape Coast, Ghana. The study employed a survey approach; the design was quantitative, with data collected from a naturally occurring group of participants.

### **2.2. Sampling techniques**

The Basic 5B class sampled for the study was purposively selected because one of the authors happened to be their former class teacher and thus could readily obtain a copy of the participants' terminal report sheet detailing their performance (scores and grades) in the various school subjects. The study population included 42 pupils out of the class total of 45. These pupils happened to be in class at the time of the data collection.



## **2.3. Research instrument**

### **2.3.1. Attitude towards reading**

The participants' attitudes toward reading was assessed using the Elementary Reading Attitude Survey (ERAS) developed by McKenna and Kear (1990). The ERAS is a 20-item self-report instrument developed for use in grades 1 through 6. Pictorial representations are presented on a 4-point scale that ask children to rate how much they like to read. Each question presents a brief simply worded statement about reading, followed by four pictures of Garfield. Each Garfield was designed to depict a different emotional state, ranging from very positive to very negative. The Garfields were in the following mood: very happy, slightly happy, mildly upset and very upset corresponding to the first, second, third and fourth pictures respectively. Percentile ranks are obtained for total reading attitude and two component subscales: recreational reading attitude and academic reading attitude. Reliability of the ERAS instrument was established by McKenna et al. (1995) using Cronbach's Alpha. Coefficients of .74 to .87 for the recreational subscale, and .81 to .83 for the academic subscale were reported.

### **2.3.2. Academic achievement**

Participants' academic achievement and performance were assessed by their individual scores on the various subjects they took for the term. More especially the study sought to relate their attitude toward reading to their performance on the English subject. Participants' first term English scores were used since that was the most current at the time of the study. The records on the 3 absent students were excluded from the analysis.

Participants' total score (100%) on a subject comprised of 30% class assessments in the form of assignments and project work and 70% end of term examination score. The relationship between the participants' attitude towards reading and their performance on the first terminal English subject was analysed using correlation technique.

## **2.4. Procedure**

Students completed the ERAS in the fifth-grade school year (Basic 5). Administration and answering of the questionnaire was done in the participants' classroom. The authors with the assistance of the class teacher administered the questionnaires to the students to complete. Each question on the ERAS was explained to the students to enhance their understanding for them to answer accordingly. Independent work was sought after so as to ensure that each participants' responses reflected his personal feelings. The instrument was administered in about 20 minutes.

## **2.5. Analyses**

Participants' attitudes toward reading was indicated by ERAS scores (composite score), while their academic achievement was measured by their total scores on the first term English subject examination. The correlation technique was used in testing the study hypothesis that students' attitudes toward reading influence their academic performance. The study sought to establish a relationship or association between the two variables and not causality.

### **2.6. Ethical consideration**

Permission to collect data from the students and to make use of their individual terminal reports were sought from both the School principal and the class teacher. The issues of confidentiality and anonymity were firmly heeded to. Efforts were made not to reveal any data to a third party. In this connection, pupils were asked not to indicate their names on the questionnaires given to them.

### **3. Results and discussion**

Table 1 presents some background information on the participants. Of the total number of participants involved in the study, 47.6% (20 pupils) were males and 52.4% (22 pupils) were females. The ages of the participants ranged from 9 years to 13 years. Majority of the pupils were aged 10 years at the time of the survey. The oldest person in the class as at the time was 13 years of age.

Table 1 also contains information on the participants' access to reading resources (books/novels) and their interest levels in reading. The data revealed three category of students with respect to their access to reading resources at home. The first category consisted of those who had less than 5 books/ novels at home at the time of the study. Table 1 reveals that 40.5% of the participants fell into this category. The second category also consisted of those who had 10 or more books/ novels at home. Participants in this category were also 40.5% of the total. However the last category consisted of those who had no book or novel at all at home at the time of the survey and they comprised 19% of the participants. Presumably this last category of participants depend or rely on what they could lay hands on at school. Naturally this could have implication not only on their ability to read and their enjoyment of reading, but also their attitude toward reading. According to Metsala (1996) ready access to or availability of reading resources at home (literacy-related home experience) is usually associated with positive attitude towards reading as well as positive reading outcomes.

However, it is interesting to note that nearly 72% of the participants reported to enjoy reading very much against the other options of not at all, a little or quite a lot as illustrated on table 1. It is hoped this enjoyment of reading will translate into a positive

attitude towards reading and subsequent positive academic achievements on their part, a situation this paper sought to examine.

**Table 1: some information on the participants**

Variable		Frequency	Percent
Sex	Male	20	47.6
	Female	22	52.4
Age	9 years	4	9.5
	10 years	17	40.5
	11 years	8	19.0
	12 years	12	28.6
	13 years	1	2.4
Number of books	None	8	19.0
	Less than 5	17	40.5
	10 and more	17	40.5
Do you enjoy reading?	Not at all	1	2.4
	A little	3	7.1
	Quite a lot	8	19.0
	Very much	30	71.4

Source: Field data, 2012

### 3.1. Pupils' reading attitude

According to McKenna et al. (1995), the ERAS composite scale has good internal consistency, with a Cronbach's alpha coefficient of .74 to .89 for the composite score (where .74 to .87 was reported for the recreational subscale, and .81 to .83 for the academic subscale). In the current study an initial composite scale of .68; with .50 and .42 Cronbach's alpha for attitudes toward recreational reading and academic reading respectively was reported which suggests that the scale is not reliable with the sample.

However when items on the scale with low values- which means they were measuring something different from the scale as a whole (Pallant, 2005) were deleted, the following improved though still low Cronbach's alpha values .71, .69 and .62 were reported for the composite scale, attitudes towards recreational and academic reading respectively. Even with this improved Cronbach's alpha values for both recreational and academic

subscales, it could still be realised that the ERAS scale is not reliable with the sample and thus is at par with those reported by McKenna et al. (1995).

It could be realised that the highest possible score to be obtained based on the 20 question-set with 4 options is 80. The SPSS analysis returned a score range of 48 and 73 out of the possible 80 score point. The overall mean reading attitude score was 65.0 with a standard deviation of 5.2 which suggests a generally favourable attitude towards reading by participants. It was also realised that the participants were more inclined to reading for fun (attitude toward recreational reading) than reading for academic purposes (attitude toward academic reading) inferring from the respective means of 34.21 and 30.79 for the attitude to recreational reading and academic reading.

### **3.3. Relationship between attitude towards reading and academic achievement**

The study used participants' percentage scores on the English subject in school which comprised 30% class exercises and homework and 70% examination score as an indication of their academic achievement. In other to pass the subject, participants needed to obtain at least 50% mark in the examination. In this connection the participants' individual scores obtained in the English subject as well as their individual composite scores on the ERAS were obtained and used in establishing the relationship between their reading attitude and academic achievement.

The relationship between attitude towards reading and academic achievement (English language) was examined using Pearson product-moment correlation coefficient. Preliminary analyses were performed to ensure no violation of the assumptions of normality and linearity. There was a moderately strong positive correlation between the two variables ( $r = .323$ ,  $n = 42$ ,  $p = .037$ ), with positive attitude toward reading associated with higher performance on the English subject examination. This thus suggest quite a strong relationship between attitude towards reading and academic achievement.

Moreover, the coefficient of determination value of 10.43 was obtained which implies that participants' attitudes toward reading explains nearly 11% of the variance in their performance on the English subject examination.

## **4. Conclusion**

On the basis of the output of the correlation analysis, it is obvious that the participants' attitude toward reading did influence their scores on their first term English subject examination. Thus there is a strong positive relationship between the participants' attitudes toward reading and their academic achievement.

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**THE UNIVERSITY VERSUS ITS HOST COMMUNITY: THE CREATIVE ARTISTE'S POSITION****Ernest Kwasi Amponsah & Samuel Manaseh Yirenkyi****Abstract**

*Although, the University is primarily a place for higher learning and serious academic discourse, it should not also be oblivious of the fact that it resides within a community and among people. The community should see the university as an associate whose products and outputs are of immense benefits to them. This paper attempts to make a strong case for the university making the conscious effort to let the community benefit directly from most of its products it churns out. Focus will be on using the creative artiste and his work as link between the university and its host community.*

**Main paper**

Webster's simply defines Education as "the process of education or teaching". It goes on to explain that, to educate means, "to develop the knowledge, skill or character of an individual or group". "E-ducere", the Latin root from which the English word "education" has developed from means, "to lead out". This is a presupposition that education involves a process and for this process to be complete, it involves the individual or group of people literally being assisted to make a move from one point to the other. It involves an argumentation of someone's situation either positively or otherwise. One would therefore agree with Hoffer, when he opines that "*the central task of education is to implant a will and faculty*" so that the implanted will or faculty in an individual will act as the catalyst to cause the change.

There is no denying the fact that Education is a tool for development and release of the oppressed. Alexander Wiseman (2012) in *International Perspectives on Education* argues that education is a way to individually liberate minds and create opportunities for social, economic and cultural development and it is a way to monopolize opportunity and crush independence.

Nelson Mandela (1995) declared, *education is the great engine of personal development. It is through education that the daughter of a peasant can become a doctor, that the son of the mine worker can become the head of the mine that a child of farm workers can become the president of a great nation.*

One couldn't agree more with Wiseman (2010) that Mandela is indeed suggesting a belief in the potency and capability of education as a medium to transform and change the status, economy and direction of an individual positively. It has the power to alter the fortunes of a family from that of poverty and low esteem to greatness, confidence and high self esteem. Above all these, there is that realization that education is globalised in nature and how to appeal to the dividends of education that may accrue from its globally-valued status and ubiquitous presence.

Wiseman further states that Education, as an institution, extends beyond and perhaps even engulfs the formal schooling environment. Frankenna (1965), also in an attempt to explain the meaning and implication of education provides four-fold classification thus:

*Education is*

1. *What parents, teachers and schools do, or in other words, the activity of education the young*
2. *What goes on in child, or the process of being educated;*
3. *The result, or what the child acquires, or has in the end, namely 'an education;*
4. *The discipline that studies, that is, the discipline that studies (1), (2) and (3). The field that reflects on all of the above to build up a body of knowledge is education; roughly, what is studied and taught in schools of Education.*

We would, therefore, want to strongly make the point that Education can be a means through which the aims, habits and even aspirations and hopes of a group of people lives on from one generation to the other. It involves the passing on of intrinsic values and ideas from generation to generation. One can infer from the already put forth arguments that it generally occurs through any experience that has a formative effect on the way one thinks, feel, or acts. Education aids in enlarging the sensibility of the people involved in its processes.

The University is part of this seemingly complex educational system that includes teaching, research and social service activities. The University helps in knowledge transmission and creation. It also helps in character development and nurturing of the necessary life skill thereby making its trainees, thus, students function efficiently. The University, to a large extent, contributes to the process of the social change in an individual and the community,



a point expressed earlier. David Willets believes that the University is one of the greatest national assets. According to him, the university does not only expand the frontiers of knowledge, they transform people's lives and contributes to the health and wealth of every nation.

The role of the university has been debated since the 19<sup>th</sup> century. In 1852, Cardinal Newman wrote that the sole function of a university was to teach a universal knowledge, thus, embodying the idea of *the learning University*. A 20<sup>th</sup> century American educationist, Abraham Flexor, adds that the universities had a responsibility to pursue excellence. For Humboldt, a German philosopher, a University was to do with, *the whole community of scholars and students engaged in a common search for truth*. Coalition policies have led to a surge of interest in debating the purpose of higher education.

The traditional functions of a University, therefore, are narrowed to teaching and research. In their teaching activities, universities provide the professional training for high-level jobs, as well as the education necessary for the development of the personality. University research increases the body of theoretical knowledge and serves as a repository of ideas as well as its application to practical problems.

From our point of view, the University, to a large extent, has restricted itself mostly to people in the upper strata of society and lived in relative isolation. It produced the elite of the nation and society. One could not agree more with Desimac (1992), when he asserts that most universities until recently had lost contact with society and had become partly or completely isolated and did not understand the issues of its surroundings. It would not be out of place, therefore, to suggest the ultimate yardstick for measuring the success of a university should include the improvement in the lives of the people that host the university. A total relevant and usefulness of a university can be obtained only if the university and society are organically linked together. This implies that the needs of a university's host community have to be part of the university's worries.

Looking at the university as a corporate entity means it has certain corporate responsibilities that need to be fulfilled in the community it resides. Social and environmental performance should be considered side by side with the development of the students. The university should be able to affect and impact heavily on the host community not only in employment but in other aspects of life. There should be a sense of belongingness where the host community will have a direct alignment with the university in its daily operations.

Making the university relevant to the host community has been on the periphery of the university's overall agenda. However, in today's globalization and interconnected world,

the university must recognize that its social responsibility is integral to its performance and long term sustainability. This is however imperative for the university to incorporate these new dimensions into their core decision making processes. The university must recognize that its activities have a wider impact on the society in which it operates and that development in society, in turn, affects its ability to pursue its business successfully.

The underlying reason why the university should be committed to aligning itself with social responsibility is because it goes much further than legal requirements and voluntary response to societal needs. The university should embrace its responsibility and encourage a positive impact through its activities on the host community who may be considered as stakeholders.

How can a University's Relevance to the Host Community Help Business of the University:

- Risk Reduction: operating in a way which maximizes the benefit to the host community will minimize the risks of losses or disruptions from social unrest. For example if the host community feels indebted to the university, it will go all out to protect the interest of the university when the need arises.
- License to operate: if the University takes substantive voluntary steps to make the host community relevant to its operation, the host community gives them a wider array to enlarge its operations without any interference.

#### **The Creative Artist Position:**

The creative artist, thus, the director, the playwright, the actor, the musician, the painter, the event planner/manager, the sculptor, the designer and the rest rely on his ardent skills and dexterity to always create something that is unique. He/ She is dispensed with certain ingenuity that makes him/ her stand out in all fields of endeavor. The creative artist must first form in his or her mind the image of an external object to which they attach an impression. It therefore presupposes the involvement and inclusion of an audience or spectator before the work of a creative artist will be complete.

The creative artist, through his work, has the power of arousing the emotions of a spectator (Dean Cara, 1974). To convey this power through his artistic expression, the artist or creator must first have had within himself a highly developed gift of being deeply moved emotionally and intellectually by some objects in life. This object is what Cara (1974) opines that in drama is usually man in relation to his environment or events and his reaction to these circumstances. Having the greatness to be moved, the artist, then has in

turn to move the society. This means that any work (research or otherwise) embarked upon by the creative artist will need the final approval of his environment, thus, community, before the process can be deemed complete. Audience or spectators coming to see the creative artist's work cannot be overlooked. There is therefore the highest probability that the creative artist in the university is in a very good position to lead the pack towards the university's quest to greatly affect its host community. The day to day activities of the creative artist includes looking for ways to reach out. His or her intuition, spontaneity and capacity to live truthfully is his / her ability to empower the disadvantaged in the society which leads to total freedom from all forms of dependency. It also makes frantic effort to lay a platform for self-reliance which will, in turn, induce development in the host community.

The School of Creative Arts at the University of Education, Winneba is the home of creative artists at the University through its departments: Theatre Arts, Music Education, Art Education, Graphics Department has impacted the community greatly by making the university relevant to the Winneba Community. A creative artist from Theatre Arts or Music is mandated as part of his or her final year project to make the community members active participants of their entire projects. Theatrical performances are used to sensitize the community on some pertinent issues that need correction or improvement. Typical examples of such projects were done at Sankor and Ateetu indigenous communities in Winneba in 2010 by the first batch of Theatre Arts graduates and the people of Sankor since then have not ceased praising the University for caring and thinking about them. They have had issues with sanitation in the area to an extent that Zoomlion, the waste management company in the area, blacklisted that particular community and so for many years were not operating in that community. Through a Theatre for Development course model, the creative artists at the Department of Theatre Arts, within three months of community engagement brought back the services of Zoomlion to this community. This is the reason why we will agree with Baker, Collins and Leon (2008), who maintain that education is indeed a *social vaccine*, which has a prevention potential ranging from a major national economic mishap to the outbreak of a disease. The role and importance of education is widespread and cannot be overlooked.

It is not for nothing that despite the presence of the sea in Winneba and heavy fishing activities, Winneba town has been sold well both in Ghana and abroad because of two major reasons, thus The Winneba Youth Choir and Winneba Aboakyer Festival. These two major assets of Winneba, the host community of UEW, lie mainly in the domain of creative artistes, thus Music and Performance. The university therefore in a bid to highlight its visibility among the host community, should well resource the School of Creative Arts, which is naturally inclined to directly impact the community so that the number one

relevance of the university, which is education, that is supposed to transform the social, economic as well as spiritual well being of an individual will be felt well within the community.

**UNDERSTANDING THE GOAL OF SOCIAL STUDIES: A STEP TO THE EFFECTIVE TEACHING OF THE SUBJECT**

*Samuel Poatob and Mohammed Adam*

**Abstract**

*The attainment of curriculum goals and general aims of Social Studies, which are inextricably linked to the national goals and aspirations of education, rely on the quality of teaching that goes on in the classroom. Effective learning is thus dependent on the quality of teaching that is carried out by various teachers during instructions. This paper examines senior high school Social Studies teachers' understanding of the goal of the subject and how it informs their teaching of the subject. The targeted population for the study encompassed teachers teaching Social Studies in senior high schools in the Cape Coast Metropolis of Ghana. This was purely a qualitative study that adopted the use of interviews in gathering the data necessary for the work. Purposive and convenience sampling techniques were used to select the sample for the study. The results from the study indicated that there were teachers of varied characteristics teaching Social Studies. Some of them were out-of-field teachers, in-field teachers, male and female teachers, experienced and less-experienced teachers and teacher-trainees on internship among others. The study showed that most of the Social Studies teachers taught the subject without knowing the general aims of the subject as stipulated in the Social Studies syllabus which serves as a teacher's guide to the teaching of the subject. Besides, some of them could not also tell holistically the goal of Social Studies.*

**Introduction**

Education for citizenship (Social Studies) has emerged as a significant area of primary, secondary and the early education curriculum all over the world (Arhtah, 2008). It is the bedrock for the development of knowledge, skills, values, and understanding required to become informed, active and responsible citizens who are needed to shape the future health and welfare of the local, national and global community and environment

(Banks, 1990, Martorella, 1994, Ross, 1997, Parker, 2001, and Learning and Teaching Scotland [LTS], 2002 cited in Akhtah, 2008). Considering the importance attached to Social Studies in view of its mission and goal, thus to produce “reflective, competent, and concerned citizens” (Martorella, 1994:9), it is imperative that much seriousness be given to its teaching in order to realise the accomplishment of the intended outcome.

However, it seems that the teachers of Social Studies in Ghana are made up of both professionals in the subject and novices. In addition, critics (Ingersoll, 1999; Jerald, 2002 cited in Dee & Cohodes, 2008:8) have argued that the prevalence of out-of-field teaching is “unacceptably high”. One may be cynical as to whether these out-of-field teachers are aware of the goal and focus of the subject and whether they use the social studies classroom as a theatre for addressing the current persistent issues of human survival (Ananga & Ayaaba, 2004). This research was therefore meant to involve some senior high schools in the Central Region and to examine the Senior High School Social Studies teachers’ understanding of the goal of the subject and how that affects their teaching.

### **Statement of the problem**

The goals of Social Studies form the basis of effective instruction of the subject. The quality of teachers of social studies and the teaching of the subject are undoubtedly among the most important factors shaping the learning and growth of students. To make the teaching of social studies focused and more relevant to the achievement of its goal, teachers must understand the goal and general objectives of the subject to serve as a guide to direct their teaching. They need to relate issues taught in the classroom to real issues in the country and guide students to find practical and reasonable solutions to them. The teaching of the subject will become obsolete if it does not address the contemporary persistent issues of human survival in the nation which is the main focus of the subject. To realise the relevance of Social Studies in Ghana therefore demands that teachers of the subject should, as a matter of necessity, understand the aims, purposes and the goal of the subject in order to teach toward the realization of the intended goal for which the subject was introduced into the school curriculum.

However, it appears that those who teach the subject in the senior high schools encompass both in-field and out-of-field teachers. One can hardly tell whether all those who teach the subject really understand the aims, goal and the purposes of the subject. Since the researchers believe that teachers’ understanding of the goal of the subject will inform what and how to teach the subject, they saw it imperative investigating into senior high school Social Studies teachers understanding of the goal of the subject.

This study, therefore, sought to present empirical evidence on social studies teachers' understanding of the goal and general aims of the subject and how it informs their teaching of the subject.

### **Purpose of the Study**

The study was to provide empirical evidence about the characteristics of teachers teaching social studies and their understanding of the goal and general aims of the subject.

### **Significance of the Study**

The findings of the study may be useful to the government and other educational policy makers in terms of decision making with regards to the subject. For instance, a few years ago, it was said and indeed believed that the University of Education, Winneba, was instructed to cut down on the number of students they admitted into the Social Studies programme because they were over producing social studies teachers. Coming out with the calibre of teachers teaching the subject will inform the government and other stakeholders about the reality on the ground thereby helping them make very sound decisions. It will also enable stakeholders to ensure improved quality of social studies teaching. It will equally serve as a valuable material to those who are interested in researching into similar studies. In addition, it will add to the bank of knowledge available to contribute to the betterment of our society.

### **Review of relevant literature**

#### Introduction

#### **Goals and Objectives of Social Studies Curriculum**

Social studies, as a subject, has been defined differently by different authorities and authors (Savage & Armstrong, 2000; Ananga & Ayaaba, 2004). In spite of the varied definitions, Barr, Barth and Shermis (1970) have classified them into three broad categories, thus: social studies seen as an approach to the teaching of the social sciences, the amalgamation of the social sciences, and citizenship education. Since varied definitions seem to offer different goals, objectives and content of a subject, the authors of this work see the subject as citizenship education and as such, the mention of social studies is synonymous with citizenship education. Citizenship education has been viewed historically as one of the principal obligations of public schooling (Sears & Hughes, 1996). Undeniably, Conley (1989:134) admits that public education's mandate "is to train citizens, in the widest sense of the term". This wide view of citizenship has classically been concerned with the development of a sense of identity, "a feeling of being one-people different from all

other people" (McLeod, 1989:6). It has also involved knowledge of rights and obligations as well as a commitment to the ideals of democracy (Hughes, 1994).

In addition, Dynneson and Gross (1999) posit that the overall instructional goals of social studies are often related to the following concerns: the first of which is to prepare students for a changing world. Due to the fast growing population of the world with its emerging issues, it is very imperative to prepare citizens to adapt to such changes with relative ease. The second concern is to broaden students' perspectives and understanding of the community, state, nation, and the world. The researchers believe that Social Studies as a problem-solving subject can partly achieve that when students are equipped with the relevant information about the society in which they live and what happens in the world around them. In addition, the subject is to provide students with the knowledge, skills and abilities they need in both their personal and public lives. These are very germane in solving personal and societal issues which is one of the cardinal aims of the subject. They add that the subject is to help students relate to and understand the subject matter of history and the social sciences, including knowledge, skills and values that are characteristics of social studies subject matter. With regards to this concern, the researchers do not agree with Dynneson and Gross since social studies is not concerned with helping students relate to and understand the subject matter content of history and the social sciences. This aspect is not a priority of social studies but the latter however holds. It must, however, be emphasized that relevant knowledge from history and the social sciences as well as any other discipline that is germane to solving issues in social studies is paramount to the subject

Besides, other concerns that were raised by Dynneson and Gross (1999) are to contribute to students' understanding of what it means to live in a complex and pluralistic society, to provide students with the understanding of means and processes of a representative form of government, to encourage students to participate in the affairs of society and to work toward establishing a "good" society and to promote important social goals associated with democratic living.

Saxe (1991) cited in Dynneson and Gross (1999) asserts that the core of the social studies curriculum from its inception has been mainly concerned with socialization and citizenship education. Dynneson and Gross (1999) maintain that social studies has been assigned the task of socializing students for their future responsibilities as citizens. The researcher feels that the core of social studies today is not socialization. Even though, there seems to be traces of socialization in the subject since it inculcates into learners knowledge, skills, attitudes and values needed to fit into the society. It does not just pass on what is cherished in society to the younger generation but critically examines them to



see how useful they are to society today. The core of social studies to the researcher is problem-solving.

Fenton (1967) as cited in Ananga and Ayaaba (2004) admits that the purposes of social studies are to prepare children to be good citizens, to teach children how to think and to pass on the cultural heritage to the younger generation. Though Fenton was right, it must be understood that social studies does not just pass on the cultural heritage to the next generation but deciphers and inculcates the relevant aspect of culture to the younger generations.

The National Council for Social Studies (NCSS) cited in Parker (2001) states that the primary purpose of social studies is to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world. Martorella (1994) stipulates that the enduring goal of social studies is to produce reflective, competent, concerned and participatory citizens who are both willing and capable of contributing positively toward the progress of a democratic life of their societies. This is in line with Banks (1990) as he points out that the major goal of social studies is to prepare citizens who can make reflective decisions and participate successfully in the civic life of their communities and the nation. The social studies teaching syllabus for senior high school (2007) identifies the following as the general aims of social studies:

1. To develop the ability to adapt to the developing and ever-changing Ghanaian society.
2. To develop positive attitudes and values towards individual and societal issues.
3. To develop critical and analytical skills in assessing issues for objective decision-making.
4. To develop national consciousness and unity.
5. To develop enquiry and problem-solving skills for solving personal and societal problems.
6. To become responsible citizens capable and willing to contribute to societal advancement.

DuBey and Barth (1980) opine that social studies in the primary level must develop children's self-confidence and initiative, based on an understanding of their own accomplishments and potentialities, and their own worth, their power of imagination and resourcefulness, their desire for knowledge and continued learning, their appreciation for the dignity of man and of liberty, their sense of compassion for the less fortunate, their sense of respect for and tolerance of the opinion of others even in disagreement, and their willingness to accept necessary changes with a system of law and order deriving from the will of the people.

They add that such attitudes as are favourable to social, physical, cultural and economic development which will enable the children to participate in the life of the community, and when they leave school, to become innovators and doers of good in society are the primary responsibility of Social Studies. They therefore assert that values such as co-operation, participation, interdependence on others, open-mindedness, honesty, integrity, trustworthiness, diligence, obedience, a spirit of national consciousness and patriotism through interest and involvement in our local, national and world heritage and the creation of their social awareness and critical judgment, as well as constructive, effective thinking are the responsibilities of social studies.

DuBey and Barth (1980) maintain that social studies objectives for post primary education are elaborated as follows. First of all, the subject is to make students aware of their country and of the world in general, and to appreciate the interdependence between peoples. In addition, the subject is to create an awareness and understanding of the evolving social and physical environment, its natural, man-made, cultural and spiritual resources together with the rational use and conservation of these resources for development. The subject is to also develop in the students a positive attitude to citizenship and a desire in them to make a positive personal contribution to the creation of a united nation. Social Studies also helps to develop a capacity to learn and to acquire skills essential to the formation of a satisfactory professional life and lastly, the subject assists to develop in the student an appreciation of his cultural heritage, and a desire to preserve it. It can be inferred from the above that the subject seeks to produce conscious and concerned citizens who are responsible in the society.

Banks (2001:6) asserts that:

*citizens in this century need the knowledge, attitudes and skills required to function in their ethnic and cultural communities and beyond their cultural borders and to participate in the construction of a national civic culture that is a moral and just community that embodies democratic ideals and values, such as those embodied in the Universal Declaration of Human Rights. Students also need to acquire the knowledge and skills needed to become effective citizens in the global community.*

He maintains that citizenship education aims at helping students acquire higher levels of knowledge, understand the relationship between knowledge and action, develop a commitment to act to improve the world, and acquire the skills needed to participate in civic action. Thus, it should assist the students to learn to change the world. Seeing the world as a global village in which the problems in one country have direct or indirect

effects on other countries, the solutions to problems in one country also affects the rest of the world. Even though it is believed that the geographical scope of Social Studies is country bound, finding solution to the problems in Ghana is partly solution to the problems of the world which is in consonance with what Banks' proposed to be the aim of social studies.

In trying to answer the question why citizenship education, Parker (2001) states that education for democratic citizenship is a worthwhile educational goal of which most school districts in the United States include in their mission statements. He however, bemoans the fact that citizenship education is often overlooked amid the tremendous pressure to increase students' math and reading scores and often assumed that the knowledge and skills students need for democratic living are by-products of the study of other school subjects. Notwithstanding, he argues that democracy is a system for living together fairly and freely and for solving the problems that inevitably arise. Nonetheless, the knowledge, character, values and skills citizens need for democratic living do not emerge without education. To buttress his point, he cited a writer and social critic, James Baldwin, who:

*Warned that if children are not educated to live democratically, then they may well become apathetic or worse: They could become the next generation of people to sponsor a Holocaust such as the one in Germany in the 1930s and 1940s. Baldwin argued that the perpetrators of these crimes against humanity were very well educated and knew a great deal about reading, writing, literature, math, and science, but in spite of their education, they could not live democratically. They used their knowledge and skills to build not only great works of art and architecture, but concentration camps and a human nightmare. They swore allegiance to a tyrant and committed unimaginable atrocities against humanity (Parker, 2001:60-61).*

These underscore the importance of citizenship education that promotes democracy which demands that learners are educated on the ideals of democracy that require citizens of great character and civility. To live democratically, learners require the ability to reason in principled ways, for instance, to possess a deep appreciation for democratic values such as liberty, the common good, justice, and equality; to think critically and to resolve disputes in nonviolent ways; to insist on other people's rights (not only their own); to cooperate with persons with whom one may not want to cooperate; to tolerate religious and political views different from one's own; and to insist on the free expression of those views (Parker, 2001).

From the above, it could be agreed that the subject seems not to have “universal goals” (Ayaaba, Odumah & Ngaaso, 2010:20). Nevertheless, some scholars like Gross and Zeleny (1985) and Blege (2001) both cited in Ayaaba, Odumah & Ngaaso, (2010) suggest that in a democratic society, the subject should reflect a combination of needs and problems of the individual and those of the society.

## **Methodology**

### ***Introduction***

This section discusses the methods used in gathering the data for the research. It specifically deals with the research design, setting, population, sample and sampling techniques, methods of data collection, and methods of data analysis.

### **Research Design**

In this study, the researchers adopted plans and procedures that span from broad assumption to specific methods of data collection and analysis as stipulated by Creswell (2009). In this case, therefore, the researchers adopted a qualitative research design. This design is associated with the constructivist or interpretivist approaches. They believe reality to be socially constructed and only knowable from multiple and subjective points of view where the knower and the known are seen as inseparable (Rocco, Bliss, Gallagher & Pérez-Prado, 2003). Rocco et al (2003) maintain that inductive logic and qualitative methods are generally employed with the goal of understanding a particular phenomenon within its social context.

Qualitative research shares its philosophical underpinnings with the naturalistic paradigm, which describe and explain a person’s experiences, behaviours, interactions and social contexts without the use of statistical procedures or quantification (Strauss and Corbin, 1990). Naturalistic philosophers believe that reality is multiple, interrelated and determined within context (Horsburgh, 2003, Thorne, 2000), and attempts to measure it can only ever be limited to human comprehension (Rolfe, 2006). According to Fossey, (2002) as cited in Cole (2006), central to good qualitative research is whether the research participants’ subjective meanings, actions and social contexts as understood by them is illuminated. Cole (2006) asserts that perhaps the thing that dichotomizes the data in a qualitative study from those generated in a quantitatively designed study is a set of assumptions, principles, and values about truth and reality. He maintains that qualitative researchers are more concerned about uncovering knowledge about how people feel and

think in the circumstances in which they find themselves, than making judgements about whether those thoughts and feelings are valid.

The choice of this design was to enable the researchers make an in-depth study of phenomena through interviews and observations in order to address the issues of curriculum and instruction in social studies education in the classroom. The researchers felt that in order to get the right data that can be trusted, there was the need to have a personal interaction with the respondents in order to be sure that the data was provided from the right respondents. This was to avoid any doubt as to whether it was really those who matter who answered the questions or they were further given to anybody at all to provide answers to them. As a result, the researchers went to the field and collected the data directly from the respondents through face-to-face interviews.

