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By Kira Andreeva

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Keywords: ekphrasis, semiotic difference, integrity of image, visual perception, instant immersion, notional perception, visualization.

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CHANGINGHUMANITIESATTHECROSSROADSOFHISTORYPOETICSANDART

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Changing Humanities: At the Crossroads of History, Poetics and Art

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Abstract- The present article investigated the problem of actualization of poetic ekphrasis presented in two different semiotic systems. The paper studied the correlation of generalized meaning with differing forms of expression, known as cases of isomorphism and allomorphism. The empirical material under study was provided by the contrastive analysis of the interface of one of Y. Polonskyi's poems (1845) and N. Roerih's original picture (1945). The contrastive pair of examples had the same titles: 'Bede, the Preacher'. The two cases were also united by identical semantics providing similar notional and emotional-aesthetic impact upon recipients, with the help of different forms of expression from poetry and painting. Both examples, in their turn, date back to the ancient legend connected with the name of the real person who lived in the seven (eight) centuries and was known as Saint Bede. The article's aim was to reopen the enigma of identical strong emotional effect produced on recipients, at different times, with the help of two differing media forms: the poem and the picture. It actually created the evident research gap. Such cases had been studied before, but reliable explanations and technologies were not stated. So, the cautious attempt was undertaken here to detect, with the help of interdisciplinary approach and innovated notions, a more reliable explanation of the phenomenon. Positive results were based on scientific data from psychology and physiology of brain activity stating identical processes of human activity during creating similar mental images, with the help of immersion and visualization. The explanation needs to be continued and justified by many more research attempts.

Keywords: ekphrasis, semiotic difference, integrity of image, visual perception, instant immersion, notional perception, visualization.

I. INTRODUCTION

This article was written on the eve of one hundred forty five anniversary since the date of the birth of the well-known Russian painter: Nikolay Roerih (1874). The present article studied the interface of one of the best Roerih's pictures: 'Bede, the Preacher' (created in 1945) and one of Yakov Polonsky's poems. The poem had the identical title and was written in the century preceding the origin of the picture (1845). The evident connection of these two events ('strange coincidencies', in Alexander Pushkin's more general opinion) was also intensified by one more fact. The prototype of both artifacts was a real well- distinguished man who lived long ago (born in the seventh century). He became known in history as Saint Bede. These three facts, important for the subject matter of this article, demanded a short preliminary commentary. In 673, in

Anglo-Saxon province a boy was born called Baede (Latin: Bede Venerabilis; or Bede, in more contemporary transcript). At the age of seven the boy was sent to the local monastery to study. From the start he showed promise, turning out to be hard-working, clever. He had many gifts, a good voice, he sang prayers during services, loved poetry, recited it and wrote poems himself. Monasteries at that time were centers of good education, with excellent libraries. Teaching programs in early middle ages included seven disciplines: among them were three starting ones: grammar, rhetoric and formal logic (dialectic reasoning), and four, of the highest level: mathematics, geometry, astronomy and music. All Bede's life was devoted to church service. But he became known not only in theology, but also as an author, teacher (called even one of the greatest teachers and also the most learned man and writer of that time), historian, linguist, translator and also scholar. (Bede 2019, Bede 2019: 2). His most known work was: 'Ecclesiastical History of the English People' (Bede 2019) which was later translated into many languages. In his own opinion, he loved, most of all, three things: to study, to teach and to write. He died in 735, and later on was canonized. In life he himself believed in supernatural and miracles. After his death many legends about his life appeared. Even his undecayed relics after his death were known to work wonders. One of the stories about him was closely connected with the subject-matter of the present article. It narrated that during the last years of his life Bede became blind, but he continued preaching. Once, in some deserted forest, led by one of his disciples, Bede, unaware that no people came to listen, unconsciously, addressed his passionate sermon to the waves of the river. And yet, after he finished the miracle happened: the waves following God's will loudly answered, by the loud 'AMEN'.

Centuries went by, and it happened so that at the place which was very far from England the well-known Russian poet: Yakov Polonsky (1819-1898), inspired by this legend, wrote the poem, under the title: 'Bede, the preacher'.(Polonsky 1981). The historical content was slightly changed. In Polonsky"s version the blind Bede was preaching not to the waves, but to the mountains. Yakov Polonsky was known to be the author of about three hundred of poems, also stories. Many songs were created on the words of his

poems. The attempts to find the English version of this poem devoted to Bede were not successful. So I had to render its basic content myself. It would be given in the part: Results of Research.

One more century went by, and almost exactly after one hundred years passed another masterpiece of art, this time a picture, under the same title as Polonsky's poem: 'Bede, the Preacher' came to life, a masterpiece of the famous Russian painter Nikolay Roerih. He lived at that time in India. At present, this picture, with 300 Roerih's other drawings is exhibited at Novosibirsk State Art Museum. Nikolay Roerih (1874 – 1947) was known all over the world, as not only the Russian painter, but also as an academic, philosopher, mystic, writer, traveller, social representative, specialist in archeology, the founder of the center 'The World of Art'. The number of his paintings exceeds seven thousand. He was also the author of thirty volumes of literary publications, and also as the author of the special philosophical doctrine: 'Living Ethics' (Roerih 1991; 1931; 1919; Belikov 2001) He lived for many years in India and is even recognized there, as India's national painter. His contribution to culture is very specific, and deserves every appreciation.

To emphasize the above given information, it should be mentioned that the subject-matter of the present article is not ordinary, very specific, even rare and unusual. It reported that three different people separated by time (even centuries), by space (they lived in different countries: Bede was from Anglo-Saxon Province (7-8 centuries); Polonskyi was from Russia, of the nineteenth century; and Roerih was in India, at the twentieth century) became intellectually connected and inspired by the same theme; were, somehow, united by the common humanitarian ideas: faith, belief in good-will and justice, spirituality and also by talent, inspiration and creativity.

THE AIM OF THE PRESENT ARTICLE WAS to identify elements of ISOMORPHISM of the generalized SEMANTICS, at the same time, asymmetric elements of SPECIAL FORMS (allomorphs) of the poem and the picture, based on the study of the interface of the two texts presented by two differing media semiotic systems: LITERATURE and PAINTING.

The IMPORTANCE and NOVELTY of this study was intensified by the REGISTERED CASES of SIMILAR, INSTANT IMMERSION OF RECIPIENTS into BOTH TEXTS. Also, SIMILAR EMOTIONS WERE EXPERIENCED AND REGISTERED. Naturally, this created a certain RESEARCH GAP for explanation in this special study.

Complex methodology uniting more traditional and new technologies was employed for the empirical analysis. As such studies started in linguistics only not long ago, also some new data appeared in closely correlated disciplines (psychology, brain studies), also new notions were applied (Clement 2013; Unique

Explorations 2015). Yet, many more similar studies were urgently needed to support research of this kind. Empirical part was based (as was stated above) on the contrastive analysis of two artifacts representing examples of differing media systems: literature and painting. The poem by Yakov Polonsky 'Bede, the Preacher' was compared with the picture painted by Nikolay Roerih, with the same title. In this study this special case was identified as notional ekphrasis. Although the phenomenon itself was known much earlier (which became a special stylistic term, as well, centuries ago), methodology of its linguistic interpretation is yet only in the process of its exploration.

II.   Methodology

The choice of selecting objective methodology for the analysis of artifacts belonging to differing semiotic systems presented special difficulties (Jacobson 1975; Stepanov 1998; Lotman 2010). One condition was implied, as obligatory one, for providing the stable ground of comparative research. That was the presence of similar (or identical) content. It was ensured already by the coincidence of the titles of two artifacts. Further on, more corresponding similar tools for analysis were to be found. Adequate analysis always depends on the results of the latest scientific achievements. At present it was urgent to follow innovative analysis based on new notions and results of closely correlated scientific disciplines. In this study they were cognitive science, psychology, partly, even brain studies. First, the notions chosen for the analysis were to be outlined. More basic ones were Information, with its types and functions. The next ones were Visualization, Perception, Immersion, Point of View, Voice (Andreeva 2019). But the first one, most important, was Ekphrasis. (Andreeva 2016, Geller 2002, Shatin 2004). The definition from Wikipedia would be relevant in this case. According to it, 'EKPHRASIS or ecphrasis, from the Greek description or a work of art, possibly imaginary, produced as a rhetorical exercise, is a graphic, often dramatic, description of a visual work of art.'. And it was added: 'a painting may represent a sculpture and vice versa; a poem portrays a picture; a sculpture depict a heroine of a novel…any art may describe any other art'. (Wikipedia 2020). This definition fits our situation: Roerih's picture transmits the main content of Polonsky"s poem. In the analysis of generalized meaning the approach of the Russian scholar, professor Galperin, I.R. was accepted. He chose the term "information" for actualization of the content of literary text dividing the latter into factual, conceptual and hidden, underlying types of information (Galperin 1981).

The notions: Voice, Point of View, also Perspective tend to be associated nowadays, mainly, with text linguistics, functional stylistics, and, even more, with cognitive poetics. Voice is actualized via text-centric and

cognitive poetics' approaches, as instances of direct and indirect speech of textual discourse participants. The notion of Point of View is also acknowledged by cognitive poetics to be a special textual category rendering various opinions expressed by text participants; their attitude to events; opinions of other participants (sort of polyphony in Bahtin's approach). Actually, it also comes close to textual modality, in its broadened treatment. All the above given notions and categories were recognized as relevant for both examined artifacts: literary text of Polonsky's poem and the text, via asymmetric form, of Roerih's picture.

Lately the notions and terms: Perception, Visualization, Immersion substantially broadened their application, understood as methodological keys of transmitting text semantics. (Groyecka, Witzel 2019; Abdul-Rahman, in print; Andreeva 2019) The motion of Perception, traditionally defined in psychology as the initial processes of person's ability to interpret reality with the help of five sensorial organs of visual ability, hearing, feeling, and the abilities to smell and to taste, was broadened nowadays by the addition of the ability of people's comprehending, and social keys, as well: such as: faces' expressions, speech. Visualisation was broadened, as well, by the addition of the notion of integrity of global images, due to viewers' creativity, broadening physical perception, also notions of their previous experience and knowledge (the so called 'eye of the mind', 'the window of the mind'). Thus, the application in this research of semantically enlarged notions, joined with the usage of innovative methodological tools from interdisciplinary approaches contributed substantially to the success of the result.

III. Results of Empirical Research

As was stated above, the material of the empirical analysis was based on the study of the interface of the two texts of asymmetric media forms: the poem: 'Bede, the Preacher' written by the Russian poet Yakov Polonsky and the picture by Roerih having the same title with the poem. The aim was to detect features of isomorphic general content of two artifacts and, at the same time, to state asymmetric differences of the compared art media genres, with individual allomorphic qualities of the two masterpieces.

First, the analysis of Polonsky's poem was to be adduced. Unfortunately, all attempts of finding the translation of this Russian artifact into English did not come to any results. So I had to render its basic content myself, closely keeping to the original, trying to concentrate mainly on integrity of images, general atmosphere of the poem, its emotional empathy, without taking any responsibility to transfer completely Polonsky's general artistic, poetic and genre qualities.

Yakov Polonsky (1841, 1845)

BEDE, THE PREACHER (Translated into English by K.A.)

An old man went through the forest, called by all people Bede, the Blind.
Cold, wind-bitten and poorly dressed, in half- torn clothes like rugs.
Stumbling, with bare-foot, over stones in the coming dark.
The boy tightly holding his hand went, not happily, just slightly behind.
All nature looked so gloomy, deserted, across,
Around old pines were rising.
Rocks, big damp, stood up to the very horizon.
All covered with shaggy and icy grey moss.

The guide-boy, bored, tired, decided Blind Bede to deceive,
Decided to quit him, sweet berries to eat.
'Old man, he addressed Bede, if you don't mind,
I guess it's time! Start your sermon, proceed!
The land, and all people, God's mercy, creation,
From over the hills came to hear you, all.
All people, with children, all ready, to answer your call:
God, merciful, gave his beloved son for salvation!...'

And Bede's face, at once, shone up with inspiration,
Like stony earth breaks up in early spring.
Enlightening speech poured out, like the bell ring.
All listeners seemed joining spell, filled with agitation.
SINCERE FAITH COULD ONLY LEAD TO SUCH OUTBURST!

Blind man seemed almost rise to the very horizon
Slight tremor of Bede's hands, directed to the sky,
Exalted Bede could witness God, in heavens,
As tears dropped, slowly, from his poor blinded eyes.

But soon the golden sunset almost burnt the canyon out.
And moon's, pale, as ever, light came out instead.
The cold damp air quickly filled the canyon.
And preaching Bede anticipated sadly the coming end.
The boy came, rudely pushing, in a hurry, and shouting on and on:
'Well, that"s enough! It's late! It's time to go! All people are, by now, gone!'
And Blind Bede crying sadly, for his silent answer,
Could only bend his head, in sad return

But unexpected answer came to greet him. Who could expect such miracle to be? Quite suddenly all rocks in silent canyon, to thank him in a form of reverie, Roared, thunder-like, their praise; with final blessing, addressing him by last: 'AMEN!'

