



GOMBE SAVANNAH

**JOURNAL OF LANGUAGE, LITERATURE AND
COMMUNICATION STUDIES (GOSAJOLLCOS)**



**DEPARTMENT OF LANGUAGES
AND LINGUISTICS
GOMBE STATE UNIVERSITY**

**Volume 6 Number 1
JUNE, 2025**



Savannah Journal of Language, Literature and Communication Studies (SAJOLLCOS)
Vol. 6 No. 1: June, 2025 — ISSN: 2787-0286 & 2811-2261 (Online & Print)

**SAVANNAH JOURNAL OF LANGUAGE, LITERATURE AND COMMUNICATION
STUDIES (SAJOLLCOS)**

**DEPARTMENT OF LANGUAGES AND LINGUISTICS,
GOMBE STATE UNIVERSITY**



VOLUME 6, NO. 1, JUNE 2025

ISSN: ONLINE: 2811-2261, PRINT: 2787-0286

**A Publication of Department of Languages and Linguistics
Gombe State University, Gombe State**

**Copyright © 2025 SAVANNAH JOURNAL OF LANGUAGE, LITERATURE AND
COMMUNICATION STUDIES**
(SAJOLLCOS) Gombe State University, Gombe State. Volume 6, No. 1 June, 2025.



© Department of Languages and Linguistics, 2025
Gombe State University,
Tudun-wada Jauro Abare,
Gombe - Nigeria.

All rights reserved.

No part or whole of this Journal is allowed to be reproduced, stored in a retrieval system or transmitted in any form or by any means, without prior permission of the Copyright owner.

ISSN: 2787-0286 Print & 2811-2261 Online

Printed in Nigeria @Six-Sweet Printers and Publishers

GSU, Gombe, Gombe State.

Phone No: +2348039511789

E-mail: alameenalfira@gmail.com

The Journal

Gombe Savannah Journal of Language, Literature and Communication Studies (GOSAJOLLCOS) is a peer-reviewed journal of the Department of English, Gombe State University. The journal is committed to the development of communication arts through researches in Language, Linguistics, Literature, Theatre Arts, Cultural Studies, Creative Arts, Media and Communication Studies. It has both print and online versions. The Editorial board hereby calls for thoroughly researched papers and articles on the subject areas already mentioned. Submissions of papers are accepted all year round but publication is expected to be done in May/June annually. All manuscripts should be accompanied with the sum of ten thousand (**₦10,000**) naira only. On acceptance of any manuscript, contributors will pay the sum of twenty five thousand (25,000) naira only as publication fee.



Editorial Committee

Dr. Abubakar Mohammed Gombe
Dr. Leah I. Jalo
Dr. Fatima Shuaibu Gara
Fatima M. Gurama
Mohammad Abubakar Musa

Editor-in-chief
Editor
Member
Member
Editorial Secretary

Advisory Board

Professor Saleh Abdu

Department of English,
Federal University Kashere

Professor Emmanuel S. Dandaura

Department of Theatre and
Cultural Studies, Nasarawa
State University

Professor Muhammad Dahiru

Department of Languages,
Yobe State University

Professor A. S. Abdulsalam

Department of Linguistics and
Nigerian Languages, University of Ilorin

Professor E. U. Ahidjo

Department of English, University of Jos

Professor Nahum Upah Butari

Department of English and Drama,
Kaduna State University

Professor Nesta Alu

Department of English, University of Jos

Editorial Policy

Savannah Journal of Languages, Literature and Communication Studies is Produced by the department of English and Literary Studies, Gombe State University, Gombe Nigeria. It invites scholarly and well researched articles on any topic related to language, literary and communication studies. Authors of article(s) should adhere to the following requirements:

- Manuscript(s) should be double spaced on A4 paper with 12 points, Times New Roman.
- Manuscript(s) length should not exceed 5000 words, including titles, references and/or notes.



- Abstract(s) should not be more than 250 words, followed by four to five keywords.
- Manuscript(s) sent to SAJOLLCOS must be original and previously unpublished.
- Manuscript(s) should adopt either the APA 7th edition or MLA 8th edition format
- Title(s) and subtitles should conform to the adopted referencing style.
- Manuscript(s) would be subjected to editing and peer reviews prior to acceptance and publication.
- Author(s) should provide a bio-data of not more than three sentences at the end of their paper stating their rank, affiliation, research interest and email address.
- All Manuscript(s) for consideration should be accompanied with non-refundable sum of ₦10,000.00 assessment fee.
- On acceptance of any manuscript, author(s) will pay the publication fee of ₦25,000.00
- Creative work publication fee of ₦5,000.00
- All editorial correspondences should be directed to:

The editor,

Savannah Journal of Language, Literary and Communication Studies, Department of Languages and Linguistics,
Gombe State University, Gombe.