### **Setting**

The study was conducted in five public senior high schools in the Cape Coast Metropolis in the Central Region of Ghana. The schools included Mfantshipim Senior High School, St. Augustine's College, Adisadel College, Holy Child Senior High School and Oguaa Secondary Technical School. The study could have also been done in any of the senior high schools in the Central Region, but these were chosen due to their proximity to each other in order to minimize cost and maximize satisfaction. Other schools in the Cape Coast Metropolis the researchers wished to have reached but could not, due to limited financial resources, administrative bureaucracies, inter alia, include Ghana National College, University Practice Senior High School, Aggrey Memorial A. M. E Zion Senior High School, Commercial Service Institute and Cape Coast Technical Institute.

### **Population**

The population encompassed all teachers teaching social studies in senior high schools in the Cape Coast Metropolis in the Central Region.

### **Sample and Sampling Techniques**

The sample for the study was twenty-two teachers teaching Social Studies in five senior high schools in the Cape Coast Metropolis. The researchers made attempts to include all senior high school teachers teaching Social Studies in the Metropolis because the Senior High Schools in the Metropolis are close to each other as compared to other districts in the Region. This was to make the researchers' work relatively easy and faster. Again, those willing and able were teachers from these five schools. The selection strategy

was therefore nothing more than “cases on the basis of convenience” (Glesne, 1999:29; Quashigah, 2000:47).

### **Data Collection Procedure**

The researchers initially thought of covering all the public senior high schools in the Cape Coast Metropolis and get access to all the teachers teaching social studies to interview since the schools were not far from each other as compared to other districts and municipals in the region. The situation however, turned different as the researchers went down to the field. On the 23<sup>rd</sup> October, 2011, introductory letters were sent to the various schools but due to administrative bureaucracies, all the schools could not be reached. This made the researchers to finally settle on the five senior high schools where they went to meet the respondents and had personal interactions with them in their quest to gather data for the work. All the interviews were recorded and transcribed except one teacher who requested that he was not comfortable with the audio-visual recording. In his case, the researchers wrote directly into their field notebook as the interview proceeded.

### **Validating the Findings**

The researchers used trustworthiness to ensure the authenticity of the findings. Trustworthiness in this study was used to establish that the research findings are worth paying attention to (Lincoln & Guba, 1985). The issue of trustworthiness of the study was discussed in terms of the criteria suggested by Lincoln and Guba (1985) thus, credibility, transferability, dependability, and confirmability. This is because Wolcott (1990) cited in Kusi, (2012) asserts that the use of reliability and validity in qualitative research is unjustified on axiomatic grounds. This is due to the differences that exist between the axioms of interpretivism and positivism and therefore, “accommodation between and among paradigms on axiomatic grounds is simply not possible” (Lincoln, 1992:81 cited in Kusi, 2012). The criteria employed to judge the rigour of this research was in conformity with theoretical, philosophical, methodological and other procedural considerations of the study (Kusi, 2012). The credibility, meaningfulness, and insights generated from this have more to do with the information richness of the cases selected and the observational and analytical capabilities of the researchers than with sample size (Patton, 2002).

### **Credibility**

Credibility is an evaluation of whether or not the research findings represent a credible conceptual interpretation of the data drawn from the participants’ original data

(Lincoln & Guba, 1985). Credibility was established mainly through member checking and individual debriefing. Member checking was used in two ways at the various stages of data collection and data analysis: (i) at the pilot stage the interviewer (researcher) discussed the interview questions with participants at the end of each interview; (ii) during formal interviews, the interviewer posed ideas back to participants to refine, rephrase, and interpret. The researcher used interviews and observation protocols to collect data in order to help offset the limitations associated with the use of one method for data gathering and thus, to improve credibility of findings (Holtzhausen, 2001).

Besides, to ensure the credibility of the research findings, recorded tapes of individual interviews were played back to participants and written transcriptions of the interviews were given back to the interviewees to check whether what was transcribed were true reflections of their responses. They were allowed to offer comments on whether or not they feel the data was interpreted in a manner congruent with their own experiences. Gaining feedback on results from the participants increases credibility.

### **Transferability**

Transferability is the degree to which the results of a research study or experiment can be generalised to other groups, settings or situations (Lincoln & Guba, 1985). The transferability of the present study was ensured by rich description and reporting of the research process. The researchers used thick descriptions to substantiate and illustrate assertions made by individual participants to illuminate the context. Participants' statements during interviews were quoted verbatim in order to convey their true emotions and opinions. During the interviews, participants were probed further when the need arose for clearer explanations and deep understanding. Detailed descriptions of participants' characteristics and settings under which data was collected have also been made (Patton, 2002). We discussed thoroughly the research methods and procedures we followed during and after data collection. Future researchers can make transferability judgments based on the detailed descriptions provided.

### **Dependability**

Dependability of qualitative research findings corresponds to reliability of findings in quantitative research (Merriam & Associates, 2002 cited in Kusi, 2012:103). Quality control measures were instituted for data collection from participants. The researchers had

personal interaction with the interviewees from whom the data was collected through clear and unambiguous questions. In addition, an independent audit of the research methods and data analysis was carried out by a senior lecturer at the Department of Social Science Education of the University of Education, Winneba, who has a lot of interest in qualitative studies and based on established precedent in qualitative research, dependability was established.

### **Confirmability**

The general methods and procedures of this study have been explicitly described in detail and can be corroborated by others. The researchers were also aware of personal assumptions, biases and subjectivity that could easily affect the outcome of the study. As a result, the researchers placed themselves on an emphatically neutral ground, seeing their respondents as autonomous beings in order to obtain an accurate data void of biases.

### **Data Collection Techniques**

The researchers used interview guides to assist in collecting data. The interview guide assisted the researchers to discover the characteristics of teachers teaching social studies and their understanding of the goal and general objectives of the subject.

### **Method of Data Analysis**

The data was analysed qualitatively based on themes. This entails the use of “thick description” of events. The responses were sorted according to the various teacher characteristics identified and analysed based on the varied views generated from the respondents regarding the goals of Social Studies. The analysis of data was based on generating “messages manifest”. However, since the generation of ideas can never be dependent on data alone, intellectual resources derived from theoretical perspectives were also used (Coffey & Atkinson, 1996:153, Quashigah, 2000:47). In line with this, the researcher described the differences or similarities that exist among the various variables that were identified thus in-field and out-of-field, and experienced and less experienced, male and female with regards to their understanding of the goal and general aims/objectives of the subject.

### **Data Presentation and Analyses**



This portion deals with data presentation and analysis. Data was gathered through interviews and described in detail with reference to the views of the respondents.

**Social Studies Teachers’ Understanding of the Goal of the Subject**

With regards to teachers’ understanding of the goal of the subject, the various responses were categorized under six broad headings as seen in the table below.

**Table 4:** Social Studies teachers in SHS in the Cape Coast Metropolis understanding of the goal of the subject

<b>Number of teachers</b>	<b>Category of their response</b>
Five out of 19 in-field	Social Studies seeks to address issues of human concern
Four in-field	The purpose of the subject is citizenship education
Four in-field and one out-of-field One in-field (intern)	The subject prepares individuals to fit in society To give individuals the general knowledge of the whole curriculum
One in-field	Create awareness of rights and responsibilities
One in-field	Help students acquire relevant knowledge, desirable attitudes, values and skills
<b>Four in-field and one out-of-field</b>	<b>They have forgotten the goal of the subject</b>

*Source:* field data, 2011

From the table above, it can be realized that, five of the in-field Social Studies teachers saw the ultimate goal of social studies as a subject that seeks to address issues of human concern. For instance, one of the respondents said “The purpose of the subject is solving societal problems that confront individuals.” Another said:

*The ultimate purpose of the subject now for me is problem-solving; to solve problems of society because unlike you know I happened to be an examiner for institute of education, UCC, for Training Colleges, when you look at the nature of their syllabus and other things, geography seems to dominate there. But with the ones from Winneba, basic and second cycle ones if you look at them everything is about problem approach to teaching so that whatever you teach, at the end of the day it will translate into children becoming problem-solvers for society [sic].*

So I asked, "Seeing the subject as a problem-solving one, and being an expert in the subject, which of the syllabi do you think is appropriate, the Winneba ones or Cape Coast?" He replied,

*For me, I have always, even we worked on an article somebody is even still working on it- that is about the UCC paradigm of Social Studies and Winneba paradigm. I have always gone for the Winneba [approach] considering our current status as a developing country now. I think the Winneba version is better than what Cape Coast is doing [sic].*

He further explained that the Winneba paradigm was better because it deals with practical issues in our society. To him, there are pertinent issues such as negative attitudes of people towards work and public property, tribalism, nepotism, corruption, HIV/AIDS, among others which need to be attended to and that, the Winneba paradigm focuses on such issues. He however, bemoans that "the Cape Coast paradigm is a mere combination of topics from the social sciences of which geography dominates." He concluded that the attitudes of many Ghanaians are negative and therefore forms part of the issues that Social Studies, as a discipline, seeks to address. He sees the subject as issue-centred and as a result, the curriculum should focus on pertinent issues that confront the survival of citizens of the country.

One of them also said, the goal of the subject is to "Imbibe in students enquiry skills, critical thinking, reflective thinking, being able to solve societal problems and their personal ones." Then I asked, "How do you teach to attain critical thinking in students?" and he replied,

*Well, I vary my teaching a lot. Sometimes not necessarily lecturing, lecturing will not even help, but I put them into groups to enable them do research on their own and come back and present their information to the class for us to discuss. That is one way of achieving that. Sometimes I also give them the research work to find issues that are of societal concern. So this is what I do to build upon their critical thinking because they need to be able to solve things for themselves.*

This respondent added other concepts such as critical thinking, inquiry skills and reflective thinking as goals of Social Studies which make it slightly different from those who see the subject as solely solving issues of human survival. To him, it is the development of inquiry skills, critical thinking skills and reflective thinking skills that enables the learner to solve

issues that confront him/her and that of society at large. His use of the word “imbibe” suggests that teachers of the subject indoctrinate the students with respect to what they deem necessary for them and the students are only to conform. However, in Social Studies, teachers help to inculcate the desired change in the students. His views were nonetheless, added to this category because he sees the subject as one that equips learners to solve personal issues and those that confront society.

The assertions above are in line with Quartey (1990), when he says, the subject seeks to inculcate in the learner tools necessary for solving personal and societal problems. Kissock (1981) expresses a similar view as he says Social Studies is a programme of study which the society uses to instill in students the knowledge, skills, attitudes and actions it considers important concerning the relationships human beings have with each other, their world and themselves. To Quartey and Kissock, the subject prepares the students with certain competencies that will enable them solve personal and societal problems of human survival. Tracing the origin of the subject, it could be realized that the uprising of issues of human concern that were at variance with societal norms and values were the previous circumstances that prompted the introduction of the subject to help solve such issues. To buttress this, Blege (2001) asserts that violence and social disharmony in the 1960s in America were part of the antecedents for the introduction of Social Studies and that American youth were becoming increasingly wayward while group violence and child delinquency were rampant. This prompted stakeholders of education in America to advocate for the introduction of a subject in the school curriculum to address these issues and to produce good and responsible citizens.

From the above statements, it could be inferred that the subject, from its inception, was to deal with issues that were arising in society that could hamper or serve as a threat to the survival of humanity. Today, the subject is still viewed by many scholars as an issue-centred subject and those states which accept it as such develop their curricular around various issues that are affecting the development and survival of humanity. For instance, in Ghana, the 2007 and 2010 syllabuses for Social Studies for both the Senior High Schools (SHSs) and Junior High Schools (JHSs) are developed around issues that need redress.

In addition, four respondents who were also in-field Social Studies teachers pointed out that the ultimate goal of social studies is citizenship education. For instance, one of them said, “I will say the ultimate purpose of Social Studies is citizenship education.” In line with this, another said, “the ultimate purpose of social studies is to educate citizens, so citizenship education.” Though the respondent believes that the ultimate purpose of Social Studies is citizenship education, he does not know that it is different from education

for the citizenry and therefore, used the terms as synonyms. However, it is important to note that the education for the citizenry is entirely different from citizenship education. One other response in this category was that “I think it is citizenship education that is training the children to be holistically developed and to be reflective and problem solvers.” He explained, “Citizenship education involves the upbringing of students who are well informed about the issues around them and equipping them with various skills to either solve or cope with such issues.” These assertions succinctly fit into Blege’s definition when he says Social Studies is citizenship education (Blege, 2001). Ayaaba (2008) asserts that Banks (1990), Martorella (1994), Ross (1997) and Blege (2001) regard social studies as citizenship education. In the school curriculum, citizenship development is the primary goal of Social Studies education (Banks, 1990; Martorella, 1994 cited in Ayaaba, 2008). Banks (1990) and Martorella (1994) are ardent that citizenship education is the major focus of the social studies curriculum.

Besides, four of the in-field teachers posit that the subject seeks to prepare individuals to “fit into the society.” By this, one of them explained, “Social Studies prepares students to know and do what is expected of them in the society. These include the knowledge, values, attitudes and general lifestyle they are supposed to adopt to fit well in the society.” In a similar view, one of the out-of-field teachers who is the head of the Social Studies department in one of the schools indicated that the ultimate goal of Social Studies is “to prepare people to be good citizens by Ghanaian standards.” To him, there are some moral standards that are accepted by Ghanaians and as such, these values are supposed to be introduced to the upcoming generation through Social Studies. His assertion about the goal of Social Studies lies in the area of socialization aspect of the subject. Then I asked, “Where did you learn about the goal of Social Studies since you did B. Ed. Psychology at the University of Cape Coast?” He answered; “I learnt this from the conferences organized at Ajumako on how to teach Social Studies and from the syllabus.” Barr, Barth and Shermis (1977) cited in Dynneson and Gross (1999) assert that the purpose of citizenship education is to instill in the students the principles of an idealized American society. They maintain that what is important is how certain societal values are transmitted to students.

From these statements, it can be inferred that Social Studies serves to decipher valuable knowledge, attitudes, values and skills that are worth inculcating in the younger generation in order to adequately furnish them to fit into the societies in which they find themselves. This also suggests that what is taught in Social Studies differs from nation to nation since what is considered morally upright or as societal values is not the same everywhere. In other words, what may be considered culturally acceptable in one country might be frowned upon in another country. For instance, in the US and Britain, gays and lesbians are accepted and accorded some rights. But in Ghana, and most other African

societies, people see the practice as a societal canker that should be fought against vehemently. Nduanya (1978:145) contends that

*Good citizenship may imply reasoned commitment to ones society (to its political and social ideology); possession of what Brown (1966:20) aptly called "a critical habit of mind that is the best means of withstanding propaganda"; possession of the concepts and generalizations, the thinking skills and the problem-solving techniques essential for coping with change.*

In sum, they believe that the subject prepares students to fit very well in the society by inculcating in them the ideal values in the society.

One of the teacher-trainees in the field of Social Studies on internship said the ultimate purpose of Social Studies is "to let the students know their rights and responsibilities." So I asked, "do you think what you have said is the ultimate purpose of the subject?" He replied, "I will say so for now." In Ghana, it is not uncommon to see people fighting seriously for their rights but rarely do they consider their obligatory responsibilities as citizens of the nation. This issue is therefore central to the issues Social Studies seeks to address but cannot stand alone as the ultimate purpose of the subject because it goes beyond making learners to know their rights and responsibilities.

One other teacher said:

*the subject is for societal reforms because I see the topics almost, I'm saying almost because not all, almost all the topics if you teach them well as Social Studies is meant to be taught, you are causing a change, you are instilling an attitudinal change in the lives of the individuals [sic].*

The subject seeks to cause desirable attitudinal change in the lives of the learners in order to make them useful to the society. Ghana, as a developing nation, demands citizens who are patriotic, loyal, hardworking, industrious, capable and willing to contribute to its development. The subject therefore seeks to inculcate such virtues in the learners to make them valuable assets for the nation.

One other in-field teacher said, "I think the ultimate purpose is to make the citizenry informed about the immediate environment and issues within. The focus is not just about knowing the environment but, how to use the knowledge gained to solve problems confronting them." To him, getting the students understand their immediate environment will equip them with adequate knowledge to solve issues around them.

One of the Social Studies teachers who had taught the subject for over ten years said "Social Studies has four major goals: (1) helps students to acquire knowledge, (2)

developing desirable attitudes and values in students, (3) Helping students to acquire skills, (4) Combining the knowledge, attitudes, values and skills to help solve societal problems.” To him, these contribute to make an individual informed, concerned, reflective and a participatory citizen. In the same vein, one of the in-field respondents said the purpose of the subject is all about attitudinal change. This is what Quartey (1990) meant when he said Social Studies is a subject that equips the learner with knowledge, attitudes, values and skills necessary for solving personal and societal problems. The NCSS (2009) admits that the advancement of liberty and justice for all, as envisioned by our country’s founders, requires that citizens have the knowledge, attitudes and values to both guard and endorse the principles of constitutional democracy. Banks (1990) alerts that:

*Social Studies is that part of the elementary and high school curriculum which has primary responsibility for helping students to develop the knowledge, skills, attitudes and values needed to participate in the civic life of their local communities, the nation and the world.*

He emphasizes that while other subjects also help students to accomplish the skills needed to participate in a democratic society, Social Studies is the only subject that has the development of civic competence and skills as its primary goal.

One of the teacher-trainees on internship said “The ultimate purpose of teaching Social Studies is to give individuals the general knowledge of the whole curriculum.” Her perception about the goal of the subject might stem from her orientation about the subject at UCC since she made us to understand that they attended geography, economics, history, and sociology classes and that this package was what constituted Social Studies. If that is what is really done there, then her perception about the ultimate purpose of the subject was not a deviation but congruent to their practices. However, if Social Studies is seen as such, then, it succinctly fits Beard’s (1963) description of the subject as a seamless web or better still a schizophrenic bastard child as it was put by Barr, Barth and Shermis (1977). Nevertheless, from the researchers’ view, the subject is not to give learners the general knowledge of the whole curriculum but decipher the distillate or relevant information from any discipline that are germane to addressing issues in the society. Therefore, learning all about the past (history), all about economics or geography are just but a conglomeration of the various social sciences and not Social Studies because Social Studies has a different focus and content. A mere conglomeration of fragments of topics from the social sciences into a restrictive disciplinary frame work under a sham conception of a new discipline is a non prolific and self defeating attempt and might not qualify Social Studies to stand as a new discipline.

Five of the respondents among which one was an out-of-field teacher said they had forgotten the goal of the subject either because they studied it a long time ago or due to family issues. This is a clear indication that some teachers do not see any link between the specific day to day objectives of the lesson and the broader goal of the subject that the subject aims at attaining. This has the possibility of derailing the teachers' focus as to what to teach as well as what should be assessed. This could lead teachers to treat some of the Social Studies topics or units as would have been treated in the natural sciences or the social sciences like geography, economics or history. However, every Social Studies unit in the syllabus has a problem it tries to address and needs to be seen and treated as such, rather than looking at the units as it would have been perceived in the natural sciences or the social sciences. In some of the schools, the teachers were given course outlines by their heads of departments rather than syllabuses for the subject. As such, most of these teachers did not even read about the problems each unit seeks to address. Such units are therefore treated in ways the teachers feel they should be treated. Teachers who studied the social sciences and are teaching the subject are liable to teach it as perceived in their fields of study which might jeopardize the main intent of putting Social Studies in the school curriculum.

The above ideas expressed by various authors and teachers concerning the goal of Social Studies are not a contradiction to each other. Neither do we see the subject as "a smorgasbord of this and that from everywhere" thereby making the goal of the subject confusing and vague (Barr, Barth & Shermis, 1977 cited in Dynneson & Gross, 1999:24). Rather, their ideas complement one another in order to adequately fulfill the overall goal of the subject, thus, creating informed, concerned, reflective and participatory citizens who are capable of making reasoned decisions for the public good as active citizens in a culturally-diverse, democratic society in an interdependent world.

Though experience played a very important role in teachers' understanding of the goal of the subject, it was not a guarantee as such. This is because just as some of the experienced teachers were at ease in telling what the goal of the subject was, others fumbled signifying that they had either forgotten the goal or they had not got the goal of the subject at their finger tips as they teach the subject. For instance, the teacher who said "Social Studies has four major goals:..." had taught the subject in the Senior High School for eleven years and spoke extemporaneously without preparation. This might be so because of a combination of several factors other than the number of years he had taught. Apart from the fact that he was the head of department for Social Studies, he had been a mentor for Social Studies students who went on internship and had also participated in several seminars on how to teach Social Studies. This could be what triggered him to continuously read in order to update himself. The situation was different for another teacher who had

taught the subject for seventeen years. Though trained in the subject, she said, “the ultimate purpose of teaching social studies is to give individuals the general knowledge of the whole curriculum.” On hearing the question, she smiled with amazement, looked up for a while before giving the response. It was clear that though she had taught the subject for several years, she had not gotten the goal of the subject at her finger tips as she teaches the subject. Although, an examiner of the SSSCE and WASSCE, she had not gotten the opportunity to attend any of the seminars or conferences organized by Social Studies experts in the country as to how the subject should be perceived and treated.

From the above, one can say that it does not take one to know the goal of the subject in order to prepare students for Social Studies WASSCE. This is because most teachers rely on past questions and marking schemes for past exams to guide them to teach the students and it has been yielding them the expected results they yearn for. To them, the goal of the subject is not a guiding force to direct their actions but only makes one to sound as an intelligent Social Studies teacher. This is because, when asked whether the goal of the subject serves as a guide to their teaching, some of them responded, “I have not thought of it”. “I’m not very sure.” These are clear indications that they were not guided by the goal of the subject as they taught the subject. Nonetheless, one of the teachers out of the twenty-two interviewed responded,

*Of course, the goal for me informs my choice of even teaching and learning materials, examples I use in teaching, virtually everything I do in social studies class. At the end of the day, I do it such that it will translate into good citizenship that the children will not just learn for passing exams.*

So, the fact still remains that the goal of the subject is not a guiding principle if teachers are teaching to test. Nevertheless, if the subject is to be dealt with ideally as expected, it must be guided and driven by the goal of the subject.

The less experienced teachers mostly said the goal of the subject is citizenship education or to solve issues in the society. Some of these teachers have a superficial understanding about the goal of the subject since they could not explain further what they meant by citizenship education. Four of the less experienced teachers interviewed had forgotten entirely what the goal of the subject was. This tells us that some people whilst at school learn to make their grades and think less about how they are going to practice after school. This implies that some teachers do rote learning for the sake of exams and soon forget after their exams. They therefore go to the classrooms without much to contribute toward the attainment of the ultimate purpose of the subject. Just as they learnt for the purpose of passing their exams, they are bent on coaching the students to write and pass



rather than being passionate and enthusiastic in attaining the paramount goal of the subject in the students.

In connection with in-field and out-of-field teachers, there were little differences in their understanding of the goal of the subject. The out-of-field teacher said the ultimate goal of the subject “is to prepare people to be good citizens by Ghanaian standards”. By implication, he meant citizenship education which was not different from what most of the in-field teachers said. This might be so because the out-of-field teacher was the head of department for Social Studies, he has been a mentor for Social Studies students who come for internship for several years, he had taught the subject for ten years and had attended conferences and seminars organized on how to go about the teaching of social studies as we were told during our interview with him. These factors might have compelled him to learn more about the subject and thus think as such. This explains the power of such conferences and seminars in bridging the gap between the in-field and out of field teachers.

However, the response of the above out-of-field teacher was different from the out-of-field teacher the researchers met during the pilot test of their instruments in some secondary schools in Winneba. To him, Social Studies is made up of geography, economics, history, political science and current affairs. He then concluded, “The subject is to make the students aware of their immediate environment and the world at large.” He added that he was teaching the subject because he was very much interested in current affairs. This suggests that those who are teaching the subject and are not given any kind of training will have a different understanding about the goal of the subject from those who were trained.

In addition, there were no significant differences in the way males and females understood the goal of Social Studies. There were both males and females who either forgot or could not explain vividly the ultimate purpose of Social Studies. Nevertheless, most of the males and females explained in diverse ways the ultimate purpose of the subject which all complemented each other in attaining the ultimate goal of the subject. When we asked of the general aims/objectives of the subject as stipulated in the syllabus, almost all the teachers teaching Social Studies, irrespective of their characteristics, did not have the general objectives or aims of Social Studies as stipulated in the syllabus at their finger tips. Many of them were not even having access to the syllabus but were only given course outlines by their heads of department. This showed that most of the important things written at the preliminary stages of the syllabus concerning the rationale, general objectives, among other things, that should prepare the teacher on how to teach and assess students in the subject are not taken into consideration. The teachers did not see the relevance of such valuable provisions in the syllabus. Those who had the syllabus at

hand as subject masters could not tell what the general aims of the subject were which showed clearly that they did not study that part of the syllabus. It is however, important that every teacher of social studies studies the preliminary pages of the syllabus to acquaint them with the relevant information needed to handle the subject effectively and with greater competency.

### **Conclusions**

The study was conducted in most of the prominent senior high schools in the Central Region which revealed that there were out-of-field teachers teaching Social Studies, some of whom are even heads of department for Social Studies. If the phenomenon of out-of-field teaching exists in these highly esteemed senior high schools in the Central Region, and Ghana for that matter, the situation may not be different in most of the senior high schools in the country.

In view of the nature and peculiarity of the subject in its goals and how it should be taught, it demands that the issue of out-of-field teaching be addressed in order to make the import of the subject be felt throughout the nation. This is because out-of-field teaching seems to pose serious threats to the attainment of the ultimate purpose of the subject. For the goal of Social Studies to be attained, it demands teachers who are well prepared with the subject matter of the discipline and what it takes to teach the subject effectively. This is because all the out-of-field teachers who availed themselves for the interview were those who had gone for social studies seminars or had done Social Studies as a second area. In addition, Meyer (1970) suggests that much social order is a product of social norms and rules that constitute particular types of actors and specify ways in which they can take action. Such behaviors are not so much socially-influenced as socially-constructed. He maintains that institutions create cultures and norms that dictate the thinking of those involved. Institutions have an incentive to protect and distinguish between those on the inside and those on the outside, even when the differences are marginal.

We therefore suggest that conferences should be held by experts of Social Studies with the support of government and other concerned NGOs at least once each year in every region for Social Studies teachers in order to deliberate on current practices that should be adopted to enhance the achievement of the indispensable goals of the subject. These conferences should centre on the rationale for the subject, the main goals that the subject seeks to accomplish and the various techniques that could be employed to achieve these goals. During such periods, the teachers will take time to assimilate the ideal practices of the subject since they are not learning to write any exams. It will also help to

consolidate what was learnt from school thereby improving their classroom practices and making them put more focus on the essentials of the subject.

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**ENTANGLED IN THE WEB OF THE PAST: EVIDENCE FROM OUR BIRTH AND NAMING,  
CELEBRATION OF ANNIVERSARIES AND MEMORIES OF THE PAST*****Adjei Adjepong******Abstract***

*Birth and naming, celebration of anniversaries and keeping memories of the past are special phenomena which occupy significant positions in the cultures of most peoples around the world. They occur in the lives of individuals and groups. For this reason, both individuals and groups attach enormous significance to them. Everything that comes into existence naturally becomes entangled in the fetters of history right from the time of its appearance to that of its disappearance. In choosing names for their children and nations, most parents and national leaders respectively carry out investigations into the past or make selections that have historical significance. Many people and countries also celebrate several anniversaries in their lives, and although these occasions sometimes have special objectives, the most important consideration is often to commemorate the past. Again, both the individual and groups keep memories of the past throughout their lives.*

*These developments are indicators that many people and countries or societies today are interested in history. In a sense, they show that as individuals and groups, we can never free ourselves from the grips of the past. This study, using both primary and secondary documents, examines how the life of the individual and group entities are entangled in 'the web of the past' through our birth and choice of names with historical significance, our celebration of anniversaries in commemoration of the past, and preservation of memories of past events, all of which help in dragging the past along the present into the future. Per the findings of the study, the paper concludes that no amount of change in the flow of time can ever erase the dominant impact of the past from our lives; and the fact that history occupies a permanent position in human life necessitates the devotion of serious attention to the systematic and scientific study and reconstruction of the past.*

**Key Words and Phrases:** Anniversaries, Birth, Commemoration of the past, Future, History, Memories of the past, Names, Past, Present, Survival.

## Introduction

*People are trapped in history, and history is trapped in them (James Baldwin).*<sup>21</sup>

Some people believe rather unfortunately that the systematic study of the past is valueless and that the lessons drawn from history are an inferior kind of knowledge at best, and wholly dispensable in the long-run. This view cannot be substantiated at any court of systematic and scientific analysis. The basis of our argument is that we find human life perpetually entangled in the web of history from conception to death. Scientifically, everything which exists has a past and a history. Hence, we can even argue that so long as humans “exist” in the womb of their mothers before they are born, human history begins right from conception. The length and breadth of the life of the individual and groups is shaped by the past. To live, therefore, is to be placed and act in a historical framework, to be a character in a historical drama, to be incarcerated in a prison of history. As a result, we can never escape the influence of the past in our lives. Because we are drowned in an ocean of history, we most often exhibit instincts of longing for the past, in both our thoughts and actions. As humans, we often tend to interpret our experiences in all spheres of life in time perspective. In fact, consciousness of the past is a constituent part of human memory and of the historic process.

Aside our personal lives, everything we can think of, theoretically, has its history and belongs to history. History is not only a subject taught and studied in schools, colleges and universities; neither is it a book or an article in a magazine, a journal or a newspaper published hundreds of years ago. Rather, it is every single thing that we have experienced. Of course, people usually start to learn history not out of the first history book they come across, or from the first history lesson they are taught. Often, the learning process starts when we hear the world’s famous phrase, *once upon a time*, from our parents, grandparents or elderly people in our communities. In the critical sense, however, we start our life history lessons with the very first things we do, and, since we continue to engage in various activities till the end of our lives, we never stop doing history. Paul Horgan (cited in “Historical Quotes”) maintains that an important reason why the youth hate the past so much is that there is no way to be entirely free of it. This paper examines the dominant influence of history in the life of the individual and group entities from three main

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<sup>21</sup> James Baldwin’s view is cited in “Quotes About History”, *History News Network* (Monday, December 26, 2005), <http://hnn.us/articles/1328.html>, [retrieved on June 7, 2013].



perspectives: the entanglement of our birth in the fabric of history, and our selection of names which embody historical memories; our commemoration of the past through anniversaries; and our preservation of the past through our keeping of memories of past events in diverse forms. This is done to show that the lives of both individuals and groups are dominated by their history, and so there is the need to pay more attention to the past and engage in a systematic analysis of it at both personal and national levels.

### **Methodology and Data Sources**

This study is a qualitative one and so the qualitative method was used to conduct the study. The focus of qualitative research is to find out the nature or essence of things. M.B. Miles and M. Huberman (1994: 10) maintain that one of the major strengths of qualitative research is that it is fundamentally well suited for locating the meanings people place on the events, processes and structures of their lives. Hence, the views, perspectives, impressions, assumptions, theories, feelings, interests, etc. of people about/in phenomena do emerge in qualitative research in response to issues that influence their lives. In this study, the researcher operates from the implicit assumption that people show or take particular interest in the past and pay a corresponding attention to it because of the enormous impact of the past on their lives.

Because of its nature, the study relied on both secondary and primary documents. The major secondary works consulted for the study comprised books, articles in journals and magazines and internet materials. The information gathered from these works were supplemented with facts collected from primary documents composed of published articles in newspapers, unpublished reports, and oral interviews. These works were used because of their relevance to the topic; they provided direct evidence on how the past dominates our present conditions and, in most cases, determines our present thoughts and deeds. The researcher was aware of the limitations associated with both primary and secondary historical documents. The researcher envisaged the likelihood of distortion of facts, exaggeration, understatement and other limitations normally associated with historical documents. He, thus, deemed it necessary to carefully scrutinise and internally and externally critique all the data collected from those documents in order to present only the accurate and reliable facts. Essentially, the study incorporated the hallowed traditions of historical scholarship: rigorous empirical research, systematic analysis of data, and objectivity.