3

Actually, it should be mentioned that the empirical part examined not only the interface of this poem and Roerih's picture but the semiotic correlation between three texts: first, the mentioned above legend of one episode from St Bede's life, then Polonsky's poem and thirdly, the pictorial text of Roerih. All of them were separated by time and space but still mysteriously connected by the common generalized content, and still had something else which was hard to formulate, at first glance. The given offered analysis was qualitative, soft and close.
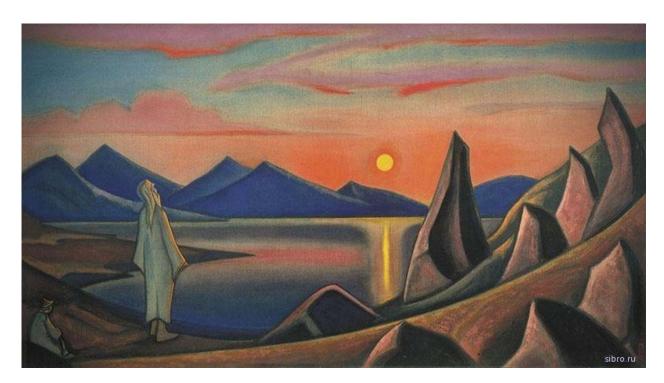
First, the correlation of the ancient legend narrating about the miracle with the presented above Yakov Polonsky's poem was considered. Starting from the usual (by now) "keys" of entering the text-worlds (in this case, they were the separate situations or episodes) the following referential codes should be stated. 1) The time of the narrated happening. It was the same in both episodes (past, in the poem, specified, as late evening); 2). The place of the event. It also was the same, from broader perspective: outside, in the country, but with some differences (in the legend it was at the sea shore; while in the poem it happened in the forest); 3). The characters were the same: the blind man and the boy; 4). Social status of participants in the legend and the poem was identical (the preacher and the boy accompanying him); 5). Empathy also coincided in both cases (although, by and by, changing from the possible text recipients" from big sympathy addressed to blind Bede - to surprise and revelation at the final miracle. Yet, the coincidence of the general content was already provided by the title of Polonsky's poem nominating the general theme of the legend: "Bede, the Preacher". The climax also coincided principally. In both cases it was the loud answer of nature to the sermon (although with some difference. In the legend it was the loud answer of the waves; whereas in the poem mountains answered Bede's sermon by the loud 'Amen!' Thus, the most evident facts of coincidence were proved.

Returning to the analysis, it was important to underline that the notion of global mental image of the two artifacts contributed much to the better understanding of the quick participants' immersion, due to their instant mental construal. In the poem by Polonky there were three images: the image of Bede, the image of nature, partly, the image of the boy. And also mountains and cliffs were important. Mental perception of images was based on mental visualization. It got actualization in the poem via lexical ways of expression. Thus, mainly adjectives were most important: used as attributes, epithets portraying physical state of Bede, his age: old, trembling (hand), blind (eyes), was bare- footed (stepping on stones). Yet, Bede was presented, as a very religious man, wholly devoted to his faith, sincerely inspired by the content of his sermon, able to influence his audience by his devotion. Even his physical image changed, it was verbalized by adjectives: enlightening (speech), exalted (Bede), emotional (outburst), sincere (faith). Also comparisons (similies) and metaphors were used to support the impression: Bede's face shone in inspiration; blind man seemed to rise to horizon; as stony earth broke up in early spring, his speech sounded, like bell ring. Exaggeration intensified Bede's emotions and enthusiasm: exalted Bede could witness God in heavens.

From the beginning of the poem the image of nature was visualized as wholly corresponding to Bede's initial state. Actualization was achieved also, mainly, by the presence of epithets, adjectives: (nature) gloomy, deserted; (pines) old, big; (rocks) big, damp; {moth} shaggy, icy. The image of the boy-guide did not appeal to any sympathy. He was shown as caring only about his own needs, but not about the blind man. He even tried to deceive him. In this case auditory perception is actualized by the use of his very loud. rude direct speech. Also his portrait was visualized with the help of special vocabulary: pushing roughly, shouting. The climax of the poem's narrative came at the very end when the rocks, all of a sudden, loudly thanked blind Bede's sermon, by thunder-like: 'AMEN!' Thus, notional visualization was effective enough to portray all images of Polonsky's poem.

The most important part of this empirical study would be presented next: the analysis of Roerih's picture: "Bede, the Preacher", in its interface with the poem by Polonsky. The effect and importance of ekphrasis was evidently revealed in the process of their comparison.

Roerih's Picture "BEDE, THE PREACHER". Novosybirsk Art Museum.

The picture was created by Roerih in 1945, in India (one century passed since the publication of Yakov Polonsky's poem, with the same title). Many people who visited Novosybirsk Art Museum, (the place where the picture was exhibited) expressed their sincere admiration at this sight. The situation could be called unique for close analysis: due to the opportunity of considering it from picture-centered approach - to the higher step of discourse analysis. The fact was that, first of all, special information was found concerning Roerih's own approach and opinion about his stimulus for creating this picture, and its humanitarian importance. Also many opinions of people expressing their personal attitude concerning 'reading" of the picture were also discovered (some of the reviews were officially published).

Taking into consideration the specificity of perception of pictures (as visual art) it seemed proper to consider the analysis of the content in terms of visualized images. In Roerih's picture the general image of the picture could be outlined first, due to its undeniable integrity providing the proved instant immersion of recipients. Yet, the fact could not be missed that two different individuals who came at the same time to contemplate Roerih's picture could, probably, get similar emotional impact, due to physical visual perception of its integrity, harmony, positive static atmosphere coming from the picture. Much of the impression would be provided by the picture's soft warm colours chosen by Roerih. After the same first impression separate individual opinions of the picture would come to more attentive view. At this stage visual perception would be combined with notional perception providing the so called "mining" information (mind's eye). The results of this entry into the picture's content could be radically different depending much on the known before (or missing) picture's background and general cultural information. The person who knew nothing about Bede's legend story, neither about Polonsky's poem, nor about the painter, would witness in the picture only an old man, the boy and surrounding nature. The viewers' next step could be looking at the title of the picture, or listening to the museum guide's information or to a brief commentary which could broaden the view (or not).

At this stage we could pass over to the more specific integrated analysis. It could be stated that the deictic-referential signals providing instant immersion into the world of the picture coincided with the text of Polonsky's poem. Of course, in examining the picture they would be visual, due to the eye perception, and at the same time, notional ones, due to the participant's background information. They would include identical information:

1) Time? evening, the time when the sun was slowly setting;
2) Place? The lake (or river) side, mountains;
3) Who? The main characters: the old man, Bede; the boy (sleeping in the left-side corner, at the bottom of the picture); the mountains;
4) Social status? The old man: Bede, the preacher; the boy as the preacher's guide;
5) Empathy? Peace, harmony; inspiration from Bede's sight.

To provide more factual information from the picture, the spectator could view the image of the landscape with big mountains, as if forming a circle around Bede, an old preacher, grey-haired, dressed in old half torn, white clothes, bare-footed, standing close to water, with his back to the picture's recipients. His head and neck were raised to the sky, the state of exaltation could be evident to the viewers. In Roerih's pictures colour always played the most essential part. It could render different emotions, ideas and tonality, be even symbolic. The white colour, the color of Bede' clothes, according to Christian traditions, symbolized the innocence, purity, holiness, which corresponded to in this case to Bede's church status, and his look.

The image of nature included the descriptions of the sky, the evening setting sun, the stillness of water, surrounding mountains. Roerih applied the so-called frame organization in the picture: mountains looked, as if they surrounded and included all the scene into a circle. The impression of stillness, perfect harmony, experienced by the viewers of the picture, was achieved with the help of illusion of absolute immobility of everything in the picture, especially of water. The reflection of the sun in the water was even and clearly static. All the lines were clearly direct, linear, with no curves. Yet, only the sky produced the impression of constant changes and moving of colours at the time of the evening setting sun. Interchange of colours in the picture corresponded to natural quick changes of the sky in the evening, and it produced the impression of beauty. The colours were presented as changing various shades and tints: from dark blue, then clear blue, coming to violet, crimson, dark red and rosy.

The image of mountains reflecting the sun contained golden, light brown shades which were clearly outlined. More detailed information concerning picture viewers' impressions would be presented in the next part.

IV. BRIEF DISCUSSION

Two problems, special for this article, and general, at the same time, were calling for discussion at this step of presenting analysis. The first one was connected with the importance of additional arguments revealing the notional core of the examined ekphrasis even more transparently. The fact was that the examined situation provided unique opportunity to broaden the analysis with the help of transferring it from basically text- centered approach (in Polonsky's poem) to the discourse paradigm. It was a happy chance to add two more statements concerning the basic message of the picture: 'Bede, the Preacher' concerning this study. One sincere belief was expressed by Roerih, himself, the creator of the picture. As was mentioned above, Roerih was not only an outstanding painter, but also a philosopher, social-cultural scientist, writer. Being a very creative man in different spheres, he even worked out a special philosophical doctrine: 'Ethics Alive' which was followed by many disciples. There was no doubt that he knew Polonsky's poem well since his childhood, and, hence, the legend about Saint Bede It went deep into his heart, but he painted the picture much later, in 1945, two years before his death. His urgent conviction, concerning the end of the poem, was also known and quoted by people who shared it, with all their hearts. Roerih's direct quotation was: 'Everybody remembers the wonderful poem 'Bede, the Preacher' when stones roared, in chorus, the answer to his calling words. If even stones can agree to them, and all together state something, if people could be lower than stones? '(Roerih 1931,199; P.60). No better words could express the basic subject matter of the poem.

To add to this, at present, many people can attend Novosybirsk Art Museum and also many of them had a chance to view and enjoy the beautiful picture by Roerih. Their opinions absolutely coincided with Roerih"s judgement. Some of the references were published, and many of them sounded even poetical, opening new features of the discussed masterpiece. Some small parts of reviews about the picture could be adduced. Almost all reviewers were informed before that Roerih's picture was created under the strong impact of Polonsky's poem", and of the legend about Saint Bede, as well. It influenced deeply their notional and emotional impact, perception and instant immersion. Writing about the picture they mentioned specially the art of presenting the main image of Bede, noticing other important details. The most essential, and discovered anew, qualities were the impression of the Light coming from the picture, like 'the reflection of the sun on the earth', Bede's figure itself looked as if 'emanating the light'; Roerih himself was identified as 'the passionate preacher of the Light". It was mentioned that, for Roerih, 'Light was not only physical substance but creative fire, beauty and the symbol of everything, the highest'. Bede's calling words from his sermon were compared with the shining of the sun. The white colour of Bede's clothes turned out to be a symbol of his calling for the Light, for the eternal values. 'Bede was standing, but the sleeves of his poor clothes seemed to open, like the wings of the bird getting ready for the flight'. (Florendky 1990; Belikov 2001; Urikova 2020).

The picture itself appealed to all viewers' perceptual codes, due to the fact that in the picture everything was alive, presenting the 'living Universe' where 'everything hears, comprehends, feels and gives response'. Evident perception of Beauty was underlined in reviews specially. The use of special amazing colours representing Beauty, used by Roerih, were mentioned specially. The references stated that Roerih's picture portrayed the following landscape: 'the mirror of the lake surrounded by blue low mountains. Evening, the

sun is setting. The scarlet sunset sky is all in flames; red, pink, lilac ribbons of clouds, with smooth curves slowly moving along the greenish dome of the sky' (Belikov 2001, Rudzitis 2009, Urikova 2020). The picture's perception of the nature's image itself in participants' reviewers looked poetical and beautiful. 'All nature, as if stood still listening to the preacher. The sun, the cliffs and water attentively following his fiery words coming from the bottom of his heart. The sun is still, water stopped running, the cliffs seemed to bend forward listening to Bede. All space around has been filled with noble blissful vibrations.' (Florensky 1990, Matochkin 1994, Urikova 2020). Still the most important Roerih's contribution to his time, and even to the future, which was connected with his creative activity, contained his ideas of ethical mission of man in life, his spiritual rise to the Light, to the unity of all people connected by universal ethical values. This call, via his pictures, books, his theory of 'Living Ethics' was clearly understood by the recipients of his picture: Bede, the Preacher" and retains its importance up till now.

Surely, references connected with the process and results of the participants' visual and notional perception added much to the global enriching of the understanding of the nature of ekphrasis based on the interplay of the poem and the picture by adding most sincere emotional-aesthetic tonality to the notional information.

The second problem, more general for the discussion in this article, but vital for the choice of effective tools of analysis for any researcher, was the problem of methodology. The undertaken analysis proved the validity of application of integrated and interdisciplinary ways of research. Texts, especially in their multimedia forms are even more complicated for analysis, as their semiotic nature determines, in many cases, more general notional meanings correlated with various forms of their media expression. In our case the notion of exphrasis received more competent and valid understanding, due to the broadening of the research beyond the limits of text analysis up to the discourse level. The latter included the notional and emotional, aesthetic types of the recipients' immersion into the notional visualization of Roerih's picture, with the help of using important keys given by the author of the picture himself and from different viewers of this masterpiece. The previous level of analysis (from Results) was based also on the application of more traditional (for instance, linguistic) ways of analysis, but also on more recent innovative in linguistics notions and tools. The results of more efficient analysis of the ekphrasis, as the unity and interface of two artifacts of different media systems: the art of painting and the art of poetry were encouraging and are calling for new investigations. Due to the use of different tools, the facts proving their semiotic nature received more valid confirmation. Elements of

isomorphism and asymmetric allomorphic art media artifacts' meaning and forms also received convincing proof.