Email: sajollicos@gmail.com

Website: <https://www.gombesavannahjournal.com>

For further enquiries, please contact: Editor-in-Chief

SAJOLLCOS, HOD's Office,

Faculty of Arts and Social Sciences Gombe State University, Gombe

sajollicos@gsu.edu.ng,

C/o: amgombe2@gsu.edu.ng



LIST OF CONTRIBUTORS

Mariam Titilope Olugbodi

Department of English and Linguistics, Faculty of Arts, Kwara State University, Malete, Nigeria.
mariam.gobir@kwasu.edu.ng

Olanike Olaleru

Department of English and Linguistics, Faculty of Arts, Kwara State University, Malete, Nigeria.
olanike.olaleru@kwasu.edu.ng

Anthonia Elejo Dugga

Department of Linguistics and Nigerian Languages, University of Jos, Jos, Plateau State

Maimuna Muhammad Kabir

Hausa Depaertment, Yusuf Maitama Sule, University of Education, Kano State.
maimunatukabirwali@gmail.com

Fauziyya Muhammad Hassan

Hausa Depaertment, Yusuf Maitama Sule, University of Education, Kano State.
Fauziyyahassan46@gmail.com

Dorcas Omaojo Idakwo

Department of English and Literary Studies, Federal University Lokoja, Nigeria.
dorcasogwo606@gmail.com

Ezekiel Olajimbiti Opeyemi

Department of English and Literary Studies, Federal University Lokoja, Nigeria.
opebukola56@gmail.com

Peter Ochefu Okpeh

Department of English and Literary Studies, Federal University Lokoja, Nigeria.
peter.okpeh@fulokoja.edu.ng

Seini Bello

Department of French, Federal College of Education, Yola.
Seinibello1559@gmail.com

Jibrilla Garba

Department of Hausa, Federal College of Education, Yola
garba.jibrilla@fceyola.edu.ng

Obidah Daniel

Department of French, Federal College of Education, Yola.
obidah0164@gmail.com

Atteh, Femi Yinka

Department of Performing Arts, Faculty of Arts, University of Ilorin, Nigeria
atteh.fy@unilorin.edu.ng

Yaouba Ousmanou

Department of French, Federal College of Education, Yola
usmanyauaba@gmail.com

Abubakar Muhammad Baba

Department Of French, Federal College of Education, Yola
auwalbappa746@gmail.com

Seini Bello

Department of French, Federal College of Education, Yola
seinibello1559@gmail.com



Shema'u Abubakar Umar

Department of General Studies, Isa
Mustapha Agwai I Polytechnic, Lafia -
Nasarawa State
shemauari@gmail.com

Muntari Babangida

Federal Polytechnic Daura, Katsina
State
muntaribabangida4@gmail.com

Bamidele Ibiyemi Lydia

Federal University of Transportation,
Daura, Katsina State, Department of
General Studies
lydiabamidele@ymail.com

Esther Nuhu Samuel

Federal Polytechnic Daura, Katsina
State
esthersamuelamba@gmail.com

Kwasau Blessing Shiyin

Federal Polytechnic Daura, Katsina
State
kwasau@fedpolydaura.edu.ng

Ngor, Cornelius Iko-awaji

Department of English and
Communication Arts
Ignatius Ajuru University of
Education, Rumuolumeni Port
Harcourt Nigeria.
ngorc89@gmail.com

Dorcas Chide Abdulsalam (PhD Student)

Department of English and Drama,
Kaduna State University, Kaduna
cdorcasabdulsami@gmail.com

Oladele John Toluhi

Department of English Literary
Studies, Federal University Lokoja
oladeletoluhi@gmail.com

Peter Ochefu Okpeh

Department of English Literary
Studies, Federal University Lokoja
Peter.okpeh@fulokoja.edu.ng

Muhammad Muhammad

Department of English and European
Languages, Kano State College of
Education and Preliminary Studies
muhd4muhd@gmail.com

TELLA Samson Adekunle

Department of English and
Linguistics, Kwara State University,
Malete
Samson.tella@kwasu.edu.ng

Ridwan Akinkunmi RABIU

Department of English and
Linguistics, Kwara State University,
Malete
ridwan.rabiu@kwasu.edu.ng

Nafisat Bolanle AIYELABEGAN

Department of English and
Linguistics, Kwara State University,
Malete
nafisat.aiyelabegan@kwasu.edu.ng

Mustapha Ibrahim Garba

Department of English & Linguistics,
Federal University Dutse
Igmustapha6@gmail.com

Abubakar Isa Abubakar

Ministry for Higher Education,
Science & Technology Dutse – Jigawa
abubakarabubakarbkb@gmail.com

Abdullahi Usman Garko

Department of English and
Linguistics Gombe State
augarko@gmail.com



Suku Hyellamada Kenan

Department of Languages and
Linguistics, Gombe State University,
hyellassuku@gsu.edu/hyellawilbe@gmail.com

Juilet Aluke

Department of Languages and
Linguistics, Gombe State University.

Taiwo Mary Akanmu

Department of English and Literary
Studies, Faculty of Arts, Kwara State
University, Malete, Nigeria.
taiwoakanmu155@gmail.com

Olanike Olaleru

Department of English and Literary
Studies, Faculty of Arts, Kwara State
University, Malete, Nigeria.
olanike.olaleru@kwasu.edu.ng

Mariam Titilope Olugbodi

Department of English and Literary
Studies, Faculty of Arts, Kwara State
University, Malete, Nigeria.
mariam.gobir@kwasu.edu.ng

Aliyu Haruna Muhammad

Directorate of General Studies,
Abubakar Tafawa Balewa University
P.M.B. 0248, Bauchi- Nigeria
aliyuharuna7@gmail.com

Felix Oluwabukola Oladeji

Department of English, Faculty of
Arts., University of Ilorin, Ilorin,
Nigeria.
Oladejifelix94@gmail.com

Rabi Bashir Ph.D

Department Of Nigerian Languages
And Linguistics, Kaduna State
University, Kaduna.
rabiubashi@kasu.edu.ng

Dr. David Mikailu

Department of English, University of
Abuja
davidmikailu@yahoo.com

Asana Kehinde Alemede

Department of English & Literary
Studies, Federal University Lokoja,
Kogi State, Nigeria
alemsjnr@gmail.com