## The Past in Our Birth and Naming

*The existence of a human body begins some time earlier than that of the human itself. The same is true for some animals. Mat, mother. Pat, father. Before the individual existence of a human, its body is part of the body of its mother. It has originated from a part of the body of its mother and a part of the body of its father (Hans Freudenthal, cited in Sullivan, 1964: 276).*

Many people often tend to think that human life begins only at birth. Such people contend that the foetus is not yet a human person but a conglomeration of human blood cells. They maintain that at no stage does the foetus meet the criteria of personhood, and so a foetus does not become a person until sometime after birth, when the infant becomes a socially responsive member of a human community (Appiah-Sekyere, 2011: 17).

There are, however, other scholars, including the former Dutch Professor of Mathematics at the University of Utrecht, Hans Freudenthal, who believe that in the actual sense, human life begins even before conception. Freudenthal makes this point clear in his explanation cited in the quotation above, but even where we reject this view as extremely philosophical, we can hardly refute the observation that human life begins at conception, at least. The duration of pregnancy varies from one woman to another and from one pregnancy to the other, but if we assume that generally it takes nine months, then we can say that babies exist that long before their birth. This is what King Solomon (Wisdom of Solomon 7: 2b) highlights when he says, "For nine months my flesh took shape in the blood of my mother's womb."<sup>22</sup>

Biological science has indicated that the genesis of a child is often associated with the development of the reproductive cells in the parents. Hence, the important attributes of a child, such as his or her sex, finger print, certain personality predispositions, eye colour, blood group, cognitive capacity, and others, are established at conception. Sometimes, curiosity drives some parents to inquire into the destiny of their unborn babies. Due to the fact that a child's physical, intellectual, and emotional characteristics are normally influenced by both internal, that is, natural or biological, and external, or cultural, factors, certain rites are usually performed and certain practices are observed before the

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<sup>22</sup> Wisdom of Solomon is one of the Books of King Solomon of ancient Israel which is not included in the Holy Bible. For this book, see American Bible Society, *Good News Bible With Deuterocanonical Books*, British Usage Edition, Today's English Version, 2002.

child is born.<sup>23</sup> If all these are done in the name, or to affect the physical, intellectual and emotional make up, of the unborn child, then babies exist and are known even before they are born because nothing can be done in the name of a non-existing entity. Everything that exists and is known has a history. Hence, each child has a history before its birth. For if life begins from conception, then humans are really older than the ordinary ages we give them. A baby is not a day old on the very day it is born; rather, it is as old as the number of days, weeks or months it remained in the mother's womb before birth, in addition to the length of the time elapsed after birth. Moreover, the nature and condition of children are determined by the practices and rites which their mothers observe during pregnancy. As a result, the nature and condition of each child at birth are determined by the past. This past embraces all that the mother would do and all that would happen to the pregnancy before birth, events of the past on which the child has no control.

In most African societies, such as the Wolof and the Akan, and even some Eastern and Western countries, particularly in the past, on the eighth day after a child is born, there is a naming ceremony.<sup>24</sup> Indeed, in many African societies, the name is the person, and many names are descriptive of the individual or of the circumstances surrounding the person's birth. As a result, most African names, as is the case elsewhere, have a meaning. They also believe that names influence people's character. The naming of a child is, accordingly, an important occasion which is often marked by important ceremonies in many societies. Some names have historical significance because they may mark the occasion of the child's birth. For example, among the Akan, a child born immediately after the death of the father is called *Anto*, literally meaning the child did not come to meet the father: the father died before the child was born. It is also common in some Akan communities for a person to be called *Buronya*, meaning such a person was born during the celebration of Christmas. In some cases, the naming of a child requires some historical

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<sup>23</sup> In some traditional societies, pregnant women are not to look at ugly animals or people. Sometimes, they wash in a bath containing a magically powerful herb and small pinches of every possible kind of food to prevent their unborn babies from being attacked by witches, wizards and sorcerers. In advanced societies, pregnant women go to hospitals and clinics to receive pre-natal care to ensure that they give birth to healthy babies.

<sup>24</sup> In some societies, however, the day for the naming varies. The Akamba, for example, give names to their children on the third day. See John S. Mbiti, *African Religions and Philosophy*, Anchor Books Edition (New York: Doubleday & Company, Inc., 1970), p. 156.

research, especially where the parents want to name the child after a departed relative, who might be thought to have been partially reincarnated in the child. In some societies, it is customary for children to be named after their grandparents or other close relatives. David Winner, for example, states in the introductory section of his *Those Feet: A Sensual History of English Football* (2005: 2) that “I’m called David because of my great uncle Dave, who died two years before I was born.” The intent here is to ensure continuity between the past and the present.

There are even instances where children are named after rulers in power at the time of their birth. For example, a man who comes from Oyoko, in the New Juaben Traditional Area in the Eastern Region of Ghana, and an extended kin of the author, is called Kwaku Rawlings. This man was so named because he was born in 1979, when former Ghana President Jerry John Rawlings staged his first coup d’état. Certainly, child naming has both historical and contemporary significance. Thus, the importance of names does not inhere just in their essential function of defining fundamental individual and group identities, but also in their historical content that connect the past and the present. Names, for instance, guarantee the preservation of familial ties and continuity by linking children to parents, grandparents or extended kin. Individuals may also be named to preserve memories of historic events and describe existing or extinct environmental features. In Africa, and elsewhere, a name can, therefore, constitute a baggage of history which can be unpacked for the reconstruction of the past of individuals, families, groups and places.

Group entities, such as villages, towns, communities, and even whole societies, are born and named in the same manner as in the case of the individual. In reality, the manner in which groups come into existence is analogous to the birth of humans. First, we observe from historical records that most peoples the world over have legends and traditions of origin which try to establish their ancestry to antiquity, connecting them to peoples of the past as their ancestors. In this way, our long antiquity or origins denote the ‘womb’ from which we were ‘born’ or emerged as a nation or group, which could be likened to the womb from which humans are also born. As such, groups, especially societies or nations, also pass through virtually the same stages of life as does the individual. As a result, countries are also named at birth. As in the case of humans, history becomes very essential on this important occasion. It must be mentioned that in adopting new names for countries, the issues of identity and personality are involved. According to David E. Apter (1963: 79), new nations often revel in the vision of ‘rebirth’ and the innocence of youth, while Ali Mazrui and Michael Tidy (1984: 60) believe that even more important for a sense of national identity is a myth of being old and wrinkled as a nation.

When we examine the cultural context in which African countries struggled to recover their independence and the political philosophy behind these struggles, for example, we observe that each country centered its search for freedom and self-government around a different cry and a different search for meaning. To North Africans, independence was linked with an expression of their Arab background and their Islamic faith, and so they looked to other Arab countries for support. In sub-Saharan African countries, the most frequent reference points were the ancient kingdoms of Zimbabwe, Ghana, Mali, and Benin. These kingdoms had proved that Africans were capable of evolving complex societies, governing themselves in a sophisticated manner and of relating with many other nations in different spheres of life. As a reminder of this glorious past, three modern West African nations chose ancient names to mark their independence: the Gold Coast became Ghana, a part of the Federation of French West Africa, at one time known as Dahomey, became Benin, whereas yet another part of the same Federation of French West Africa selected the ancient name of Mali. In Southern Africa, Southern Rhodesia took the name of the ancient civilisation of Zimbabwe at independence in 1978.

These are few examples of nations trying to create a sense of antiquity by adopting old names. With all these considerations, though they were new nations, they preferred the grey-haired dignity of ancient names. What is more important here is the sense of longing for the past which individuals, groups and whole countries usually exhibit in their adoption of ancient names. Searching into the past itself is a historical journey which immerses the inquirer in the past and enlightens him on the culture of the ancestors. It is also an indication of the unpreparedness to leave the past behind, and the willingness to drag the past along the present into the future. All this indicates that we are more interested in, or strongly concerned with, the past.

### **Commemoration of the Past through Anniversaries**

*History is the enactment of ritual on a permanent and universal stage; and its perpetual commemoration* (Norman O. Brown, cited in "Historical Quotations", [http://www.activehistory.co.uk/historical\\_quotations.htm](http://www.activehistory.co.uk/historical_quotations.htm)),

In Exodus 12: 14, the ancient Israelites were commanded by Yahweh to celebrate the Passover as a religious festival throughout their lives. This observance, Moses informed his followers, was to remind the Israelites of how God saved them from slavery in Egypt (Exodus 13: 9). As is clear from Exodus, another way in which we show that we can never free ourselves from the grips of history is our frequent commemoration of the past through anniversaries. This possibly is what Gerard de Groot (cited in Winner, 2005: 75)

implies when he remarks that one can never ignore the deep worship of the past which exists within the British psyche. From the discussions on our birth and naming, it is appreciated that human life is naturally captured in a historical frame. This natural historicity of human life is marked by the performance of certain significant rituals and ceremonies at the major turning points, or transitional stages, in the life of both the individual and society. In the case of the individual, these rites, which are collectively called *rites of passage* from one stage to another, include, aside birth and naming, adolescence and puberty, maturity and marriage, and death and departure from this world to the ether world. We celebrate the past at all these turning points.

When a child reaches adolescent age, puberty rites are performed to introduce the child into adulthood.<sup>25</sup> This is followed later by marriage ceremonies. In many African societies, people tend to be averse to disgrace and so one thing they attach importance to is the histories of the various families which constitute their communities. One important occasion at which family history becomes very useful is when marriage is to be contracted. Among the Akan of Ghana, for example, before marriages are contracted, the families of the prospective couple carry out vigorous investigations into the life and family histories of both the woman and the man with the view to finding out whether the individuals and their families have any criminal records like murder and stealing, practices such as immorality and witchcraft, and about contagious or unclean diseases like leprosy, insanity, small pox, etc. They do this to ensure that the new marriage will not bring any disgrace to the families involved in the future.

Obviously, the marriage decision-making process is influenced or determined primarily by history and secondarily by the present. The future prospects of the marriage, therefore, are measured more in terms of historical factors and less in terms of present circumstances. Interestingly, some marriages themselves have historical origins because they are usually contracted by the parents even before the prospective husband and wife, the key, but not the sole, players, become adults.<sup>26</sup> By virtue of the fact that the marriage

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<sup>25</sup> It must be noted that in many African societies, such as the Akan, Ewe, Ga-Adangbe and the Guan of Ghana, there were no such initiation rites for boys. But in other societies, there were, and still are, ceremonies to introduce boys to adult life.

<sup>26</sup> This means that if in one household there is a boy, his parents would go to another household where there is a young girl or where there is an expectant mother and put in an "application" for the present girl or for the child to be born in the event that it is a girl. Sometimes, these arrangements are made when two wives know that they are pregnant.

was contracted long before the couple really got married, the husband and the wife entered into 'a marriage of history'. The decision to marry was taken some years back, and the original conditions on which the marriage was contracted would affect the marriage at the time the two partners actually enter into it, as well as the shape of the life or course of the marriage.

Apart from contracting the actual marriage, the preparations made or education given to the prospective couple in marital affairs before they enter into the marriage also have historical significance. Girls are often taught how to prepare food, how to behave towards men, how to care for children, how to look after the husband and other domestic affairs. Boys, on the other hand, are taught what most concerns men, like behaving properly towards one's in-laws, how to acquire wealth which one would give to the parents of the girl as part of the engagement and marriage contract, and how to be responsible as the 'head' of the family. Even sex knowledge is imparted from parents or adults to children. All these are, or at least contain elements of, history inasmuch as they derive from the historical experiences of those imparting the knowledge.

It is not only the coming into being of the marriage in which historical factors are considered. Some couples keep records of all the important developments that occur in the life of their marriage, and sometimes, several anniversaries are organised in commemoration of the marriage. Even if not anniversaries, often in-laws, friends and well-wishers do call on the "date of birth" of the marriage to congratulate the couple or wish them well. Thus, aside the fact that the contract, or the birth, and the total life of the marriage are influenced by history, the couple would always be in a mood of reminiscence when the date on which they got married is brought back by the cyclical flow of time.

The historicity of the individual's life does not cease at marriage, but continues into death and even beyond. When a person dies, funeral rites are performed. One week after death, on the fortieth day, and a year after death, there are official ceremonies organised in honour of the dead. Sometimes, several anniversaries are celebrated after death. In 1933, for example, the centenary of Raja Rammohun Roy's death was celebrated by eminent figures of the "Bengal Renaissance" in India (Ray, 1975: 1). Also in 2000, week-long centenary celebrations were held in Ghana to acknowledge the accomplishments of Yaa Asantewaa, the Great Queenmother of Edweso (Ejisu) and leader of the Asante army in the 1900/1901 Anglo-Asante War which bears her name. The Ghana Bar Association, in

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The children, however, get married only when they are old enough and not immediately after birth or while very young. See Mbiti, *African Religions*, p. 177.

collaboration with the Judiciary of Ghana, also organises remembrance service for the three Justices of the High Court of the Republic of Ghana namely Fred Poku Sarkodee, Mrs. Cecilia Koranteng-Addow, and Kwadwo Agyei-Agyepong, who were all murdered in 1982.

The importance we attach to the memory of the dead could be illustrated best by the numerous funeral anniversaries often advertised on television and radio stations and in newspapers. The language we often read in these 'commemoration of the dead' advertisements is one that captures the mood of the surviving relatives of the deceased and tells us how the departed are still remembered. Sometimes we read things like, "In loving and cherished memory of our beloved .... Ten years ago, you went to be with the Lord, but you are never forgotten. Your memories are a constant part of our daily lives". On some occasions, we come across expressions like, "A year ago, you were called to glory by your maker; but you are still fresh in our thoughts. There is never a day that we do not remember you, your warmth, generosity, and kindness. Fondly remembered by your wife (or husband), children, grandchildren, in-laws, family, and friends." Other times, one may come across and read poetic expressions such as, "Those who we love, we never forget; they will always be loved and remembered to the end. We treasure all memories of you. Your memory is our keepsake with which we will never depart. You live on in our hearts. Sorely and fondly remembered by your children and grand-children." Sometimes, the memories we have of our dead relatives and loved ones are so vivid that we even forget that the departed are no longer alive. This is illustrated in what H.V.H. Sekyi (1974: vii) tells us about his memories of his late father, Kobina Sekyi,

*With me every memory of him is not only cherished, but remains as vivid as when I used to question him about things like the Social Contract, in my undergraduate days, and listened, with some incomprehension to his, as I thought then, rather odd views. I often dream about him – but never remember till I wake up that he died many years ago. It is all so real.*

We often recall our dead relatives by their names, their personality, character, words, and the incidents of their lives. In African indigenous religion and philosophy of life, so long as departed people are remembered by name, they are not really dead; they are still alive. These are those whom John S. Mbiti (1970: 32) has called the *living-dead* because such people are physically dead but still alive in the memory of those who knew them in this life. Sometimes, we even find books, buildings and other long-lasting objects and projects dedicated to the memory of dead people. In some societies, libation of drinks is made or portions of food are given on some occasions to the living-dead. For example, among sections of the Akan of Ghana, on the occasion of the one year anniversary, a special meal, *afehyia aduane*, is prepared for the living family members to dine together in spirit with



their departed relatives. On this occasion, all ancestors are remembered. No wonder that religion evolved with human remembrance and reverence of the dead. These acts of remembrance are mystical ties that bind the living with the living-dead. All this indicates that thoughts of even those who are dead and gone forever hardly escape our memory. This point is implied in the title, “Nkrumah Never Dies – As AU resurrects his statue in Addis Ababa”, of an article<sup>27</sup> Timothy Gobah (Monday, January 30, 2012: 1) published in the *Daily Graphic*. This is the implication of King Solomon’s statement that “I will live forever in the memory of those who come after me” (Wisdom of Solomon 8: 13b). In fact, it is considerably difficult, if not wholly impossible, to free ourselves entirely of memories of the past.

It is also important to note that besides the commemoration of these transitional stages in the life of the individual, many people often make special, and elaborate, preparations for celebrating their birthdays every year. There are even some historical figures whose birthdays are still celebrated even though they are dead and gone. People like Jesus Christ, Prophet Mohammed, Raja Rammohun Roy, Osagyefo Dr. Kwame Nkrumah, Bob Marley, etc. are no longer alive, but they have had their dates of birth celebrated yearly by their followers and fans across the globe. In Ghana, September 21 has been designated as “Founder’s Day” and is celebrated in commemoration of the birth of Osagyefo Dr. Kwame Nkrumah, the first prime minister and first president of the country. Observing this day as a holiday illustrates the significance and seriousness Ghanaians attach to this celebration and their memory of Nkrumah.

Also, as groups, we celebrate our ‘birthdays’ or, more appropriately, founding days and other important anniversaries in our lives and re-enact historical events periodically and often translate them into visual forms. We organise festivals and other important celebrations which allow the present to remember and share in the experiences of past generations. These festivities are, in the first place, re-enactment of past events, which we hold dearly in our lives. For example, since God commanded the ancient Israelites to remember the Sabbath day and keep it holy for all time to come, Jews, Adventists and some other Christian groups have been observing this commandment by generally doing no major work on Saturday apart from worshipping God. Since all nations of the world celebrate independence days, the Jews trace their cultural birthday back to a dark, foreboding night in their last days in ancient Egypt (Exodus 12). As a result, they celebrate the Passover (Pesach), Pentecost (Shavuot), and the Feast of Tabernacles (Succot) every

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<sup>27</sup> In this article, published on Monday, January 30, 2012, Gobah talks about the unveiling of Osagyefo Dr. Kwame Nkrumah’s magnificent bronze statue at the forecourt of the African Union (AU) building in Addis Ababa.

year to commemorate events of their past, especially their exodus from Egypt because this historical event left an indelible imprint on the national memory of the Jewish people and became a universal symbol of liberty and freedom (Hirsch, 1999: 10). On the occasion of the Passover particularly, everything takes place inside a home, with a family or cluster of families gathered around a table. Participants taste morsels of food, and they pause before each portion to hear Old Testament accounts of the history they are re-enacting.<sup>28</sup> An important element to note here is that in Exodus 13: 3, Moses reminded the ancient Israelites to “Remember this day—the day on which you left Egypt, the place where you were slaves”. In Exodus 12: 14, this memory required the Israelites to celebrate the Passover, for all time to come, “... as a religious festival to remind you of what I, the Lord, had done.” As a rider to this, Christians celebrate Christmas and Easter to commemorate the birth and death of Christ respectively, in addition to the celebration of other important festivals on the Christian calendar.

Likewise, some Muslims celebrate the birth of Prophet Muhammad, although this is not obligatory according to the Islamic faith. For example, in order to emphasise the religious character of his dynasty, Mulay Ahmad al-Mansur, during his reign as the sultan of Morocco (1578–1603), held large official ceremonies on the feast of Prophet Muhammad’s birthday (Abun-Nasr, 1977: 212). The *Damba* festival of the Mole-Dagbani, especially the Dagomba, and the Gonja of northern Ghana, is celebrated to commemorate or coincide with Prophet Muhammad’s birthday and naming.<sup>29</sup> The Muslim community also celebrates Id al-Adha (Eid ul-Adha) to remember Abraham’s sacrifice of his son Isaac. Again, the Muslim celebration of the Id al-Fitr (Eid ul-Fitr), the breaking of the fast of Ramadan, has historical significance because the early Muslims did it and handed it down to succeeding generations. The Ewe of Ghana celebrate the Hogbetsotso festival to remember their journey, or historical migration, from Notsie in Togo to present day Ghana. On this occasion, they recollect how the journey from Notsie freed them from the cruelty of their ruler, King Agokoli. The Efutu people of Winneba also celebrate the Aboakyir festival in commemoration of their migration from present-day Burkina Faso to settle in Winneba under their leader Osimpan, with their god giving them protection.

On every March 6, Ghanaians congregate at the Independence Square and other selected places in the country to commemorate the recovery of their freedom and sovereignty from

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<sup>28</sup> See The Bible League, *Devotional Study Bible*, The King James 2000 Version, (2002), p. 64.

<sup>29</sup> According to Mr. Issah Musah, a Muslim student at University of Cape Coast whom I interviewed, the *Damba* festival is divided into two: *Somo Damba* and *Na Damba*. The former is for the birthday ceremony and the latter for the naming ceremony.

British colonial domination. Likewise, all nation-states have set aside specific days on which they celebrate their independence, to remember their birth. Even governments that sprout from violence, or revolutions, are proud of their illegitimate origins to set aside a day for the commemoration of the events that bring them to power. That is why we find in the United States of America that apart from the celebration of Christopher Columbus' landing in America, on July 4 every year, fireworks brighten the skies to celebrate the adoption of the Declaration of Independence in 1776 and the appeal to rebellious arms that set the nation on the governmental road it still travels today. The French, like the Americans, have been commemorating their 1789 Revolution which freed them from the absolute rule of the *ancien regime*. Here, reference could be made to the bicentennial commemoration of this revolution in 1989. Russians, too, celebrate, with appropriate ceremonies, the October day when violence burst forth in 1917.<sup>30</sup>

Institutions and group associations also apportion special times for the celebration of some special anniversaries and often recount their historical journeys during such occasions and examine their evolution or growth from humble beginnings to their present stature. For example, in 1976, the Ghana Judicial Service commemorated the centenary of the creation of the Supreme Court of Judicature in 1876. The Faculty of Law of the University of Ghana took advantage of this propitious occasion to undertake a review of the laws which had been applied by the courts in ensuring justice between the state and individuals and between individual litigants (Daniels and Woodman, 1976: xi). Also, when commemorating its 125th anniversary in July, 2011 at a well-attended event at its plant located on the Spintex Road in Accra, the Coca-Cola Company made participants aware that the history of the brand dates back to May 8, 1886, when a pharmacist, named Dr. John Pemberton, created the famous Coca-Cola drink and sold it in a pharmacy called Jacob's Pharmacy in Atlanta, Georgia, in the United States of America (Awuah, July 22, 2011: 8). On this occasion, the Company informed the world how, over the 125 years, it had evolved from producing only Coca-Cola to more than five hundred brands as of 2011 and how it had grown from selling a modest nine servings a day in 1886 to 1.7 billion bottles a day as of July, 2011 (Awuah, July 22, 2011: 8).

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<sup>30</sup> In February, 1917, the Tsar was overthrown and replaced by a moderate government under Kerensky. But in October of that year, a Bolshevik minority succeeded in grasping power and ushered in with revolutionary violence a regime of communism, radical in departure from what had gone before.

At this point, it is essential to emphasise that the celebration of these ‘rites of passage’ or anniversaries in our lives are symbolic acts marking the end of one phase of life, and the beginning of a new one. None of the stages is permanent and so the individual, or group, does not stay at one stage forever. Naturally, there must be a movement to the next level. It is equally significant to note that these rites of passage are performed in order to make the transition smooth, avoid the occurrence of major breaks in the life of the individual and the group, and ensure that movement and regeneration continue perpetually. Note also that in all this, the various commemorations are observed not only in recognition of the new stage where the individual or the group has reached, but also, and more especially, in honour and remembrance of their successful graduation from the previous stage(s). Indeed, they could appropriately be described as the *worship* or *commemoration of our past*. In another sense, we could describe them as the *examination of our past* because of the opportunities they offer for a survey in retrospect.

Whatever it is, there is no doubt that on these occasions, if anything is to be said of the *graduands*, or the *initiated*, or the individual or group involved, it would only be about their past achievements, which has made it possible for them to reach the *present stage* where they now find themselves. Particularly in the case of the dead, it is their living-life or lived-life; their past, and not their death and current status or their ‘dead-life,’ that we celebrate after their death. On Tuesday, May 1, 2007, Angel Richards published an article, “This Misty History!”, in the *Daily Guide* newspaper in Ghana. In this paper, Richards argues that Hawa Yakubu’s death was so much of a shock to him that instead of attending the funeral to look at the corpse laid in state, he preferred Hawa would “Let me rather live with memories of your *living days*” (author’s emphasis) (p. 4); he did not ask for living with memories of her life after death. This is why some funeral announcement bills or posters are entitled “Celebration of Life”, and not “Celebration of Death”. For the future, we can only hope to be there, but we can never say anything concrete about it. Probably, the only important thing we can say about the future is that when we are moving from the present to meet the future, we do not leave our past behind. It is dragged along into the future so that most of our future life is an admixture of the past and present, and the future itself.

### **Dragging the Past along in Memory**

Think of the past, of the time long ago; ask your parents to tell you what happened, ask the old people to tell of the past (Deuteronomy. 32: 7).<sup>31</sup>

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<sup>31</sup> This quotation is taken from the *Good News Bible with Deuterocanonical Books*, Catholic Edition, Today’s English Version (2002).

Choosing and bearing ancient names, celebrating anniversaries, continuing old projects started by our parents or grandparents, or implementing laws and policies formulated by past governments, etc. are all forms of dragging the past into the present and future. There are, however, other special means by which humans carry the memories of the past into the present and the future. Of course, as humans with superior brains and memory and, accordingly, with a stronger urge to remember, we usually keep memories of things to which we attach much importance. Even the Paleolithic peoples, whose brain and memory size were relatively smaller than those of modern or contemporary humans, found some need to remember and record the world around them in great detail (Jewsbury, 2003: 3). Exodus 2: 11–16 says that after Moses had killed an Egyptian overseer who had earlier on killed a Hebrew slave, he fled to Midian. In Midian, Moses evidently spent many years, but he never forgot the sufferings of his Hebrew kinsmen whose saviour he was destined to be. Obviously, and as the Bible spells out, Moses continued entertaining memories of the sufferings of his people because of the significance of these predicaments to his person and to the history of the entire Jewish nation. Joseph Needham (1982: 2) also informs us that as of 1981, he was still keeping memories of an event that happened about forty years earlier. In the preface to his *Science in Traditional China*, Needham emphasises that the book is a compilation of lectures delivered originally as the Second Series of Ch'ien Mu Lectures at New Asia College, The University of China. In this preface, he states:

*I have the warmest memories of everything about that visit, the kindness and welcome of all my academic colleagues, the charm and enthusiasm of the student audiences, the unusual beauty of the Shatin campus and its surroundings, and the ever-present thrill or proximity to a great Chinese city (p. 2).*

Similarly, on a sunny September morning in 1968, Dr. Roger O. Egeberg, in his introductory comments, made the first-year class of the University of Southern California School of Medicine, Los Angeles, aware that the major goal of a medical education was not just to convey facts to students, but rather to train them to be thoughtful lifetime learners, because future physicians would be required to develop the critical thinking skills necessary to evaluate the merits of emerging new knowledge, as well as the capacity to learn new concepts and apply them effectively (Kressel, 2012). Herbert Y. Kressel, who was to become editor, in 2008, of the biomedical journal, *Radiology*, was one of the first-year students Dr. Egeberg addressed in 1968. In Kressel's own words, "Dr Egeberg's introductory comments impressed me at the time, and I have repeatedly reflected on their wisdom over the ensuing 42 years". In his reaction to the resignation of Pope Benedict XVI in February, 2013, British Prime Minister David Cameron (cited in *Daily Graphic*, Tuesday, February 12, 2013: 5) also admitted that the Pope's visit to Britain in 2010 was still

remembered with great respect and affection. Certainly, for the fact that the Pope worked tirelessly to strengthen relations between Britain and the Holy See (David Cameron, cited in *Daily Graphic*, Tuesday, February 12, 2013: 5), the British would remember Pope Benedict XVI for quite a long time. This would not be surprising because the British, as pointed out, are actually a people who attach much significance to their past. David Winner (2005: 78), the historian of football, has described English soccer fans thus:

*English [football] fans don't just live in the past, they commit its names and dates and scores to sacred memory. They remember players' shirt numbers, their own journeys to the stadiums, their team's place in the league on a given day, the texture of the meat pie they ate at half-time, the temperature of the Bovil they spilled.*

In the same way, everyone of us keeps memories of significant developments, entertaining or thrilling events and even sad and regrettable occurrences in our lives. Many people keep diaries in which they record their significant daily activities, to which they refer in the future. By the time the expected future arrives and, thus, becomes *present*, that is, the *new present*, the significant events recorded in the dairy would have become historical facts because the *present*, that is, the *old present*, in which the events were recorded would have been pushed into the past. The dairy itself would become a 'container' of historical developments and so could be described best as a historical document. Therefore, whenever we make references to these historical phenomena in our dairies, we are only referring to our past thoughts and deeds in a historical document.

Aside keeping dairies, some people deem it necessary to write their life stories, their autobiography, in some cases purely about themselves, and in others woven around significant events in their lives and their relations with other peoples, institutions, and society. During his fifty-five year stay in India, for example, E. Stanley Jones, the American Methodist missionary, wrote twenty-eight books out of his personal pastoral experience ministering to the people of India and preaching and sharing Christ and His Kingdom (Raymond, 2009). Others also pay particular attention to recording the life histories of important personalities in society, that is, biography. In addition, some people keep records of newspapers and other documents for as long as these materials could survive destruction. On September 14, 2006, Enoch Darfah Frimpong published an article entitled "Kwaku Addai-Nsiah: The one-man archivist" in the *Daily Graphic*. In this article, Frimpong shows that a Kumasi-based man, Mr. Kwaku Addai-Nsiah, had managed to keep copies of the *Daily Graphic* since 1956, when Mr. Addai-Nsiah was sixteen years and was in elementary school stage four (or Form One). Mr. Addai-Nsiah also had listed the names of all the editors of the paper since its establishment in 1950 and the specific periods of their

appointments. Again, he had written on a piece of paper, the names of 109 reporters of the newspaper, both dead and alive, since 1950. Further, Mr. Addai-Nsiah had been able to count and record the number of times Asantehene Otumfuo Osei Tutu II had appeared in the *Daily Graphic* between December 22, 2004 and April 28, 2006 to be forty-three (Frimpong, September 14, 2006: 44). In Frimpong's opinion, Mr. Addai-Nsiah had set a good example of record keeping for others to follow.

Like Mr. Addai-Nsiah, some of us keep old pictures of ourselves and of our loved ones; we record and keep video and audio tapes of important occasions in our lives. Some parents keep the cloths of their children and show these to the children when they grow up. In Exodus 16: 33, Moses asked Aaron to take a jar, put two quarts of manna in it, and place it in the Lord's presence to be kept for their descendants to come and see.

According to Moses, this had been commanded by God for the purpose of allowing their descendants to see the food which God gave the Israelites to eat in the desert when he brought them out of Egypt (Exodus 16: 32). West Ham United of England plays in the colours of Henry VIII: claret, which was his favourite drink; and blue, representing Royal blood (Winner, 2005: 78). Henry founded West Ham Football Club, and so the use of his best colours by the club helps sustain West Ham's fans' memory of the former King of England. Due to the great importance the Persians attached to the tomb of Cyrus the Great, they preserved it so that the tomb can still be seen in Pasargadae, a city of ancient Persia founded by Cyrus and now an archaeological site in Iran (The Watchtower, *Awake!*, May 2013: 12).<sup>32</sup> Today, many people also keep some items so that they would remind them of their past and show them what they are now and what they, possibly, may become in the future. Photographs of our relatives and other peoples force us to see people before their future weighed them down. They are a way of dragging captured moments into the future. The important question which needs to be asked is, why the need to keep copies of old materials or documents? The answer is that people keep

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<sup>32</sup> The Persian people still hold Cyrus in high esteem. Another important thing associated with Cyrus which the Persians have preserved till date is what is called the Cyrus Cylinder, a 23-centimetre-long clay document which commemorates Cyrus' conquest of Babylon and the liberation of the exiles, including Jews. The Cylinder is considered "one of the most important discoveries of biblical archaeology." For details, refer to Watch Tower Bible and Tract Society of Pennsylvania, "Cyrus the Great", in *Awake!*, Vol. 94, No. 5 (May 2013), pp. 12-13.

records of old documents because they are interested in the past events to which these materials bear witness.