V. Conclusion

Confirms previously established results presented earlier. It invites scholars interested in these problems for the continuation of similar explorations, and also calls them for the further discussion of the outlined information.

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Secularism: African Literature in Relation to Religious Traditions

By Diala Edwin Lionel

Abstract- The issue of secularism in the African environment has been an age-long debate. This has attracted series of arguments and counter-arguments. Such controversies are expected given the religious and philosophical phenomenon and the African writers' portrayal of religious role in African society. This paper's goal is to assess the views of several African writers on the issue of secularism on the religious and philosophical themes of their writing. The major objective is to provide knowledge and tool to enable contributions of literature to African Traditional Religion, Christianity and Islam. The focus of the paper is on the African spiritual transformation which will constitute the main structure of the black race with it connection to general existence.

Keywords: secularism, religion, african literature, christianity, islam.

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I. Introduction

Thinking about secularism in African literature, foremost African writers are confidently secular in the manner and presentation of the fictional works which might be seen as representative of much modern literary works. The novel contributes greatly towards a broad categorizing identification of secularism in Africa. Notable African writes whose religious themes capture attention in a secular state include Chinua Achebe, Ibrahim Tahir, Ngugi Wa Thiango, Ayi Kwei Armah, Zaynab Alkali, Mongo Beti, Chiekh Hamidon Kane, Ousmane Sembane amongst several others. This array of African writers provokes secularism perspective and expressly brings into lime light serious religious traditions for public identification.

African writers share broad historical phenomenon, literary secularism and religious generalization. Through careful reading and apparent firmness, the African fiction crosses national and religious boundaries and the continued influence and power of religious communities and institutions. The issue of secularism in literature is better understood by identifying what exactly is meant by the secular and religious which is fervently explained by having proper view of religious studies, sociology of religion and the good understanding of Max Weber's theory of sociology and Marx's political philosophy.

Reading the fictional works of Ngugi Wa Thiango, Chinua Achebe, Ibrahim Tahir, Cheikh Hamidou Kane and Ousmane Sembane as well as Ayi Kwei Armah one will discover the novelists' respective

view of secularism. These are identified as mimetic; they represent the continued power of religious communities and institutions. They as well express deep co-imbrications of modern, secular discourses such as nationalism and individualism with particular religious traditions and affiliations. Also their point of interaction between the secular and religious is thematic. It is quite notable in their works to discover religious scriptures, narratives and metaphors. They again establish their measure of power over religious scriptures, producing texts of human rather than divine provenance.

Diana (2001) and Armstrong (2001), great theologian and anthropologist inquired the wisdom in modernity as a divisive, universal movement towards secularization as a historical event. In the works of African novelists, secular and religious exist in cultural life. In Achebe's *Things Fall Apart*, Moseley (2017) portrays Igbo society and the Christian Missionaries and their religion. In his novel, shows the importance of religion in Igbo society and how intertwined religion and community are with one another thus making it impossible to discuss one without also discussing the other. Kane (2011) in *Ambiguous Adventure* describes a conflict between culture and faith, a foreign invader and a conquered people, about the colonial accident conquering the country of the Diallobe. This was a conflict between what is of a religious nature and a secular nature. Ngugi Wa Thiango in *Petals of Blood* dissects the opportunistic neo-colonial ruling clique in order to expose Christianity's role as a tool to parity the masses in capitalist exploitation.

The aim of the overall research of this study is to explore how African literary writers understand and enact cultural heritage in terms of tradition and religion in their fictional works. It examines the possibility of using creative literary works as illustrative material in the study of African Traditional Religion, Christianity and Islam. This confirms that the subject of the study is unique .The study is conducted within the theoretical framework of religious studies where religion is seen as a social institution which governs the beliefs and activities of its members.

The study adopts the qualitative descriptive and comparative methods in the analysis of data collected. The qualitative method enables the researcher to make counterfactual analysis of data sources as the y relate to the African Traditional Religion, Christianity and Islam. The values and the ritual rites of the African traditions

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were analyzed side by side with Christianity and Islamic values and rites .In this research paper, sample of fictional writings of African writers were taken in order to find out how they pay attention to African cultural heritage and religion. In order to produce more lucid knowledge about the themes of their writings on African traditions and religion the African writers explored the African environment to capture missionary exploit through religion into the continent.

The researcher collected data from works of African fictional writers, journal articles and internet materials. Analysis was done illustrating certain views on religion, the religious and the secular.

II. Purpose of the Study

The purpose of the research study is to create a situation whereby the novelists and the readers come to equilibrium create meaning in a literary text. The African novels will provide these layers of theory of the discourse world, the text world and the sub-world in which the novelist and reader come together to create and build a world in their mind to negotiate the theme. Through the text world the novelist creates mental constructions. The sub-world involve a number of switches temporarily and/or spatially from the text world into the sub-worlds.

a) *Research questions*
✓ To what extent are the perceptions of the readers on this theory?
✓ To what extent is this theory developed by the researcher as agreed by the readers.

III. Concept of Religion

Religion constitutes an inextricable part of African society. According to Herold Koeing (2009), religion constitutes of belief, practices and rituals that are related to the sacred to God, to the mystrial or to the supernatural. It constitutes the root from which the different branches and life sprout, grow and flourish.

Religion is a concept widely discussed about in the world presently, talking about it, people focus on its expression, or manifestations instead of its relevance. In defining it, institutions, societies, peoples and disciplines state their views depending on area of specialization. Philosophers, historians, theologians, psychologists and sociologists amongst others attribute religion to mean different things. This means that there is no universally accepted definition of religion.

Ogolla (2014) citing Rahner (1981) states the possible root of the term religion to the Latin word "religio" with different forms such as "relegere", "religari" and "reeligere". According to him, "Relegere" means to constantly turn to or conscientiously observe. "Relign" means binding oneself to one's origin and goal. "Reeligere" means choosing again to live religiously by

one's origin and goal. These three suggests that there is an object connected with the goal and origin of life that people constantly turn to through religion.

Also citing a psychologist, Sigmund Freud (1907) Ogolla (2014) observes that religion is a universal obsession, a neurosis and an attempt to control the oedipal complex. His observation links religion with some complexes in a person's psyche which is truly narrow.

Paul Tillich a known philosopher notes that Religion is the "ultimate concern" which appears to be vague since it doesn't clarify what this ultimate concern is as human beings have so many ultimate concerns. A theologian, Edward Taylor observes that religion is belief in spiritual beings. The explanations above show that Religion is not easily defined. In Africa, no community has one religion in their language.

Ogolla (2014) quoting Mbiti (1975) describes Religion in an African's understanding as that which sums up beliefs, values and morals, places and objects and officials and leaders considered to be religious. Shuurman (2011) states that religion constitutes the main fabric of African societies and is intertwined with their general existence. According to Kalu (2010) despite the myriads of subcultures, there are common denominators and cultural signifiers that under score shares identity and denote the deep level of assumption that format the varied cultural ingredients and provide larger meaning.

IV. Religions in Africa

Africa is characterized with almost all the religions of the world such as African Religion, Islam, Christianity, Judaism, Jainism, Buddhism, Hinduism, Judaism and others. The most common religions in the African environment are African Traditional Religion, Christianity and Islam.

The Traditional African Religion is practiced by all indigenous African people. This form of religion is regarded as ethnic by many philosophers, theologians and students of comparative religion. This is why African Traditional Religions is seen as magic and fetish. It has no known founder, not written in scriptures, has no converts or missionaries. It organizes the lives of Africans very well like other religions. The adherents of African religion do not exhibit dear distinction of secular or sacred religion in practice. This is because religion and culture are intertwined. According to Kirwen (2008), African Religion is rooted in the people's culture, politics, economics, aesthetics, ethics, artifacts and belief system. He further observes that Africans depend on elders and their wise counsel for the leadership of the community.

Ogolla (2014) notes that to the Africans, the Supreme Being is the most powerful followed by the spirits, ancestors, human beings, animals, plants and

inorganic matter in that order. Africans believe that some evil exists in the world in the form of people who are anti-life like witches, sorcerers, the evil eye and eve night runners. The ancestors are the African saints. These are people who conducted themselves well and attained a full life by going through all the rites of passage, dying a good death and acquiring a decent burial.

Another predominant religion in Africa is Christianity. This religion was brought to Africa by missionaries. The missionaries as evangelizers converted many Africans to Christianity. According to Muganei (2002), the Africans because of their notoriety in religion made it easy to be absorbed into Christianity. Other reasons for their easy conversions included the transition of the Bible and the view that Christianity would make people assess education, good health, good food amongst others. It was also viewed as religion of the civilized.

Another major missionary religion that has good number of followers in Africa is Islam. Mvumbi (2008) notes that Muslims take their religion as the last revealed religions. Its beginning goes back to the years between 610 and 613 AD when Prophet Mohammed began to receive revelations in caves around Mecca. He further describes Islam as a religion of peace acquired through the voluntary self surrender of God. According to Ogolla (2014) citing Stamer (1995), this religion has been distorted by fundamentalists. He further says that true Muslims are never violent.

V. Challenges Facing Religion

Since the focus of this paper is on true secularism of African literature: relationship to religious traditions. It is important to identify some of the challenges facing religion in Africa.

African Religion faces great challenge as a result of introduction of Christianity. Christianity is presented by the missionaries in a western culture. Ogolla (2014) citing Mbiti (1991) observes that Christianity pits two cultures against each other and goes ahead to prove that one is better than the other. This challenge are clearly seen in the areas of African rituals, initiations, marriage customs, methods of dealing with diseases, misfortune and suffering and the place of sorcery, evil, magic and witch craft in an Africa's life. The missionaries who came to Africa branded these as uncivilized and fetish. He further notes that Africans respect their forefathers as ancestors yet in Christianity, they are referred to as lost souls.

Mugambi (2002) notes that despite the challenges of African Religion, that there is a process going on known as the Africanisation of Christianity. The idea of this is indigenization of Christianity through enculturation. The major challenge of Christianity in Africa is secularism. Most Africans practice only a percentage of Christianity and percentage of African Religion. They are Christians by day and African Traditional Religions at night. They carry out Christian activities during the day and in most cases involve in certain rituals or consultations with diviners at night. Ogolla (2014) also citing Baur (1994) notes that this was a mistake created by the missionaries who dismissed African Religion and culture and referred it to fetish, pagan and native.

Another major challenge to Christianity in Africa is the multiplicity of churches whose agenda and mission are out rightly different. They use the same Bible, believe in the same God, the same saviour and Holy Spirit but still attend different Christian groupings. One would now ask whether all these churches serve the same God or different ones. The question is this "is there really a true Christian church? The differences and divisions still persist.

Christianity is greatly challenged by immorality among the adherents. This act has discouraged a lot of people. There have been cases where pastors are discovered with other men's wives in bed. Some have intimate relationship and desire with other ladies. In a case like this, what would be the views of such husbands on the said pastors and their churches? People are becoming very secular today. People tend to withdraw and never value church attendance, prayers or Christian activities.

Islam is also adopted as a religion of evangelization in Africa. The Islamic evangelizers did not insist on Africans abandoning their cultural practices totally. The greatest challenge to Islam is Islamic and fundamentalism. Such fundamentalists include al Shabaab, Boko Haram, Hamas, al Qaeda and other Islamic-militant groups. These groups are not authentic Muslims as was noted by the prophet. Ogolla (2014) quoting Klein (1971) describes them as bend on causing chaos by creating bad blood between Jews, Christians and Muslims. In Africa today, there are such groups like al Shabaab in Kenya, Boko Haram in Nigeria, al Qaeda in Libya targeting Christian Churches, Mosques for terrorists' activities.

VI. Secularism in Africa

The concept of secularism was developed in relation to its sibling concept of secularization. According to Demerath, (2000), the way it points to how the image of the nation intersects with specific conceptions of religion is akin to the concepts of civil religion. Dobbeleare (2002) notes secularization as a sociological concept pointing to situations where religion as institutions, practices and philosophers have lost power and influences over politics, governance and individuals. According to Asad (2009), secularism differs from this in that it does not only signify that religions institutions and practices have lost power in relation between state and religion. Taylor (2007) states that

secularism is a hand when specific form of nationalism, which privileges particular western protestant notions of religion and religiosity has become hegemonic.

Brown (2013) argues that although secularism claims not to take a stand in matters of religion, it is inherently generative and suffused with religious contact. Secularism is a situation where religion not only has lost power over society and individuals but where it has been replaced by the absence or incomprehensibility of everything religious as the obsolete dangerous other. According to Brown, Western secularism is signified by the following claims (a)secularism generates religious neutrality (b)secularism is equally available to all religious (c)secularism generates tolerance as mutual respect among religions and (d)secularism generates gender equality and freedom for women.

According to Aylward (2007) citing Mbiti (1969) describes Africans as notoriously religious. This he asserts that African religiosity corresponds to most ideas of African people's reality as one of ancient religious traditions, Islam dominating huge swathes of the African continent and Christians in their first favour, new religious movements proliferating.