Ifeyinwa Genevieve Okolo

Department of English & Literary
Studies, Federal University Lokoja,
Kogi State, Nigeria
ifeyinwaokolo@fulokoja.edu.ng

Oluwatoyin Barnabas

Department of English & Literary
Studies, Federal University Lokoja,
Kogi State, Nigeria
oluwabar@yahoo.com

Idowu, Stephen Olufemi

Department of English Education,
Lagos State University of Education,
Oto/Ijanikin, Lagos State, Nigeria.
idowuos@lasued.edu.ng

Azeez, Abimbola

Department of English Education,
Lagos State University of Education,
Oto/Ijanikin, Lagos State, Nigeria.
azeezas@lasued.edu.ng

Vivian Chukwu

Department of English and Literary
Studies at Federal University Lokoja

Ifeyinwa Genevieve Okolo

Department of English and Literary
Studies at Federal University Lokoja
ifeyinwaokolo@fulokoja.edu.ng



Abba Abba

Department of English and Literary
Studies at Federal University Lokoja
abba.abba@fulokoja.edu.ng

Okache C. Odey

Department of English & Literature,
Nnamdi Azikiwe University, Awka
okacheodey@yahoo.com

Peace Chinenye Chidolue

Department of Igbo, Federal College
of Education, Yola
Chidolue.pc@fceyola.edu.ng

Suwaiba Mohammed, Ph.D

Department of Languages and
Linguistics, Gombe State University

Fatima Muhammad

Department of Languages and
Linguistics, Gombe State University
fatimam@gsu.edu.ng

YOHANNA, Gilamdo Kwem

Department of English and Literary
Studies, Ahmadu Bello University,
Zaria
gilamdokwemyohanna@gmail.com

SAMUEL, Joy

Department of English and Literary
Studies, Ahmadu Bello University,
Zaria.
joysammy68@gmail.com

Joshua, Josephine

School of Languages, Department of
English, Adamawa State College of
Education, Hong
Josephinejoshua06@gmail.com

Dathini Yinasimma Bright

School of Languages, Department of
English, Adamawa State College of
Education, Hong
dathinibright@gmail.com

Ali Baba Dada

Department of English and Literary
Studies, University of Maiduguri.
alibdhadha@gmail.com

Ben Ita Odeba

Department of Mass Communication,
Bingham University, Karu, Nasarawa
State, Nigeria
benjamin.odeba@binghamuni.edu.ng

Jummai Mbuzi Waziri

Department of Mass Communication,
Bingham University, Karu, Nasarawa
State, Nigeria
jummaiwaziri74@gmail.com

Desmond Onyemechi Okocha, PhD

Department of Mass Communication,
Bingham University, Karu, Nasarawa
State, Nigeria.
desmondoodoo@yahoo.com

Akuta Michelle Idialu

Department of Mass Communication,
Faculty of Communication and Media
Studies, Bingham University, Karu,
Nasarawa State
gamboakutamichelle@gmail.com

Farouk Umar Mohammed

Department of Mass Communication,
Faculty of Communication and Media
Studies, Bingham University, Karu,
Nasarawa State
faroukmohammmed@gmail.com



Ruth Barnabas

Department of Mass Communication,
Faculty of Communication and Media
Studies, Bingham University, Karu,
Nasarawa State, Nigeria

Bridget Azenda

Department of Mass Communication,
Faculty of Communication and Media
Studies, Bingham University, Karu,
Nasarawa State, Nigeria

Christopher Anyokwu, PhD

University of Lagos

SAKA, Idayat Oyenike

Department of Yoruba, Adeyemi
Federal University of Education,
Ondo, Ondo State, Nigeria
ridahtullahi@gmail.com

FARINDE, Muibat Abiola

Department of Yoruba, Adeyemi
Federal University of Education,
Ondo, Ondo State, Nigeria
farindemuibat@gmail.com

Prof. Nesther Nachafia Alu

Department of English, University of
Jos, Nigeria
nestherta@gmail.com

Sani, Sylvia

Department of English, University of
Jos, Nigeria
nyuyihyfsylvia@gmail.com

Melchizedec James Onobe, PhD

Department of Mass Communication,
Faculty of Communication and Media
Studies, Bingham University, Karu,
Nasarawa State, Nigeria

Fasehun Mercy Ayò

fasehunmercy@yahoo.com
Faculty Of Arts, Department Of
Yorùbá, Adéyemí Federal University
Of Education, Oñdó

Òjó Ìlúfóyè Fáwọ̀lé

ilufoye@gmail.com
Faculty Of Arts, Department Of
Yorùbá, Adéyemí Federal University
Of Education, Oñdó

Ibrahim Fatima Usman

Department of Languages and
Linguistics, Gombe State University
phartimarhibrahim@gmail.com

Emoruwa, Oluwatoyin Titilayo

Adeyemi Federal University of
Education, Ondo, Ondo State
tititoyin@gmail.com

Melchizedec James Onobe, PhD;

Department of Mass Communication,
Faculty of Communication and Media
Studies Bingham University, Karu,
Nasarawa State, Nigeria

Richard Okujeni, PhD

Department of Mass Communication,
Faculty of Communication and Media
Studies Bingham University, Karu,
Nasarawa State, Nigeria

Emoruwa, Oluwatoyin Titilayo

Adeyemi Federal University of
Education, Ondo, Ondo State
tititoyin@gmail.com

Aliyu Sambo Alhassan

Department of English and
Linguistics, Federal University Dutse,
Jigawa State.
asambo1010@gmail.com