Some people also keep the birth dates of their relatives and friends, and others record the names of their ancestors, from those of immediate ones to the very first ancestor, where possible, in an attempt to establish their *family tree*. Reference has been made already to the investigations normally carried out into the history of families before marriages are contracted. Here, our attention is rather on how millions of people across the world are actively engaged in genealogical research, trying to find cherished ancestors and binding their family ties, past and present.

The Bible, for example, provides many instances of family records or passages on genealogy and, after mentioning the names of some important biblical or historical figures, stresses that ‘these were the ancestors of the tribes or clans that bear their names’ (see, for example, Exodus 6: 14–27). In fact, a cursory glance at the Old Testament indicates the great importance the ancient Hebrews attached to genealogy. In modern times, the importance in society of the lineage, with its siblings and affines and so on, is well known to occupy social anthropologists. Among the scholars of early Islamic times, the study of genealogies was developed into a separate science called *ilm-ansab* (Kwanashie et al., 1987: 29). There was the notion that the culture and historical role of a people were somehow determined by their ancestry. In North America also, genealogy is said to be the fastest growing hobby, surpassing quilting, stamp collecting and even gardening in popularity (Latter-day Saints, 2011).<sup>33</sup> So popular is genealogy with North Americans of today that several TV shows have appeared recently featuring celebrities, as well as everyday people, investigating their family roots.

In this connection, we can cite the Mormons as one of the religious groups who have been bitten by the family history bug. Their faith, which teaches that marriage and families can continue beyond this life, encourages them to research their family roots (Latter-day Saints, 2011). It is no wonder that the Church of Jesus Christ of Latter-day Saints owns the largest genealogical library in the world, located in Salt Lake City, Utah. This library provides access to many collections of records, with more than two billion names of deceased people. It contains records from more than 100 countries, covering

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<sup>33</sup> Wherever and whenever the name “Latter-day Saints” is used in this study, it represents The Church of Jesus Christ of Latter-day Saints. See their study, “Why Family History is Important”, [mormons.org/family-history](http://mormons.org/family-history), (retrieved on July 29, 2012).



nearly everything from fourteenth century English church records to African oral histories (Latter-day Saints, 2011). It is reported that an average of 2,400 people, including many visitors from Europe and Asia, who want to know about the past of their families, visit the library each day. Their main library aside, the Church also has established over 4,500 local family history centers worldwide, often located inside their Church meeting houses. In addition, they have opened a website, [www.new.familysearch.org](http://www.new.familysearch.org), which provides a wealth of information and resources to guide people doing family history research. The site is one of the most popular online genealogical services, and contains more than a billion names from over 110 countries and territories including those found in the 1880 United States Census, the 1881 Canadian Census, the 1881 British Census, the Ellis Island database and the Freedman's Bank Records (Latter-day Saints, 2011).

The fact that many people keep historical records of their relatives, that many people visit the various family history libraries across the world, that more and more people browse genealogy websites, and that genealogy is now the fastest growing hobby in some part of the world is an indication that many people today are still interested in the past. At any rate, it is essential to state that people do all these historical researches about their biological roots for varied reasons. For some, they help them to learn about their ancestors. Some people do them on the grounds that a life not documented is a life that within a generation or two would largely be lost to memory. Others believe that knowledge of our ancestors shapes us and instills in us values that give direction and meaning to our lives. Yet others stress that in the search for our ancestors, we could be inspired by their stories of courage and faith, a legacy we could pass on to our children. Some people consider family history important because knowing the history of one's family could help in determining the kind of diseases or medical conditions one might be prone to. This would enable us to do something to prevent the onset of the said diseases or ailments. Knowing that a relative of yours did something very brave and saved a life could possibly be a source of pride for you.

One might perhaps discover something dreadful a relative did in the past, and this could serve as a guide for one's life, since he or she would not want to go down that path. All these are tenable reasons for inquiring into our biological past. Meanwhile, the most important reason why we do genealogical studies is that naturally our sense of personal and collective identity demands roots in the past which are sought, in the first instance, in genealogy and family history, and in national history respectively.

Again, it is a common practice to find old men and women in households gather the younger ones and tell them stories often in the evening. These stories are normally in the form of myths, legends, folktales, and real historical developments of which the narrators

of the stories have first-hand information or eye-witness account. In the past, myths and legends dominated these stories in the sense that the stories were most often about historical developments which occurred thousands or even millions of years ago, and, for that reason, were far removed from the time in which the stories were being told. In the contemporary world, however, parents and grand-parents often narrate stories about actual historical events which occurred in their own generation and in others not too remote from their own period. For communities and whole societies, in the past, some people devoted themselves to the memorisation of their histories, which they recounted with precision and without difficulty during important occasions in the community or society. Today, specially trained historians have taken over this noble responsibility.

Institutions, clubs, associations, unions, and committees also keep minutes of their meetings and records of their activities both as proofs of achievements and, more importantly, as stores of experience. Taking minutes is the practice of summarising the most important points of the issues discussed at meetings and making them available for future referral and use. Accordingly, in the subsequent meeting, these minutes are referred to, or read first, before the agenda of the present meeting are even discussed. In addition, institutions like communication network service providers and phone companies keep track of the length of calls, the time of the day the calls were made, and the number of people who called each day also for future reference. In the same way, other business entities take and keep records of the number of items sold out each day for future reference and of their commercial activities generally.

The files of the Northampton County Historical and Genealogical Society of Easton, Pennsylvania, for instance, contain a 38-page type-script bearing the title, *Reminiscences Connected with the Manufacture of Cut-Nails and Iron and Steel Wire at the Stewart Rolling and Wire Mills at South Easton, Pa., in the Last Seven Decades of the Nineteenth Century*. Viewed as a business history, this document, authored by Dr. Charles Stewart, presents many insights into the daily operations of a profitable Pennsylvania water-powered factory during the period when American manufacturing was in its infancy (1986: 3). The document, edited by Donald Sayenga and published under the heading “The Stewart Company”, recounts the history of the company from its formation in the summer of 1837 to about 1908. It provides data on the nature of nails and wire manufacturing in America before the Civil War, the annual sales made over the years, the quality of the company’s products, the company’s correspondence, the names of some staff members, and other important details usually characteristic of manufacturing companies (Stewart, March 22, 1986: 3–46). Sometimes, it becomes necessary for these business institutions to employ trained archivists who follow elaborate regulations in deciding what to preserve and what to destroy among the records that accumulate in their offices. Other times, they employ

the services of other experts, whether professional or belonging to voluntary societies, who give advice to these firms on the selection and preservation of their records and on the disposal of those which deserve to survive but for which they have no room.

Further, people usually visit various sites of memory, places where significant historical events took place, or where some historical artifacts are kept, because of their individual or group concern about the historical events of which these places bear witness. The forts and castles along the West African coast are visited often by many people, both local and, especially, foreign, because of their historical values for the contemporary world. Thousands of people also visit the Royal Parks in London, including St. James' Park, Green Park, Hyde Park, Kensington Gardens, Regent's Park, Primrose Hill, Greenwich Park, Richmond Park, Hampton Court and Bushy Park, which have been managed and conserved for so many years (Simms, 1974: 7). We consider the Great wall in China, the pyramids in Egypt, the World Heritage Site, and other historic buildings we see all around us as precious treasures and the best gifts of history.

In much the same way, significant ancient structures, symbolising the culture of our predecessors, are restored, and governments set up special bodies or institutions to protect these historic buildings, homes, and sites. We also put the effigy of the great personalities in our societies on our stamps and currencies, both notes and coins, and sometimes erect statues of these great personalities as a memorial at important public places where they are seen by all people. J.E. Casely Hayford and Kwame Nkrumah, two Ghanaian nationalist giants, have their statues erected in front of Casely Hayford Hall and Kwame Nkrumah Hall respectively at the University of Cape Coast. Other statues of Nkrumah are found at Kwame Nkrumah University of Science and Technology, Kwame Nkrumah Circle in Accra, in front of the African Union (AU) building in Addis Ababa, Ethiopia, and many other public places. A statue of Chief Nicarao of Nicaragua, whom the Spanish troops, led by Captain Gil González Dávila, met in C.E. 1523, stands as a memorial near the place where he is supposed to have met the Spanish explorers.<sup>34</sup>

In the 1890s, the Third Republic of France also had Paris sprinkled with public monuments. In his 1912 study, *La statuomanie parisienne*, Gustave Pessard did some arithmetic and

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<sup>34</sup> It is from the name of Chief Nicarao that *Nicaragua*, as a name of a South American country, evidently derives. His name came to identify the tribe of his people, the land in which he lived, and their large lake. See Watch Tower Bible and Tract Society of Pennsylvania, "An Inquiring Mind That History Remembers", in *Awake!*, Vol. 92, No. 12 (December, 2011), p. 21.

found that there were 335 mythological or assorted statues, 328 statues of illustrious Parisians of both sexes, 180 other monuments devoted to the memory of individuals, and 72 statues which were just at the project stage, all adding up to 915 statues as national monuments (Runia, 2007: 5). Also, thirty years after Bismarck's stunning success, building of monuments became a kind of cult in Germany, and it was this phenomenon that inspired Alois Riegl to undertake one of the first studies on the subject, *Der modern Denkmalkultus* (1903) (Runia, 2007: 5). In Ghana, some major roads and streets, and important places have been named after significant historical figures and events. These include Ako Adjei Street, Asafu Adjayi Street, Danquah Circle, Kwame Nkrumah Circle, Tetteh Quarshie Interchange, etc. We also have Okomfo Anokye Teaching Hospital in Kumasi; Tetteh Quarshie Memorial Hospital at Mampong-Akropong; Kwame Nkrumah University of Science and Technology in Kumasi; Kwame Nkrumah Mausoleum in Accra; Kotoka International Airport in Accra; Rawlings' Park in Accra; the Danquah Institute in Accra; Kwabena Nketia Conference Hall, University of Ghana; Aryeetey Auditorium and Peku Building, University of Education, Winneba, etc.

Sometimes, we even find the public protesting against measures taken or attempts by authorities or institutions to demolish some historic structures and places with the view to creating space for new projects. For instance, when the Portuguese attempted to build a fort at Elmina on their arrival in the 1470s, the local people, led by their Chief, Kwamina Ansa (In some books, it has been argued that the name of the Chief was Karamansa and so Kwamina Ansa is a corruption of Karamansa), registered their displeasure by launching severe attacks on the builders of the fort on the basis that the site where the fort was being erected was a sacred place (Daaku, 1970: 52),<sup>35</sup> which they had inherited from their ancestors. This event is analogous to a development in 1813 in the State of Pennsylvania in the USA. Temporarily hard up for cash, the State's authorities proposed to sell off the Old State House, the red-brick shrine Americans now call the Independence Hall. In reaction to this, a group of angry Philadelphians protested to the legislature that "the Spot the Bill proposes to cover with private buildings, is hallowed ... by many strong and impressive recollections", and that it was, after all, the birthplace of the only free republic the world has seen (Da Costa, 1981: 3).

All these instances help to substantiate the saying that 'memories of the past are like leaves of gold; they never tarnish or grow old'. Indeed, according to *The Watchtower* (March 1, 2013: 3 (footnote)), the Greek word translated "resurrection" in the Bible

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<sup>35</sup> The protest was primarily on the grounds that the Portuguese were destroying a habitat of their god, but sacred groves also have historical significance inasmuch as these places are protected and handed down from one generation to another.

literally means “a standing up again.” It implies that a person is restored to life, retaining his or her unique identity, personality, and memories (p. 3). This statement shows clearly that human memory is eternal inasmuch as even after our death and resurrection we would still retain our memories. No wonder that even when we change our names officially and adopt new ones, we add that all documents bearing our former name still hold good and valid. This is a clear indication that memories of the past can never be isolated from our lives.

## **Conclusion**

As is clear by now, names, anniversaries and memories of past developments are highly essential in the life of both the individual and group entities. In a sense, all three give identity to those who possess and celebrate them by distinguishing those people from all others and, thus, making them unique. To say this is to imply that names, anniversaries and recollections of the past exert enormous impact on individuals and groups. This is the reason why parents attach significance to the names they give to their children. It is the same reason that propels people to pay considerable attention to the celebration of certain occasions in their lives. And it is on the same vital grounds that many people keep memories of specific past events. Indeed, history is an inseparable part of our mental processes and of our being. In effect, we live and are moved by historical ideas and images, and our individual and national existence goes on by reproducing them. All these give credence to the view that humans are historical animals, with a deep sense of their past. This is not surprising because, in reality, we are all products of history. The individual is immersed in a historical participation, which starts even before birth and continues even after his death. Groups also experience nearly the same phenomenon. No matter who we are and where we are found, we can never escape the all-pervasive influence of history on our thoughts and deeds.

Meanwhile, this appreciation does not settle all the problems surrounding the phenomenon of natural and eternal human historical consciousness. Hence, some pressing issues still need to be tackled. The sum of all these is: “Why is the life of both the individual and society perpetually entangled in the web of the past? From the above discussion, some three important factors appear to account for this. First, it has been noted that history promotes self-awareness and serves as the mark of human identity. It is our sense of history that distinguishes humans from animals; and it is our past that provides us with identity. This is what Loren Eiseley (cited in “Quotes about History”) stresses in saying that humans are distinct from all other animals because only humans have entered into the strange world of history. To Jose Ortega y Gasset (cited in “Historical Quotes”) also,

humans have no nature; they only have history. The British poet W.H. Auden (cited in "Historical Quotes") has also rightly observed that humans are history-making creatures, who can never leave their past behind. It is the same view that Malcolm X (cited in 'Famous Quotes about History') espouses when he advances that history is a people's memory, and without memory humans are demoted to the lower animals. No wonder William Least Heat Moon (cited in "Historical Quotes") has described historical consciousness as a kind of resurrection. Second, the present generation is an admixture of the past and present, and by extension, the future.

Children live together with their parents and grandparents who are natural *symbols or representations* of the past, thereby making not only adults but also children conscious of the past. This apart, everything around us embodies past elements. All these are indications that the present and future depends so much for their survival on the foundations erected in the past and, ultimately, on the achievements of past generations. Finally, the available evidence points in the direction that history has natural origins, because it appears that the universe, of which we are a part, has itself been founded on a vehicle which operates entirely on a historical plane in a historical context. In view of this, there is no way we can ignore our past.

From all these, the inference we can easily make is that the past is a permanent dimension of human consciousness, an inevitable component of the institutions, values and other patterns of human society. This important fact underscores the necessity of history to human survival and the need for its systematic and serious study. It is probably this view that the American historian, George Bancroft (cited in Lewis, 1955: 159), emphasises when he advances that of all pursuits that require analysis, history stands first. A.L. Rowse (1967: v) also has added that there can be no subject of study more important than history. The substance of these arguments is that history cannot have an end unless we extinguish the human race.

Moreover, every society that places special value on its existence expects an interpretation of its past, which is relevant to its present, and a basis for formulating decisions about its future. In fact, since the late eighteenth and early nineteenth centuries, the period of scientific history, it has been assumed that the study of the past is a natural, inevitable human activity (Encyclopaedia Britannica, 2003: 559). This expectation places a great demand on historians. Genuinely, professional historians are the only people qualified to equip society with an accurate historical perspective and to save it from the damaging effects of exposure to historical myth. The fact is that if professionally trained historians do not carry out these social functions, then others who are ill-informed and more prejudiced will produce ill-founded interpretations of the past which will distort the

reality of the present and eventually misrepresent the image of the future. In this important context lies the rationale for the unusually clear-headed, balanced, compassionate, and professional recovery, recording, and preservation of our cultural heritage for both the present and posterity, to make the experiences of our past available for our judicious exploitation for varied purposes at present and in the future. Interestingly, it is often not known that names of people, of places, of things, of events, and even of animals; celebration of festivals and other important commemorations; and memories of the past are indispensable entities embodying significant events of the past and are, accordingly, vehicles for preserving history. Arthur Marwick (1989: 2) maintains that traces of the past exist in the memories, traditions and ceremonies. As such, they can be very helpful to the historian in his studying and reconstruction of the past.

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CHAPTER

# 12

## THE RHETORIC OF MEDICAL MIGRATION IN AFRICA: MITIGATING THE PHENOMENON WITHIN A COMPLEX MATRIX OF CITIZENS' RIGHTS, COMPENSATION, AND SOCIETAL OBLIGATION

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### **Abstract**

*This paper provides an analysis of a speech delivered by Dr. Kwame Addo Kufuor, a minister of state, to a gathering of medical professionals. The speech is seen as an important communicative text in relation to the changes it seeks to effect in the provision of health services in Ghana. The paper situates the analysis through Burke's position on Rhetoric and approaches the discussion by using the identification concept, framed around universal binary of rights/obligations, and anchored on the principles of gratitude and compensation. The paper contests that notwithstanding its locus as external to the cumulative literature on medical migration, the text is pregnant with the identification/rights-obligations/gratitude-compensation concepts and principles and consequently introduces newer and broader dimensions into the discourse. Through a close analysis of the text, the paper argues that exemplar speeches of government officials and political leaders on health issues can contain tropes of rhetorical significance.*

**Keywords:** *rhetoric, medical migration, identification, compensation, gratitude*

### **Introduction**

The migration of physicians/health professionals from developing to developed countries is an old phenomenon. The dire consequences of medical migration on poorer countries have become one of the serious health issues that face many developing

countries. Existence of better socio-economic opportunities in developed countries have always served as sources of attraction for physicians and other health professionals from less-developed countries (Bundred & Levit, 2000; Eastwood et al, 2005). However, Walt (1998) posits that with greater increase in global trade liberalization and its attendant ease in free movement of people, goods and services as well as the deregulation of trade on health professionals, migration of health professionals from developing to developed countries has increased disproportionately to the point of almost becoming a permanent feature of the economies of less-developed countries.

Research conducted in six medical schools in Ghana and Nigeria shows that medical migration has now become a “well developed culture” that is not discouraged but rather encouraged and celebrated by medical faculty members who wish to see their former medical graduates practice and earn honors in developed countries (Hagopian et al, 2005). Whilst the canker of medical migration must be dealt with by all developing countries, sub-Saharan African countries have become the major recipients of its negative impact. The continuous migration of health professionals is seriously threatening the health care systems in several African countries because it creates imbalances and inequalities in the provision of health within the losing countries. Again, because the phenomenon negatively affects the doctor-population ratio, it puts a lot of pressure and strain on the few professionals, especially physicians, who decide to remain at home.

According to the 2010 document released by the Organization for Economic Co-operation and Development (OECD), “In 2006, the World Health Organization estimated that there was a shortage of more than 4.3 million health personnel across the world. Low-income countries were particularly hard-hit by shortages: of the 57 countries with a critical shortage, 36 were sub-Saharan African countries.” According to a 1998 UN Conference on Trade and Development/WHO study, about 56% of migrating health professionals move from poor countries to the more developed and industrialized ones around that period. Other estimates on health care migration from sub-Saharan Africa provide startling revelations. According to the American Medical Association (2002) Master file, more than 11,000 physicians trained in sub Saharan Africa were at the beginning of the year 2000 practicing in the US, Canada and the UK. Bundred et al (2000) report that as of the same year 2000, about 600 physicians originally from South Africa and trained in the home country at the cost of \$37 million were registered and practicing in New Zealand. Another report indicates that about 60% of doctors trained in Ghana in the 1980s had left the country by 1999, whilst in the year 2002 alone, 200 physicians from the same country emigrated (Hagopian et al, 2004). In the year 2003, South Africa, Zimbabwe, Nigeria and Ghana altogether lost over 8000 health and medical professional to the United Kingdom

(Eastwood et al, 2005; Uneke et al., 2008). These statistics reveal the catastrophic nature of the medical migration phenomenon to several African countries.

The impact of the medical migration phenomenon on the health systems of the losing countries has attracted varied opinions and contributions from all stakeholders as well as the media. According to *Outlook on Science Policy* medical migration is attracting increasing policy attention from governments of affected countries due to the damage it can cause to the health systems of losing countries ( September, 2005). Such policy initiatives may come from official government actions or proposals, the media, civil societies and non-governmental organizations. For example, the Ministry of Health in Ghana has stated that one of its health policy goals is to produce and retain sufficient physicians and other health professionals for the health sector. However, other policy initiatives that aim to tackle the issue can also be situated in the speeches delivered by officials in power who when given the opportunity engage the discourse by proposing policies initiatives that could stem the tide. One such proposal that engages the discourse is a speech delivered by Dr. Kwame Addo Kufuor, a physician-turned politician and Ghana's former Minister of Defense under the New Patriotic Party (NPP) government that was in power from 2001-2009.

This article is an analysis of a speech delivered by Dr. Kwame Addo Kufuor at an annual gathering of members of the Ghana Medical Association (GMA) – a union of physicians in Ghana. The speech delivered by the minister is very significant not only for Ghanaians but for members of the international community interested in the discourse on public health issues in Ghana and its socio-economic significance. Dr. Addo- Kufuor was also a former professor at the Department of Medicine, School of Medical Sciences of Kwame Nkrumah University of Science and Technology, Kumasi, Ghana. He is also a former president of the Ghana Medical Association (GMA), and a former representative for West Africa on the Confederation of African Medical Associations. His tenure as GMA president was quite eventful and successful as the GMA became one of the most effective professional organizations in the whole of Africa. In 1997, he became a Member of Parliament and an erudite minority spokesperson for health, and he performed this task to the admiration of all the people on both sides of the political divide. He was co-planner and architect of the Ghana's health insurance policy which has now metamorphosed into the National Health Insurance Scheme (NHIS) and officially came into effect in April, 2004.

Addo Kufuor's text is therefore significant because it was delivered at a period when he wielded political power as a cabinet minister. Furthermore, he has several years practice as a physician, and his former status in parliament as a minority spokesperson on health as well as his leadership position within the Ghana Medical Association makes him

an authority on issues of public health in Ghana. Therefore, the importance of this text as a communicative event lies in the changes it seeks to effect in the provision of health care in Ghana as it introduces new dimensions to the discourse on brain drain. This new rhetoric is within the main discourse of helping to stem the tide of the brain drain phenomenon in Africa.

The analysis of this text will also show that it has profound cultural and theoretical significance to the discourse on medical migration, and in addition helps to shape our understanding of public health issues in Africa. The rationale is that any discussion of health issues in Africa in general, and Ghana in particular, suffers a hiatus if it fails to allude to the problem of medical migration that confronts several communities on the continent.

### **Literature Review**

Several contributions on the medical migration discourse are varied in approaches (Hagopian et al., 2004; Clemens & Patterson, 2008; Shinn, 2008). Many of the approaches have looked at the wider implications of the problem on the affected countries and suggested measures to end the problem (Bundred & Levit, 2000; Eastwood et al, 2005; OECD, 2009; Uneke, 2008). Others have discussed the issues from the perspective of the migrant medical professional by probing into what motivates their flight, and their wider implications on health policies (Back, 2003; Hagopian et al., 2005; Mensah et al., 2005). In engaging the discourse through these varied perspectives and approaches, theories on compensation, health professionals' freedom to emigrate, and the ordinary citizens right to good health have come up in the discussions. This part of the paper reviews some of these theories within the discourse. It also extends the literature by further introducing new grounds and concepts through which the discussion can be situated. The paper identifies three concept/theories that introduce new dimensions into the rhetoric on medical migration discourse. These concepts and or theories include *identification*, *rights/obligations*, and *compensation*.

### **Identification**

The concept of identification takes root in Burke's (1955) treatise - *A Rhetoric of Motives*. However, much of the exposition on the discourse was done by Cheney (1983: 1990). Cheney (1983) gives a wider examination on Burke's rhetoric of identification by

synthesizing the theory as a function of sociality, expanding the conceptions of identification to include all the domains of discourse that fall within the rhetoric. According to Cheney (1983 a), "IDENTIFICATION- with organizations or anything else is an active process by which individuals link themselves in the social scene" (p. 342). Using the structure of an organization as an illustrative piece, the link between organization and rhetoric is clearly laid. Whilst Burke references the terms "order", "hierarchy", "mystery" and "identification" as the structural links between the rhetoric and organization, Cheney posits that "identification" is the best tool for understanding the organizational rhetoric. According to him, the way an individual responds to stratifications and divisions in a society is dependent on how he/she identifies with a stratified group or unit. Through this perspective, identification becomes a "communicative cooperative response." An individual may see himself as a member of a group or various groups within the society. Through the responses that are given to the targeted group/unit, the rhetor adopts several identities within the organization. The identities may be "concentric" or "in conflict" depending on how that individual perceives his relationship with that unit. Therefore, the individual can also have multiple identities within the organization relative to where he/she stands within the social realm (Cheney, 1990). However, the individual's perception of that relationship depends on how he or she is socialized through participation in that unit or organization. Cheney (1990) captures this more vividly:

*"Through strong identifications we do –in a very real sense carry something of the social order around with us; we hold, consciously and unconsciously, the interests of various groups to which we belong and with which we associate...Once again those who will speak for an organization need to "invent" unifying, inclusive conceptions and language that will minimize members' and other listeners/readers senses of otherness with respect to the propounding organization (p.140)"*

This strategy allows individual speakers and leaders of organization to persuade audiences to follow or undertake a particular cause of action. However, the individual undertakes this process through associational or dissociational processes of communication (Cheney 1983; Olson, 1990)). But there can be an overlap in this concept as identification suggests a "we" and a "they" (Cheney 1983). These forms of association and dissociation are "operationalized" through three strategies of formal communications in organization. They include: 1) – *the common ground technique* during which the rhetor aligns himself to the audience in a very conspicuous manner to the point of being recognized as 'one of us'; 2)-*identification through antithesis*- where the rhetor unites with those who are conceptually against him so that they can fight a "common enemy"; and 3)-*assumed or transcendent 'we'* – which allows the rhetor to identify with an audience or parties with whom they have little in common.



In this essay, Burke's (1955) explication of Aristotle's conception of rhetoric becomes very relevant. Three concepts, according to Burke, are noted by Aristotle- *deliberative, forensic or judicial and, demonstrative*. The deliberative form of rhetoric deals with a communication strategy that focuses on a future action and is designed to persuade the audience on issues affecting public policy. The theoretical framework in which this analysis is cast makes an appropriation of the deliberative rhetoric approach an imperative mechanism for analyzing Addo-Kufuor's text. This is because the ultimate aim of the text is to seek new grounds and propose new policy initiatives to help solve the problem of medical migration in Ghana.

It is important to note that the concept of identification becomes the appropriate tool for the rhetor because the issues that he discusses center on individual rights/ obligations to the community, and the payment of compensation.

### **Rights and obligations**

The notion of rights has become a universal phenomenon that is currently shaping democracies across the globe. The Charter of the United Nations (UN) from which flows the UN human rights texts gives profound declaration of human rights as an indispensable element without which humankind cannot survive (Mutua, 2002.) Thus, several nations that are members of the UN have carved into their national constitutions clauses on individual rights that are supposed to ensure that citizens in their respective countries enjoy these rights in fulfillment of their dignity as human beings. Again, most of these nations in recognition of the moral and legal imperative of human rights have ratified most of the international treaties on human rights (Bueno de Mesquita et al, 2005; Mutua, 2002). Whilst acknowledging that the issue of fundamental human rights is an essential ingredient in the running of modern economies and political systems, the tendency to universalize it in different socio-cultural and geopolitical settings has led to a bundle of contradictions in their implementations (Mutua 2002; Physicians for Human Rights, 2005).

First, it is true that the formulation and codifications of the standardized human rights texts in various constitutions in developing countries, including Africa, is founded on a rather parochial parody of western cultural and political norms (Mutua, 2002; Mandela, 1994). Therefore the various African nations who have their own historical conceptions of rights as a connotation of the binary of rights/duties are pitched at the periphery of the human rights practices because the mainstream human rights exposition exist on a template of outgrown liberalism. The argument is that this mechanism seldom invokes obligations and duties of the individual as the reciprocity of the enjoyment of rights.

According to Mutua (2002), the African conception of 'rights' operates as a binary form for which reason every right must be accompanied by a duty. This concept which dates back to the pre-colonial times has been invoked to provide new basis for Africa's reconstruction process:

*"The duty /rights conception of the African Charter could provide a new basis of individual identification with compatriots and the state...The motivation and purpose behind the concept of duty was to strengthen community ties and social cohesiveness, creating a shared fate and a common destiny. (p.87)"*

In this context, the individual is not seen as utterly free in the enjoyment of his fundamental rights, in libertarian terms, to the point of being irresponsible to society in which he/she lives. It is a concept that provides the ground of identification between and among groups and individuals in the community. According to Bach (2005) such a parochial focus on the individual will downgrade the role of the state, the community, and their institutions as agents that provide the mechanism for the enjoyment of those fundamental rights.

Bueno de Mesquite & Gordon (2005) in their research on the international migration of health workers dig deep into the contradiction that characterizes the debate surrounding the rights of health workers to freely migrate. They opine that whilst rights advocates are quick to invoke the freedom of health officials to migrate as an inherent inalienable right to seek better life elsewhere, the advocates fail to project the consequences of the rights to migrate on the rights of other citizens to enjoy better health and life (Bach, 2003; Bueno et al, 2005; Dauphinee, 2005; Labonte et al, 2006;). This therefore sets in motion the idea that rights in large cultural settings are intertwined with obligations.

This conception of rights as reciprocity of obligations has for so long been the context in which several African countries have operationalized their socio-political systems. In their suggestive remedial principles for action, *Physicians for Human Rights* (2004) also draw a connection between rights and obligations. First, they acknowledge that the rights of the health professional to migrate must be respected within the containment and demands of the public health system. They note, however, that

*the consequences of brain drain are enormous. The rights of health professionals come into conflict with the rights to the highest attainable standard of health of the people in their home countries. The right to health is served by health professionals staying put even if their own rights may best be served through emigration. (p.33)*

Seen in more philosophical terms, the imperative of rights as juxtaposed to obligations can best be seen in the principle of *gratitude* espoused by Walker (1999). According to this principle, individuals living in a state must, for the enjoyment of their rights, perform obligations to the state as a form of gratitude for the benefits received from the state. He states: "Gratitude requires appreciation of the benefits we receive together with goodwill and respect for our benefactors" (p.189). In this case, the state becomes the benefactor to whom we owe an appreciation for the good done to. Espousing further on the state, Walter (1999) sees the state as a community of individuals and each individual in the state can make a claim from the state. Whilst the state is obliged to meet the claims of the individual, he/she must perform a duty as a gesture of gratitude to the state which is a just collection of individuals. Therefore, a show of gratitude through the performance of duty to the state is indeed a gratitude to your fellow members in the community. He continues that by "an obligation of gratitude to the state, I mean that obligations are owed to one's fellow citizens collectively" (p.184).

Therefore, the intertwining link between the principle of *gratitude* as espoused by Walker and the concept for individual rights within the binary rights/duties position is the notion of reciprocity. One cannot exist without the other. *Gratitude* implies a benefactor-individual/ association/community/ state reciprocal coexistence and, likewise, rights should connote an obligation. Therefore any discursive analysis of the rights issue in the health professional migration discourse can only be done within this theoretical framework especially in the context of Africa's socio-political systems.

### **Compensation**

The rhetoric on compensation for the migration of health professional from developing to developed countries has for some time dominated the discourse on medical brain drain. Compensation, according to Black (1993) "is a style of social control in which a grievance is handled by payment to the aggrieved" (p.47). Sako (2002) situates the concept of compensation on medical migration in history. He notes that compensation as the remedy for brain drain was recommended at a major international conference in 1975. Taxes were to be levied on highly educated migrants and the proceeds, which were estimated to be about \$750 million annually, was to be given to the United Nations for financing development programs in developing countries. This decision has, however, never been implemented.