Aylward describes secularism as a datum of modern society. According to him, secularism stems from explicit unbelief, the denial of the existence of God or of any religious dimension to human life. This unbelief results from a formal, atheistic, rational philosophy. Secularism shaves allegiance with popular myth in science as the ultimate theory of everything, a conviction that the only truth is accessible to scientific observation and experiment. Aylward (2007) further citing Bertsch (1994) asserts that it is a faith in unlimited human progress. According to him, the faith is disturbed by the current ecological crisis, and the realization that the maintenance of material standards in Europe and North America defends on the collapse and possible elimination of vital resources.

Ademowo (2014) describes secularism as positive philosophy which reflects the essence of human life. This he explains improves human condition treated as material question, not spiritual, and is best achieved through human efforts instead of suffications before deities. Diala (2019) citing Kennyy and Smith (2011) notes secularism as a historical process through which society and culture are delivered from tutelage of religious control and closed metaphysical world view.

Secularism espouses a major challenge in Africa. In several of Africa's society there is a separation of shrine and state, of priests and kingship, of slave and earthly affairs. Secularism faces unique challenges in Africa because of the complex interplay between indigenous and colonial cultures, religion and politics. Culture has impacted religion in Africa. Secularism is necessary as the rise of sectarian violence and religion extremism threatens peace on the continent. It provides accountability in Africa.

VII. Emergence of Literary Secularism in African

Reality of African literature draws its force from the reality of the world outlook. According to Amardeep (2006), fictional tradition demands improbable occurrences of magic, ghosts, coincidences that dismantle belief, forced miracles and great magical tales. African literature moves the shadow of doubt. The belief in African fiction is in itself metaphorical. It resembles actual belief. Accepting this strong claim, the emergence of Chinua Achebe's novel, *Things Fall Apart* marks a period of transition from dominance of absolute Biblical narratives to the much more contingent world of fiction. Fiction as a kind of storytelling invented by African writers like Cheikh Hamidou Kane, Ngugi Wa Thiango, Ibrahim Tahir and Ayi Kwei Armah presents belief in the worlds created in their write ups are quite notorial. Amardeep (2006) notes that literature as an engine of secularism expresses philosophical and political subject matters. The secular nature of African literary stories displays philosophical, cultural, religious and political themes.

The religious outlook of secularism in literature is accounted for in Achebe's *Things Fall Apart* which shares some of the problems of material and spiritual self-sufficiency. Achebe provides example of the production of food in *Things Fall Apart*. The animals also contribute to the village self-sufficiently, namely the spiritual fulfillment. The animals are used for sacrifice. This enables and facilitates the village religious traditions. The works of Ibrahim Tahir – *The Last Imam* and *Ambiguous Adventure* of Cheikh Hamid Kane distinguishes the idea of secularization. The story in the *Last Imam* takes place in a typical Hausa-Fulani cultural setting in Bauchi, Nigeria. The Fulani came to the lands of Hausa bringing in their Islamic influences. Ochonu (2008) notes that among the Islamic influences of the Fulani on the Hausa community was the establishment of Islamic caliphate. Bangura (2000) explains that the novel *The Last Imam* revolves around the life of Alhaji Usman, the central figure in this story, as he undergoes life conflicts and dilemmas. Bangura (2000) further expresses the intense conflicts between unIslamic cultural practices with Islamic practices. Cheikh Hamidou Kane in his novel *Ambiguous Adventure* describes a conflict between culture and faith. According to Kane (2011), the conflict between what is of a religious nature and a secular nature is, without doubt, the most structuring element of the book. In *Ambiguous Adventure*, the country of Diallobe is entirely ruled by a culture of faith, a mystical faith which is turned towards darkness and gives the afterlife a supremacy that the West has subjugated by force. This goes to

explain that the Western world has since Renaissance been engaged in a process of secularization that first began, timidly, by putting God in parentheses.

Ngugi Wa Thiango in his writing and cultural activism uses history of colonization to throw light on the African past and in the process, creates awareness and consciousness of African history. This is illustrated in the themes of his novels with recurring central message of Christianity. This is specifically noticeable in novels like *The Black Hermit* (1968), A *Grain of Wheat* (1967) *Weep not Child* (1964) and *Devil on the Cross* (1982). In these literary works, Ngugi uses history of colonization to create a theological narrative. Ngugi's writing is that, between Christianity and African religion. The relative importance of religion in Ngugi's novels suggests not in sincerity but the profound secularization of his outlook, a secularization which was a marked feature of his time. In the *Petals of Blood*, Ngugi's hero Karega meditates on the ebbing of the Christian religion throughout the world; it is a worrisome divided minority force in a largely pagan world, and God's final intervention seems remoter than ever.

The African writers wreak havoc on the categories of the secular and the religious. As a result of deep inter-closeness of the ideas of the secular and the concept of religion, the differences in religious culture become necessary. The role of religion in society Islamic, Christianity and Traditional are embodied in faith. The differences in these religion changes are the possible parameters of secularism and secularization. The major differences in the history and structure of religion in the African continent are as a result of intra-religious sectarian wars. According to Amardeep (2006), the imposition of foreign religious authority was an important aspect of colonial establishment. This religious identity marked a necessary component of the nationalist struggle.

Political and religious complexities were responsible for differences in responses within Africa by literacy writers. Historical emergence of literary secularism in Africa as no simple progress from secular to religious. Early African writers like Chinua Achebe, Ngugi Wa Thiango, Ibrahim Tahir, Ousmane Sembane, Yambo Ouologume, Cheikh Hamiduo Kane, Ayi Kwei Armah, Nawal EC Sadawi, Aminata Sow Fall, Mongo Beti, Camara Laye, Cyprian Ewensi amongst others show the strong influence of traditional religious myths in their narrative strategies. These writers have shown quite number of responses to religion in their literary works. Wole Soyinka, Nuruddin Farah, Meja Nwangi display spiritual inclination and determined secular with intense religion as a social and intellectual problem in Africa society.

In Ngugi's novels he relentlessly criticizes Christianity in his novels and essays. Ngugi's critique of religious orthodoxy extends to Marxism which he observes as a terrible substitute to religion in modern Africa. According to Ngugi Wa Thiango the basic doctrine of Christianity is love and equality between men, while colonialism which is an integral part, was built on the inequality and hatred between men and subjugation ritualistically imitating European ways of life, and outright rejection of all African customs. He states further that the church had denounced the primitive rights of Africans, condemned African beautiful dances, images of African Gods, thus robbing the people their soul.

According to Banik (2016) Ngugi believes that the church could return to the primitive communism of the early Christian Church of Peter and also the communism of the traditional African society. With this he further says and working in alliance with socialist aspirations of the African masses, they might build a new society to create a new man freed from greed and competitive hatred, and ready to realize his full potential in humble cooperation with other men in a just socialist society. He maintains that cultural alienation must work for cultural integration. Africa must go back to the roots of the broken civilization. The church must examine the traditional African forms of marriage, traditional African forms of sacrifice. Banik further describes Ngugi as a religious writer whose religious faith concerns the inner lives of his people.

Ngugi Wa Thiango's novels are rich with biblical allusions and set with a spiritual quest motif through appropriate use of captions and quotes from the Book of Revelations. In his novel, *Petals of Blood*, Ngugi explores three categories of Christian representatives – Ezekiel, Rev Jerrod and Lillian. These people were used to explore corruption and alienation of the religious leaders. Ezekiel, an elderly man and one of the earliest converts is shown through a photograph as a worldly man who regained all the lands lost by his forefathers to the colonizers and accumulated immense wealth and estates out of the advantage to being a Christian. Rev Jerrod another generation of neo-colonial Christian leader refuses to help a group of hungry, tired, thirsty villagers from Ilmorog on their way to Nairobi. He believes the Bible is against a life of wandering and begging. Rather than providing them with food and water, he offers a diet of prayers to each and every one of them to cure their spiritual debility. The third generation of religious leader is Lillian who is prostitute turned reformer, leads a charismatic religious movement for preparation of a new kingdom of God. This movement speaks of no difference between the rich and the poor, the employer and the employed and prescribes avoidance of strife and struggle in this world because the next world is close at hand and it is through love and acceptance of Christ that one can reach the other world.

VIII. Selection of African Literary Texts

The adoption of appropriate African literary text in this research is important to readers of African literary texts. Mohammadzadeh (2015) explains that linguistically, difficult literary texts eliminate readers' motivation and creates problems in the understanding of the texts. The selected literary texts for this research are interesting and attract the attention of readers in terms of themes. It helps to demonstrate that the literary texts have engaged affectively, challenged cognitively, promoted language awareness, and assisted readers to involve critically and respond imaginatively to literary understanding of a people's culture and religion.

The readers react appropriately towards the interesting themes these kinds of texts provide in relation to them to the actual life and socio-cultural environment. The African novels express the appropriate use of language. Most of these literary texts are not current and non-contemporary but covers many difficult and archive vocabularies, proverbs and transliteration. The language application of these literary texts is neither too difficult nor too easy to understand. There are challenges but too many vocabulary gains.

IX. African Writers Challenge in Secular and Religious Functions of Fiction

According to Asamoah-Gyadu (2010) citing Kwesi A. Dickson, an African theologian says a society is in equilibrium when its customs are maintained, its goals attained and the spirit powers given regular and adequate recognition. He further states that members of society are expected to live and act in such a way as to promote society's well being; to do otherwise is to court disaster not only for the actor but also for society as a whole. Any act that detracts from the soundness of society is looked upon with disfavour, and society takes remedial measures to reverse the evil consequences set in motion.

Secularism is complicated by the religious impositions associated with colonialism in Africa. The effect was to suppress the dominant African religious tradition. The goal of imperialism was in direct alignment with the exploitation of economic and cultural interest of the colonizers. Mphande (2003) states that one of the dominant features of Ngugi's writing is attempt to draw correlations between African traditions and Christianity is his writings. The style of short sentences and paragraphs in his first three novels are very similar to the Bible, as is the prophesying and genealogy that delve into the ancestor of his characters. The tendency to mark events by seasons, to speak in proverbs, parables and riddles, all mark a common oral background between the Bible and African oral tradition. Mphande citing *The River Between* shows that Ngugi wants to connect the reader to the biblical creation myth with phrases like, "people saw this and were happy" describing how life began, as compared to Genesis; "God saw it and it was good". Thus, the fundamental beliefs of the Africans are described in a typical Christian manner with Murungu being fashioned on the Christian God, and Gikugu and Mumbi on Adam and Eve. In the novel, *The River Between*, Ngugi presents Gikuyu wise men of old as the biblical prophets.

Ali-Agan (2010) acknowledges cultural secularism in *The Last Imam* by saying the development of laws pertaining rights of individuals in the light of the religious beliefs. The character Alhaji Usman covers up his loss of God consciousness in him by pretending to show zealous acts of worship in front of everyone. For instance, to allay the suspicion of his father and other men he felt compelled to make vigorous demonstrations of his enthusiasm in prayer at the mosque and in the lessons at school. He has strong inclination towards impressing the people of Bauchi in order to make them realize his authority as the Imam.

Bangura (2000) in addition presents the issue of concubine practice and their belief in superstition. The ugliness of events in the novel portrays unIslamic practices. Tahir likens the victim of the Gwauro to the pagan mask gods. He also describes the grim circle of women sitting there like ritual carvings in juju shrine.

X. Theoretical Framework

The present research examines the way stylistic aspects of Text World Theory (TWT) is used in Literature and Language Teaching so as to assist readers to improve their critical thinking, knowledge and interpretation. The stylistic employment of this theory enhances readers language awareness, creative reading skills and their reader-response skills and improve the interaction between readers and texts.

Text World Theory propounded by Worth is one of the theories which this paper adopts to offer some pedagogical models. Pedagogical stylistics as a sub-discipline of stylistics intends to provide some practical tools for readers who teach literary texts.

The research is initially based on the effective use of short stories for Literature and Language and, then, adapts a sample short story African literary artist according to the three layers of the Text World Theory which are "discourse world", "text world", and "sub-world".

The researcher offers readers stylistic applications through

a) What are the building blocks of the story which can be identified by the Text World Theory? and
b) How do these building blocks enable students to make connections with the text?

This theory will help them establish a link between the worlds of the main characters and their

own. The results of the bases of show that using this theory in enhancement language awareness, creative reading skills and reader-response skills in readers.

This research brings in focus a reading model through the use of Text World Theory which Worth (1999) posits that it assist in to understanding literature for readers. This explains that readers will use English in the understanding of literary text with excitement.

According to Short (1996) Theoretical Framework Stylistics as an academic discipline is method of linking linguistic form through the reader inference to the interpretation of detailed work and hence the provision of desired evidence of particular texts interpretations. Stylistics application provides readers with necessary tools for encouragement, negotiation and interpretation of the themes of literary texts.

XI. Methodology

The research publication employed the text centered methodology which evolved out of textual analysis of African literary works as reflected in some African novels. The understanding of a African literary text whether written or spoken involves several characteristics. The type of text read determines its characteristics according to a collection of variables. Some of these characteristics are:

✓ Checking some sample themes of the literary text as the reflect African traditions, culture and religion
✓ Hymes's linguistic model and discourse analysis
✓ Application of African language systems blended with proverbs and transliteration.