TABLE OF CONTENTS

Between Text and Texture: An Exploration of the Socio-Stylistic Imports in Selected Songs of Ololade Asake Mariam Titilope Olugbodi and Olanike Olaleru	1-10
Home language Dynamics: A Study of Cross – Lingual Households in Jos Anthonia Eleojo Dugga	11-20
Analysis of the Realization of Hausa Sounds Maimuna Muhammad Kabir	21-30
An Overview of Language Acquisition Processes: A Review Approach Fauziyya Muhammad Hassan	31-39
Metaphorical Representation of Ideologies in Media Reportage on <i>Japa</i> Discourses Dorcas Omaojo Idakwo¹, Ezekiel Olajimbiti Opeyemi², Peter Ochefu Okpeh³	40-56
Integrating Hausa Words and Phrases in French Language Instruction Enhances Learning Among Northern Nigerian Students Seini Bello, Jibrilla Garba and Obidah Daniel	57-66
Language, Literature and the Proverbial Tones of Cultural History in Ola Rotimi's <i>Kurunmi</i> Atteh, Femi Yinka	67-77
Evaluation of The State of French Language Teaching and Learning in Public Schools in Adamawa State Yaouba Ousmanou, Abubakar Muhammad Baba and Seini Bello	78-88
Language and Identity in Nigeria's Nollywood Dialogues Shema'u Abubakar Umar	89-102
The Role of Forensic Linguistics in Detecting and Curbing Plagiarism Among University Undergraduate in Katsina State Muntari Babangida, Bamidele Ibiyemi Lydia, Esther Nuhu Samuel and Kwasau Blessing Shiyin	103-113
Influence of L1 on Spoken English in Nigeria: An Assessment of Obolo Vowels Ngor, Cornelius Iko-awaji	114-123
A Pragma-Craft Analysis of Shehu Sani's Selected Tweets/Headlines Dorcas Chide Abdulsalam	124-142



Intertextuality in Bola Ahmed Tinubu's Press Releases on X
Oladele John Toluhi and Peter Ochefu Okpeh 143-165

Lexico-Semantic Analysis of Lassa Fever Reportage in Selected Nigerian Newspapers
Muhammad Muhammad 166-178

A Stylo-Linguistic Analysis of President Bola Ahmed Tinubu "Emi Lokan" Speech
TELLA Samson Adekunle, Ridwan Akinkunmi RABIU and Nafisat Bolanle AIYELABEGAN 179-197

Morphological Analysis of Lexicons in Hausa Dialects
Mustapha Ibrahim Garba, Abubakar Isa Abubakar and Abdullahi Usman Garko 198-207

A Comparative Multimodal Discourse Analysis of MTN and Airtel's Instagram Advertising Strategies
Suku Hyellamada Kenan, Ph.D and Juilet Aluke 208-224

Protest and Politics of Idealization: a Rhetorical Analysis of *òKéDìjì's RẹRẹ Rún* and *QlÁTẹ́jú's Iná Ràn*
SAKA, Idayat Oyenike and FARINDE, Muibat Abiola 225-237

Cohesion in Student's Academic Writing: A Linguistic Exploration of Language Organization and Meaning-Making
Emoruwa, Oluwatoyin Titilayo 238-246

SECTION B: LITERATURE

A Stylistic Exploration of Tanure Ojaides' *Narrow Escapes*, A Poetic Diary of the Coronavirus Pandemic
Taiwo Mary Akanmu, Olanike Olaleru and Mariam Titilope Olugbodi 247-259

Writing and The Voice of Difference: Despondent and Repressed Archetypes in Commonwealth Literature
Aliyu Haruna Muhammad 260-272

Ecopoetic Language And Symbolism In Selected Tomas Transtromer's Poems *The Deleted World*
Felix Oluwabukola Oladeji 273-284



- Social Equality in Hausa Oral Songs: An Overview of [Anmaraya's Song 'Mai Akwai Da Mai Babu' (The Rich and The Poor)
Rabiu Bashir, Ph.D 285-295
- Reimagining Power and Technology in African Science Fiction: Techno-Hybridity and The Aesthetics of Governance in Dilman Dila's *Yat Madit*
Dr. David Mikailu 296-310
- Traumatic Embodiment and Resistance among Persons with Disabilities in Indra Sinha's *Animal's People*
Asana Kehinde Alemede, Ifeyinwa Genevieve Okolo and Oluwatoyin Barnabas 311-323
- Science, Myth, and Reality: Deconstructing Nigerian Women's Roles in Traditional and Modern Scientific Discourses through a Literary Lens
Idowu, Stephen Olufemi and Azeez, Abimbola 324-347
- Variations in the Representations of the Igbo Belief in Chi in Chigozie Obioma's *An Orchestra of Minorities*
Vivian Chukwu, Ifeyinwa Genevieve Okolo and Abba Abba 348-359
- Human Trafficking, Organ Harvesting and the Politics of the Body in Ifeanyi Ajaegbo's *Sarah House*
Okache C. Odey 360-370
- Gendered Silence in Igbo Funeral and Marriage Rites: Reclaiming Female Agency Through Cultural Reformation
Peace Chinenye Chidolue 371-386
- Changing Roles of Male And Female Characters in The Twenty First Century Women Writings: An Example of Zaynab Alkali's *The Initiates*
Suwaiba Mohammed, Ph.D 387-403
- The Language of African Literature in the Era of Globalisation
Fatima Muhammad 404-418
- Deconstructing The Narrative of Helon Habila's *The Chibok Girls: The Boko Haram Kidnappings and Islamist Militancy in Niger*
YOHANNA, Gilamdo Kwem and SAMUEL, Joy 419-430
- Migration, Modern Slavery And Sexual Objectification Of Women In Nigerian Fiction: A Study Of Unigwe Chika's *On Black Sisters' Street*
Joshua, Josephine, Dathini Yinasimma Brigh, and Ali Baba Dada 431-446