A close reading on the literature available reveals three strands of compensation. The first is a weak form of compensation that is already in place in several countries but

whose implementation has never been effective. This form of compensation located in various laws and ethics governing the training of health workers requires the health professional to serve their nation/community for a certain period of time before they leave the health system (Mensah et al, 2005). The second, and the most dominant, form of compensation theory that permeates the discourse on medical migration is the suggestion for payment of compensation by the beneficiary developed country. This strand indicates that the international community, especially developed countries that benefit from developing countries, should pay compensation to the latter who lose their skilled health professionals to the developed countries (Sako, 2002). Some critics believe that this form of compensation, which can also be termed 'reimbursement', is supposed to redress the severe shortages developing countries suffer for the recruitment of their health professional by developed countries (Hagopian et al, 2004). Explicating further on the compensation discourse, the *New York Times*, in an editorial on August 13, 2004 stated:

*the obvious long-term solution to the medical brain drain is wealthier countries to reimburse Africa's health and educational systems for the cost of poaching their professionals, and the to greatly increase the increase the financing and technical help for Africa's health systems- in their entirety, not just the clinic and with AIDS. (p. 20)*

The third strand of compensation has been the granting of financial support, from developed countries, to enhance better salaries for health professionals as a way of ensuring the training and retention of health professionals within developing countries (Physician for Human Rights, (2004).

In all these instances, the issue of compensation has been fathomed from the point of view of the receiving countries as the beneficiary agencies that must pay reparation to the losing country. None of the literature discusses compensation as a phenomenon that must be embodied in the corpus of the health professional. In this case, the health professional becomes the recipient of the state/community's largesse, and should compensate the state by way of *gratitude/obligation* to the community that became his/her benefactor because they provided resources and facilities for his or her training.

This literature review has identified three main elements of theory through which an analysis of Addo Kufuor's speech as a text that engages the discourse on medical migrations will be undertaken: *rights, compensation, and identification*. The following research questions will form the basis for the utilization of these concepts for the analysis:

RQ1: How does the theory of 'identification' as analytical mechanism for the understanding of the text extend the literature on medical migration discourse?

RQ 2: How does the text/speech situate the rights of individuals/obligations to community concept within the larger framework of the discourse on medical migration?

RQ3: How does the phenomenon of the proposition of payment of compensation by health professionals feature in the text function within the discourse on medical migration?

### **Analysis**

The speech is delivered at an annual Ghana Medical Association general meeting which normally provides the forum for diverse discourse and rhetoric on public health issues and policy initiatives in Ghana. The social significance of this speech can be acknowledged in the public health issues that are raised for which he calls for a dispassionate discussion at the forum. Larger portions of the text deal with the discourse on brain-drain that afflicts the health sector in developing countries, especially Africa, and the rhetoric that has over the years characterized the phenomenon. Consequently, any discussion on the issue of brain drain within Ghana's health sector cannot be divorced from the larger discourse of brain drain that afflicts developing countries and especially those from Africa. Much of rhetoric that has characterized the discourse rarely weaves into their frames and within a single discourse, as embodied in this text, the complex matrix of payment of compensation by the health professionals, the right of health professionals to freely migrate vis-à-vis their responsibility towards the state which provided the funding for their training, and society's obligation toward improved public health. This is where the text becomes very significant as it attempts to introduce new grounds in the discourse on the brain drain.

Addo Kufuor introduces his text with a clear identification of his unique role and relative position to the audience. First, he acknowledges the special position that has been accorded him for which he will be able to speak on issues that pertain to the medical establishment, and health in Ghana; He is 'the special guest of honour'. He then proceeds to identify the historical structure within which the gathering is stratified, "the 26<sup>th</sup> Annual General Congress of the Society of Private Medical and Dental Practitioners." He is therefore the 26<sup>th</sup> "Special Guest of Honor". His speech therefore has a historical seed within the medical and health fields in Ghana. Again, within the above statement is located a group of audience who will be the main focus of his attention "the private medical and dental practitioners". The expression "private" indicates the exclusive nature of the gathering. Obviously, the meeting does not include those medical and dental practitioners who are on the payroll of government. This issue becomes very significant as it will enable

us to appreciate the position of this group of professionals of the medical establishment, and the role that they are expected to play in the health delivery system in Ghana.

Two issues come up in the analysis: rights/obligations and compensation. The question of 'rights' is very significant in the discourse. Is it the right of the state or the individual/ the health professional that should be at the centre of the discourse? The second issue is that of compensation. A review of the literature on the discourse shows that compensation as a mitigating factor for brain drain has always been a one-sided perspective: developed beneficiary countries must compensate underdeveloped brain-drained nations. The text flips the coin and puts the lens of compensation on the individual health professional. It asks rhetorically "should they [the health professional] be made to pay some form of monetary compensation to the state if they decide to leave?" (p.5)

Addo Kufuor adequately addresses the issue before the medical fraternity by appropriating the identification tool as a rhetorical tool to reach out to his audience. This analysis will proceed from the theory of *identification* through the concept of *rights/duties* to the notion of *compensation*.

### **Identification**

In line with Burkean communicative strategy, Addo Kufuor appropriates "identification" as rhetorical piece in addressing the audience. He is by profession a medical practitioner and is a member of the medical association, which he addresses. However, he is a member of government, and therefore sees power differential space between himself and the audience; the medical practitioners. This differential space is deeply embedded in the social system where officials in government have an accrued power that separates them from members located within sub-levels of the social strata. Addo Kufuor must therefore design ways of closing that power differential gap in order to persuade them to support his ultimate quest for a solution to the canker of medical migration. Burke (1955) notes this concept more succinctly:

*We might as well keep in mind that a speaker persuades an audience by the use of stylistic identifications; his act of persuasion may be for the purpose of causing the audience to identify itself with speaker's interest. (p.46)*

This very important rhetorical strategy is seen in the introductory paragraph of his essay where Addo Kufuor strikes a common identity with the audience as a member of the

society who has practiced and participated in previous gatherings: “I have fond memories of previous conferences of both the society and GMA. The sight of many friends and veterans fills me with nostalgia (p 1)”. Through this common identity linkage, the minister is able to demystify his current official position as minister of state and his present functional role as “Special Guest of honour”. Through the use of language, he becomes an ordinary member of the association who is abreast with the issues that confront the assembled collectivity. It is a communicative process which he embarks on through the “persuasive use of language”. As explained by Burke (1955), the use of language by the rhetor can be an important tool towards soliciting cooperation from audience. He states:

*For rhetoric as such is rooted in any past condition of human nature. It is rooted in an essential function of language itself, a function that is wholly realistic, and is continually born anew: the use of language as symbolic means of inducing cooperation in being that by nature respond to symbols (p. 43)*

Addo Kufuor’s rhetorical choice of words like “respected”, “colleagues”, “fond memories”, “friends”, “veterans”, and “nostalgia” reveal a clear speaker-audience common identity the essence of which is to download from the audience a certain desired response that is in consonance with his rhetorical agenda. His regular use of such words of camaraderie is to help to promote identification between him and the members of the medical association. Addo Kufuor later emphasized the rhetoric of his medical-practitioner identity by indicating that his speech would be “in nature of fraternal greetings” (p.1). The rhetorical strategy is effective because it commands the audience by generating their interest in the speaker, and allows them to locate the speaker as ‘one of us’. We can state clearly that Addo Kufuor’s rhetorical advocacy is an acknowledgement of the stratification and division in the society of which his new power-position as a minister has exposed him to. These stratifications and divisions demand different communicative strategies of appeal. Therefore, to achieve his rhetorical motive of soliciting for dialogue on the issue of medical migration, he must devise a mechanism that will generate the desired “communicative cooperative response” from his audience.

However, in the second paragraph of his essay, while the identity of Addo Kufuor within the medical association is authenticated now and then with words of fraternity and comradeship, he dislodges his locus as a member of government, at least momentarily. He briefly isolates himself from the government in which he holds a key position and defers the pronouncement on important health issues to a junior member of government when he states: “government position on important health issues will be stated by the Hon. Deputy Minister”. Indeed, the juxtaposition of two statements: 1) “Government position

on important health issues will be stated by the Hon. Deputy Minister” and, 2) “as a government we are convinced that the scheme is the most viable means of holding check high prevalence of rates of infectious disease...” is a manifestation of his multiple persona, and the multiple loci of identification within the hierarchy of the social set up (Burke, 1955; Cheney, 1983; 1990)

In his first expression, he references ‘government’ as a third person, and only a third party representative located within the government has the capacity to pronounce on its issues. In the second expression, he becomes more emphatic of his role in government through the use of the expression “as government we are convinced”. By this remark, he takes possession of governance through the advocacy of government’s political convictions on current health issues. Indeed, his multiple personality becomes manifest when he proves that he has some idea of what information the deputy minister will divulge, and can even affirm that the main embodiment of that speech will deal with “important health issues”( p.1).

Therefore, by locating himself within the arena of the medical association through expressions of recollection, fraternity and comradeship whilst at the same time proving that he has a stake in governance through the provision of insights into what he considers as “important health issues”, he draws our attention to his delicate location within the hierarchy of the social set up and the stratifications for which he must design an effective communicative strategy to respond to their beckoning. He is now a member of government, and this provides an essential power differential between himself and the audience. The most significant issue about his current political locus is that it does not necessarily indicate transcendence from one realm of disempowerment to another realm of empowerment. This is because the medical profession or the physician society in the Ghanaian society has an elitist social status that is accorded some kind of *power* for which *political power* hardly abates its potency.

Therefore, the power differential between him and the audience is structured on his ability to astride, at the same time, the two *power* structures of social recognition. But it is a differential that is only acknowledged, essentially, by himself and the addressed medical audience. Again, it also indicates that these two social structures, to some extent and in terms of power wield, integrate. For this reason, his rhetoric has the potential to effectuate, cause to effectuate or even motivate desired changes in the public health policy initiatives in the health sector and within the medical establishment.

## **Rights**



The issue of medical migration functions as the main theme of Addo Kufuor's speech. However, it is the use of communicative strategy of "identification" that generates the necessary dialogue and helps provide solution to the phenomenon. Identification is also very important because without careful choice of language, the situation of "rights" and "compensation" in the text could easily lead to emotional/uncooperative response from the audience that can boomerang the ultimate goal of his rhetorical agenda. As indicated earlier, the question of "rights" is very significant. Is it the right of the state or the individual/the health professional that should be at the center of the discourse? Again, how does the issue of rights function rhetorically within the broader ambit of ethical values within the health profession? The text reference the issue of "right" in the context of the freedom of the individual to migrate:

*The exodus of our health professional from the country is a very touchy issue because the right of the health professional as a free citizen clashes with his obligation to the society, which paid for his training in a delicate and complex matrix. (p.3)*

Embodied in the above statement are three major issues that need emphasis:

- 1) The right of health care professional as free citizens
- 2) The obligation of the health profession to the society, and
- 3) The expectation of the society that paid for the training of the health professional.

The provision of the rights and obligations issue will begin to redefine the status of the health professional in the society. As an experienced and veteran physician, Addo Kufuor intentionally relegates to the background the issue of "ethics" and the "Hippocratic Oath" which for so long have been the major refrain of the dos and don'ts of the medical establishment. The allusion to constitutional and libertarian metaphors of "rights" and "obligation" and "free citizens" would appeal to many audiences especially the health professionals who are living in the new democratic and constitutional era in Ghana, and those who have migrated, and or intend to migrate. It is these "rights", and "obligations", that make the brain drain phenomenon issue "delicate", and "touchy". Addo Kufuor does not wade into this arena. He leaves it as a rhetorical piece for the audience to dialogue.

Indeed, whether health professionals in Africa have the "rights" as citizens to freely migrate like any other citizen, after years of training paid by the society, which would need their services in the future, is an issue that can be discussed within the context of African concept of rights/duties and within Walter's principle of *gratitude*.

This conception of rights as a reciprocity of obligation has for so long been the context in which several African countries have operationalized their socio-political system. In their suggestive remedial principle of action, *Physician for Human Rights* also draw a connection between rights and obligation. First, they acknowledge that the rights of the health professional to migrate must be respected within the containment and demands of the public health system. They note

*Yet the consequences of brain drain are enormous, the rights of health professional come into conflict with the right to the highest attainable standard of the health of the people in their own countries. The right to health is served by health professionals staying put even if their own rights may be best served through emigration. (p.33)*

Addo Kufour's speech lays this connection between the right to migrate and the right to good health in the corpus of the physician. He strikes a sympathetic note with the audience by strategically weaving, in an assumptive manner, a correlation between the exodus, and the physical health of the physicians:

*The highest numbers of deaths among doctors working in the country was recorded in 2002. 22 doctors were reported to have died...these could not be attributed to any specific cause. It was strongly believed that stress and heavy workload could be a factor. (p.3)*

By using the risk metaphors of "stress", "death" and "heavy workload" as a rhetorical bait to discuss dangers that confront fellow home-resident medical professionals, Addo Kufuor is able to engage his audience with the aim of soliciting their assistance and cooperation in providing solution to the brain drain canker. He also uses the risk element facing physicians as a form of appeal to his audience. It indicates that the problem is not just about "citizens" rights to migrate; it is also about conditions that easily expose the mortality and corporality of the health professional, and jeopardizes his/her rights to good health. This way, he is able to press home the point that the medical association has a significant interest and stake to help stall the incidence of migration because of its negative consequences on the physical health of those who chose to remain at home. Indeed, even though Addo Kufour's speech does not wade deeply into the issue of "rights", by suggesting as a solution through the proposition of "an appeal to the conscience" of doctors who intend to migrate, he is actually treading the same grounds from which he exercises cautious restraint, "*Should we continue to appeal to the conscience of our health professional to stay in the country and hope for the current situation to change for the better?*" (p. 4).

In this context, the issue of “right” of the medical professional assumes a non-negotiable trend in the discourse. Such rights can only be palliated, through an appeal to the conscience of the health professional and not through legal preventive models. Perhaps this may be part of his rhetorical strategy of evoking the desired communicative response from his audience. Again, as noted earlier, the enjoyment of “right” by the health profession vis-à-vis the assumptive correlation drawn by Addo Kufour between health migration and the physical health of physicians is indicative of the negative impact of an enjoyment of one person’s “right” or freedom of movement on another person’s “right” to good health. It is also indicative of the fact that any desire to a fundamental right, in this context, must move with a duty to ensure that others enjoy theirs.

Seen in more philosophical terms, the imperative rights as juxtaposed to obligations can best be related to the principle of *gratitude* as espoused by Walker (1999). According to this principle, individuals living in a state must, for the enjoyment of their rights, perform obligations to the state as a form of gratitude for the benefits received from the state. He states “Gratitude requires appreciation for the benefits we receive together with goodwill and respect for our benefactors” (p.189). In this case, the state/society becomes the benefactor to whom we owe appreciation for the good done to. Espousing further on the state, Walter (1999) indicates:

*I take the state to be the kind of association. I see it as a collection of individual organized for the achievement of certain aims within the legal and political framework and I understand claims about the state as claims by individual or groups of individuals in so far as they play part in the framework...Thus in speaking of political as gratitude to the state, I mean that obligations is owed to one's fellow citizen collectively. (p.184)*

Therefore, the intertwining link between the principle of gratitude as espoused by Walker and the concept of individual rights within the binary rights/duties position is the notion of reciprocity. One cannot exist without the other. Gratitude implies a benefactor –individual, state, association, community- and in the likewise manner rights should connote an obligation. Therefore, it is incumbent on medical professionals to reciprocate societal gesture through a corresponding performance of duties/obligations by choosing to remain in their countries of origin. It is also through this framework, especially, in the context of Africa’s socio-political system that “rights” as an issue in medical migration can be discussed.

## Compensation

The third matrix in this analysis is on the text's proposition of compensation that should be paid by health professionals should they decide to migrate to seek greener pastures. Addo Kufuor states rhetorically: "should they [health professionals] be made to pay some form of compensation to the state if they decide to leave?"(p.5). This is a delicate and sensitive rhetorical question that, it seems, may not find approval from members of the medical fraternity. By putting the proposal of compensation payment by the health professional in the form of rhetorical question, Addo Kufuor is being conscious of the sensitivity of the issue. Second, he is also conscious of his own background as a physician and probably aware of the several motivating factors that push the physician to emigrate. Thirdly, through the concept of identification he has shown that he shares common identity with the medical community and any imposition of punitive sanction on the community directly affects him. He is aware of his current power wielding position, and to boldly confront the issue, he must invite the members to collaborate, and to share with him that power that makes a proposal within this forum a potential policy initiative. By framing the issue in the form of question, therefore, he invites the body to become partners in power sharing and in policy making.

The basis of invoking compensation as a remedial process is located in the statistical revelation made by Addo Kufuor's essay. This compensatory proposition is based on the assumption that health professionals owe the society an obligation to perform some reciprocal duties in exchange for their paid period of training. They have a choice to make within their rights as citizen to stay at home or migrate. But should they decide to migrate, they must assuage societal loss and pain by making monetary payment. In this text, Addo Kufuor provides the justification for the proposition on payment of compensation based on the cost of training of health professionals by the society. This justification is intrinsically linked to the disruptive nature of the exodus:

*"The World Bank Report on Ghana Health Sector-launched in January 2003, and information made available from the MOH provide startling statistics of the costly and damaging effect of the exodus of health professionals on Ghanaian Society...the exodus if remained unchecked at current states, by 2006: 408 doctors trained at the cost of \$24.4 million; 1883 General Nurses trained at the cost of \$7.9 million; 591 pharmacists trained at a cost of \$19.98 million. (p. 3)"*

Whilst these statistics provide persuasive basis for the audience to comprehend the looming nature of the "exodus," it will also serve as the ground for the rhetor to argue for the payment of compensation from migrating health professionals. The import of Addo

Kufuor trying to embody compensation in the health professional can be analyzed in the weaknesses and failures that frame the existing compensation theories or provision.

The dominant theory of compensation on health migration has been around since 1975 (Sako, 2003) yet the developed countries have never accepted this concept as means of righting a wrong. Whilst advocates continue to press their demands for compensation, health professionals continue to leave their home of origin to developed countries. However, it will be easy to impose compensation on the migrating health professional from within the framework of rights/obligations concept. Addo Kufuor's audience is composed of those health professionals who have chosen to remain in the country and who may not bear the brunt of the compensation should it be imposed. Secondly, though he is a cabinet member, he leaves the proposition to the audience to dialogue on and by that allows them to have possession of the final outcome. Finally, by "othering" migrating health professionals and referring to them as "they", he will be able to persuade the members to see the behavior of migrant members as an aberration of their sworn duty to the society, and the audience will be persuaded to accept his rhetorical proposal as the ideal solution to the problem.

### **A communicative strategy**

In closing his text, Addo Kufuor draws on the various options that can be used as a solution for problem of medical migration. Whilst attempting to blame the issue of "stress" and "heavy workloads" on medical migration, we should also take note of the provision of a concession that articulates the solution to the medical migration canker as a sole initiative of government. He outlines government solutions to help solve the problem and comes to the crux of his presentation by suggesting a new paradigm of policy-making initiative for training health professionals. He indicates: "the time has come for the nation to rethink its policy on professionals training and provision of health care" (p.4). It is an indication that the solution to the canker lies beyond the ambit of the medical association, which is being addressed. He asks three rhetorical questions:

1. Should we continue to appeal to the conscience of our health professional to stay in the country and hope for the current situation to change for the better?
2. Should health professional be required to work for agreed number of years in the country before they leave?

3. Or should they be made to pay some form of compensation to the state if they decide to leave? - (p.5)

As a rhetor, Addo Kufuor's communication strategy begins through an act of comradeship identification. He strikes a common identity with the audience as a physician to evoke credibility to his message. He then locates what he sees as a looming health catastrophe in the body of physicians; the migrating physician, and balances the act by sympathizing with the doctors through the use of doom metaphors of "stress" and "death" as the consequential end of medical migration. He sums up by asking rhetorical questions on the brain drain phenomenon, and situating one solution in the payment of compensation by migrating health professionals. Then he finally states:

*My colleagues, ladies, and gentleman. These are weighty issues to be pondered upon, and I hope they will be considered by this distinguished Assembly. (p. 5)*

The presumption is that answers to the phenomenon of medical migration can only be borne through consensus, collaboration and coordination and he has already located his persona within this consensus-collaboration-coordination process through an appropriation of the communicative strategy of *identification*. It is this communicative technique that allows Addo Kufuor to dilate on sensitive issues within the medical establishment.

## **Conclusion**

The paper has provided an analysis of the speech of Dr. Kwame Addo Kufuor as an important communicative text in relation to the changes it seeks to effect in the provision of health services in Ghana. The paper also recognizes that the introduction of the issue of rights/duties, and compensation payment by health professional relative to their obligations to the community introduces new and broader dimensions into the discourse on brain drain. However, such discussions have always functioned within the literature as a concept that emanates from academia. This paper draws from a text that lies outside the cumulative literature on health migration. Through a close analysis of this text that lies outside the body of literature, it brings the discussion to a new level by arguing that exemplar speeches of African leaders that dilate on the medical migration and other health issues can, through discussions and analyses, be made to function within the larger framework of the discourse on health issues.

First, the paper has shown that the discussion of the health professionals 'right' to emigrate is not a new phenomenon in the discourse. What we need to do is to look at the issue as a concept that can be only contextualized relative to diverse socio- cultural and geo-political perspectives. Especially for Africa, medical migration is almost becoming a permanent feature because solutions to the problems have always been conceptualized from the western perspective. By situating the discussion of the issue of 'rights' within the binary concept of right/obligations, and proposing it as a mitigating factor for the migration canker , the text becomes part of the larger discourse on medical migration. Second, even though compensation is becoming a dominant issue in the discourse, this new proposal of embodying compensation in the body of the health professional could well augment or supplement the different compensation forms that already exist in the discourse. It also introduces new ideas of migration mitigation into the discussion. Finally, the discussion of this concept of rights, compensation, and social obligation before a body of professionals- the medical professionals- who form one group of beneficiaries of the health professionals migration phenomenon, is adequately approached, and effectively handled because the speaker is able to appropriate the concept of *identification* as a rhetorical tool.

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CHAPTER  
**13**

**CHILD LABOUR IN THE GHANAIAN FISHING INDUSTRY; A REVIEW OF SITUATIONAL  
REPORTS FROM 1996-2010 FOR SOME SELECTED FISHING COMMUNITIES**

**Mercy Esi Harrison**

***Abstract***

*In Ghana, child labour issues are mostly associated with farming, though, a lot of exploitation takes place in the fishing sector. This study does not focus on child labour in the household setting which includes fetching wood, water, cooking, cleaning and child care with other similar activities undertaken by children in other environments. Rather, it looks at child labour only in the fishing sector in Ghana. Ghana's fishing industry comprises coastal fishing, which occurs in the Gulf of Guinea along the coast spanning the Central, Western, Volta and Greater Accra regions of Ghana, and in-land fishing which takes place along the Volta river covering parts of the Brong Ahafo, Northern and Volta regions of the country. Even though the approach to fishing is slightly different, the literature shows that children who are into child labour in these fishing communities are mostly migrants from the Central, Volta and Western regions with few indigenes from the various areas where the fishing takes place. Both boys and girls alike are reported to be involved in the fishing industry working as crew on boats. They engage in several activities such as diving, bailing water from canoes, carrying outboard motors and anchors, mending nets as well as post-harvest marketing of the fish. Many of these children suffer a number of fishing related hazards which are often not reported. They include drowning, battery by adults, body injuries and emotional trauma. Factors such as poverty, settlement of parental debt etc have been identified as major contributors to the decision to put children to work.*

**INTRODUCTION**

Child labour issues continue to attract a lot of attention despite efforts to nib the practice in the bud. The issue of child labour has gained more recognition in the world in

recent times. It is viewed as a key human rights issue together with freedom of association, abolition of forced labour and non-discrimination in occupation and employment. However, despite the large social reform movement that has generated around these issues, more than 200 million children worldwide are still in child labour and a staggering 115 million children at least, are subject to its worst forms (International Labour Organization Report, 2010).

Many developing countries, including Ghana, describe the situation as complex due to the socio-cultural definitions some people attach to it. Zaney (2000) states, “due to the complexity of defining the phenomenon of child labour, the concept must be understood in terms of the age of a child as well as the type and conditions of work and the impact of a particular work on the child”. Nkamleu and Kielland (2006) argue that within the African socio-cultural setting, child labour is not a delinquent activity. Rather, it is believed that the productive activity of a child living in a rural and traditional environment is a means of social integration and should be regarded as teaching the child survival skills. This view does not consider child labour in a traditional environment as a problem *per se*, but as a form of “on-the-job” training.

A child, according to the United Nations Convention on the Right of the Child (UNCRC), is anybody below the age of 18years. Article 32 of the UNCRC asserts, “States Parties recognise the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child’s education, or to be harmful to the child’s health or physical, mental, spiritual, moral or social development”. According to the International Labour Organization (ILO/SIMPOC, 2002), sub-Saharan Africa has the highest rate of child labour. Most of these children are involved in agricultural work, predominantly on farms operated by their families, and not paid for their labour. Addressing this problematic issue of child labour is vital to the development of many African youths who are the future of sub-Saharan Africa.

In 1996, the International Labour Organization (ILO, 1996a) estimated the prevalence of child labour worldwide at 250 million out of which 61 percent were in Asia, 32 percent in Africa and 7 percent in Latin America. It also reported that 120 million children were full time workers with 80% of them between 10-14 years of age. Again, ILO (2006) estimates that 191 million children aged 5-14years were working, 166 million of which were considered to be “child labourers”, according to the ILO definition. Although Asia has the largest number of child labourers, in relative terms, Africa has the highest child labour rate, estimated at about 41% of all children between 5 and 14 years old (Todaro et al, 2009).

Many developing countries have responded to the call to stop child labour by enacting legislations which tend to protect the rights of children while giving them greater access to education and health. The Children's Act 1998 (Act 560) is Ghana's response to the need to halt child labour. Per this legislation, it is illegal to undertake any of the things outlined in the Act if one's age fell below the stipulated age of eighteen. There are inherent challenges towards achieving some of these due to lack of education on many of the issues as well as clear understanding of the issues at stake. As to whether people agree with what the law makers have said is another matter because when there is disparity in thoughts, implementation can be seriously hampered.

In Ghana, about 54.1 percent of an estimated 18 million persons aged 7 years and older, (comprising 8.7 million males and 9.3 million females), are currently economically active. Out of this number, approximately 13 percent of children aged 7 to 14 years are economically active with the higher proportions of these children being males, and in rural areas, compared to females and urban dwellers. The report posits that overall; the economic activity rate in rural areas is higher (58.6%) than that of urban areas (47.3%). In terms of age and demographic stratifications, the activity rates for both males and females are higher in rural areas than in urban areas, and the differences are more pronounced amongst the younger age groups and the elderly. The activity rate in rural savannah is about 29.8% for the younger age group (7-14 years compared to those in the forest (11.1%) and coastal (7.6%) zones. (Ghana Child Labour Survey, GSS, 2008),

The study further reveals that while more urban dwellers are engaged in non-agricultural activities (43%), the converse is the case in the rural areas with agriculture accounting for 75% of the workforce available. The report further suggests that three main occupational categories: agriculture/fishery workers (55.1%), craft and related trades workers (13.4%) and service/sales workers (13%) employ more than 80% of the currently employed population aged 15 to 64 years. The report also found that an overwhelming majority (97.8%) of the children are contributing family workers with majority of these children engaged in agricultural activities of some sort including fishing. It was discovered that while girls earned 32 Gp per hour, which is 70 percent of what adult females received, the boys received 27 Gp per hour, which is 40 percent of what adult males earned. The report further stated that children who were found to engage in other community services, fishing, as well as trade, in general, were better remunerated compared to children who were engaged in other sectors. This, particularly, is a good incentive for children in the fishing communities to engage in fishing and other related activities.

Undoubtedly, agriculture and its ancillary occupations which are the mainstay of developing economies are a major source of child labour. It is believed that removing

children entirely from such sectors would negatively affect the growth and the development of these sectors. However, instead of engaging the children in economic activities to the detriment of their education, which is an abuse of their rights, there should be a possibility of a win-win situation to ensure that economic growth is not compromised. Also, the proper growth and development of children must not be unduly affected. This lies in regulations backed by enforcement and education. Appropriate legislation which outlines what children are permitted to do at certain points in time as they mature into adulthood would be helpful in promoting children's rights.

In an attempt to gather data on the extent to which children are being used in all kinds of labour practices, many of which violate their rights, the Ghana Child Labour Survey (GCLS, 2001) was conducted. According to the survey, there is some evidence that children, as young as five years of age in Ghana, were sometimes engaged in economic activities. According to GCLS (2001), 31.1% of the children aged 5-17 were engaged in economic activity. With regards to children in rural areas, 39.7% were found more likely to work than children in urban areas whose rate was 17.6%. Agriculture/forestry/fishing sectors accounted for about 57% of working children while 21% worked as hawkers, street vendors, sellers of iced water, food and other items. A further 11% were engaged in general labour such as car washing, firewood and water fetching etc. About 31% of children were found to be full-time workers, 67% were found to be part-time workers (working while schooling). Interestingly, majority (88%) of the working children were found to be unpaid family workers, with 2% as apprentices and 5.9% being self-employed. It also revealed that 68.7% of the children were engaged in work 2-5 hours a day. 92% of rural children, according to the survey, and 86% of urban children, were engaged in non-economic housekeeping activities on a regular basis. Seventy three percent of the children on average spent less than 3 hours a day on household chores with girls having the higher propensity to be engaged than boys (Ghana Child Labour Survey, GSS, 2003).

The surveys clearly take an in-depth look at the essential components of economic activities. It is however noteworthy that in all the reports, it is palpably clear that statistics on fishing activities is virtually non-existent making it difficult to assess the extent to which children are being engaged in the beaches and various in-land fishing sites. Many a time, the fisheries are lumped together with general agricultural activities even when the contributions of various agricultural items like crops, livestock etc are being assessed. It is important hence to assess the situation in a holistic way where there is some evidence that child labour exists in some fishing communities.

#### **CHILD LABOUR ISSUES IN GHANA'S FISHING INDUSTRY**

Ghana's fishing industry dates back several centuries and yet data on the exploitative use of children at various stages of the fishing expedition did not emerge until recently.

In assessing the extent of child labour in fishing communities in Ghana, Zdunnek *et al*, (2008) found that indeed child labour exists in the study area which comprised Pru, Ketu South, Keta and Kwahu North districts. In Pru and Kwahu North, they found that one or more boys are part of the crew in nearly all kinds of boats. If the report that as many as 17,274 canoes were counted as actively fishing on the Volta Lake is anything to go by, then it can be estimated that several thousand boys are involved in this activity. The work further asserts that many of the children found in Pru and in Kwahu North may be victims of child trafficking from other fishing communities in the Central, Western and Volta regions. Inhabitants who they interviewed, including teachers and police officers, corroborated the story and lamented that despite several interventions, the practice is still very common. According to the report, these children were contracted by the employers from their parents or guardians usually for a period of between one and three years or even more in some cases with an annual estimated payment of between 100 and 500 Ghana Cedis.

Zdunnek *et al*, (2008), further assert that in some instances, a fixed sum or say a cow is agreed upon at the end of the contract. Examples were documented in which children in Yeji and surrounding villages in the Pru District were exposed to hazardous and worst forms of labour. They worked for long hours and did not have the opportunity to go to school. It was stated that many of them came from coastal towns and villages; fishers paid an agreed sum for their work, which was sent monthly, quarterly or annually to their families (Brown 2005).

A similar pattern of child labour was found in Ketu South and Keta where fishing is usually in the lagoons even though child trafficking seems to have very high frequency in these areas. The results of this study confirm earlier observation made by Tengey and Oguaah, (2002) in studies conducted by the African Centre for Human Development (ACHD) that children engaged in fishing, especially on the Volta Lake, are trafficked from other communities, mostly the coastal towns and villages. It further alludes to all the hazardous forms of work engaged in by these children and many of the calamities that befell them including drowning in the ocean or lake. It was observed in the study that the practice was not exclusive to any gender since both boys and girls were engaged in fishing. Again, the jobs of the boys included, among other things, going out in boats to fish while the girls mostly helped with aspects of post-harvest processing including smoking the fish.