These also include topics, means of communication and mode. A reader believes that through the text centered methodology a writer gives recognition to meaning to a field of thought in the expression of his/her work. The writer arranges his/her arguments logically so that his/her objectives clearly understood based on opinion the academic community to whom he/she is addressing his/her piece of writing. The work of thought, focal idea of the writer expresses the practice to perform in order to provide the answer to the reader's question about the themes, settings and diction of the text. The text centred methodology provides the development of texts that are influenced by the principles of influence and accurateness of a typology of texts function that provides correlation of shelter typologies in a discourse and the accurateness of the important content type to its setting.

XII. Discussion and Results

The finding of the study assists in the understanding and interpretation the novels improved reading and speaking skills. The methodology helped in focusing on detailed themes. This assisted in expressing subject matters on themes.

The study improved the knowledge and skills of the readers about learning African literary texts. It helped to increase level of confidence and improve reading and speaking skills. The study helped to improve critical reading and thinking skill with identification of all characters.

XIII. Conclusion

There is interdisciplinary relationship between African literature and religion. African society revolves round secular culture. The paper establishes the existence of interdisciplinary relationship between African creative literature and religious study.

This paper took into account the religions in Africa with a special focus on African Traditional Religion, Christianity and Islam. It explains the important teachings by the above religions and the challenges facing them. The paper established that all the three religious organizations face challenges which require urgent attention.

The present study applied the Text World Theory as a sub-discipline of cognitive stylistics to literary work. The study provides readers with the necessary tools for analysis of a literary text in order to improve readers' language and literary awareness. The improvement of language and literary awareness helps to stimulate sensitization of the reader to the effect of linguistic patterns and their contextualization.

XIV. Recommendation

The paper recommends that African countries must develop positively and the secularization of the society will remain limited by the following:

i. Creation of knowledge driven and generating evidence regarding the negative impact of religious extremism.
ii. All Christians, Muslims and African Traditional Religious leaders should work assiduously to see that these religions are not totally interfered with by those who do not value the practice of pure religion.
iii. Religion should be directed to foster a more relevant transformation agenda in Africa.
iv. Capacity building with allies which will foster effective counter religious extremism should be introduced.
v. Personal and individual greed of religious leaders should not be allowed to freely infiltrate into these religions. Every adherent to the religious groups should be well informed and reminded to practice true repentance and have a strict faith in God.
vi. Research should be carried out on more African literature to assess their contributions as illustrative materials to religious students.
vii. The study should also be extended to examine possible interdisciplinary relation between Religion and other disciplines.

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Semiotic and Temporal Relativity in *Arrival*

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Abstract- This paper is an attempt to discover the semiotic relationship between time and language in the motion film *Arrival*. There is a clear attempt from the makers of this film to blend linguistic research with humane narrative. Time and Semiotics play seminal factors in this film as they both mark the understanding of the unique plot structure of the film that converts a popular Hollywood theme into an academic research. This study will also examine the practicability of linguistic relativity in this film through the lead character Dr. Louse Banks. It will also shade some light considering novel languages from a culturally and temporally connected perspectives.

Keywords: linguistic relativity, temporal reality, semiotic language, sapir-whorf hypothesis, arrival, film narrative.

GJHSS-A Classification: FOR Code: 190499

SEMIOTICANDTEMPORALRELATIVITYINARRIVAL

Strictly as per the compliance and regulations of:

Semiotic and Temporal Relativity in *Arrival*

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Abstract- This paper is an attempt to discover the semiotic relationship between time and language in the motion film *Arrival*. There is a clear attempt from the makers of this film to blend linguistic research with humane narrative. Time and Semiotics play seminal factors in this film as they both mark the understanding of the unique plot structure of the film that converts a popular Hollywood theme into an academic research. This study will also examine the practicability of linguistic relativity in this film through the lead character Dr. Louse Banks. It will also shade some light considering novel languages from a culturally and temporally connected perspectives.

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I. Introduction

Outside the representation of hostile aliens, super-intelligent computers, and peak human capabilities, it is rare to have a popular blockbuster exploring combinations of semiotic relativity, cognitive neuroscience, and humane narrative. In most cases, science fiction films, in general, try to explore elements of "fear and reasons" (Melvin and Matthews 51) as a guaranteed success for blockbusters. The sales are never dry for alien films. It is quite rare to find films that are out of commercialized film marketing stunts for those unseeingly "casual visitors" or aliens who usually almost in every film come to our planet uninviting. Before the 1950s, most sci-fi films were centered on a rogue philosophical attitude of attack and kill. It was until in the late 1950s as asserted by Melvin and Matthews that the 'outside visitors' were not as hostile and determined to annihilate sort of entities (49). As Larry Niven claims that the idea of accepting these other earthly creatures has rooted genes in our systems and "meeting aliens has been a normal thing for humankind (17)." *The War of the Worlds* by H.G. Wells is one of the popular and major champions of the 'alien terror' and the casual hostile 'others' resulted in a massive panic in an 'actual hoax' in 1938 ("'War of the Worlds': Behind the 1938 Radio Show Panic"). The seminal point of projecting "alienness" alludes to the fact that, apart from being in the realm of high fantasy, the conceptualization of aliens in movies can be seen as 'manufactured' commodities every year.

In his attempt to comprehend aliens as found in films, Schelde said that,

Most, however, does not deal with space travel or space aliens; most [films] deal with the disasters

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wrought here on Earth by the very tools humans used to kill the folklore monsters, namely, technology and science. Science grew out of myth and magic, which are, after all, attempts at explaining how the world functions. Science is simply a more efficient, more sophisticated and testable model of the world and the way it functions than is magic or myth or, for that matter, religion. But science and technology, like magic, are not just theories about the universe; they are prescriptions for how humans can get the greatest benefit from interacting with nature. And science shares another feature with magic: it has, or seems to have, mysterious and thus potentially dangerous properties (4-5).

It is quite evident that the consideration of aliens derived by audiences' utmost curiosity and also the narrative and the language of film has grown up to a certain point that can be as tempting as well as a blatant provocation towards content-consumption fetish. Aliens are made to appear as our default arch enemies yet they apparently have greater sales values in film merchandise.

Arrival is a 2016 science fiction film by Denis Villeneuve about an alien visit to earth, adopted from the short story titled "Story of Your Life" by Ted Chiang. This film emphasizes that language research is as important as the typical scientific research like physics or mathematics ("Making Language Research Less Alien: The Science of Arrival"). Language plays a big part in the film apart from the visitation of the aliens. The lead character, Dr. Louise Banks is the linguistics professor with the task to decipher the language of the aliens named as Heptapods. The ideas and the "logocentric" language have partially drawn inspiration from the Sapir-Whorf hypothesis which suggests that language can actually put an impact on the thought process; however, the theory is partly being fictionalized for better suitability with the film. Mostly, the philosophy of composition of *Arrival* suggests the representation of semiotic and temporal relativity. Language in this movie along with time dilation between future and present eludes to the fact that the alien language is circular which contains time and action in the same frame. Understanding the Heptapod language is altogether a different experience with time and space hence the linguistic relativity seems a fit for analysis for this film. The alien language, in the film, has two modules: the aural (Heptapod A) and the semiotic (Heptapod B) ("Jessica Coon: Linguistic Consultant on Arrival" 21). The film deals with an idea of singularity that the apparent symbolic language usually

rewires the thought process of the lead character. Moreover, the science of *Arrival* is an attempt to retell Descartes' famous idea, "Cogito, ergo sum" which simply means, "I think, therefore I am" and that sets apart a question which refers to as: "Does one actually for instance become Spanish simply by stating that, "I think [in Spanish]. Therefore, I am [Spanish]?" ("Arrival, Translation and the Sapir Whorf Hypothesis"). The film does not try to untangle these linguistic confusions rather it puts emphasis on time and its relation to language. This paper is an attempt to bridge a relation between the idea that time combined with semiotic reality is one of the seminal understandings that this film provokes. It will also endorse the point that a film such as *Arrival* expands a version of reality that the role of language is not merely for communicative purposes but it encompasses more symbolic elements than we ever thought it would be.

II. Visitation and Arrivals

Dr. Louise Banks, a linguistics professor is the protagonist and the narrator of *Arrival*. This film explores her experiences and reckonings as both as a linguist and as a mother. At the beginning of the film, we were shown some memories that seem like her past where she gave birth to a daughter; who reaches youth and eventually dies out of some incurable disease. In present at the university, she was interrupted by the news of the arrival of 12 alien ships positioned in different parts of the globe. She returns back to her lonely household captivated by the news. In the wake of these alien arrivals, the government orders a nationwide shutdown that also applies to the university where she works. Banks meets US Army Colonel Weber in her office. He was seeking help from her in deciphering a recording from the alien encounter. Weber asks her to figure out the reason behind the alien visitation from the recordings. She tells them, from her professional perspective that she needs to talk to them in order to get a clear picture of the situation. Colonel Weber however does not seem interested in that proposition.

Later as other experts failed in deciphering the messages, she was transported to the site. She meets the physicist Ian Donnelly en-route who says that he disagrees with her views on language. Donnelly thinks that science is the cornerstone of civilization, not language. While they are having the 'language vs science' debate, Colonel Weber explains to them their mission as to "discover the patterns...and map these patterns to the intended meaning" ("Jessica Coon: Linguistic Consultant on Arrival" 21). As they enter the spacecraft from underneath, they are faced with some unknown anti-gravitational mechanism which somehow amused the newest visitors. The aliens are some sort of advanced life forms. It appears as quite a shock for Banks when she finally has a real encounter with the

'Heptapods'. The intriguing thing found in this alien abode is a giant screen that is facing them. The humans also brought a whiteboard to establish a possible communication. As a primary attempt to establish a communication with the 'Heptapods', they write "Human" on the board. The pods consider the human gestures as some sort of language and respond with a circular symbol like "nonlinear orthography (Villeneuve)". From the linguistic relativity perspective words "can prime parts of the brain to work better (The Science Behind)" and *Arrival* tries to be an example of that experiment.

On the next trip, at some point in the conversation, Banks takes off her radiation suit to everybody's surprise and Donnelly follows her. She wrote in the broad "Ian" and points at Donnelly. The pods respond by drawing two symbols. It appears that the pods are distinguishable. Donnelly calls them 'Abbott' and 'Costello'. The team goes through a series of back and forth conversations with the aliens which appear to sustain for a month. The purpose of these interviews is to find the answer to the question, "What is the purpose of your visit to Earth?" The communication process between the aliens and the humans appears to be complex with a relatively slow learning graph. The process of learning is long. The civilians and the army seem to be paranoid about the prolonged presence of the pods. There are grudges building inside and outside the army. Meanwhile, China decides to stop all communication with the aliens and go hostile and other nations follow suit. Eventually, every country working on this project together stops communicating with each other and tries to apply their own strategy. The last response the team gets from the aliens is translated into "use weapon". This creates paranoia amid all the concerned.

After hearing the information about using the "weapon", a fraction of the army decides to put a bomb in the alien ship and annihilate the pods. Banks and Donnelly come to the spot asking persistently to enter the spaceship. They feel that the message containing "use weapon" has been misinterpreted. The new language has become a 'hammer' as the aliens become the nails for the humans. When Banks and Donnelly meet the Heptapods, they pull out a lot of symbols on the board and throw both of them out of the ship, protecting them from the blast. The subtle difference and the following misunderstanding between words like 'weapon' and 'tool' create a pandemonium that might have led to disastrous consequences.

What Banks goes through during her interaction with the aliens is different from any other human experience. Donnelly mentions a theory about rewiring the brain with learning a new language. We can see that Banks has immersed herself into the alien language so much that her reality has been reshaped by the nature

of that language. As a result, her 'rewired' brain gets to perceive all of her past, present and the future in the same frame. For Banks, time remains non-linear. Through her learning of the alien life, she starts to have visions of her future child, whom she will never be able to save.

The alien vessel goes up higher after the attack. The humans lose the access into the vessel. However, Donnelly has a breakthrough; he finds that the twelve alien ships are interconnected as they are probably urging humans to work together. Meanwhile, Banks travels through a transportation device that comes from the craft. She visits the aliens again and learns that Abbot is in "death process." Costello tells Banks that she needs to use 'weapon'. Banks says that she does not understand what "use weapon" actually means. Later, it reveals that by 'weapon' it means that the language of the aliens opens time dimensions. As Banks understands the language, it opens time for her. Costello tells Banks that in three thousand years the Heptapods will need humanity's help. It becomes quite evident that the reason she is seeing the future is also the reason the message has been misrepresented. China and the coalition get ready to attack and the alien ships go vertical either to attack or brace for impact. Banks sees into the future where she meets the Chinese general Shang as he tells her that he has come to the party only to meet her. He thanks her for the phone call that she made to his private number to change his mind. Banks has no clue about what the general is talking about. General Shang at the party gives her his private number. He also tells her that the reason he has called off the war is because of that phone call where Banks told him the dying words of his wife which translates as "In war there are no winners, only widows (Villeneuve)." In the present time, as Banks has access to the information, she steals a satellite phone and calls the Chinese general. Eventually, China calls off the attack and starts sharing all the information with other parties. We see that the purpose of the aliens is now complete as they impart their knowledge of their language to humans. They leave. Next, we see that Donnelly is the father of Hannah, the yet to be born daughter of Banks. It is also fascinating that her name is a palindrome, like a circle. We also see that after knowing the inevitable death of her child and separation with her husband, Banks embraces the future.