Widowhood Challenges and Expectations: an Analysis of Abubakar Adam Ibrahim's *Seasons of Crimson Blossom*
Prof. Nesther Nachafia Alu and Sani, Sylvia 447-459

Otherring in The Genre of Life Writing: a Literary Critique of Awolowo's *Awo: The Autobiography of Chief Obafemi Awolowo*
Aliyu Sambo Alhassan and Professor Nesther Nachafiya Alu 460-471

SECTION C: COMMUNICATION

Influence of Instagram Celebrities' Fashion Lifestyle on Nile University Female Mass Communication Students
Ben Ita Odeba, Jummai Mbuzi Waziri and Desmond Onyemechi Okocha, Ph.D 472-487

Influence of Japanese Animation on Indigenous Nigerian Cultures Among Youths in Abuja Municipal Area Council
Akuta Michelle Idialu and Farouk Umar Mohammed 488-503

Perception of the Undergraduate Mass Communication Students of Bingham University towards Teaching as a Career
Ben Odeba, Ruth Barnabas and Bridget Azenda 504-521

Assessing Brand Awareness of ULesson among Bingham University Undergraduate Students in the Digital Era
Ben Odeba; Ruth Barnabas, Bridget Azenda, and Melchizedec James Onobe, Ph.D 522-545

Evaluating the Effectiveness of Digital Public Relations Strategies for Brand Awareness and Reputation Management by Andela in Abuja
Melchizedec James Onobe, PhD; Richard Okujeni, PhD and Ben Odeba 546-575

Between Heritage and Reform: Traditional Education and Nigeria's Quest for Transformation
Fasehun Mercy Ayò and Òjó Ìlúfóyè Fáwọ̀lé 576-592

SECTION D: REVIEW

Udenta's Revolutionary Aesthetics and The African Literary Process: A Review
Christopher Anyokwu, Ph.D 593-602

SECTION E: CREATIVE WRITING

Humanity is Dead and other Poems
Ibrahim Fatima Usman 603-605



Otherring in The Genre of Life Writing: a Literary Critique of Awolowo's *Awo: The Autobiography of Chief Obafemi Awolowo*

Aliyu Sambo Alhassan

Department of English and Linguistics, Federal University Dutse, Jigawa State.

asambo1010@gmail.com

And

Professor Nesther Nachafiya Alu

Department of English, University of Jos, Plateau State.

nestherta@gmail.com

Abstract

*Autobiography in Nigeria has recently received a deserving literary critical attention. This paper argues that Nigerian politicians and literary scholars who write their biographies hardly escape the traps of otherring. There are records of autobiographies by the first, second and third republics politicians and public office holders in Nigeria, and almost all these compendiums carry in them outright and brazen vilification and denigration of other than their ethnic and tribal enclaves. There are also the glaring extolling and veneration of their tribes, ethnic or even geographical locations. These autobiographers tend to submit that everything about their people is good, while all that are about others is evil! From the early 1960s to the late 2000, there are autobiographies written by eminent and highly placed Nigerian political leaders and also from those that are from the academia. Some of the few examples are, Obafemi Awolowo's *Awo: The Autobiography of Chief Obafemi Awolowo* (1960), Nnamdi Azikiwe's *My Odyssey* (1970), Shehu Shagari's *Beckoned to Serve* (2000) Wole Soyinka's *You Must Set Forth At Dawn* (2004) and Chinua Achebe's *There was A Country: A Personal History of Biafra* (2012). Three of these were political leaders and pioneers of the struggle for Nigeria's independence, while the other two were pioneer academics in the Nigeria premier universities. In all these autobiographies, a reader, no matter how unmindful, cannot miss the celebration of the self and the indictment, condemnation and outright denigration of the other in the narrative floor. It is to these narrative floors that this paper turns with the view to expose some of the salient and earliest genesis for the Nigerian current predicaments in the Awolowo's autobiography, so as to serve as an eye opener. The animosity, the suspect, and the general restiveness brought about by ethnic and other sentiments could be traced to the contents of these writings.*

Keywords: Autobiography, life writing, Awolowo, Otherring, Nigeria

Introduction

This research begins by foregrounding the relevance of applying postcolonialism as its

theoretical base. The theory stems from the various postcolonial discourses as attempts by scholars to reconstruct, rediscover, reformulate



or even redefine the colonial self to combat the reminiscence or residual impacts or effects of the terrible colonizing experience of loss of identity, imposition of alien language, culture and a different identity, what Hommi Bhabha will termed as hybridity. The theory pays attention to the challenges of the diaspora, national identity, alienation, and other political awareness and consciousness. It is not an attack on the past parse, rather it is more a struggle to change the present realities brought about by colonial hang-ups, a kind of declaring war against the statuesque that is the consequence of the past.