Winneba, the capital of the Effutu Municipality, Apam, and Dago in the Gomoa west district and other surrounding coastal villages are some of the origins of children trafficked for fishing on the Lake Volta in the Volta Region of Ghana. In a study, it was reported that about 10% of the migrant fishermen along the Volta Lake were Fantes. Others were the Effutus and Awutus. These migrant fishermen liaise with agents who bring these children from communities mainly in the Central Region to assist them in fishing on the lake (Tengey and Oguah, 2002).

These findings have been corroborated by Kufogbe, Awaday and Appenteng (2005) who also reported that there was more permanent migration of children from elsewhere in Ghana to pursue fishery livelihoods in other communities with an attendant phenomenon of child trafficking. This phenomenon involved the practice whereby fisher-entrepreneurs actively sought children that could be engaged in fishing and fish processing operations elsewhere. With the consent of parents, these children, be they male or female were taken away under a verbal agreement that lasts for periods of up to 5 years. Afterwards, they may be rewarded in cash or in kind. Boys would most probably be rewarded with a cow, whilst girls may be rewarded with a sewing machine or cash. This transaction may or may not be facilitated by an intermediary. The study points out to another cultural practice in which parents that were financially indebted to boat owners, released their children to work for the creditor, thus placing their children in debt bondage.

The study by Tengey and Oguah (2002) and Kufogbe, Awaday and Appenteng (2005) are comprehensive and look at the similarities of the phenomenon of child labour practices in different fishing environments in Ghana and conclude that indeed, irrespective of whether it is in-land fishing or coastal fishing, similar practices prevail. It even goes beyond fishing and looks at other cases in the agricultural sector in general. The study could, however, not establish any correlation between working for parents and or others and possible variables such as school enrolment, educational performance, etc. It also does not explore the perception of the practitioners as to whether they think those practices constitute infringement on the rights of the children or not.

In another study in Gomoa and the Effutu Municipal area, Kufogbe, Awaday and Appenteng (2005) report that several children in the sampled communities go out to sea and perform related tasks which predispose them to situations in contravention of the legal provisions against child labour. The children were found to be mostly indigenes with about 10% of them coming from neighbouring districts and localities. Specifically, a majority of 89% of the children were Akans, about 9% were of Ewe descent while Gas constituted fewer than 2%. Among the Akans, 64.6% were Fantes. The majority, 75% of respondents were residents who hailed from within their locality of origin. Those who

came from localities within the Gomoa and Awutu-Efutu-Senya District, other than the fishing town amounted to 8% with 10% coming from other regions in Ghana.

In terms of gender, Kufogbe, Awaday and Appenteng (2005) found that males accounted for 70.5% of the children as against 29.5% females. While several of the children were found to combine fishing and schooling, 45.5% of all the respondents dropped out of school at the basic level and secondary levels. About one-third (33%) had not had any formal education, 14.8% and 6.6% respectively were found to have completed primary and JSS education. Some, within this age bracket who began school (10.5%), had either dropped at the primary level or were still attending primary school. 11% were found not to have had any formal education. As many as 21% of children aged between 10 and 15 years dropped out of school and a considerable 15.1% had not had any formal education. Only about 12% in this age category had completed up to the basic level.

Looking at the parental background of the children, the study found that 48.9% of the children had their mothers married to either their fathers or different men, 15.2% of the children indicated that their parents had separated, 23.9% had their parents divorced whilst 8.4% said their parents were widowed. One can conclude, therefore, that over 50% of the children did not have the support of both parents. Again, the study showed that over 46.7% of the children's earnings from fishing were received by their parents (father/mother) while the children received 35.8%. Other recipients of the children's earnings included relatives (6.5%), guardians (3.8%), and friends (2.7%). The contribution of single mothers to the upkeep of respondents amounted to 32% and that of grandmothers was 8.5%. Only 9% of respondents provided their own needs. Respondents identified both parents (father and mother), as providing 34% of their upkeep, with mother alone, as single parents, accounting for 32%. Close to 52% of the children aged between 10 and 14 years were engaged in all fishing activities except laying net. Those aged between 15 and 17 years engaged in all the fishing activities. Going out to sea, the most hazardous activity attracted 26% of the children with 11.2% of them within the age group 10 – 14 years. Those below 9 years accounted for 8%. It is worth concluding that the children were compelled by the unfavourable conditions in their homes to engage themselves in work.

Payment to the children for the jobs they did comes in several ways. They are either paid in kind, thus given fish (67.2%), fish and food (10.2%) and clothing (22.6%) or are given cash payment or both in kind and cash payment. In the Gomoa District, the study found that 9.1% of the children were mostly given fish and food while in the Awutu-Efutu-Senya District, 43% of the children indicated only fish was given to them. Those paid in cash were given various categories of amounts ranging from as low as 4 pesewas to 10 Ghana cedis and above. The variation is explained by the frequency of payment. About 31% of



those who were paid daily, received less than one Ghana cedi (GH¢1.0). About 14% of those paid yearly received over GH¢10 as cash payment. It must be added, however, that the cash payments were supplemented by occasional payments in kind. Depending on the profitability of the fishing season, adults may receive GH¢5 with the children receiving up to GH¢2 to meet their daily needs. For children who are living under the care of adult fishermen, their payments are ostensibly kept till the end of the fishing expedition when all monies are shared (Kufogbe, Awaday and Appenteng, 2005).

Investigating the cultural perspectives to child labour in fisheries in the Volta Region of Ghana, Afenyadu (2008) reveals that the Tongu, who mostly fish along the Volta Lake, for example, regard fishing as an integral aspect of their cultural identity and, therefore, insist that their children assimilate the fishing and fish processing occupation, no matter the circumstances. Consistent with this orientation, Tongu households, no matter their social class, ensure that their members assimilate the knowledge, attitudes, skills, and values associated with fishing and fish processing in their childhood. Thus children are trained from a very tender age, through apprenticeship to acquire skills in swimming, handling fishing nets and diving. It is not only in these communities that certain occupations are considered integral elements of their cultural identity.

Afenyadu (2008) further reveals that some females of the Tongu sub-ethnic group also acquire fishing skills from childhood. Thus children from this sub-ethnic group would, whether in school or not, have to contribute to the fishing efforts of the household. Kufogbe, Awaday and Appenteng (2005) also report that entrepreneurs in the marine sector would insist that at least one of their children familiarize him or herself with the practice and management of fishing and related activities to be able to inherit their parents' assets, and thereby take over and sustain the family business in future. Child labour in fishing and fish processing, therefore, becomes the socio-cultural mechanism by which the culture is transferred from one generation to the next. An immediate consequence of fishing and related skill acquisition in childhood is migration of children into supposedly more thriving fishing areas to sell their skills. By early adolescence, some of the children who acquire enough technological confidence and skills in fishing do migrate to other communities to engage in fishing and related labour. It is common for children of the Tongu sub-ethnic group to travel during school vacations, to thriving fishing communities, to engage in fishing and return when school re-opens (Kufogbe, Awaday and Appenteng, 2005).

In the Western Region of Ghana, Snyder & Allison (2010) observe also that at Abuesi Landing Sites, children work as crew, repair boats and mend nets, sort fish, off-load fish from boats, carry fish to the market, assist in processing and marketing, fish from

shore, make and use fish traps, bail out boats, and sometimes dive to untangle nets. These, they concluded, may result in exposure to dangerous weather conditions in open water, water-borne and water-related diseases, contaminated water, long working hours, seasonal and night work, and handling heavy and sometimes dangerous equipment and could constitute worse forms of child labour. In addition, children can be sexually harassed and are vulnerable to sexually-transmitted diseases including HIV in some contexts.

Snyder & Allison (2010) further observe that children in those areas voluntarily rush out of their classroom and run to the landing site when the fishing boats pull up. This tendency is shaped by the cultural and economic context in which they find themselves. Interestingly, they also observed that there were by-laws against children being at the beach during school hours at all the landing sites even though it was not enforced. Related to conceptual differences surrounding childhood and work is also different ideas concerning appropriate sites for socialization and learning. In Western societies, the family, and in particular the nuclear family, and school are the sites for socialization. In African societies, the division between domestic and public is not so easily demarcated and participation in informal sector activities and residence with kin or even neighbours is acceptable and often valued as an important contribution to a child's socialization. (Snyder and Allison, 2010).

The socio-cultural perspective from which the issue of child labour was examined is commendable in that it helps to define policy not only on the grounds of being right or wrong but the socio-cultural understanding which underpin many of these practices of child labour in the fishing sectors are also important for elimination. This is particularly important because one cannot necessarily use legality to halt the practice unless the people are convinced beyond every reasonable doubt that the practice is not good. Understanding the socio-cultural perspectives on these issues helps in communicating its effects to the people and eventually getting them to stop the practice.

## **CONCLUSION**

The studies have shown that indeed child labour exists in various forms in the Ghanaian fishing industry. Though such forms of labour constitute worse forms of the practice and has attracted widespread international condemnation, efforts to eradicate it remains a problem due to its complex nature and the socio-cultural definitions attached to the practice. The labour practices engaged in by children such as going out to sea, diving, carrying heavy loads etc expose children to acts that affect not only their physical well-being but has dire psychological consequences on their lives. Therefore, it must be said unequivocally that very extreme forms of child labour which involves children being

enslaved, separated from their families, exposed to serious hazards and illnesses and or denied every means of comfort are unacceptable. As pointed out earlier, work that constitutes child labour depends on the child's age, the type and hours of work performed and the conditions under which it is performed. Such works also deprive the children of their rights to education, good health, leisure and entertainment and ought not to be encouraged.

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CHAPTER

# 14

## MORAL DECADENCE: RE-ENGINEERING OUR CHERISHED CULTURE THROUGH RELIGIOUS AND MORAL EDUCATION

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### INTRODUCTION

Societies, especially the young minds are being unconsciously brainwashed, transformed and conditioned through movies, television or the internet to emulate perversion, sexual deviance and violent behavior. It is indeed a deliberate attempt by malevolent fortune seekers who have allowed the debasement of young and susceptible minds to further inflate their coffers. We are very concerned with the way the quest for wealth and materialism has gone to such heights as to transform a large proportion of young minds into a selfish, drug-addicted, and violent generation. Violence and pornography are everywhere. One only has to turn on the TV, watch movies, search the internet, browse through magazines, or listen to records. Society is being used and abused by the so-called leaders of governments who allow it, and by the large corporations who encourage it throughout the world. These individuals who only care about their own stature and greed, can be compared to deadly viruses who invade the host, begin to replicate causing diabolical mayhem in the minds of young people.

Over three thousand years ago, it is acknowledged by all major religions, that God gave an instructions' manual called the Torah to his prophet, Moses, for us to follow and obey.

However, the Torah is hardly followed and is even ignored. We are all descendants of Adam and Eve; we can either live in peace together or die together. The Earth is an amazing place to live; everywhere you look you cannot but feel mystified by its beauty. We are caretakers of this earth and should respect it by living in peace and not unnecessarily cause its demise. It is up to the actions of mankind to preserve the future of our planet.

### **What is Moral Decadence?**

Morality is defined by Hornby (2000) as principles that concerns right and wrong or good and bad behavior. Hornby equally adequately refers to values as beliefs about what is right and wrong and what is important in life. Both values and morals could be seen as twin concepts that mutually support each other. The moral state or condition of any individual determines how much or less this individual upholds the values of his/her society. Values are definably acceptable societal beliefs that could be cultural, religious and or political while morality defines the state of goodness or badness of an individual in relation to how the individual espouses the approved and acceptable community values. Without morality, grave problems face man especially in the social dimension and he will be deprived of a happy life (The Nigerian Voice, 2011). According to Oruh (2004), any culture or community, whether macro or micro that allows a good percentage of her youths to be misdirected, risks her future viability and survival.

Moral can be defined as giving guidance on how to behave decently and honestly. It can also be seen as relating to issues of right and wrong and to how individuals should behave. It can be seen as something ethical, good, right, proper, honorable, just, principled etc. Decadence means the process of decline or decay in a society especially in its morals. It is also a state of immorality, corruption, debauchery, dissolution, self indulgence, profligacy, excess etc. (Microsoft Student Encarta 2008.)

From the above definitions of moral and decadence, we can easily say what *moral decadence* is all about. Moral decadence is decline, decay and profligate in the moral values of individuals and society at large. It is the decay in the ethical values and norms that govern an individual and the society at large. A society where there is decline in moral values, what is wrong becomes right, what society should abhor becomes what they uphold.

Thus, it is plain for us to see that the new generations that have been created and will continue to emerge is a world made of insecure and dejected minds whose souls have been deformed to ignore ethical and moral standards, enlightenment and compassion

toward one's fellow human being. In a society where violence, perverted sexual gratification and ingestion of drugs is considered cool, and where immorality has become widespread and tolerated, nothing good will emerge from it. This vicious cycle which has enveloped our society since the mid-'70s is worsening with the passing of every day and is infecting the minds of the young population to become unhappy, uncaring, materialistic and immoral automatons, unaware of their precarious destiny now gripping the world. It is most urgent that we seek leaders with the vision to inculcate moral and ethical values to our society by censoring any type of violence, pornography, perversion, human trafficking and drugs from our screens, computers, books and streets and who will lay the foundations for an enlightened culture that celebrates human compassion and decency worthy of residing on this beautiful planet.

We have always believed that there is life beyond our tiny earth. Would it not be a waste of space for the earth to be the only planet in the universe that can sustain life? After all, even very powerful telescopes can only detect but a small portion of the galaxy. Could you fathom that the closest large galaxy to our Milky Way, called the Andromeda galaxy, is "only" two million light-years away? How about the most distant ones, say 10-12 billion light years away? And that the Milky Way is a huge community of stars, so vast that it would take 100,000 years to travel across it. But this is just a small fraction of the entire universe which, currently, remains largely unknown. We mention this because it would seem to us that if a more advanced civilization took a look at our humanity, they would probably either crack up laughing or deplore us. They will witness unrelenting wars, terrorism, theft, covetousness, crime, vanity, murder, poverty, sickness, not to mention pollution, depravity and the advent of nuclear weapons in the hands of terrorists; all man-made damage. This beautiful planet called Earth is on its deathbed, unless the leaders of the world wise up. This humanity suffers from a psychiatric ailment that needs to be treated urgently. Unless we realize the detriment that we are causing to ourselves and to this planet, the human race will ultimately disappear.

### **Waking our Sleeping Culture Up**

Some years ago, there was a very good children's programme *Tales by Moonlight* anchored by Uncle George on the Ghana Broadcasting Corporation's GTV. The programme was a story telling one which featured ancient stories of the cunning Tortoise and other animal kingdom members and stories portraying values, norms and culturally sound habits of society. It was such a captivating programme that children usually relayed the stories to their classmates and friends who missed watching it for whatever reason. Those who missed the show really felt sad. As the programme ran every week, it was always one

lesson learnt or the other. What fascinated me most then was that my grandmother, though uneducated, would have told us a similar story. Hers was the Akan version which was always centered around obedience to parents and elders, maintaining peaceful and envy-free relationship with our neighbors, honesty and trustworthiness, hard-work and being studious with ones studies or training as an apprentice. All these values are rare nowadays. Hardwork is not a value of our youth anymore when there are shortcuts to wealth such as “sakawa” (internet fraud). Children and young people do not regard elders and even their parents as sacred entities on earth. Rather, they disregard their advice and move with the so called “Trends of Time”.

Day in and day out, in our societies and communities, we kill ourselves for worldly reasons. This is sometimes the result of the overbearing influence of foreign movies and songs etc on us. Sometimes, one wonders if Africa, and for that matter Ghana, would not have been HIV/AIDs-free if our value of chastity by both boys and girls were maintained because it has been confirmed to be largely transmitted during sexual acts. Like HIV/AIDS, corruption, child trafficking, Internet fraud, drug trafficking and prostitution etc have been a result of the relegation of our culture to the lowest ebb of our daily lives. It would be right to say that trafficking was introduced to us by colonial masters who de-capacitated our Kings, Chiefs, Queens, Emirs and Obis during the colonial era to surrender their people for domination.

In Africa, families or individuals who committed any crime after being thoroughly investigated through our own “scientific” means are punished either by ostracizing them from the society or imprisonment. Anybody who went through either of these punishments became uneasy with himself/herself and was forced to mend their ways while others learnt from such incidents. I still remember vividly how issues of rape were addressed like this. Stealing was also a highly condemnable act and had heavy penalty for anyone who stole. Even domestic violence like wife battering was not tolerated. In the model Africa of the past, good morals were upheld. Adapting the words of Prof. K. A. Busia, “we still need an emancipation from colonial mentality” by respecting our own values and cultures as Africa has one of the best of cultures in the world.

We personally believe, although there are some activities that cannot be condoned in the present age like Female Genital Mutilation(FGM), cruel widowhood rites and trokosi practices etc which are regarded as an act which is against the Rights of such persons, that there are still best practices that we can adopt. There is a great need for us to look inward and not base our lives on the dictates of the western world.

Our community leaders, like chiefs and queens, have to be integrated the more into the



system of governance as this will even bring about community participation in the development of our societies. They need to move from the present situation of being “Royal Fathers of the Day” at various functions of the government to rulers and enforcers of laws in their respective traditional areas.

Our culture is our pride, let’s wake it up and embrace it. The rulers, leaders, lawmakers, and law enforcement agencies in our societies are treacherous; and have committed treason in their attempt to take over the sovereignty of this world from God. They operate and hide under the pretence of vocabularies that spells good, but in reality, their subjects had been subjected to their pressure. Some of these leaders have unfortunately corrupted the society across all spheres of life. Some are simply corrupt. To worsen the whole situation, the spiritual leaders in our societies have “killed” truth. Prophet Jeremiah in the Holy Bible said –“...they are not valiant for the truth on the earth. For they proceed from evil to evil and they do not know Me, says the Lord” (Jer. 9:3).

The situation is so bad that governments had created an avenue for some unscrupulous, ungodly, evil-minded and haters of God, to initiate movements whereby, people have no respect for one another anymore. Love and care for others has changed and is now characterized by deceit, slander, mistrust and above all, spiritual and moral standards have collapsed. The wish of many founding fathers in nations in the world is to rule in the fear of God or in fairness for the well-being of the people they govern. However, along the way, leadership falls into the hands of tyrants who would promise heaven and earth to rule with justice, only to betray the trust the people have in them: they deceive the people. In fact, that is how many leaders are today.

### **Spiritual and Moral Decadence**

The attempt to trace the origin of spiritual and moral decadence will take us to the biblical context. Nations have abandoned their spiritual roots and rather resorted to their own ways of surviving. The Bible says – “Righteousness exalts a nation But sin is a reproach to any people” (Pro. 14:34) Are all the nations righteous today? Are all the leaders faithful to the course of the forefathers to make their nations great and prosperous for the future generation? Have the leaders not killed all spiritual and moral standards by their selfish laws and decrees? Have they not satisfied the unscrupulous in the society at the expense of the masses and called it the right of individual? Where is the place of love in this world, the binding power of all the commandments? Is democracy not capitalism whose adherents worship money rather than God? Is communism and dictatorship not out of place when it comes to freedom? On the other hand, is socialism not encouraging freedom to sin?

In all the above, where is the place of God in our lives and in our society; the creator of all things. The Bible made it clear that He should be number one in all things we think, say or do. The society has left God out of man's activities; and is doing things of its own; independent of God.

No nation or individual is actually loving and worshiping God the way it should: all have sinned. The spiritual leaders in our society who should tell it to the face of the rulers have equally failed to do so and they are rather actively involved. All their works are outward appearances, which cannot restore a proper relationship with God; a filthy rag as the Bible says (Is. 64:6). Nations or individuals, which did not pursue a right relationship with God, have been given over to experience all kinds of evils.

We have all read or heard of many great nations or empires that had fallen because of evil and immoralities that pervaded their nations. The individual deceives his neighbor and the government deceives the people; rulers do not speak the truth, deceit is all embedded in the order of the day under various names and laws. Moral and spiritual guiding laws have been replaced with immoral and abominable amendments. Filthy, unclean and indecent gay and homosexual movement, an abomination to our God has become an issue of sympathy to the government and spiritual leaders to lead many to a damnable sin. Issues of national interest that ought to benefit people has become a thing of professional personal interest and gains (Jude 11).

Africa, which has the lowest per capital income in the world pays unreasonable salaries to their legislators, among others, in the world without really passing a bill that favors her people. USA citizens are at the mercy of the insurance companies, the press and the elites. The most advanced country in the world is the USA yet, her people pay the highest for medical bill and there is unacceptably high hunger in the midst of apparently bumper harvest. One wonders why these things are happening? All these things are happening in our societies today because of the following reasons:

- Man has removed the fear of God from his activities
- Love for God and others is fading away. Someone once said, "we are actually like frogs being boiled to death".

Can our behavior in our societies be equated to the frog? The above quote really reflects our lifestyle. That saying is based on the hypothesis that when you put a frog in boiling water, it would just jump out. However, when you put a frog in water with a room

temperature and start boiling it slowly, the frog eventually would be cooked and not even notice it.

Well, are we like the frog now? Having the privilege of being a child of the sixties and having been blessed by good memories, I could not help but to notice through the 1970s and 1980s and 1990s and now, it appears the world today depicts this state of affairs that the quotation above tries to present. A few simple examples will definitely help one to notice why we are being "boiled" as such. Talk about premarital sex and abortions then in the 1970s and now, talk about drugs then and now. We have come to a stage whereby we not only discuss openly but condone and accept practices and behavior once thought to be taboo subjects. Taking drugs, for instance, were for junkies....people who fell to a trap and were considered junk (that was why they called them junkies). Today, taking drugs is the norm for the so-called successful people needing a break. Ecstasy, Ice, whatever you called them is most sought after as a "party" enhancer. Those were the days when even alcohol in its minimum was called "damaging". Sex itself now is just like playing badminton or tennis with a good partner. One may ask, what is happening?

Nwabuisi (2000) identifies some of the negative values as keeping African time, jealousy and the endemic witch hunting among colleagues, excessive quest for material possession and the apparent worship of money, taking side with the powerful even when they are wrong, and lack of patriotism, egocentrism and ethnicity.

Abortions are openly debated and legalized marriage of gays is permitted. What happened to the good old law of prohibition against carnal knowledge? Our laws mainly evolved from natural laws ie laws of the nature or laws of God if you like. Does nature, save for some dual-sex capable insects, perform sex with their own gender/sex? I have never heard about a bull having sex with a bull or a tomcat making out with another tomcat. Anyway, the above is not the scariest of all, it is the human attitude to it, that is, in the word of liberation, freedom, or whatever has been called Rights.

Well, porn was bad as far as I remember. It was sex education then during my teens and guess what, we made sure our parents were not around and locked all doors before we watched a porn movie. And guess what, the sense of guilt was and is still there. Look at porn now, it is everywhere. Certain people (Thank God being a small number now) encourage sex with children. If this is not acceptable, look no further because there are people having sex with animals. Our world in the name of whatever terms, whether we agree or not, whether we called ourselves free thinkers, conservatives, reformists etc had come to a point of no return.

They say it takes only people to change the world. Help to change the world. If one thinks that all the above is okay, then the temperature they are in is definitely at 100 degrees Celsius for those who feels that it is not their business (trust me you are also in the same boiling degree) you do not have to beware as it is definitely slowly "killing" you. Somebody has to do something and that somebody is just you. Our next generation and generations to come are all cooked frogs.

The premium for this negative values on the society as noted by Omede and Omede(2004) are corruption, cheating, bribery, thug-gory, rancor and acrimony, ethnic and inter tribal rivalries, armed and pen robberies, drugs and human trafficking, prostitution and religious crises. Positive or right values such as honesty, truthfulness, hard work, integrity, love for one another, respect for laws and orders, obedience, trustworthiness and faithfulness are fast becoming scarce, archaic and unpopular. The main causes of corrupt practices are greed and insatiable love for materialism. Everyone citizen wants to own a ride, exotic cars at all cost. Every citizen wants to own as many houses as possible. Nowadays, it is very common to hear people boast of having many degrees, designer shoes, dresses and bags that are now in vogue. These endless desires lead to different forms of moral decadence in our society.

Corrupt practices are further fuelled by power-hungry politician and military personnel who spend huge sum of money to acquire political power such money are gotten either by embezzlement of public funds or any other fraudulent means. Another cause of this social malaise is traceable to societal value system in which diligence, honesty; honor and integrity are no longer accorded the respect they deserve. Material fortune speaks louder than such virtues these days. Who doesn't know the high rate of corruption in offices and public places? Bribery and corruption have eaten deep into the marrow of our society. The practice is now integrated into the normal way of life and is regarded as "fastness". The evil of materialism brought about the fast declining state of our economy and limited opportunity for the poor masses. However, to alleviate the problem of social ill, all hands must be on deck.

There must be total overhauling from those at the top. Our leaders must learn to lead by examples; it is not enough for them to condemn corruption on the pages of newspaper and not show good example. Secondly if we have the fear of God, honesty, hard-work and love for our country, we shall succeed. In addition, law enforcement agents must sit up against bribery and corruption. Above all, we must all discipline ourselves to live within our means and not allow the frenzy to be rich to overwhelm us.

Perhaps the one apparently intractable problem of moral decadence that all Western nations seem to share is drug abuse. Prohibition and punishment of users have been tried for some decades, and can no longer be regarded as the solution. Perhaps the lead taken by the Netherlands and other countries, in treating supply as a punishable offence, but use as non-criminal, is the way to go.

Presently there have been public outcries against bribery and corruption, embezzlement of public fund, the desire to get rich quick and other vices. Eventually, all these vices eat up our society which needs to be eradicated. There are many reasons why these vices are rampant.

**The society's value is one of the causes:** In this country people value men and women who are wealthy irrespective of the source of their wealth. It is not impossible for a wealthy man or woman that is human trafficker to be given chieftaincy title because all they are interested in is his wealth. This encourages others to go to any length to have wealth even if it means killing. He knows the society will recognize his ill-gotten wealth.

**Also our leaders contribute to these problems:** The wealth of the nation is not evenly distributed. For instance, a graduate who after leaving school looks for a job for 8 years without having any other means of livelihood, if he suddenly has an opportunity to be in position of authority, what would you expect him to do? When highly influential men and women in authority are squandering the society's money recklessly, he would indulge in the practice. In other words, our leaders do not set good examples for others to follow.

**Again another factor responsible is greed and materialism:** Many people want to have more than enough the desire to get many houses, cars and women and so on. Having said all these causes, there is need for a change in our thinking so as to wipe away these social ills in our society.

**Our value system must change:** The society should place priority on honest, dedication and hard-work as the basis for promotion, recognition and accolade men and women of questionable character should not be tolerated. Their wealth should be investigated and if found guilty should be punished.

Lastly, **the wealth of this nation** should be spent wisely and distributed without fear or favour. Once this is done, the present cry marginalization would be a thing of the past. Likewise, the leaders should lead by setting good examples for others to follow.

*“..Things fall apart; the centre cannot hold; mere anarchy is loosed upon the world, the blood-dimmed tide is loosed, and everywhere the ceremony of innocence is drowned; the best lack all conviction, while the worst are full of passionate intensity..”*

Is part of a poem by William Butler Yeats written in 1919 and titled “the second coming” which became the prelude to a famous novel by Chinua Achebe, the famous Nigerian novelist. Although the eloquent novelist borrowed those lines in comparable within the context of an emerging new geo-political evolution within his local community, little did he imagine the same feeling of betrayal and destitution would return to mainland Britain in the 21st century.

It is arguable that things started falling apart in the sixties. When young men and women decided it was time to break out from parental confinement of too many rules and regulations. This was the proven, workable moral ethics which bonded local people and to a greater extent the larger society together. Some of those teenagers of almost half a century ago still recount their stories with nostalgia.

For some, it was a time of going with the flow; the undefined craze of popular music; the subsequent emergence of the so called culture of freedom and emancipation across the land. To others, a trying age. Some called it “the swinging sixties”. It sure was, because a lot of issues swung into action and to the attention of the status quo. Some women egg heads that would have the chance of a decent education decided they shouldn’t just be seen, but heard, loud and clear. Shouldn’t just be home makers and baby factories, but allowed to be equal with the traditional male breadwinner. Not just in the home, factories, but all endeavors of life. Sure, the clarion call was heeded and women got what they wanted. The door was thrown open, wide open and so began the gradual decline of morality as most parents went to work, leaving their kids in the hands of somebody else, which is never the same. So as both parents spent most days in offices and factories, increasing their economic wellbeing, so was the gradual decline of discipline. The teaching of right and wrong, what is acceptable behavior within the home, which albeit transcends the wider community gradually became meshed in gray areas.

### **Effects of Moral Decadence**

Moral decadence is fast ravaging our today’s society like a hurricane. Many nations today suffer critical illness courtesy of what corruption among people (citizens and foreign

nationals) and not being able to control and regulate the effects. Thus, the pace of nation's development is completely declining resulting to fear that this situation may go beyond uncontrollable climax. The situation is what the entire world is suffering today. The question here is; what are the effects of moral profligate to our nation's development?

When two elephants are fighting, the grasses suffer. This cliché reminds me of the poverty situation in most developing nations of the world where their leaders indulge in looting their nations' treasury and not finding a means of caring for the less privileged even when funds are released by developed nations. This resulted into unemployment for the teeming youths and school alumnae creating a big vacuum to accommodate more corrupt practices by these idle youths. Most of the youths turn restive in kidnapping, assassinations, robbery and terrorism.

Another big effect of moral profligate is from media and their impact triggered by sophisticated technology and civilization. The information disseminated to the general public could lead to virtual practices unknown to the nation before now. Most practices like the abuse of sex and sexuality, practicing of witchcraft and indulging in drug trafficking among other crimes are seriously heating the development of our nations today. Thus, the media should be scrutinized to deliver a sound and error free information gearing towards building our nations.

#### **OUR CHERISHED AFRICAN CULTURAL VALUES**

African Cultural Values includes: (i) Sense of community life; (ii) Sense of good human relations; (iii) Sense of the sacredness of life; (iv) Sense of hospitality; (v) Sense of the sacred and of religion; (vi) Sense of time; (vii) Sense of respect for authority and the elders; (viii) Sense of language and proverbs.

##### **1. Sense of Community**

A popular African proverb comes to mind here to express the African sense of community. It says: "Go the way that many people go; if you go alone, you will have reason to lament". The African idea of security and its value depends on personal identification with and within the community. Communalism in Africa is a system that is both supersensible and material in its terms of reference. Both are found in a society that is believed by the Africans to be originally "god made" because it transcends the people who live in it now, and it is "Man-made" because it cannot be culturally understood independent of those who live in it now. Therefore, the authentic African is known and identified in, by and through his community.

The community is the custodian of the individual; hence he must go where the community goes. In the material term of reference, the individual must go to the "community centre" or village square which is a social, political, judicial and religious centre. It is the communal meeting place for political discussions, communal tribunals, sports and games. It is therefore a traditional place of congregation for the entire community. In this sense the community is "man-made". Again, the important events in and around the community are well known to its members. And because at the community centre, their tutelary deity often has a shrine, the centers therefore become also the centre of communal religious worship, sacrifices and festivities. In this sense the community there gathered becomes "god-made".

This community also, within this transcendental term of reference (god-made), becomes the custodian of the individual's ideas. This is why, beyond the community - the clan - for the African, "there stood the void in strong and ever present contrast. Outside this ancestrally chartered system there lay no possible life, since '*a man without lineage is a man without citizenship*': without identity, and therefore without allies; or as the Ewe put it, a man outside his clan is like a grasshopper which has lost its wings". The clan here is 'clan vital' that is 'a living clan'.

In another sense, the community offers the African the psychological and ultimate security as it gives its members both physical and ideological identity. It must be noted that in the African mentality, the community as an entity remains, while individuals, as persons, come and go. Therefore the Africans emphasize community life and communalism as a living principle of which the basic ideology is community-identity. Its aim is to produce and present an individual as a community-culture-bearer. Culture is a community property and must therefore be community-protected.