III. Linguistic Relativity

The idea that language and thought are intertwined goes back to the classical civilizations, but that reference never came up to the 'mainstream' thought process as fundamental. Some people thought language is sort of a 'veil' that covers up the eternal experience or exposition of truth from human experience. Saint Augustine, for instance, put one step forward into that direction and explained that language

simply levels its own identities into pre-existing concepts (Gumperz and Levinson 1). For Immanuel Kant, language is one of the several tools used by humans to experience the world (Froster 285). In the late 18th and early 19th century, the idea of different national characters that are also known as the "Volksgeister" or "different" ethnic groups were the main force behind German romanticism (Benware 3). In relation to the communal spirit, the idea of the "Weltanschauung" or "world view" came through from the works of Humboldt. The speculation of language, culture, and thought can probably be traced back to the earliest days of philosophy; but the problem that is against the idea of language being the center or determiner of thought has a temporal identity, due to the relation of time and space the language occupies or describes. For instance, a stone can be called a stone whatever or, however, people call it. It has its relation to the fact that whether or not it can be labeled as something or not, the core idea remains the same.

The Sapir-Whorf hypothesis also known as the 'linguistic relativity' principle is the idea that at the center of all varying cultural concepts in sociopolitical categories and imagined/real cultural narratives of different languages tend to differ due to their linguistic differences. Roger Brown has drawn a distinction between weak linguistic activity where thoughts and feelings are limited by language, and on the hind side strong linguistic activity refers to the power of language in determining thought (Gumperz and Levinson 1). The idea of linguistic relativity has been subjected to condensed studies in various fields like anthropological linguistics, psychology, psycholinguistics, neurolinguistics, cognitive science, linguistic anthropology, sociology of language, and philosophy of language. The idea was first introduced in the German Romantic movement where, the notion of "individual thought inspired by language" was found heavily influencing the nationalistic feeling. In the 1960s, the idea of linguistic relativity fell out of favor in the academic establishment owing to Chomsky's theory of universal nature of grammar and thought. This principle was criticized for being not scientifically proven. Later in 1969 study, Brent Berlin and Paul Kay showed that in terms of color terminology there is the existence of universal color terminology hence leaving the Sapir-Whorf hypothesis discredited.

In the 1980s, a new branch of linguistic relativity scholars found some support in experimental contexts consisting of social and cognitive linguistics. The domain for linguistic relativity, after these experiments, found its home in three types of social conditions namely spatial cognition, social use of language and color perception. In recent days the research mainly focuses on creating a balanced view of linguistic relativity that was most likely to be adopted by linguistics as a non-trivial way of using language in every context

while exploring the plots of the universal factors in language. Some of the current research focused on the ways of experimenting and viewing the ways how language influences thought and also determines our relative nature of language.

Linguistic relativity explains the idea that language influences the thoughts of its speakers. It also makes its subscribers dependent on the worldview and cognitive process. This process according to the hypothesis offers two versions: the strong and the soft version. The strong version propagates the idea that language most certainly determines thought whereas the soft version suggests that linguistics categories and language usages only influence thought and decisions (Hussein 642). It is needless to say that the Sapir-Whorf hypothesis is controversial from its inception. Though this hypothesis has its heated moments but it is not completely a faulty one. Hussein implies that learning a different language not only affects us but also it establishes one of the fundamental questions asked on the plethora of linguistic universalism (Hussein 643). The major understanding that it is quite common in scientific methods that the 'universal' comes only when there is something particular exists in the first place.

IV. Semiotic and Temporal Relativity in *Arrival*

From a semiotic understanding, the concept of arrival is two-fold: the first is the literal understanding of arrivals of twelve ships and secondarily the birth of the future child of Banks and Donnelley. These arrivals play a crucial plot in the film. The language shown in the film is called 'logo-gram', meaning only symbols that represent the overall scenario including temporal and linguistic reality. The oral form of the language is not given a focus due to the idea that the Heptapods mostly do not seem to use any larynx; their voice is deep and muffled. Semiotic understanding plays a crucial part in the plot of the film. As Jessica Coon explains, "[T]there is no clear beginning or end to the logograms, and the smoky blobs appear all at once. While Heptapod A–the spoken language–is constrained by time in the same way that our spoken language is, Heptapod B apparently is not." The symbolic exchange in the film is about the perception of time and the effect of language with temporal space as the overall goal of the movie is to discover the patterns and produce a map of the linguistic understanding. The film also endorsed the idea of communication as the Heptapods give away the message "twelve becomes one (Villeneuve)." For instance, the words that almost have started a full-on assault on the aliens, "weapon" and "tool" have been misrepresented but later we find out that these words mean "gift". The non-linear nature of the language of the movie also deals with time. We can see that, the idea of

time as seen through as a process that indicates an asymmetrical space in time. There are representations of predestined understandings like Dr. Bank's yet-to-be-born daughter, her childhood, youth, untimely death, and also Bank's conversation with the Chinese general. This tragedy that is yet to come to the life of Banks and Donnelley also can be partially related to Bayes's theorem which alludes to the fact that the probability of an event based on prior knowledge of separate conditions might be related to that actual event.

For the Heptapods, the semiotics of their language also works as a spatial reality that Banks perceives as a flux of temporal understanding. The Heptapod language moves in circles so as their time, which is spatial and occupies the same space as their semiotic form (Does the Linguistic Theory). In the film, Donnelly tries to understand what Banks feels as he poses a question if the Sapir-Whorf hypothesis has anything to do with what she sees, but Banks disagrees. On the hind side, Jessica Coon, the linguistic expert of the film, feels that the rewiring of the brain by learning a new language is quite a suspicious theory as she says, "I'm trying to think of other sci-fi contexts where there is some kind of created language, George Orwell's *1984* is one example where the government makes up this language that supposed to be really simple as way of mind control...But our human brains seem to be fixated on the kind of language that we have (Relearn the Linguistic World in Arrival)."

The alien language in the film works first as a pidgin by imitating the 'to do' sort of actions. However, as the time escalates Banks is forced to bring out a more complex question, "What is your purpose here?" This later one lands as a misunderstood indication of conflict as the aliens reply "to offer weapons' '. We can see how time can be a crucial factor for pidgin to transfer itself in a creole which we see later in one of Bank's visions as she teaches her students the Heptpod language. The relativity in the language refers to one of Lacanian notions—

"As such, the self is cast as identical to the idealizations and identifications of a stage of development before language came into operation, which in turn set up the true basis of the mind – the Symbolic, which is ruled by, indeed identified with, what used to be the unconscious. On such a view the unconscious is understood in terms of a linguistic model. Language is taken to be profoundly important in determining the 'structure' of what we may call persons. On the other hand, the more recent a cognitivist view is anti-psychoanalytical. And while it has rehabilitated the conscious subject as a central element in unpacking the experience of watching film, it has at the same time reduced the conscious spectator to a nexus of perceptual and cognitive capacities and skills by which persons sustain and

negotiate their relations with film and with the world (Pray 52)."

We could see the inner realm of Dr. Banks as she perceives the unpacking of herself while all her present and future mingles in the same environment which she has no control of. The significance of how language plays a crucial part in the film also tells us about some of the propositions like, "what is it about our human brains that makes some types of systems "unlearnable?" (Relearn the Linguistic World in Arrival)" It is true for the others in the films as well. Like most of the human characters, they sort of come close to the Heptapod language though none but Banks feels the ripple effect of the time dilation. This is one factor the film fails to mention.

V. Conclusion

The linguistic boundary of the film *Arrival* is limited to cinema screen projection so as the narrative. The aliens are projected as symptomatic and semiotic realities of time and place. As interesting as it may sound, the film is quite far from reality, because the idea that language rewires the brain can possibly be impossible owing to the nature of universal grammar. Thinking in the second language, or even dreaming about it takes years to come affront. But the idea that a linguist deals with an unknown creature from space through an unknown language is quite fascinating to look up to. Linguists can appreciate the nature and perspective of *Arrival* as a settlement of an age long dispute: whether language can determine the speakers' thought. This film can provide a solid answer to that dispute; hence it also creates another debate: whether time can change our reality or not as semiotics. Whorf argues in this regard that linguistic relativity is connected to linguistic and cultural determinism (Gumperz and Levinson 614). This view also is supported by Noam Chomsky in one of his interviews as,

….when we talk about language change, what's actually happening is that there's some kind of species changing the mixture of all sorts of dialects and the mix changes over time either because of conquest or some political change or boundaries are drawn in a different place or you know some kind of commercial interchange or whatever the mixture of these things changes over time…you take a look at it a few centuries apart it looks like there's a different language between generations there are usually small changes having to do with other influences from the outside and so on and these things are cumulative sometimes they lead to pretty dramatic changes nothing within a couple of generations the language can have a contained structurally in quite dramatic ways and of course in say lexicon you know the words of the language will that's a different matter altogether

so when technology develops you get a whole new vocabulary (The Concept of Language).

The view of the language is also shared by linguists Guy Deutscher as "habits of speech are cultivated from the earliest age, it is only natural that they can settle into habits of mind that go beyond language itself, affecting your experiences, perceptions, associations, feelings, memories and orientation in the world (Does the language you speak)." The misreading of language is part of linguistic relativity that we lose in terms of learning a new language because of symbolic exchange of meaning. Symbols are mostly cultural codes that have multiple orientations. It is quite evident that *Arrival* as a feature film features more about memory, thought rewiring, love and fortitude of human relationship rather than a human story told through semiotics and linguistics.

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The Effect of Fuel Subcidy on Nigerian Civil Servants: Christian Ethical Point of View

By Dr. Mrs Ayodele Omojuwa

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Abstract- "The Petroleum Products Pricing Regulatory Agency wishes to inform all stakeholders of the commencement of the formal removal of the subsidy on Premium Motor Spirit, Petroleum products marketers are to note that no one will be paid a subsidy on PMS discharges after 1st January 2012," said the statement signed by PPPRA executive director Reginald Stanley. The tempo of activities within the polity became overtly charged immediately after the announcement of the removal of fuel subsidy on January 1, 2012 by the Petroleum Products Pricing and Regulatory Agency (PPPRA). This indeed, came as a shock to most Nigerians as they were not prepared for the sudden change. Labour and transport unions, human rights groups, market women, taxi drivers and lawyers' associations have been bitterly opposed to having the subsidy removed. That led to the announcement of a nationwide strike by the organized Labour, comprising the Nigerian Labour Congress (NLC) and the Trade Union Congress (TUC) starting from January 9. That strike successfully grounded economic activities around the country for one whole week, with Nigeria losing approximated N320 billion per day. From some state capitals came reports that governors, who earlier decided at the National Economic Council (NEC) to advise the Federal Government to remove fuel subsidy had started siding with the people and encouraging protests."

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Strictly as per the compliance and regulations of:

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I. Introduction

Nigeria is an oil exporting, developing country. With a population of 165 million, it is the most populous country in Africa. Available evidence in extant literature shows that Nigeria is the largest in Africa and the sixth largest oil producing country in the world. N igeria is the world's 14th largest producer of crude oil with 10th largest proven reserve. It possesses the world's 8th largest proven natural gas reserves. The country has 4 refineries with an install production capacity of 485,000 barrels of fuel per day.

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a) The Refineries

Old Port Harcourt Refinery: installed processing capacity of 60,000 barrels per day, built by Shell was taken over by the Nigerian government in 1977. It is Nigeria's first refinery.

- *Kaduna Refinery:* commissioned in 1988 with processing capacity of 150,000 per day.
- *Warri Refinery:* Has installed processing capacity of 125,000 barrels per day of crude. It was built in 1978 with initial capacity for 100,000 bbl per day.
- *New Port Harcourt Refinery:* processing capacity of 150,000 barrels per day. It was initially designed as an export refinery. It is the most modern of Nigeria's refineries and was commissioned in 1991.
- Total refineries capacity 60,000+150,000 + 125,000 + 150,000 = 485,000 bbl/day. Source: NNPC, 2009.

The total production is adequate to meet its domestic needs with a surplus for export. Yet, the country is a large net importer of gasoline and other petroleum products. It is rather ironic to posit that oil wealth which serves as the source of fortune for many countries is the main source of Nigeria's misfortune. At least Nigeria was economically steady and progressive before the so-called oil boom. Furthermore, the proceeds from the resources are not utilized for the benefit of the citizenry.

Subsidies are payments made by the government for which it receives no goods or services in return (Karl Case, 1999). Many governments across the globe perceive the provision of subsidies as a social obligation to the economically disadvantaged citizen, particularly the poor (people who live under $2 a day) and vulnerable groups. In this way, virtually every country introducing subsidies takes the pro-poor point of view into consideration, sometimes arguing for some form of protection for citizens of the various countries.