Before now, terms such as 'the third world', 'commonwealth studies', or even 'studies in neocolonialism' were used, and postcolonialism now replaced those terms. The postcolonial theory essentially examines the processes, the effects and the reactions to the various colonial experiences of the so-called commonwealth and others from the beginning to date. The use of the 'post' remains a subject of contention by many literary scholars in the area. On its first value, it suggests a period after colonialism. But some critics are quick to note that colonial experience is transcendental, they are not mutually exclusive or disassociated from the events and happenings in the post-colonized or post-independent nations.

The 'Self' and the 'Other'

The term Otherness is a discursive process suggesting a scenario where a dominant group (Us or Self)

construct a dominated group (them or other) stigmatizing a difference – real or imagined – persecuted as a negation of identity and thus a motive for potential discrimination. It is a state or fact of being different or distinct from the quality or state of being perceived or treated as different foreign strange, etc. from certain ethnic groups that embrace their otherness.

The origin of the term is traced to (1949) Simone De Beauvoir (1908-1986) to Hegel's dialectic of the "Lord and Bondmen." (Heirachft and Knefchtchft 1807) and found it to be like the dialectic of man and woman relationship, thus a true explanation for society's treatment. Some of the characteristics of Otherness are:

- Reluctance to interact with a group outside of one's own social group;
- Feeling threatened by a group outside of one's own group;
- Attributing Negative qualities to individuals belonging to other than one's group
- Fear of domination of other group in a sphere of things;
- Suspect, contempt and general feeling of resentment of any member of a group other than one's.

The process of othering is mostly categorized into:

*Segregating persons or groups according to a perceived differences such as skin color, tribe



ethnicity, religion, gender, language or geo-regional differences.

*To identify a group as inferior and to use an “US vs. Them” mentality to alienate the group.

In his *Orientalism*, Edward Said expounds on the notion of “Othering”. He suggests that “Otherring” is the invention of difference (as in “Us” vs. “Them”) to separate a dominant culture or group from a supposedly inferior “Other”. And in a wider postcolonial discourse therefore, the term refers to the colonized people who are hitherto, marginalized by the imperial center and identified their difference from the same center. This study therefore, adopts the term self and other to refer to the basic attributes of sentiments and resentments that are glaringly noticed in the writing of the three autobiographies in question.

Chief Jeremiah Obafemi Awolowo

In one of his memorable statements on the decided lines between fiction and nonfiction, Christopher Norris provides that, ‘factual texts are no different from novels and should therefore be read chiefly with an eye to their covert metaphors, fictive strategies, and structures of historical implications’ (1993:182-03). Against this and other postulations, this study examines, Awolowo’s *AWO: The Autobiography of Chief Obafemi Awolowo (1960)*. Chief Jeremiah Obafemi Awolowo published his only Autobiography titled, *Awo: The Autobiography of Chief Obafemi Awolowo* in 1960. The text is essentially, a reminiscence of

his involvement in the evolution of Nigeria as an evolving independent country. It is a piece that gives his accounts of how it all started. Reading through the text, one hardly misses some of the salient features of ethnic jingoism, tribal sentiments and other sentiments, and how these terrible divides found their way to be deep-seated in Nigerian politics and governance today. Awolowo gives a full account of his resentment of Dr Azikiwe’s leadership of both the Youth Movement and the then NCNC.

Egbe Omo Oduduwa: The Beginning of Ethnic Politics in Nigeria

In chapter 10 of the autobiography, titled: *Nigerian Youth Movement*, Awolowo opened the chapter with the story of the evolution of the then-only political movement founded by Herbert Macaulay. He provides that: ‘before the advent of the Nigerian Youth Movement, the only well-known militant political party was the Nigerian democratic party founded in 1923. Awolowo was quick to admit that, though the party’s aims and objectives were, in content, ‘Nigerian National’, in reality, its membership and activities suggest that it was far from being ‘Nigerian’ or even ‘National’. Its major preoccupations are mainly concerned with the struggle for the enhancement of the status of the head of the house of Decemo and Ado. And he further added that the party was founded, run and controlled by Macaulay alone. He was its Secretary General from its inception in 1923 to the time he died



in 1946. The Chief submits that NDP's H.M, as Macaulay was fondly referred to, was not only an uncompromising critic of colonialism and white rule, he was also a ruthless denigrator of any African who associated and was friendly with the white officials; but he was quick to add that, H.M was in his time a political colossus; that all members of the NDP obeyed his instructions and thoughts without objection or even question! Anything short of absolute and total submission and obedience is unacceptable to, what Awolowo referred to as, the 'Moghul'. Awolowo was subsequently to describe in detail his impression of the character of H.M., a non-Yoruba and a non-native of Lagos thus:

To the masses of the people of Lagos and in the southern part of Nigeria the 'Wizard of Kirsten Hall' symbolised the irrepressible resistance of the Africans against foreign rule. To them, he was a legendary figure and something of a superman. But to those who knew him intimately, he was nothing of IT... he was... imprisoned for misappropriation of trust funds...the incident boosted his popularity among the masses...who were led to believe that the charge had been trumped up to destroy him as a political force, it also widened the gap between him and his opponents, (most of them Yorubas), among whom were Sir Kitoyi Ajasa, Sir Adeyemo Alakija and Mr. Henry Carr, all of them men of 'Undoubted Integrity'. These patriotic but misunderstood Nigerians could not brook Herbert Macaulay's autocracy

and methods, and they saw much in his character which repelled rather than attracted them. Many a wealthy Lagosian had been led to utter financial ruin by being implicitly faithful to the causes which Herbert Macaulay championed...he was bluntly accused of trading in the gullibility of his unsophisticated but wee-to-do adherents. (115-116).