Furthermore, "Living together" and the sense of "community of brothers and sisters" are the basis of, and the expression of, the extended family system in Africa. The rationale behind it according to Davidson is that "balance of kingship relations, seen as essential to the ideal balance with nature that was itself the material guarantee of survival, called for specific patterns of conduct. Individuals might have rights, but they had them only by virtue of the obligations, they fulfilled to the community. This explains the African logic regarding legality in terms of individual obligations, not of individual rights. At least in our jural and moral assumptions, our communities lived at an opposite extreme from the 'free enterprise individualism' which supposes that the community has rights only by virtue of the obligations it fulfils to the individual"



The philosophy behind African communalism, therefore guaranteed individual responsibility within the communal ownership and relationship. The prosperity of a single person, says an African adage, does not make a town rich. But the prosperity of the town makes persons rich. Put in another way, a person can only be truly safe in a safe community. This explains why a community may have poor people but it may not have beggars. Also, the traditional African community attitude to work was another factor which made it impossible for us to have beggars within the 'clan vital'. It is true that "When a job had to be done, the whole community turned out with supplies and music and proceeded to sing and dance its way through to the successful conclusion of each particular chore. In this way work was converted into a pleasurable productive pastime". Generally speaking, the goodwill and brotherly atmosphere, normally inspired and sustained during the work period, by music, justifies its usage. But what is more important is the solidarity it fosters. Thus Obiechina wrote, "whether the musical situation is meant to provide entertainment or is created for ritual and religious purpose, the ultimate effect seems to be the same: to bring the community together"

### **Sense of Good Human Relations**

Life in the African community is based on the philosophy of live-and-let-live. This principle is based on the concept of the 'Clan vital' and applies to a concrete community. According to Owens (2004), "Inter-community relationship realized in the interaction between individuals of different communities is different from the intra-community relationship based on interpersonal relationship realized in a definite community, among its members, to express the practical traditional African concept of humane living".

Owens sees Humane Living among an African people as a concept which is defined as "...a way of life emphatically centered upon human interests and values; a mode of living evidently characterized by empathy, and by consideration and compassion for human beings". Relationship between individuals recognizes their worth as human beings and not only what they possess or what they can do for each other. However, these can come as secondary considerations, in terms of reciprocity and in terms of inter-personal relationship. People help one another without demanding immediate or an exact equivalent remuneration. Everyone is mindful that each person has something to contribute to his welfare, some time and somehow.

An Akan proverb illustrates this point clearly. It says: "Friendship with the ferryman right from the dry season means that when the rains come, you will be the first to cross". This proverb emphasizes constancy in friendship. In it, the worth of the ferryman, as a human being is not determined solely by what he can offer during the rains; hence he must be

befriended right from the dry season when his occupation is not in strict demand. The art of dialogue and conversation is a cherished value in African human relations. People freely discuss their problems and look for suggestions and solutions together. The unwillingness to talk to people about either private or public affairs can be interpreted as bad manners or sign of enmity. Above all, the African believes that he who discusses his affairs with others hardly runs into difficulties or makes mistakes in the execution of his plans.

A good human relationship based on inter-personal communication has always been emphasized in the African Community. That is why the Akan proverb says: 'The fingers of a man who has only nine are not counted in his presence'. Hence, in an African community, everyone is accommodated. This African sense of accommodation accounts for why, in traditional African culture, the weak and the aged; the incurable, the helpless, the sick were affectionately taken care of in the comforting family atmosphere. The "comforting family atmosphere" is provided by the extended family system. It is a system that ultimately rested and still rests on the philosophy of "live-and-let live", otherwise known as "the eagle-and-kit" principle. This principle is "a principle which defined rights and duties, responsibilities and obligations towards the less fortunate, those incapacitated in one way or another". For instance, a man had the obligation to cater for the widow and orphans of his dead relative. Failure to do this earns him strong public criticism and as a result, it is difficult to find someone in the community without help. Therefore no beggars existed.

Again, in many African communities, the killing of a kinsman, the contrast of caring for him, is not only a crime but also an abomination. Capital punishment or expulsion from the community which is tantamount to death is approved. But if an outsider is killed, the offence takes a different dimension and is viewed with a lesser degree of gravity. Hence offences such as adultery, theft, murder, etc. are judged, not in themselves, but as they affect or disrupt the peace of a particular community.

This is where and how the African sense of community and Human relations, when misplaced, promote "nepotism". The African therefore should carry the ideals of his community into the wider world - another community. The values cherished in his community should enable him know that the other man is his brother as a human being. Therefore, the Fante proverb which says: "Don't laugh at a distant boat being tossed by the waves, your brother may be in it"; should now be: "Don't laugh at a distant boat being tossed by the waves, a human being is in it".

## Sense of the Sacredness Of Life

The African does not like violence per se. This is because shedding of blood is abhorred. People who were killed were those whose continued existence was a threat to the life of others and to the peace of the community. In such cases, the principle that it is better for one man to die than for all the community to perish, applied. War was only taken to as a last resort, which is when all formal and normal courses of action to search for peace had failed. Murder was not encouraged, especially within the clan.

If a man conscientiously killed another man within the community, he was killed himself. But if he killed a kinsman inadvertently, he was exiled for some long period. However, murder is officially committed during war or in self defense. In this case, the murderer is not expected to eat until he has ritually washed the blood of the slain man off his hands. This ritual helps to free the murderer from the anger of the God's. This is why "In many African tribes the killing of a kinsman, the antithesis of caring for him, was not only a crime but also an abomination. After the murderer had been executed, his family would have to perform sacrifices and rites to remove the stain of evil and ward off the anger of the gods". In this light, unborn children are protected and, abortion is tabooed. Sources of life are sacred. Trees and animals believed to facilitate reincarnation are also sacred. Furthermore, the sacredness associated with life goes to explain the rigidity with which the Africans treat and regard sexual intercourse and the sex organs. In fact sex taboos and the demand for virginity before marriage stems from the fact that Africans believe that: "The blood of virginity is the symbol that life has been preserved, that the spring of life has not already been flowing wastefully, and that both the girl and her relatives have preserved the sanctity of human reproduction".

Also, "The sanctity of human reproduction" derives from the sanctity of life in the African concept. This idea of sanctity of life makes it an abomination for anyone, under any circumstances to take his own life. Suicide was never permitted. Punishment for it was such that the person was not buried since his corpse was also believed to be abominable to mother earth. The Africans prize life above every other thing.

The Akan saying: "*Nkwa na hia*" - life is supreme - is expressive of the African regard for life. Any form of materialism which ultimately leads to the destruction of life is alien and destructive of the African culture and concept of human life and should therefore be avoided.

**Sense of hospitality:** The African sense of hospitality is one of the African values that are still quite alive. The Africans easily incorporate strangers and give them lands to settle hoping that they would go one day, and the land would revert to the owner.

For the Africans, one cannot opt out of his original community completely. So they did not imagine that others could. Africans have symbolic ways of expressing welcome. These are in forms of presentation of kola nuts, traditional gin, coconuts, etc; in various communities. These are given to a visitor to show that he is welcome and safe.

Adu Boahen has summarized the African attitude to strangers thus: "In traditional African culture, whenever there is food to be taken, everyone present is invited to participate even if the food was prepared for far less number of people without anticipating the arrival of visitors. It would be a height of incredible bad manners for one to eat anything however small, without sharing it with anyone else present, or at least expressing the intention to do so".

### **Sense of the Sacred and of Religion**

In traditional African societies there were no atheists. This is because religion, in the indigenous African culture, was not an independent institution. It is an integral and inseparable part of the entire culture. Religion in the African sense was practical. One's entire action is reflective of one's religious concepts and practices as is seen in the ordering of society. This is because social morality is dependent on religion, and what Dr. Busia says of the Akans can pass for many African people. He says: "With the Akans, morality is certainly the fruit of religion. They do not make any attempt to separate the two; and it is impossible, for them to do so without disastrous consequences". The traditional African culture fashions moral, religious and philosophical attitudes to life. All were interrelated in reality. The result of inseparability of religion from morality was that: "The ancient Africa was far from being an abode of laissez-faire morality. There were strict moral principles and determined code of conduct. Custom laid down the code of law which established the nature of right-doings and custom established penalties and taboos against malefactors. Moral sanctions were mainly religious sanctions, and these metaphysical sanctions were truly effective".

According to John Mbiti (1987, 1), "Africans are notoriously religious". Steve Biko adds that "all people are agreed that Africans are a deeply religious race" (Coetzee and Roux 1998, 29). The sense of respect and the idea of the sacred filled the African as he approached religious elements and matters. It has been admitted by African and European authors that Africans do not know how to live without religion. Whereas not every philosophy is a religion, every religion is a philosophy of a type. In this case philosophy is an offspring of religion and a child that constantly returns to its mother. Religion protects philosophy within the community culture. Mbiti, therefore was right to assert that in traditional African there were no atheists.

### **Sense of Time**

The question of the African sense of time has arisen because of some dangerous conclusions some writers on Africa have drawn. Strange enough some of them are Africans. Here, we would like to pay attention to the views of Mbiti on this question. He began to discuss the "African concept of time as a key to our understanding of the basic religious and philosophical concepts". But his findings and conclusions are very strange.

According to him, the question of time is of little or no academic concern to African people in their traditional life. For them, time is simply a composition of events which have occurred: which are immediately to occur. The most significant consequence of this is that, according to traditional concepts, time is a two-dimensional phenomenon, with a long past, a present and virtually no future. The linear concept of time in Western thought, with an infinite future, is practically foreign to African thinking.

And when Mbiti talks of time as being of no academic importance among the African people, he is thinking of time in terms of "education" which he, in this context, must be considering as purely western cultural academics. He forgot that time, within our African culture was socialized. "Thus time apart from being reckoned by such events as the first and second cock-crow, sunrise, sunset, overhead sun, or length of shadow, is also reckoned by meal-times, wine-tapping times, time of return from the farm and so on. These factors are not arbitrary. For instance, the use of meal periods does not imply that all eat their meals at exactly the same time, but that everyone has a reasonably accurate idea of what is meant". In the African culture, time is polychromous in the sense that a person can do three or more things within a given period but simultaneously. Clock time thinks of them being done successively.

For instance, a woman in a typical Ghanaian village could be doing her cooking, at the same time cracking her palm kernel; she may still within this period attend to her baby and would be prepared to attend to anything that may come up. In a natural image, some authors "Socialized time": is the use of time which does not sacrifice social duties and human relations on the altar of the clock-time. Punctuality have depicted this polychromous concept and use of time in Africa with the image of an African woman who could be pregnant, while at the same time carrying a baby on her back and at the same time carrying a load on her head. Combining responsibilities is an aspect of our culture that is directly influenced by our communalism and our sense of time.

Therefore, time was for man to control and not to control man. This does not mean, nor imply that Africans had no sense of punctuality in their concept of time. Despite the events Obiechina mentioned in the quotation above to denote time, the Africans also make use of market days to indicate definite time and use of weeks to denote cyclic time. Historic time according to Onwubiko "is determined by reference to landmarks in the life of the community, to contemporaneous events or by recourse to a genealogical 'chat'". The African can refer to any period in their history, no matter how distant. When events that took place in the "infinite past" are referred to, the African uses symbolic expressions such as "when lizards were few and far apart". The saying is based on another one. The Africans say, he who has no house has no lizards. Therefore, the saying that 'when lizards were few and far apart' refers to when there were few people on earth. Achebe tells us in the words of Ezeulu, as he - Ezeulu - recounts the antiquity of his priesthood that: "At that time when lizards were still in ones and twos, the whole people assembled and chose me to carry their new deity". It must be pointed out that this is part of the priestly recitation of the history of the origin of that deity. Also, Mbiti's belief that the Africans do not conceive of infinite future time is not correct because the Africans do believe in the future and can also conceive of the future.

#### **Sense of Respect for Authority and Elders**

In the words of William Conton (2000): "Africans generally have deep and ingrained respect for old age, and even when we can find nothing to admire in an old man, we will not easily forget that his grey hairs have earned him right to courtesy and politeness". Though it is natural for the African to respect, an elder, this respect in some cases, can be relative to what "we can find" and admire in an elder. It is true that respect for elders starts within one's immediate family. This is why, for example, the Yoruba say "Obileye", which means, parents have dignity and respect. The elders in Africa are respected for many reasons. For example, they are believed to be the teachers and directors of the young. Among the Dagombas in Ghana, it is said: "The words of one's elders are greater than amulets", it means that they give more protection than the amulet does. In the same way, the Akans say: He who listens to an elder is like one who consults an oracle. The oracles are believed to give the infallible truths, thus the elders are also believed to say the truth and their words and instructions are heeded to for the promotion of good behavior among the young. A typical example of the practical moral effect of the elders' words is contained in this poem of Matei Markwei: "In our little village when elders are around, boys must not look at girls and girls must not look at boys because the elders say, that is not good".

Furthermore, the elders are taken to be the repository of communal wisdom and therefore they are conceded leadership in the affairs of the people. One of the reasons for this is the nearness of the elders to the ancestors. And in the African concept, "Legitimate power lay in the office sanctioned by ancestral norms, not in the person; and the person lost his right to exact obedience once he abused that office". But the elders themselves respect authority and hardly abuse it, and often are committed to the demands of their office. The respect given to the elders has its practical effect in the maintenance of custom and tradition. The young are always looking forward to being elders and they are often told that if a child respects an elder, he would be respected by the young when he becomes an elder. The care of the aged, as an African institution, is situated within the family. It is so cherished and so organized that there is no need, in the African setting, for nursing homes for the aged as exist today in Europe and America. The idea of old people's home and its introduction into Africa would lead to the abuse of the African sense of and respect for old age.

### **Sense of Language and Proverbs**

Language expressed in speech is an important vehicle of thought and culture. People express their thought in speech and both are determined, to a great extent, by their culture. The culture element in language has been noted by Swartz and Alland when they noted that different language organizes the world differently, and that no individual is free to describe with absolute impartiality what he observes in other cultures because he must be constrained by certain modes of interpretation. The principle of "relativity" in this regard holds that all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar.

There is an African proverb which says, "the stranger who returns from a journey may tell all he has seen, but he cannot explain all". This is because, for him to explain all, he must share the people's language categories. This is why translations are often defective. The famous Italian proverb says: "Traddutore traditore", which means, a translator is a traitor. Put in another way, the French say: "*Les traductions sont comme les femmes: lorsqu'elles sont helles, elles ne sont pas fideles, et losqu'elles sont fideles, elles ne sont pas belles*". This, in English, runs thus: *translations are like women: when they are beautiful, they are not faithful, and when they are faithful, they are not beautiful*. That a translation is not "beautiful" when it is faithful to the original language only expresses the inability of the stranger to appreciate the beauty native to the language.

For the African, if an individual is not able to communicate with the native language, the individual, ideologically, puts himself outside the community. Speaking a language, does not, in the African sense, depend on the peripheral knowledge of the language. It depends

on the ability to express oneself adequately in the proverbs and idioms of the language community. These proverbs, idioms, riddles are based and determined by the culture of the community. According to an African saying: *"The child who carries an elder's bag has a very good chance of being a wise man in his life"*. He follows his father to meetings and places, and listens to the wise words the elders speak. The result is that he knows at an early age those idioms and proverbs with which we fool the foolish and baffle the stranger, and also the custom of the land.

Also, familiarity with proverbs, riddles and idioms of a community, means a thorough knowledge of that community. This is because these are drawn from, and refer to, the environment, social order and behavior common in that community. They determine the norms of action in that community and above all, they are didactic in nature. Furthermore, proverbs can be looked at from another point of view as a symbolic language in which the discovery of the meaning of the words and phrases demands a penetration of the mind of the speaker. This could be why the Yoruba say that proverbs are horses we ride to search for truth. In another way, the Igbo say that proverbs are the palm oil with which words are eaten. In short, the use and understanding of proverbs mark the adult usage and maturity in an African language.

In "Arrow of God", Ogasulobodo summarizes the crisis in Umuaro with a cluster of proverbs thus: *"... when a handshake passes the elbow it becomes another thing"*. The sleep that lasts from one market day to another has become death. The man who likes meat of the funeral ram, why does he recover when sickness visits him? The mighty tree falls and the birds scatter in the bush ... The little bird which hops off the ground and lands on an anthill may not know it but it is still on the ground... A common snake which a man sees all alone may become a python in his eyes. The very thing which kills Mother Rat is always there to make sure that its young ones never open their eyes... The boy who persists in asking what happened to his father before he has enough strength to avenge him is asking for his father's fate... The man who belittles the sickness which Monkey has suffered should ask to see the eyes which his nurse got from blowing the sick fire... When death wants to take a little dog it prevents it from smelling even excrement".

These proverbs were spoken within the traditional usage of familiar and local images to bring home to the addressee the content of the speech. One is truly a member of the community if he can live within this climate and level of communication in it.



## **Moral Decadence in the Twenty First Century**

There has been a great increase in public outcry against bribery and corruption, embezzlement of Public fund, the desires to get rich quick and other moral decadence in the country. Many Ghanaians especially the youths are insatiable in their desires to get rich quickly in their greed and love for excessive materials. Bribery is the order of the day while embezzlement of Public Funds by Government officials is prevalent in the country nowadays. Indeed, all these vices are bane of our society which should be eradicated from our system. There are many reasons while these rises are rampant.

The society values are one of the causes. In this country, people value men and women who are wealthy irrespective of how they come about their wealth. It is not uncommon to see a man who everybody knows is into drug peddling given chieftaincy title by his kinsmen, because he has money. His people did not find out how he gets his wealth. All they are after is money. This encourages others to go to any length to have wealth even if it means killing. He knows the society would recognize his ill gotten wealth. The causes of these social maladies can be traced to the warped or twisted societal values of our people. Ghanaians do not cherish hard work and diligence nowadays. Those who acquired materials wealth by crooked means are praised and honored, while the hardworking but poor people are not respected simply because they do not have money. Therefore, as a result of this, many Ghanaians did achieve in hardworking and perseverance. The average Ghanaian seems greedy and everybody wants to own and ride exotic and flashy cars at all cost. They want to possess as many houses as possible and many servants as their greedy minds desires to possess. This has led to many Ghanaians, especially youths to engage themselves in various forms of social malaise. All that they want is to acquire material wealth, in most cases, by crooked mean since material acquisition speaks louder than such respected virtues and values like hard work and honesty. As long as you can get wealth, nobody wants to know how you acquire it.

Another cause of the moral decadence in our society is the low level of discipline and morality in our various homes and families. Most parents are not honest themselves and encourage their children to acquire wealth by all means no matter how crooked the means are.

Furthermore, our leaders contribute to these problems. The wealth of this Nation is not evenly distributed. For instance, a graduate whose parents spend a lot on his Education and after finishing School, he looks for a job for years without having any, men and women in authority are busy spending Public Funds recklessly, what do you expect the man who

has been jobless for years to do ?. When he suddenly gets to that post, he will indulge in this practice also. In other words, our leaders did not set good examples for others to follow. The government, at the various levels, does not heap matters as top government functionaries and officials embezzle Public Funds at will. Public Funds are converted to personal uses and police men collect bribes from drivers, smugglers and even from armed robbers. Honesty is no longer the best Policy. The honest man now finds out, with great disappointment, that he is a misfit in the society.

Having said all these causes, there is need for a change in our thinking so as to wipe away or eradicate these social ills. If not, what hope? What failure? We strongly believe that there must be a way out. Where there is a will, there a way. This means that if we want to bring an end to these moral decadences, there must be a change in our hearts get the right message, we are sure that all the moral decadence will be eradicated.

The society should change its value and put honesty and hard work above any other things. The government should put into practice the principle of reward and punishments. And it should be stipulated that anybody found guilty of committing any of these moral decadences, should be treated in the same way as armed robbers. On the other hand, government should reward honesty and query ill gotten wealth.

Moreover, the society should place priority on dedication and hard work as the basis for promotion, recognition and accolade men and women of questionable character should not be recognized.

Lastly, the wealth of this Nation should be spent and distributed wisely without fear or favour. Once this is done, the present cry of marginalization would be a thing of the past. If all these measures are adhered to, these vices will not be practiced or seen again in our country.

Many nations today suffer critical illness courtesy of what corruption among people (citizens and foreign nationals) and not being able to control and regulate the effects. Thus, the pace of nation's development is completely declining resulting to fear that this situation may go beyond uncontrollable climax. The situation is what the entire world is suffering today. The question here is; what are the effects of moral profligate to our nation's development? The global economic meltdown is a typical example here. If I may ask, what are the underlying structures behind this? When huge money are spent recklessly or looted by the people in government, the result is the case. When two elephants are fighting, the grasses suffer. This cliché reminds me of the poverty situation in

most developing nations of the world where their leaders indulge in looting their nations' treasury and not finding a means of caring for the less privileged even when funds are released by developed nations. This resulted into unemployment for the teeming youths and school alumnae creating a big vacuum to accommodate more corrupt practices by these idle youths. Most of the youths turn restive in kidnapping, assassinations, robbery and terrorism. The problems created by some nations' leaders and mostly in the developing nations contribute to neglect in the rule of law, no respects to human right and thus re-generating into more corrupt practices eating deeper into the nations' fabrics.

Another big effect of moral profligate is from media and their impact triggered by sophisticated technology and civilization. The information disseminated to the general public could lead to virtual practices unknown to the nation before now. Most practices like the abuse of sex and sexuality, practicing of witchcraft and indulging in drug trafficking among other crimes are seriously heating the development of our nations today. Thus, the media should be scrutinized to deliver a sound and error free information gearing towards building our nations. Government at all level, corporate bodies and individuals are therefore called to pay attention to this critical situation affecting the entire world today. The reversal of the current trend would do us better and re-create unity, peace and love among nations.

Islamic religion is rooted deeply in its cherished culture. That is why the life of a Muslim is entirely in cognizance with cultural provisions. Modesty and respect are highly valued in their way of life. Parent strived hard to inculcate these values into the minds of their wards, right from childhood.

Western culture as brought about by modernization has eaten deep into our society, to the extent that we can hardly distinguish a Muslim from the non Muslim. The dressing pattern of youth of nowadays is in a direct contradiction of what our parents have taught us. Boys now dress either in tight or two large jeans, trouser, body-hug shirts and braids in their head. The ladies were not left behind in the modernization bandwagon; from exposed body parts to artificial hair, all in the name of civilization.

The worst influence of western culture of our society is the desire for fame and materialism. The lust for wealth and glamour is a common attribute of our present day youth. It is a common dream of our youth to acquire fame, own houses, expensive clothing, cars and other material things, without course to our cultural provisions and religious injunctions. Our children can hardly mention the 12 disciples of Jesus and/ or 20 great companions of the Holy Prophet Muhammad, but one will be surprised with the

response when our youths are asked the names of European footballers, musicians or other western celebrities. Looking at the above damages western culture has done to our local culture, what are then the options before our society? Our culture is incomparable to those of the west. In our culture, the led respects the leader, the wife respects her husband and children respect the elder. Our dressing and way of life is entirely modest, which freed responsible citizenry.

Therefore all hands should be on desk to ensure our culture survives the western onslaught. There is no middle way solution to this problem. We must throw away western culture and embrace our inherited culture.

### **Moral education and Virtue Ethics**

There are many problems in Africa today which could be addressed, partially or wholly, through moral education, among them corruption, poverty, hunger, Aids and war. Morality deals with how humans treat other beings so as to promote mutual welfare, growth, creativity, and meaning, striving for what is good over what is bad and what is right over what is wrong (Thiroux 1998, 28). There are different kinds of morality. For instance, we have individual morality, customary morality, social morality and reflective morality (Chatterton-Hill 1971, 185ff). On its part, the lifelong process of education is meant to make us intellectually and morally better. Apart from being knowledgeable, a truly educated person is also expected to be morally competent. Moral education involves the development of the capacity, knowledge, freedom and willingness to subscribe to ethical values in one's daily decisions and consequent actions. Oduor (1990, 16) distinguishes between "moral education" and moral training. For him, the former refers to efforts aimed at helping a child attain an understanding and appreciation of the need for him/her to lead an ethically upright life, while the latter denotes efforts aimed at causing a child to adhere to a set of moral rules regardless of whether or not he/she understands and appreciates the functions of such rules. So understood, moral education affirms the dignity of the human person by encouraging a rational approach to the determination of right and wrong, while moral training dehumanizes the individual by indoctrinating him / her into a parrot-like compliance to societal dictates.

Aristotle offered one of the earliest comprehensive accounts of the content and methodology of moral education, one which remains instructive to date. In Aristotle's moral theory (Aristotle 1985), virtue means excellence of character as well as of intellect. As such, there are two types of virtue, namely, intellectual virtues (or virtues of the mind), and moral virtues or virtues of character. The former are acquired by experience, learning, or teaching, the latter through habit. Being intelligent, witty or having a good sense of

humor is considered as a mental or intellectual virtue, while courage, kindness and prudence exemplify virtues of character.

According to Aristotle's doctrine of the Mean, virtue is a relative mean (and not an objective or mathematical mean) between the two extremes of deficiency on the one hand, and excess on the other. On this view then, virtue means moderation. It signifies an activity that is neither too little nor too much in terms of its intensity, but just enough to be good. Sometimes the mean may be more or less in the middle of the two extremities; but at times the mean is closer to one of them. Other factors being equal, one will be virtuous or not virtuous to the extent that one succeeds or fails to achieve the acceptable mean between the extremes; but it may as well be possible to find an excellent person who always attains the mean whenever it is necessary to do so. Such a person serves as an example to others. As far as moral education is concerned, Aristotle has several observations to make.

*First*, moral education aims at making people morally good, since it is not enough to learn about virtue, but rather to act on what we have learnt, and to translate our knowledge of virtue into action by doing virtuous acts.

*Second*, in moral education, instruction may benefit only those people who are already enlightened (those whose character has been trained in such a way that they love to do what is right or good, and hate what is bad or wrong), and not everyone else. For many people do not do what is right because they like it, but because they fear punishment. For this reason, arguments may not be useful for them.

*Third*, moral education encompasses habit, nature and teaching. Aristotle claims that human nature has a divine origin, but habits are acquired by nurture and teaching. "We must already in some way have a character suitable for virtue, fond of what is fine and objecting to what is shameful" (Aristotle 1985, 292).

*Fourth*, laws are necessary for moral education. They apply to, and are needed by, both children and adults. Laws are required in order to prepare people for training in moral education. For, says Aristotle, "it is hard for someone to be trained correctly for virtue from his youth if he has not been brought up under correct laws...laws must prescribe their upbringing and practices."

*Fifth*, the state should make laws for the sake of morality. Laws are intended for making people to become good.

*Sixth*, the state is in a better position than individuals as a moral educator, since people are more likely to listen to the state because of its authority rather than to powerless individuals to whom they are bound to become hostile.

*Seventh*, in some cases, states have abdicated this important responsibility for the moral education of their citizens, and relegated it to individuals. Consequently, individuals are left alone with the responsibility of educating their children and friends.

*Eighth*, moral education needs legislative science (or the science of making laws), a study which is important for both individuals and states. Good laws are required by everyone.

*Ninth*, individualized moral education, just like specialized medical treatment, is better than communal moral education or mass education. If individuals experience individualized attention, they are likely to be better educated morally than if they are educated *en masse*.

*Tenth*, moral education presupposes knowledge of universal legislative science. Just like professional doctors and coaches need universal knowledge in the areas of their specialization in order to prescribe the right treatment or training to their patients or trainees, so too does the moral educator need universal knowledge of the science of legislation for the moral education and development of the people so as to make them better people (Aristotle 1985, 291ff)

### **Moral and Values Education at the Family Level**

Aside formal training in moral and values education, the first seed of moral education is to be sown at home. The home is the child's first window to the outside world. Parents are supposed to provide sound moral and values education to their children. Aside training, they are expected to serve as good moral exemplars. As noted by The Nigerian Voice (2011) if we as parents are to attach great importance to the moral education of our children, we have to attach greater importance to our own moral education. This is because, in moral and values education, children pay more attention to what they see and hear from us who are adults and who may as well be their mentors. Parents should have high regards for the moral development of their children. Psychologists believe that basic values and morals are developed before a child becomes seven years. Parents should in addition, give their children opportunity to practice good moral values and to as well commend, correct and disapprove appropriately. Youths who are armed robbers, suicide bombers, hired assassins, prostitutes and members of other gangster's sects have parents and they are from homes.

### **Conclusion**

Let's be serious here. It's high time we avoided chasing shadows instead of the substance. Any educated (head knowledge) person without proper moral and values education is at best, an intelligent devil. Take morality out of any human being, what you will have left is an animal-self seeking, ego dominated, insatiable and shamelessly violent, crude and raw.

In view of the foregoing discussion, we may conclude that moral education is necessary for Africa's social, economic and political development. If we know the right action, we are more *likely* to practice it than if we do not know it. Teaching Moral education, particularly in schools, while the learners are still young and malleable, can help in molding their

character. Yet in any African countries, schools have no curricula for moral education. This can partly account for the many moral offences that plague our societies, among which are tribalism, nepotism and corruption. Consequently, moral education should be introduced where it is lacking, and reinforced where it has already been introduced.

### **Recommendations**

We recommend that:

1. Moral and values education be included in the curricular of post secondary education irrespective of discipline or course of study. This will humanize students at this level of training and help to reduce cultism and armed robberies as well as other campus and societal vices.
2. Religious and or moral and civic education should be deliberately emphasized, weighted and taught more than any other academic and at this level more comfortable financially to teach with commitment.
3. Government establishments should organize seminars on moral values and civic education at least once in every year to create awareness on and sustain work ethics, cherished community values and respect for lives and properties as well as accountability to man and God. The National Orientation Agency arm of the government should be saddled with this training in conjunction with institutions of learning.
4. Parents have the number one responsibility of training their children in basic moral and values education. Their children watch their lives and most always, grow up to become like them. As parents, our lives are making imprints on the tablets of the minds of our children. Let us be careful with what we teach them either consciously or unconsciously.

To be an effective moral and values educator as parent, you must be a man of high morality yourself.

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CHAPTER  
**15**

**ANALYSIS OF HIV AND AIDS RELATED BEHAVIOURAL PRACTICES, KNOWLEDGE, AND BELIEFS AMONG PUBLIC JUNIOR HIGH SCHOOL PUPILS IN THE CAPE COAST METROPOLIS**

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**Abstract**

*Numerous HIV and AIDS education and prevention programmes in Ghana have operated under the principle that educating the youth and other high-risk groups is key to reducing the spread of the disease. Cape Coast has been ranked among the regions with low prevalence concentrated epidemic in the country. The study therefore assessed knowledge, attitude, behaviours and practices among some selected Junior High School pupils in the Cape Coast Metropolis. The study employed the non-experimental study design and it was purely descriptive in nature. Simple random and purposive sampling techniques were employed to select 136 pupils from the schools to participate in the study. The research instrument used for the study was a questionnaire. It has been shown that the level of knowledge and awareness about HIV and AIDS, on the average, was very high among the respondents. The major source of information to the pupils in the selected schools in the Cape Coast Metropolis was the mass media and these include the televisions, radio and the newspapers. It is recommended that the role of peer educators and the mass media as a vital resource in passing on information and education about HIV and AIDS needs to be encouraged very much. Again, the Ministry of Education's programmes have to*

*strengthen youth counselling, peer education, and HIV and AIDS as well as include life skills education into the curricula of teacher training colleges in Ghana.*

**Key Words:** *HIV, Knowledge, Attitudes, Education, Sex, Epidemic, Practice*

### **Introduction**

Acquired Immune Deficiency Syndrome (AIDS) is a devastating infection caused by the Human Immunodeficiency Virus (HIV), which attacks and destroys certain white blood cells that are essential to the body's immune system. The HIV and AIDS pandemic has become a health and development problem in many countries around the world (Lie, & Biswalo, 1995). In 2008, an estimated 2.7 million (2.4 million–3.0 million) new HIV infections occurred. It is estimated that 2 million (1.7 million–2.4 million) deaths due to AIDS-related illnesses occurred worldwide in 2008. The latest epidemiological data indicate that globally, the spread of HIV appears to have peaked in 1996 when 3.5 million (3.2 million–3.8 million) new HIV infections occurred. In 2008, the estimated number of new HIV infections was approximately 30% lower than at the epidemic's peak 12 years earlier (UNAIDS, 2009). The estimated number of AIDS-related deaths in 2008 was roughly 10% lower than in 2004. An estimated 430,000 (240,000–610,000) new HIV infections occurred among children under the age of 15 in 2008. Most of these new infections are believed to stem from transmission in uterus, during delivery or post-partum as a result of breastfeeding. The number of children newly infected with HIV in 2008 was roughly 18% lower than in 2001 (UNAIDS, 2009).