The effect of the subsidy removal is widespread, the problems associated with the fuel subsidy removal and civil servants welfare as observed are highlighted below.The following areas are considered:

a) Increase in the cost of living:

The cost of living has indeed sprung up. Nigeria already has one of the highest poverty rates globally. Prices of many things have changed. Its effect is multi-faceted, as it

affects food, clothing, shelter etc. This can be viewed under some headings

i. *Consumer goods:* The prices of goods and services have increased owing to the subsidy removal. There exist, a decrease in the value of money (purchasing power). Funds available can now purchase or command less goods, when compared to what it used to get before. e.g. sachet water has experienced hundred percent increase from N5 to N10.

ii. *Transport cost:* Increase in transport fare is also a resultant effect of fuel subsidy removal. There is a sharp increment in the cost of transportation. This also adversely, affects their cost of living and invariably civil servants welfare.

iii. *Cost of Accommodation:* The amount usually charged for renting an apartment has increased. Also, there has been a top up on the price of building materials and this has resulted to as further increase in the cost of accommodation.

iv. *High rate of corruption:* The removal of fuel subsidy and devaluation of the naira has rendered the salaries received by public servants inadequate. They would not be able to fend for themselves as they want to. The tendency is that corruption would set in and be on the increase. This is expected as their basic salaries are not enough to cater for all their needs.

v. *Reduction in savings rate and investment:* Salaries received by public servants are not enough to even meet their expenditure. Prices of goods and services changed without a corresponding change in their pay. Thus, the extra fund needed to be set aside for savings and investment is reduced to the barest minimum.

vi. *Motivation:* This means that workers inner drive may reduce as they are not well catered for. They might see no need to go the extra mile in the performance of their duties so as to attain excellence.

• Government (Policy Makers)

To the government, this study will reveal the effect of subsidy removal on the welfare of public servants and thus would aid subsequent economic decisions of the policy makers.

Innovative strategies that would facilitate a better well being and help channel the course of nation leaders in the right direction as it is expected to poise them into enacting citizen friendly laws.

• Civil Servants

It serves as a platform to help civil servants express themselves by carefully giving attention to their views. Important strategies proposed by them to leverage their sufferings arising from the removal of fuel subsidy would be noted. Also, ways by which they can contribute better to the furtherance of the economy for growth, development and productivity sake would be addressed and how the government can play its own role.

The table below provides a clearer picture of the different pump prices by the different administrations from 1978 to Jan. 2012.

Table I: Various Petrol Adjustments in Nigeria Since 1978

S/N	Date	Administration	Price	Percentage change
1	1978	Obasanjo	15k	
2	1990	Babangida	60k	300%
3	1992	Babangida	70k	17%
4	1992	Babangida	3.25k	364%
5	1993	Babangida	N5.00	54%
6	1994	Shonekan	N11.00	120%
7	1994-1998	Abacha	N11.00-	
8	1998-1999	Abacha	N20.00	82%
9	2000	Obasanjo	N20.00-	
10	2000	Obasanjo	N22.00	10%
11	2001	Obasanjo	N26.00	18%
12	2003	Obasanjo	N40.00	54%
13	2004	Obasanjo	N45.00	13%
14	2007	Obasanjo	N70.00	56%
15	2007	Yar'Adua	N65.00	7%
16	2010-2012	Jonathan	N65.00-	
17	2012	Till date Jonathan	N141.00	117%

Source: Adagba O., Ugwu S.C and Eme O.I, (2012).

According to Eme (2011) the Nigerian down steam oil sector is characterized by under-funding, shortage of Petroleum products nationwide, product adulteration, vandalisation of products distribution and shortage of facilities and poor and non-maintenance of facilities, especially the Turn-Around maintenance (TAM) of the nation's four refineries. The oil pipelines and deports also suffered many years of neglect and their

vandalisation negatively impacted on the operational efficiency of the oil industry gave rise to the call for deregulation of the petroleum industry. The fallout of the above scenario was incessant fuel shortage fuel price like and rise in the prices o essential commodities.

Deregulation and Anti-Subsidy Removal Strikes in Nigeria.

The analysis below shows the reactions of citizens to the increase in the price of fuel since 1986-2012.

1986– The Ibrahim Babangida government increase in fuel price led to tension and mass protests across the country.

1994– The Abacha junta increased the price of fuel to N15, from N3.25 but after massive street protests, it reduced it to N11 on October 4, 1994.

Clashes with the military regime twice led to the dissolution of the NLC's national organs, the first in 1988 under the military regime of Gen. Ibrahim Babangida (rtd) and the second in 1994, under the regime of late Gen. Sani Abacha.

1998– Abdulsalami Abubakar increased fuel price from N11 to N25 but after days of sustained protests, it was reduced to N20 on January 6, 1999.

1998– After a series of flow stations were shut down, having been taken over by a group of Ijaw youth, Nigeria's total oil output fell by about one third.

1999– The Nigeria Police opened fire and used tear gas to disperse protesters trying to gain entry into the National Assembly complex in Abuja. The demonstration was called by the NLC to protest against plans to end fuel subsidies.

2000– The Obasanjo regime tried to effect an increment in fuel price to N30 but protests and mass rejection forced it to reduce the increment to N25 on June 8, 2000 and further down to N22 on June 13, 2000. The price hike raised a lot of dust. For eight days; the economy was at a standstill.

2003– During the April 2003 election, Nigeria was engulfed by four nationwide stoppages over fuel subsidies. It witnessed a legal battle over the extent of the right to strike.

2004– Fuel hike affected international and domestic flights in Nigeria as many airlines were hit by a shortage of aviation fuel, with planes unable to leave the commercial capital, Lagos.

2012- Strike action was also recorded. The announcement of the removal of fuel subsidy on January 1, 2012 caught Nigerians caught off guard. The nationwide strike came on board on January 9. By all intent and purposes, Nigerians were right to protest the fuel price increase, or what has been termed this time around fuel subsidy removal. While government estimated that it would make N1.3 trillion from the removal of subsidy, Many Nigerians had set themselves up for festivities at the end of 2011. Many had travelled to their home states during the long Christmas holidays. They were not expecting themselves back at their bases until the first week of January 2012. Thus, it was not surprising that the removal bred anger. Transport fares skyrocketed, prices of goods and services also pumped up, not just as a result of the fuel price increase, but also because of the usual character of transporters during festive seasons. States of the South South except Edo stayed out of the fuel strike, there were vociferous cries in Abuja, Lagos, Ibadan, Kogi, Kaduna, Minna and Kano also. It emerged that many of the states in the South East and even North East had stayed off the strike. It became obvious that politics was playing a big role in determining the face of the protest.

History of Fuel Subsidy Strike Actions in Nigeria between 2000 and 2012

Date	Cause of strike	Duration	Resolution
June 1, 2000	Prices of petrol increased to N30/litre from N11/litre	Eight days	Price reduced to N20 per Arabian litre
June 16, 2002	Price increase from N20/ litre to N26/litre	Two days	Price retained at N26 per litre
June 30 – July 8, 2003	Price increase from N26/ litre to N40/ litre Price increase from N34/litre to N50/litre	Eight days	Price reduced to N34/litre
October 11, 2004	Price increase from N42/ litre to N52/litre	Three days	Government appointed the 19-member Sen. Ibrahim Mantu committee on palliatives.
September 2005	Price increase from N52/ litre to N65/litre	No Strike	Protest by NLC and civil society groups led to a cut in price
June 20, 2007	Price increase from N65/ litre to N70/litre	Four days	Price reduced to N65/litre
January 1, 2012	Price increase from N65/litre to N141/litre	Eight days	Price reduced to N97/litre

II. Fuel Subsidy Removal and Civil Servants

The Civil service is one of the agents of development in any nation. The transformation of any society or system depends on the effectiveness and efficiency of its civil service, particularly, the developing societies.

Civil Service- Adamolekun (2002), states that the civil service is commonly used as the synonym of the machinery of the government, this is so in Britain and most common wealth countries of Sub-Saharan Africa. In the British conception, the civil service is used to refer to the body of permanent officials appointed to assist the decision makers.

Today, the civil service has come to be regarded as modern institution bequeathed to mankind in the process of revolutionizing an efficient way of organizing any large human organization. It is in this respect that the civil service is defined as a bureaucracy (Ipinlaiye, 2001).

OPEC and non OPEC countries and their fuel prices per litre and minimum wage.

S/N	Countries	Fuel Price Per Litre N Opec	Minimum Wage
1	VENEZUELA	3.61	95,639
2	KUWAIT	34.54	161,461
3	SAUDI-ARABIA	25.12	99,237
4	IRAN	102.05	86,585
5	QATAR	34.54	101,250
6	UAE	70.18	103,112
7	ALGERIA	63.55	55,937
8	LIBYA	26.69	23,813
9	IRAQ	59.66	25,813
10	NIGERIA	141.00	18,000

NON OPEC

S/N	Countries	Fuel per litre	Minimum wage
1	USA	157.00	197,296
2	Uk	334,41	295,644
3	Oman	48,67	91,583

Source: The Nation, 2012. Monday January 6, pp.40.

The implication of the subsidy removal on the welfare of civil servants is of utmost importance. Since they form part of the economy and do contribute their quota towards the overall development of the economy, thus, a country desirous of growth should put them into consideration. Wellbeing usually refers to the degree to which an individual is well. In this sense it is synonymous with `quality of life'. Sometimes, however, the word is also used to indicate the quality of supra-individual phenomena, such as the family, a sector of industry or society as a whole.

III. Merits of Fuel Subsidy Removal

To the protagonist fuel subsidy removal was a step in the right direction and in the interest of Nigerians.

According to Egbosiuba (2012), He points out the following: The positive outcomes of fuel subsidy removal are:

i. It gives incentive to private companies to build oil refineries in Nigeria.
ii. Reduces or eliminates fuel smuggling across Nigerian borders.
iii. Reduce fuel usage.
iv. The price of fuel also reduces a little bit due to competition.

IV. Socio-Economic Consequences

The antagonists of the fuel subsidy removal present a contrary view. They have concluded that their leaders are truly detached from the reality of economic hardship endured by Nigerians.

There would certainly be a downward shift in the quality of life for the borderline income groups as they are forced further down into the most desperate or challenged group of workers as choices have to be made in the redistribution of the household and business budgets – trades off have to be made between the essentials – fuel consumption/transport costs vis-a-vis health care costs, feeding allowance, education allowance, saving investment opportunities until some adjustments have been made to the wage levels. This has not taken into cognizance the plight of the unemployed and possible levels of unemployment such a shock might trigger in the short to medium term.

The Consequences Are Highlighted Below:
i) Increase in Fuel Price
ii) Increase in Transport fare

iii) Increase in Price of Good and Services
iv) Psychological Effects on homes.

V. Research Instrument

The major instrument to be used for data collection is the questionnaire. The questionnaires will be printed and administered to the eight hundred (800) workers of the Local Government. The second part of the questionnaire consists of research questions raised in the study to find solutions to the research problem. Specifically, the questionnaires used a four point opinion/attitude scale, stated in the following ways:

SA	-	Strongly Agree
A	-	Agree
SD	-	Strongly Disagree
D	-	Disagree

Table 1: Distribution of Respondents'

Classification Variable	Frequency	Percent
GENDER		
Male	44	55.0
Female	36	45.0
AGE		
21 – 30yrs	28	35.0
31 – 40yrs	29	36.3
41 – 50yrs	16	20.0
51yrs and above	7	8.8
MARITAL STATUS		
Single	21	26.3
Married	52	65.0
Divorced	5	6.3
Separated	2	2.5
QUALIFICATION	18	22.5
WASC/SSCE/GCE	14	17.5
OND	37	46.3
HND/B.Sc.	11	13.8
MSc/MBA		
MANAGEMENT POSITION	29	36.3
Junior Staff	45	56.3
Senior Staff	6	7.5
Executive		

The table above shows the distribution of the respondents' according to some demography parameters.

It would be observed from the table above that 55% of the respondents' were male whereas 45% were female. More so, 36.3% of the respondents' opined between 31 to 40 years as their age whereas 35% opined between 21 to 30 years. Likewise, 20% of the respondents' opined between 41 to 50 years as their age and 8.8% opined at least 51years as their age. Also, 65% of the respondents' opined they were married whereas 26.3% opined single as their marital status. Moreover, 6.3% and 2.5% opined divorced and separated respectively as their marital status. Furthermore, more than 40% of the respondents' opined HND/B.Sc. as their educational qualification whereas 22.5% opined WASC/SSCE/GCE. Likewise, 17.5% of the respondents' opined OND and 13.8% opined MSc/MBA as their educational qualification. Additionally, 56.3% of the respondents' were senior staff whereas 36.3% were junior staff and 7.5% were executive.

a)   Analysis of other Data
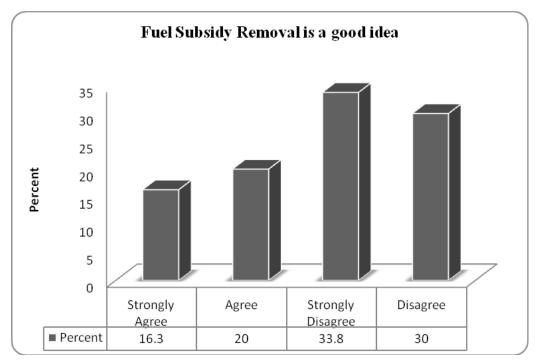
Fig.1: Respondents' perception to fuel subsidy removal

It would be observed from the chart above that more than 60% of the respondents' which represent more than 6 respondents' out of every ten randomly selected opined that fuel subsidy is not a good idea whereas 36.3% opined otherwise.

Fig. 2: Respondents' opinion for choice of job

It would be observed from the chart above that 62.5% of the respondents'' opined that they work as a civil servant because they have no choice whereas 37.6% opined otherwise.