Chief Awolowo sustained his criticism of the character of H.M. and his philosophy to the point of saying that all people of any value and character deserted him up to the extent that there was no further confidence in the NDP, but to provide another platform. Thus, the situation necessitated the evolution of the Nigeria Youth Movement (NYM). This is perhaps, because, like Achebe will put it, about the Ibos. Herbert Macaulay was not a Yoruba, he lacked acumen and intelligence, he was selfish and very cunning, and finally, he was dismissed as a bad leader. Awolowo never finds it expedient to desist from this indictment of H.M....., even for the mere fact that he was dead at the time of the narrative. He could not avail himself of the right to defend himself. Apart from the fact that African culture abhors speaking ill of the dead; there were the ethical issues involved in accusing the dead that Awolowo did not mind while making those uncomplimentary statements against Macaulay. Most importantly, H.M. was not alive then, to reply to some of the indictments, and his kinsmen would read ethnic sentiments in the character assassination drive.



Azikiwe: The Indictment of a Premier Ethnic Politician

In his account of the establishment of the Nigerian Youth Movement, Chief Awolowo was very glaring in his indictment of Azikiwe as a tribal and ethnic bigot. He was quick to note that, 'by the end of 1940, Dr Azikiwe was not a conscientious member of the Nigerian Youth Movement, and that, for some reasons best known to himself, he was bent on destroying this nationalist organization...it seemed clear to me that his policy was to corrode the self-respect of the Yoruba people as a group; to build up the Ibos as a master race'. Awolowo further insinuates that Azikiwe only magnify his Ibo race and suppress, nullify and discount the Yoruba ethnic group. The Independent Pilot, Azikiwe vilified the leaders of the Nigerian Youth Movement elected into office in the 1938 elections. He dismissed them as sellouts, as connivers who would be used to sell Nigeria to Hitler! Azikiwe was, according to Awolowo, un nationalistic, tribalist and egocentric. With his education and political sophistication, Zik was attacking and sought to destroy the only national political movement that was confronting colonialism head-on. Zik was among others, the initiator and breeder of confusion and tribal hate by his so-called new Africa. He broke away from the Nigerian Youth Movement, to form the Ibo-African National Association! In one of the meetings of the Nigerian Youth Movement, the leaders invited Zik to explain why he formed a 'new Africa'. Against the 'Old Africa', 'the Ibos and the Yorubas lived together as

Nigerians for a long time. There was not an iota of ethnic sentiment. There was unity in diversity in Lagos in particular and in the whole of Southern Nigeria in general, not until Dr, Azikiwe came up with tentacles of tribal and ethnic sentiments. Instead of responding to the queries, Dr, Azikiwe opted out of the NYM by resigning his membership. Henceforth, he used his newspaper, The African Pilot, to unleash some of the damning critique of NYM. Even before his resignation, the NYM leadership noticed some movements' activities of Azikiwe in the media. One thing Awolowo never cared to provide in his narrative, is some possible reason that led to Azikiwe's sudden sharp turning to become an ethnic leader for the Ibos and only about the Ibos.

Awo: A Self Appointed Federalist

Right from the title of the text, there is a glaring representation and portrayal of a call by Awolowo, the writer, for the reader to note the relevance and the importance of Awolowo the narrator, to the self-glorification and self-praising 'the I' Awolowo. For instance, while the text is not a biographical stuff, it is titled AWO: The Autobiography of Chief Obafemi Awolowo! This suggests one of the two implications. It is either the title of the text given by the publishers or the author has formed a hibernated and unnamed narrator of his biography. It is hard to make any sense in assuming that it was Awolowo himself who titled his autobiography as such; suggesting a third-person reference. More so, in



chapter 12 of the text, titled 'Evolution of a Federalist', Awolowo clearly and unambiguously lets his readers know that, even from the early beginning, from his childhood, he has been a Federalist democrat. Awolowo enthused that, from his times in H.M's NNDP to NYM and finally, to the AG, he had been a consistent federalist. In virtually, all the Nigerian constitutional developments from the late 30s to the 1979 federal constitution, he had been a consistent federalist. He provides in the early opening of the chapter, that;

...when the controversy on the form of Nigeria's constitution began in 1951, I had been for more than 18 years a convinced federalist, in the early 30s, I was a fanatical admirer of the Indian National Congress, and of three of its illustrious leaders – Mahatma Ghandi, Pandit Nehru, and Subha Bose. My acquaintance...was...in 1928.

His idea of federalism is explicitly expressed in chapter 12 thus:

I argued that Nigeria should have many provinces, zones, regions or states as there were ethnic groups in the country and that each region should have legislation and government of its own. There would be a central parliament and government of its own. There would be a central parliament and government on which

the various linguistic groups in the country would present. Under these arrangements, each ethnic group could develop its own peculiar culture and institutions following its wishes, and the inter-tribal acrimony and jockeying for leadership which were rearing their heads would cease. The government of each linguistic group would be led by one of their number, and Nigeria would be led by any Nigerian acceptable to...the majority of the people of the country.

From the foregoing, and other expressions of Chief Awolowo, his idea of federalism means a further polarization of the country along ethnic and tribal lines! Perhaps that was why he fought, vigorously, for any constitutional amendment or constitutional conference that would water down the recognition of tribal sentiments and ethnic units. Thus, even when Azikiwe; 's *The African Pilot* wrote to suggest the split of the country into 8 regions:

- 1) Northern (Katsina, Kano, Zaria) Provinces.
- 2) North Western (Sokoto, Ilorin) Provinces.
- 3) North Eastern (Borno, Bauchi, Adamawa) Provinces.
- 4) Central (Kabba, Benue, Plateau) Provinces.