According to Kaiser Family Foundation (2005), teens and young adults are at the centre of the pandemic. This is because young people between 15 and 24 years account for approximately half of new adult HIV infections and 28% of the global total adults living with HIV and AIDS. A United Nations Population Fund (2007) report confirmed that young people are at the centre of HIV and AIDS pandemic in terms of rates of infection and vulnerability. Of the 1.5 billion young people worldwide, 11.8 million are estimated to be living with HIV. It is also reported that every day, about 6,000 young people contract HIV and that many of them still lack comprehensive and correct knowledge about how to prevent the infection (Tran, Detels & Lan, 2007). Sub-Saharan Africa is more heavily affected by HIV and AIDS than any other region of the world. An estimated 22.4 million people live with HIV in the region (UNAIDS, 2007). In 2008, around 1.4 million people died from AIDS in sub-Saharan Africa and about 1.9 million people became infected with HIV. Since the beginning of the pandemic, more than 14 million children have lost one or both parents to HIV (UNAIDS, 2007). The HIV and AIDS pandemic is a serious challenge in Ghana. In the year 2000, about 350,000 Ghanaians were infected with HIV and an assessment

revealed that about 380,000 adults and 36,000 children were infected. In addition, more than 150,000 Ghanaians have died from AIDS since the beginning of the pandemic. About 5% of the entire adult population of the country is infected with HIV (MOH, 2007).

Even though the studies among the youth in South Africa and other African countries have found moderate levels of knowledge about HIV and AIDS, important gaps in HIV and AIDS knowledge remain (Eaton & Flisher, 2000; Barden-O'Fallon, 2004). Condoms, abstinence, and limiting the numbers of partners are the most frequently named methods of preventing HIV and AIDS. Condoms are, however, mentioned far more often than the other methods (Pettifor, 2004, Zambuko & Mturi, 2005). In the past five to ten years, considerable attention has been paid in the social sciences, medical, and public health research to the factors influencing HIV and AIDS risk behaviours (Anderson & Beutel, 2007). The power of increased knowledge to motivate logical sexual behaviour to reduce HIV infection and modify sexual behavioural change constitutes the core of most HIV and AIDS education campaigns (Odu, 2008).

Many models of health behaviour, such as the AIDS Risk Reduction Model, the Information-Motivation-Behavioural Skills Model, and the Health Belief Model, posit that knowledge about the facts on HIV and AIDS transmission will lead to more preventive behaviours and less risky behaviours (Catania, Kegeles, & Coates, 1990). Other studies in Africa have found positive associations between HIV and AIDS knowledge and HIV and AIDS prevention behaviours (MacPhail & Cambell, 2001). Zambuko and Mturi (2005) and Pettifor (2004) show that evidence on the sexual behaviours of young South Africans indicate that preventive behaviours (e.g., condom use and fewer sexual partners) have increased. This may suggest that campaigns to increase knowledge about HIV and AIDS may be having an effect on behaviours, and underscores the importance of assessing knowledge about HIV and AIDS. On the contrary, other studies in Africa have revealed that some individuals engage in high risk HIV and AIDS behaviours (e.g., multiple sex partners, inconsistent condom use) despite knowledge about HIV and AIDS (Anderson & Beutel, 2007).

The findings of Adedimeji (2003) reveals that a 100% awareness rate was available among respondents. However, Adedimeji reports that among those who are aware of the consequences of HIV infection, no serious preventive efforts are taken towards avoiding infection. For instance, while almost all those he interviewed acknowledged the efficacy of the condom as a barrier method for infection, less than 20% of male and 5% of female mentioned, did not use condom in sexual encounter with someone they were meeting for the first time.

Besides risk behaviours, a number of other factors may be correlated with level of HIV and AIDS knowledge among young people in Africa. Barden-O'Fallon (2004) observes

that young people who know someone living with HIV and AIDS or who died of the disease may be more knowledgeable about the disease than others. Youth who have completed higher grades in school may have received more information about HIV and AIDS than others, and a positive association between educational attainment and HIV and AIDS knowledge has been found in some studies in Africa (Eaton, & Flisher, 2000; Barden-O'Fallon et al., 2004). In addition, it is expected that older youth might be more knowledgeable about HIV and AIDS than younger youth (Anderson & Beutel, 2007), but some studies have found no association between age and HIV and AIDS knowledge (Eaton & Flisher, 2000). Odu (2008) observes that the youths in Nigeria have very high knowledge of key basic concept on HIV and AIDS but many youths have misconceptions about the cure of AIDS. The process of provision of information and education is based on assumption that youths would practice safe sex.

### **Statement of the Problem**

Numerous HIV and AIDS education and prevention programmes in Ghana have operated under the premise that educating the youth and other high-risk groups is key to reducing the spread of the disease. For example, the ABC campaign, advising people to Abstain (A), Be faithful (B), and use a Condom (C), has received widespread dissemination in Ghana. However, improved knowledge about HIV and AIDS may not necessarily lead to changes in HIV and AIDS related behaviour (Akhtar, Luby, Rahbar, & Azam, 2001). In addition, many questions remain about the level of HIV and AIDS knowledge among Ghanaian youth and their ability and willingness to make use of that knowledge to reduce HIV and AIDS risk. In a country that seeks to reduce HIV prevalence, understanding the level of HIV and AIDS knowledge, beliefs and behavioural practices could have important and far-reaching implications on public health phenomenon that threatens to negatively impact myriad aspects of society.

In the past five to ten years, due to influence of the mass media on the perception of sex, rapid sexual maturity and degradation of traditional values among the youth, sexual activities among Junior High Secondary (JHS) pupils in Ghana are on the ascendancy. It is feared that the youth might be greatly hit by HIV and AIDS pandemic if there is lack of adequate information on the disease. Therefore, it is imperative to continuously assess the knowledge, beliefs and practices of pupils regarding HIV and AIDS to enrich the planning and implementation of educational-behavioural interventions. There is little information on HIV and AIDS related behavioural practices, knowledge levels and beliefs among Junior High School (JHS) pupils in Cape Coast and Ghana as a whole. This situation has made it difficult in appraising the contents of HIV and AIDS education materials, programmes and policies for JHS pupils in the country. In addition, previous studies on HIV and AIDS have concentrated on adults and other big cities such as Accra, Kumasi and Koforidua. Only

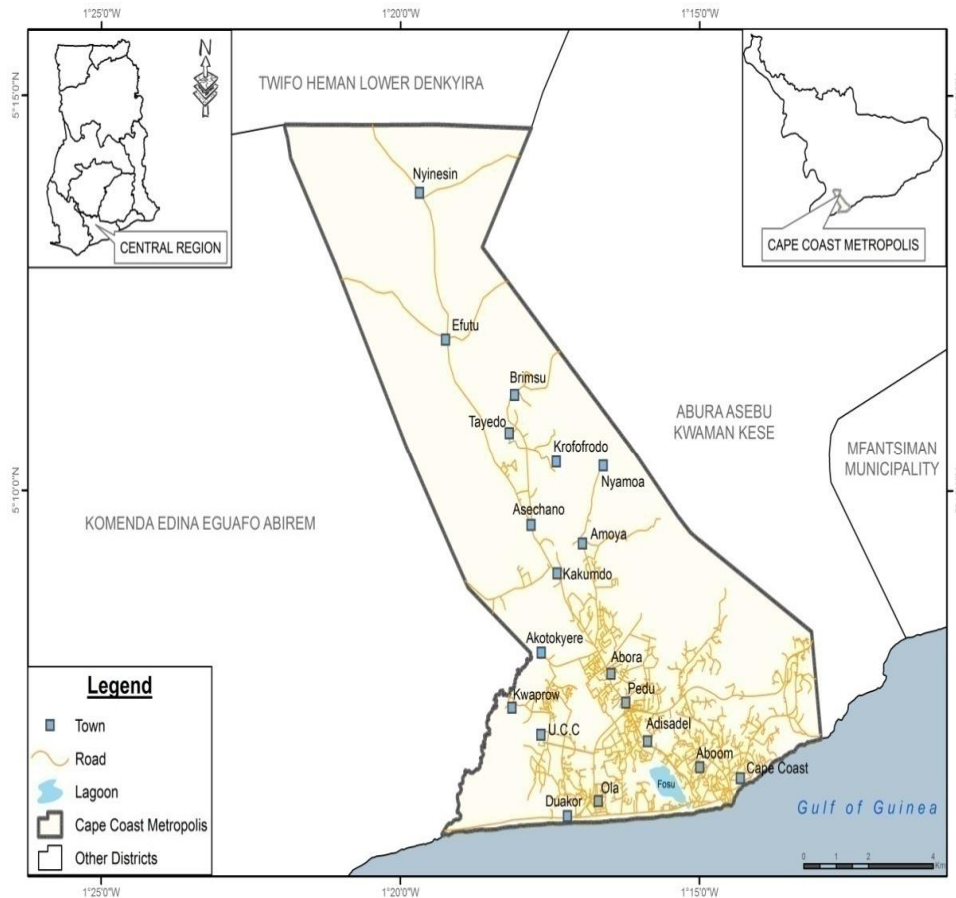
limited literature is available on HIV and AIDS related behavioural practices, knowledge and beliefs among JHS pupils in the Cape Coast metropolis, hence it is against this backdrop that the study was undertaken.

The general objective of this study is to assess HIV and AIDS related behavioural practices, knowledge levels and beliefs among JHS pupils in selected schools in the Cape Coast Metropolis. The specific objectives of the study were to:

1. Determine the extent of HIV and AIDS knowledge among the pupils selected for study
2. Assess the various HIV and AIDS risk behavioural practices among the pupils
3. Investigate the various sources of information available to the respondents
4. Identify the various attitudes and beliefs of the pupils with regards to the HIV and AIDS pandemic

### **Methods and data**

The study adopted a non-experimental research design. Specifically, the descriptive design was chosen as it describes and interprets what exists and is concerned with conditions or interrelationships that exist, opinions that are held, processes that are going on, effects that are evident, or trends that are developing (Yin, 2003). Also, it makes use of logical methods of inductive-deductive reasoning to arrive at generalisations (Creswell, 2005). The target population of the study consisted of Junior High School pupils in the Cape Coast Metropolis. The participants for this study were students enrolled at Philip Quaque Girls JHS, Aboom Zion 'C' JHS, Catholic Jubilee Boys JHS, St. Monica's JHS, and St. Nicholas JHS. This study utilised a random sampling technique following the method of Bekeny (2009) which allows the researcher to choose the respondents that possess the information that he or she is seeking. A total number of 136 pupils were recruited and asked to fill the self-constructed questionnaire in five selected JHS schools in the Cape Coast Metropolis. The researcher employed questions derived from several published studies to develop the questionnaire for this study (Siniscalco & Auriat, 2005; Bekeny, 2009). The questionnaire used for this study was divided into 5 groups of questions. The questionnaire comprised of about 45 closed and open-ended questions, with 4 items, including demographic characteristics of respondents and comprising HIV and AIDS-related knowledge items, belief items, sexual behavioural practice items and attitudes items. The data from the questionnaire were analysed using SPSS (Statistical Package for Service Solution, version 16) software. Analytical and statistical techniques that were employed to analyse and present the results include the use of simple descriptive statistics such as frequency distribution. Percentages and tables were used to present the findings of the study.



**Figure 1: Showing the map of the study area in the regional context**

Source: Fieldwork, 2012

## Results and discussion

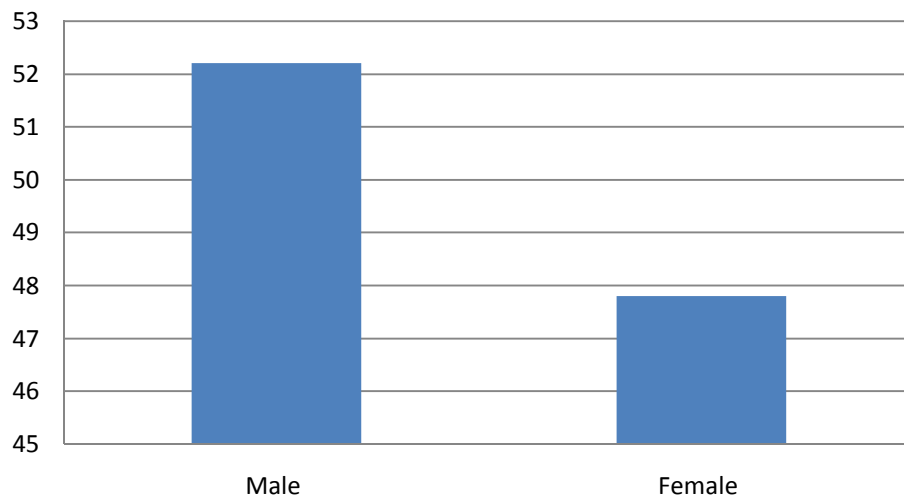
The study assessed HIV and AIDS related behavioural practices, knowledge levels and beliefs among JHS pupils in selected schools in the Cape Coast metropolis. Even though the study was not specifically on personal characteristics of the respondents, it is imperative to highlight those factors that have some relationships with respondents' knowledge on the issues. There is a general discussion of the results at the end of each section aimed at answering the research questions.

### **Socio- Demographic Characteristics**

This section deals with the discussion of the socio-demographic characteristics of the respondents. The socio-economic and demographic characteristics of the respondents examined are age, sex, residential status.

#### *Sex Composition of Respondents*

Like the other demographic variables, sex has been noted to influence individual's needs and aspirations as well as their perceptions and attitudes to issues and events to which HIV and AIDS is not of exception.



**Figure 2: Sex Composition of Respondents**

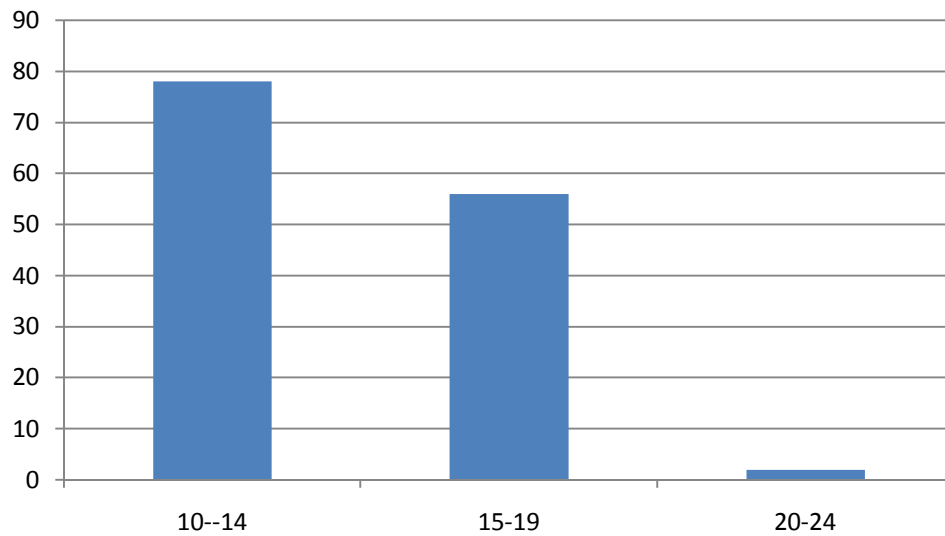
(Source: Fieldwork, 2012)

It is clear from Figure 2 that the respondents were made up of 71(52.2%) male while 65 (47.8%) were female. The implication of this is that the male outnumbered the female counterparts of the respondents. These have been reported in most schools in Ghana about the issues of gender disparity and therefore call for gender empowerment.

#### *Age Distribution of Respondents*

Figure 3 shows that the age distribution for the entire student sample was as follows: 78 (57.4%) of them were between the 10-14 years age bracket; 56 (41.2%), were also found

within the 15-19, and 2 (1.4%) were the least represented within the other age group higher than 19 years. This by implication means that majority of the respondents were within the teenage group and are highly susceptible to the peer influence.

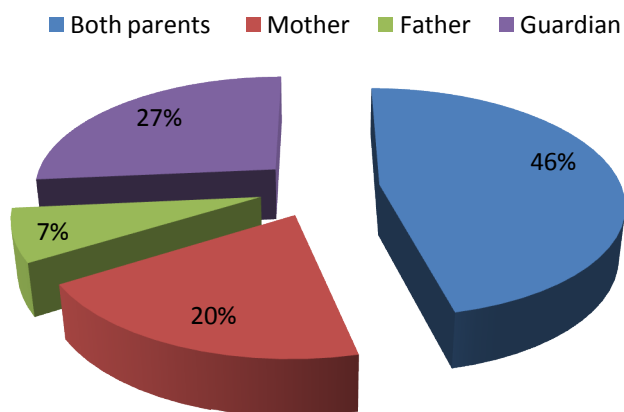


**Figure 3: Age Categories of Respondents**  
(Source: Fieldwork, 2012)

#### *Residential status of respondents*

Like other variables that affect the behaviour of students, residence is of important factor as parents exert some control which is paramount to the lifestyle of the ward. It was therefore expedient to assess the residential status of the respondents. The Figure 4 below shows that 63 (46.3%) of the respondents lived with both of their parents, while 36 (26.5%) stayed with a guardian, 27 (19.8%) were also living with their mothers and only 10 (7.4%) were living with their father. This by implication means that the students in one way or the other had some kind of control in their homes and then they were monitored to behave properly and this has accounted for the kind of findings revealed by the study.





**Figure 4: Residential Status of Respondents**  
(Source: Fieldwork, 2012)

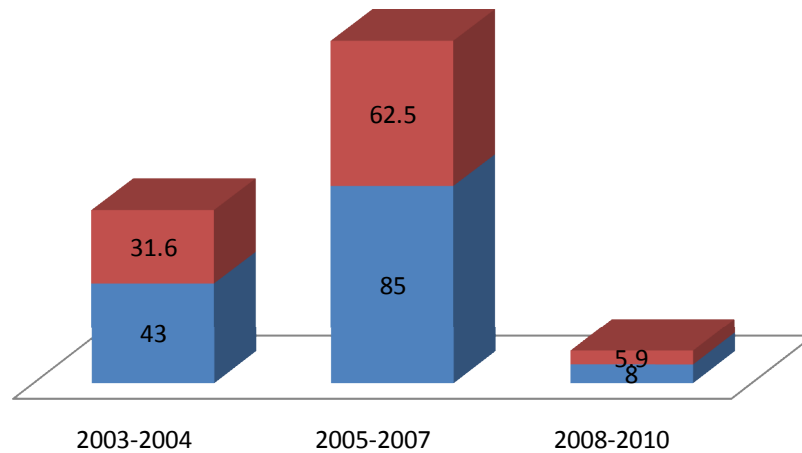
#### Issues Related to HIV and AIDS

The incidence of HIV and AIDS has been on the rise since the discovery of HIV as the cause of AIDS in 1984. With the explosive rise in HIV incidence in sub-Saharan Africa since this discovery, the countries in this area with growing numbers of HIV positive people have been targeted in the last decade through aggressive HIV and AIDS prevention and education programs. It was expedient to inquire whether the respondents had heard about the disease before.

Again, it was also necessary to find when they had heard about the incidence of the diseases. Figure 5 presents the findings from the study. The majority 85 (62.5%) of the respondents claimed they heard about it in 2005-2007, they were followed by others within the 2003-2004 groups who accounted for 43 (31.6%). The least represented group was those within the 2008-2010 brackets and was also 8 (5.9%). By imposing the age bracket and the time they heard about the incidence, it could be inferred that most of them became acquainted with the issues bordering HIV and AIDS during the proliferation of the mass media such as television and recently the established frequency modulations (FM) stations throughout the country.

The respondents were of the view that the sources of information and the amount of information received are adequate and very reliable for their exposure to the risk and

deadly nature of the disease.



**Figure 5: When Respondents heard about HIV and AIDS**  
(Source: Fieldwork, 2012)

#### **HIV and AIDS knowledge among Pupils selected for the Study**

In Ghana, since 1987, a number of HIV and AIDS control activities initiated and implemented by the Government and Non-governmental organizations have been taking place. Most of these programmes had specifically targeted commercial sex workers as a high-risk in communities and cities, students were not given prominence in the early periods. Currently issues related to HIV and AIDS are treated in schools and AIDS clubs have been established in various schools and therefore information on HIV is discussed and shared among many people. Factual knowledge about HIV and AIDS was high, especially knowledge about HIV and AIDS transmission, the symptoms of AIDS and the asymptomatic nature of infection with the AIDS virus. Most were also aware that presently there is no cure for HIV and AIDS. Knowledge about AIDS prevention has increased due to the many preventive campaigns that have been intensified over the last decade in Ghana. Table 2 below shows the views expressed by the respondents.

The study confirms the other studies in Africa that have found positive associations between HIV and AIDS knowledge and HIV and AIDS prevention behaviours (MacPhail & Cambell, 2001). Again the study by Adedimeji (2003) revealed that a 100% awareness rate was available among respondents, which was a similar situation with this study. The result is presented in Table 1 below.

**Table 1: HIV and AIDS Knowledge**

HIV and AIDS KNOWLEDGE	True		False		Total	
	N	%	N	%	N	%
1. Known a healthy looking person could be infected with HIV	124	91.2	12	8.8	136	100
2. HIV can be transmitted through infected mothers to her foetus	126	92.6	10	7.4	136	100
3. HIV can be transmitted through sharing the shaving instrument	120	88.2	16	11.8	136	100
4. HIV cannot be transmitted through kissing or shaking the hand	35	25.7	101	74.3	136	100
5. HIV can be transmitted through blood transfusion	123	90.4	13	9.6	136	100
6. HIV can be transmitted through breast feeding	75	55.1	61	44.9	136	100
7. HIV can be transmitted through needle or syringe sharing	120	88.2	16	11.8	136	100
8. HIV can be transmitted through un sterile dental instrument	121	89.0	15	11.0	136	100
9. HIV cannot be transmitted through Sharing meals with infected person	10	7.4	126	92.6	136	100
10. HIV cannot be transmitted through mosquito biting	124	91.2	12	8.8	136	100
11. Condom can be prevented from HIV transmission	123	90.4	13	9.6	136	100

(Source: Fieldwork, 2012)

#### **HIV and AIDS risk behavioural practices among the pupils**

The second objective of the study was to find out the various sexual HIV and AIDS risk behavioural practices among the pupils. In answering this question, data on scores of HIV and AIDS risk behavioural practices were used. The study revealed that most of the students perceived they were high risk to HIV and AIDS infection, judging from their present sexual behaviour. About 98.2% felt they cannot be easily infected with the AIDS virus, since they were not having sexual intercourse; about 23.5% were having multiple sexual relations; did not know their partners faithfulness level.

About 19.9%, however, often engaged in touching while 80.1% do not engage in that act. Again about 14.7% of the respondents had ever had sexual intercourse while overwhelming majority of them 85.3% had not engaged in such practices before. See Table 2 below for the presentation of the results. The sexual behaviour of the respondents was in line with the observation made by Kaaya, Mukoma, Flisher, & Klepp (2002). They concluded that there was an early onset of sexual activity for both male and female students. Therefore, abstinence or faithfulness alone in interventions did not properly consider the huge number of already sexually active youths. But the study had made it clear that most of the respondents are not engaging in immoral sexual act.

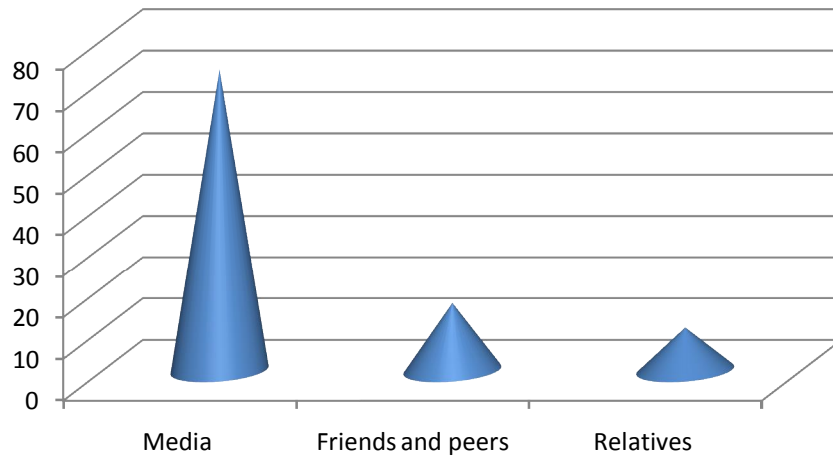
**Table 2: HIV and AIDS Risk Behavioural Practices** (Source: Fieldwork, 2012)

Sexual Behaviour practices	Yes		No		Total	
	N	%	N	%	N	%
1. Ever had sexual intercourse	20	14.7	116	85.3	136	100
2. Sex in exchange for money, gift or favour	4	2.9	132	97.1	136	100
3. Given money to someone in exchange for sex	3	2.2	133	97.8	136	100
4. Sex with non-regular sexual partner	12	8.8	124	91.2	136	100
5. Sexual relation with more than one sexual partner	32	23.5	104	76.5	136	100
6. Regular sexual intercourse with sexual partner	12	8.8	124	91.2	136	100
7. Engaged in anal sex	0	-	136	100	136	100
8. Sex with same sex partner	0	-	136	100	136	100
9. Engaged in oral-genital sex	5	3.7	131	96.3	136	100
10. Do you often engage in touching	27	19.9	109	80.1	136	100

### Sources of information on HIV and AIDS to the respondents

The third objectives were to investigate the various sources of information on HIV and AIDS to the respondents. The results are presented in Figure 6, AIDS brought about feelings of fear as there was no cure for AIDS, which meant that, it lead only to death. The information about HIV and AIDS was received from different sources. The major source of information was the media which accounted for 72.8%, it was followed by friends and peers and recorded 16.2%, and the least represented source was the relatives and accounted for 10.3%. Although the Ministry of Education has mandated that HIV and AIDS be included in the school's curriculum, the question of implementation looms large in view of the societal constraints on open treatment of the topic as well as the lack of well-informed teachers in this special area of health education. The role of the family was seen as minimal since many parents feel that if they expose their children to sexual information, they may be tempted to experiment.

The students reported that their channels of communication about HIV and AIDS came from the media, radio and television. This finding of the media as the main source of information on HIV is in consonance with Bohmer & Kirumira (2000) who also observed that the media has an influence on sexual behaviour among adolescents. In their study they found that peers and radio programmes were cited as the most common source of information about sexuality and HIV and AIDS.



**Figure 6: Sources of Information of HIV and AIDS**  
(Source: Fieldwork, 2012)

**Attitudes of the Pupils with regards to HIV and AIDS Pandemic**

The last objective was to identify the attitudes of the pupils with regard to HIV and AIDS. This question was answered with the Table 4 below. The study showed that 60.3% of the respondents are of the view that a teacher who is HIV positive should be dismissed, 37.5% were of the contrarily view and 2.2% do not know or were not sure of what to do to them. Again 88.2% of the respondents are sexually active, while 10.3% are not sexually active. Another 73.5% are ready to greet or hug an HIV patient while 22.1% will not be able to greet or hug a person living with HIV. Conversely, another 34 respondents 25.0% saw no problem with keeping condoms in their bags every time. But on the contrary, 99 respondents 72.8% were not ready to keep condoms in their bags every time. The study confirms the observation by Fawole, Asuzu, Oduntan, and Beiger (1999) in Nigeria Schools about their attitudes and beliefs that students demonstrated higher knowledge about HIV transmission and prevention. Their attitudes also revealed more tolerance towards PLHIV.

This same scenario was also exhibited by the students. The analysis of the results is presented in Table 4 below.

**Table 4: Attitudes of Respondents on HIV and AIDS**

Attitudes	Yes (N/%)	No (N/%)	Don't know (N/%)	Total
1.Are you sexually active	120(88.2)	14(10.3)	2(1.50)	136(100)
2.Would you use a condom each time you have sex	78(57.4)	50(36.8)	8(5.8)	136(100)
3.Will you greet or hug and HIV Patient	100(73.5)	30(22.1)	6(4.4)	136(100)
4.Will you be willing to care for an infected family member	40(29.4)	80(58.8)	16(11.8)	136(100)
5.Will you buy from a vendor whom you know is HIV positive	73(53.7)	50(36.8)	13((9.6)	136(100)
6.A teacher who is HIV positive should be dismissed	82(60.3)	51(37.5)	3(2.2)	136(100)
7.Will you keep condoms in your bags every time	34(25.0)	99(72.8)	3(2.2)	136(100)
8.Will drink from the same cup with an infected person	76(55.9)	52(38.2)	8(5.9)	136(100)

(Source: Fieldwork, 2012)

### Conclusions and recommendations

Based on the findings, the following broad conclusions have been drawn:

- Awareness about HIV and AIDS among the students was high, including awareness about the means of transmission and the misconceptions about the disease. The pupils were in tune with the various misconceptions that people have about the disease.
- The students were knowledgeable about HIV and AIDS and that it is a non-curable disease. The students knew about the risks involved in contracting the disease. They even went ahead to discuss some of the risky sexual behaviours that pupils exhibit and accepted that they were all vulnerable to the disease.
- The media is the major source of information on HIV and AIDS and the other sources of available information on the disease are peers, friends and relatives. The media in this regard includes the radio, television, and other related sources.

### Recommendations

Based on the findings, the following recommendations have been made:

- The role of peer educators and the mass media as a vital resource in passing on information and education about STD and HIV and AIDS needs to be exploited. Many students are in constant contact with their peers and freely pass on information to one another, which they deem necessary for their survival. In many programmes, use of peer educators is cost-effective as many of these are often volunteers and are within the reach of the target population most of the time. Again, the radio stations, televisions, and magazines are also at the forefront of the students and serves as the most reliable source of information to the students and so should be resourced and encouraged.
- Government, policy makers and programme providers should recognize students as a social group within the population that derives its existence from the complex demographic, socio-economic and political phenomena that the society experiences, and who need services and development programmes to meet their special needs and therefore there should be a conscious effort to streamline the programmes to include more youth-oriented ones such as drama, seminars, and movies on the risks involved in engaging in immoral sexual behaviour so that it will deter the students from such lifestyles.
- The Ministry of Education should introduce youth counselling, peer education on HIV and AIDS as well as life skills education into the curricula of teacher training colleges. The Ministry of Employment and Social Welfare also has on-going HIV and AIDS workplace programmes to prevent the spread of HIV and AIDS in Ghana. The Governmental Advisory Committee (GAC) works with the Partnership Forum, technical working groups, and regional and district AIDS committees to solicit feedback on current programs and adjust the national response to the epidemic accordingly. The above programmes should be monitored and improved to ensure its sustainability.
- The government should enable parents and other traditional socializing agents within the family and community (e.g., grandparents, aunts), through education and sensitization, to offer sexuality information and education to young persons; ensure that family life education, in both school and out-of-school settings, covers sexuality and gender.
- Collaboration amongst institutions, health organizations and educational specialists should be built across national boundaries in the conceptualization and implementation of comprehensive programmes of research, prevention, treatment and special education needed to defeat the HIV and AIDS pandemic.
- Health education programmes which deal with the HIV and AIDS crisis must be comprehensive and continuous, beginning at primary school levels and extending beyond formal education to reach parents and other adults in the larger community.

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