My Salary is no longer capable of meeting my needs

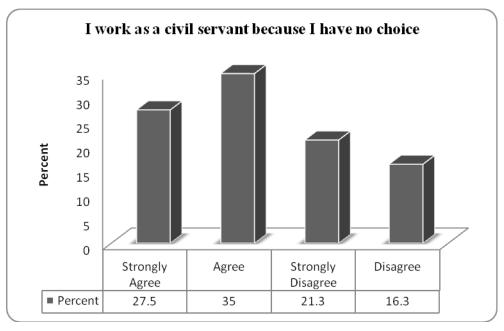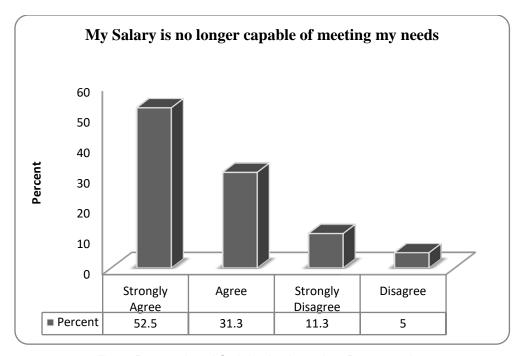|	Strongly Agree	Agree	Strongly Disagree	Disagree
■ Percent	52.5	31.3	11.3	5

Fig. 3: Respondents' Satisfaction based on Remuneration

It would be observed from the chart above that more than 80% of the respondents' which represent more than 8 respondents' out of every 10 random selected opined that their salary is no longer capable of meeting their needs whereas 16.3% opined otherwise.

b) Presentation of Data According to Research Questions

Research Question 1: Is there any significant relationship between the removal of fuel subsidy and the level of poverty of civil servant?

Table 2: Effects of fuel subsidy removal on respondents' standard of living

STATEMENTS	SA	A	SD	D
My purchasing power has reduced in relation to the prices of commodities.	28.8	38.8	17.5	15.0
My savings and investments have not reduced.	10.0	15.0	38.8	36.3
The cost of accommodation has not escalated as a result of fuel subsidy removal.	21.3	17.5	25.0	36.3
The cost of transportation has not increased.	2.5	13.8	28.8	55.0

It would be observed from the table above that more than 60% of the respondents' opined that their purchasing power has reduced in relation to the prices of commodities whereas 32.5% opined otherwise. Likewise, 75% of the respondents' opined that their savings and investment have reduced whereas 25% opined otherwise. More so, more than 50% of the respondents' opined that the cost of accommodation has escalated as a result of fuel subsidy removal whereas 38.8% opined otherwise. Also, more than 80% of the respondents' opined that the cost of transportation has increased since the removal of fuel subsidy whereas 16.3% opined otherwise.

Thus, it could be concluded that there is a relationship between the removal of fuel subsidy and the level of poverty of civil servant.

Research Question 2: What is the relationship between the quality of lives of civil servants and the subsidy removal?

Table 3: Challenges Identified by Civil Servants after Fuel Subsidy Removal

STATEMENTS	SA	A	SD	D
Fuel subsidy removal has increased my indebtedness.	32.5	46.3	18.8	2.5
The proportion of my salary devoted to the purchase of consumable goods has decreased.	45.0	27.5	22.5	5.0
Health care cost, electricity charges, water bills have all experienced a top up on their prices.	57.5	37.5	3.8	1.3
The salary I receive is meager when compared to my needs.	52.5	31.3	5.0	11.3

It would be observed from the table above that about 80% of the respondents' opined that fuel subsidy has increased their indebtedness whereas 21.3% opined otherwise. Moreover, 72.5% of the respondents' opined that the proportion of their salary devoted to the purchase of consumable goods has decreased whereas 27.5% opined otherwise. Also, more than 90% of the respondents' opined that health care cost and other utility bills have all experienced a top up on their prices whereas 5.1% opined otherwise. Additionally, more than 80% of the respondents' opined that they salary they received is meager when compared to their needs whereas 16.3% opined otherwise.

Thus, it could be concluded that there is a relationship between the quality of lives of civil servants and the subsidy removal.

Research Question 3: Find out if the productivity of workers has declined as a result removal of the fuel subsidy removal.

Table 4: Influence of Fuel Subsidy Removal on Civil Servants' Productivity at Work.

STATEMENTS	SA	A	SD	D
I am no longer motivated to work.	32.5	32.5	25.0	10.0
Fuel subsidy removal has increased job satisfaction.	16.3	12.5	36.3	35.0
My job has become more stressful and tiring.	42.5	35.0	21.3	1.3
Subsidy removal on fuel has made me increased my expenditure.	46.3	30.0	12.5	11.3

It would be observed from the table above that more than 60% of the respondents' opined that they are no longer motivated to work whereas 35% opined otherwise. Likewise, 71.3% of the respondents' opined that fuel subsidy removal has decreased their job satisfaction whereas 28.8% opined otherwise. Furthermore, 77.5% of the respondents' opined that their job has become more stressful and tiring whereas 22.6% opined otherwise. Additionally, 76.3% of the respondents' opined that subsidy removal on fuel has increased their expenditure whereas 23.8% opined otherwise.

Thus, it could be concluded that the productivity of workers has declined as a result removal of the fuel subsidy removal.

c) *Presentation of Data According to Research Hypotheses*

Hypothesis 1: There will be no statistically significant relationship between the removal of fuel subsidy and the level of poverty of civil servants.

CROSS TABULATION

			My purchasing power has reduced in relation to the prices of commodities				Total
			Strongly Agree	Agree	Strongly Disagree	Disagree	
Sex	Male	Count	11	18	11	4	44
	Female	Count	12	13	3	8	36
Total		Count	23	31	14	12	80

CHI-SQUARE COMPUTATION

Observed Frequency (OF)	Expected Frequency (EF)	(OF - EF)	(OF - EF)²	(OF - EF)²/EF
11	12.7	-1.7	2.89	0.23
18	17.1	0.9	0.81	0.05
11	7.7	3.3	10.89	1.41
4	6.6	-2.6	6.76	1.02
12	10.4	1.6	2.56	0.25
13	14	-1	1.00	0.07
3	6.3	-3.3	10.89	1.73
8	5.4	2.6	6.76	1.25
				6.01

The computed chi-square statistic is given below:

$$\sum \frac{(OF - OE)^2}{OE} = 6.01$$

Computing the critical value,

The degree of freedom is given as (r-1)*(c-1) "where r = number of rows and c = number of columns". Thus from the cross tabulation table above, the degree of freedom is (4-1)*(2-1) = 3*1 = 3. Thus, the degree of freedom is 3.

Using 5% (0.05) as the significance level, the tabulated chi-square (critical value) is 9.488.

Since the computed chi-square statistic lags the critical value i.e. 6.01<9.488, the null hypothesis cannot be rejected.

Thus, this implies that there is no significant relationship between the removal of fuel subsidy and the level of poverty of civil servants.

Hypothesis 2: There is no statistically significant relationship between the standard of living of civil servants and the of fuel subsidy removal.

CROSS TABULATION

| | | | The salary I receive is meager when compared to my needs | | | | Total |
			Strongly Agree	Agree	Strongly Disagree	Disagree	
Sex	Male	Count	25	10	1	8	44
	Female	Count	17	15	3	1	36
Total		Count	42	25	4	9	80

CHI-SQUARE COMPUTATION

Observed Frequency (OF)	Expected Frequency (EF)	(OF - EF)	(OF - EF)²	(OF - EF)²/EF
25	23.1	1.9	3.61	0.16
10	13.8	-3.8	14.44	1.05
1	2.2	-1.2	1.44	0.65
8	5	3	9.00	1.80
17	18.9	-1.9	3.61	0.19
15	11.3	3.7	13.69	1.21
3	1.8	1.2	1.44	0.80
1	4.1	-3.1	9.61	2.34
				8.20

The computed chi-square statistic is given below:

$$\sum \frac{(OF - OE)^2}{OE} = 8.20$$

Computing the critical value,

The degree of freedom is given as (r-1)*(c-1) "where r = number of rows and c = number of columns". Thus from the cross tabulation table above, the degree of freedom is (4-1)*(2-1) = 3*1 = 3. Thus, the degree of freedom is 3.

Using 5% (0.05) as the significance level, the tabulated chi-square (critical value) is 9.488.

Since the computed chi-square statistic lags the critical value i.e. 8.20<9.488, the null hypothesis cannot be rejected.

Thus, this implies that there is no significant relationship between the standard of living of civil servants and the of fuel subsidy removal.

Hypothesis 3: There is no statistically significant relationship between the productivity of workers and the removal of fuel subsidy.

CROSS TABULATION

| | | | I am no longer motivated to work | | | | |
			Strongly Agree	Agree	Strongly Disagree	Disagree	Total
Sex	Male	Count	17	13	7	7	44
	Female	Count	9	13	13	1	36
Total		Count	26	26	20	8	80

CHI-SQUARE COMPUTATION

Observed Frequency (OF)	Expected Frequency (EF)	(OF - EF)	(OF - EF)²	(OF - EF)²/EF
17	14.3	2.7	7.29	0.51
13	14.3	-1.3	1.69	0.12
7	11	-4	16.00	1.45
7	4.4	2.6	6.76	1.54
9	11.7	-2.7	7.29	0.62
13	11.7	1.3	1.69	0.14
13	9	4	16.00	1.78
1	3.6	-2.6	6.76	1.88
				8.04

The computed chi-square statistic is given below:

$$\sum \frac{(OF - OE)^2}{OE} = 8.04$$

Computing the critical value,

The degree of freedom is given as (r-1)*(c-1) "where r = number of rows and c = number of columns". Thus from the cross tabulation table above, the degree of freedom is (4-1)*(2-1) = 3*1 = 3. Thus, the degree of freedom is 3.

Using 5% (0.05) as the significance level, the tabulated chi-square (critical value) is 9.488.

Since the computed chi-square statistic lags the critical value i.e. 8.04 <9.488, the null hypothesis cannot be rejected.

Thus, this implies that there is no significant relationship the productivity of workers and the removal of fuel subsidy.

VI. Conclusion

This study has provided information in terms of the effect of fuel subsidy removal on the welfare of civil servants together with their attitude and productivity level at work. The respondents' opined that fuel subsidy removal is not a good idea. Moreover, they also opined that they work as civil servants because they have no alternative with more than 80% stating that their salary is no longer capable of meeting their needs. More so, there is a relationship between the removal of fuel subsidy and the level of poverty of civil servant as their savings together with purchasing power reduced as a result of fuel subsidy removal such that this further affect the quality of life of the civil servants. As a result, the productivity of workers has declined as more than 60% of the respondents' opined that they are no longer motivated to work. In a nutshell, it could be said that fuel subsidy removal has negative impact on the welfare of the civil servants together with their productivity level.

VII. Recommendation

The following are the recommendations as a result of the findings made:

❖ The remuneration of civil servants should be properly reviewed using the present economic situation in the country as the basis.

❖ The outlined promises made by the Federal Government for implementing the fuel subsidy removal should be fulfilled to maintain relevance before the citizens.

❖ Civil servants should be motivated to work to promote the furtherance of the mission statement of the civil service of the federation so as to save it from extinction.

❖ Government must put in place an effective regulatory framework to protect the citizens from exploitation by petroleum marketers. Therefore, the Petroleum Product Pricing Regulatory Agency (PPPRA) must be urgently reorganized. Subsidy as a social security is the rights of Nigerian particularly the under privileged. The ordinary Nigerian must be protected and money aimed at ameliorating the lives of the poor must be protected.

❖ The governance structure should be more cost effective and corruption must be more effectively tackled. Government must sustain the momentum of dialogue and enlightenment to stabilize the polity and ensure accountability and transparency in the use of the savings from the policy decision for the benefit of the people. There is a seeming agreement among Nigerians that the Nigerian National Petroleum Corporation (NNPC) is corrupt and needs a complete reorganization and persons found to be guilty be appropriately punished.

❖ Decision making must be participatory. Government must sufficiently involve the citizenry in the process of decision and policy making particularly on issues and policies that affect their lives. This could be through town hall meetings with all segments of

society and making the necessary contacts with members of the grassroots and civil society organizations. To do this, government could employ the services of NGOs and National Orientation agencies across the country.

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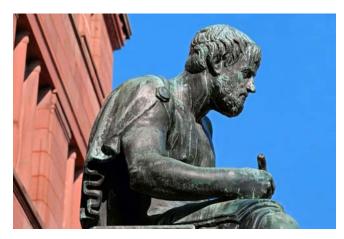
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5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.

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

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

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

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

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

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

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

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

General style:

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

To make a paper clear: Adhere to recommended page limits.

Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

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

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

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

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

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- o Explain the value (significance) of the study.
- o Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- o Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- o Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

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

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

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

Results:

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

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

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

What to stay away from:

- o   Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- o   Do not include raw data or intermediate calculations in a research manuscript.
- o   Do not present similar data more than once.
- o   A manuscript should complement any figures or tables, not duplicate information.
- o   Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- o You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- o Give details of all of your remarks as much as possible, focusing on mechanisms.
- o Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- o One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- o Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection.

Segment draft and final research paper: You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

Written material: You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.

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

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