- 5) Southern (Warri, Benin, Onitsha,) Provinces.
- 6) Southwestern (Ondo, Ijebu, Abeokuta, Oyo, Lagos) Provinces.
- 7) Southeastern (Calabar, Ogoja) Provinces.
- 8) Cameroons (Southern, Northern) Provinces.

Awolowo was quick to be struck by two things in Azikiwe's proposal. He observed that all the Ibos in Benin and Warri provinces of the Western Protectorate or region were to be merged with their kith and kin in Onitsha and Owerri under the Southern Protectorate, but the same is not applied to the Yorubas of Ilorin and Kabba in Azikiwe's arrangement. Moreover, the Ibos were, according to Awolowo's reading, carefully and cleverly split into two protectorates of Southern and Southeastern, simply for domination purposes. Especially that the Ibos are, according to him, highly ethnically loyal. Instantly Chief Awolowo rejected and condemned in totality, such a plan. He expressed his fear and exposed the proposal as an attempt to suppress and marginalise the Yorubas. The Chief failed to see the split of the Ibos as an attempt to weaken them or the advantage of splitting the Yorubas of Kabba and Ilorin as a source of strength. All through his political, social and cultural life, Awolowo was a Yoruba supremacist.

Awo's Autobiography: The Water of Ethnicity is thicker than the Blood of Religion

This autobiography, like Shagari's and Achebe's, and indeed like any other written in Nigeria, sustained the superiority of the Yoruba ethnic group over and above all other tribes, by extolling the virtues and qualities of the ethnic group as a whole. The Hausa/Fulani and the entire northern region are variously described as, the uneducated, the backward people, the conservative pessimists, etc. They were a people that could hardly be related with because they were resenting modernity and civilization! As celebrated and extolling as the records of pioneering of the struggle for independence and fighting all forms of colonialism as Herbert Macaulay was; Chief Awolowo dismissed him as a mere cheat and a duper! H.M., as he was fondly referred to was the founder of the NDP, he was a renowned African freedom fighter who died as an indefatigable defender of the Africans against the European colonialists. Awolowo summarized him thus:

'H.M.' was, in his time, a political colossus; and all those who assembled under the shadow of his giant stature obeyed his words without question. Anything short of this was



unthinkable and unacceptable by the 'Moghul'... to the masses of the people of Lagos and in the Southern part of Nigeria the Wizard of Kirsten Hall' symbolised the irrepressible resistance of the Africans against foreign rule...he was a legendary figure and something of a superman. But ...he was not quite IT. He was...imprisoned...this incident...widened the gap between him and his opponents, among whom were Sir Kitoyi Ajasa, Sir Adeyemo Alakija and Henry Carr, all of them men of undoubted integrity...they saw much in his character which repels rather than attracts. Many wealthy Lagosians had been led to utter financial ruin by H.M....he was bluntly accused of trading on the gullibility of his unsophisticated but well-to-do adherents. (117).

Othering in Awolowo's Autobiography

Like Shehu Shagari, Chinua Achebe, Nnamdi Azikiwe, Ahmadu Bello, Wole Soyinka, Tanko Yakasai, Ernest

Okonkwo, Ahmadu Kurfi, Hamid Alkali, Magaji Dambatta and many others, Chief Obafemi Awolowo's Autobiography could not escape the glaring trend of projecting its ethnic and tribes people, the Yoruba as the best specie of humans in Nigeria and perhaps elsewhere. They are the best in both moral standards and intellect. The Yorubas are depicted and presented as the best that could ever happen to Nigeria! In the opening of the text, the Chief was quick to foreground the acumen and purposefulness of his clan's ingenuity. He asserted that, unlike the Ibos and other ethnic groups in parts of Nigeria, the Yoruba had an organized system of leadership, trade, artisanship and farming. Early enough, the Yorubas had cocoa and other farm produce farmers' unions. The white colonizer did not find it difficult to relate with the Yorubas because of their high level of civilization, industrialization and hospitality. Yorubas grabbed the modern education system with alacrity. He insinuated that the Hausa land, having been glued to an existing religion, Islam, found it difficult to embrace Western Europe's system of education. They viewed it as more of a form of the Judo/Christian system, which is abhorred by Islam. Though he conceded that the North, like the Southwest, had a complete and comprehensive system on the ground before the coming of the white colonizer, they were not easily susceptible to change due to conservatism and dogma. The Hausa land, according to AWO...is a backward community and people,



very slow in acclimatizing to positive change and development.

Some of the ethnic groups that received the hardest knock of ethnic condemnation are the Ibos as a people and as settlers of Lagos and other parts of the southwest. He variously described the Ibos as selfish, occupiers, dominators and self-centred. They are people who hardly see anything good in others. Even in the far United Kingdom, outside the shores of Nigeria, the Ibos come together to form an Ibo People Union and not African nor Nigerian. Nnamdi Azikiwe and Herbert Macaulay received the biggest bastion of indictment. While Macaulay was described as a dupe, a cheat and deceit, Azikiwe was more of a super ethnic and tribal bigot who always sees everything in the eyes of Iboism and no more.

Awo: The Omniscient Narrator

The text opens with a first-person narrative of an account of how the author's parents met and fell in love with one another. The events that took place, and caused a prolonged delay against the earlier date fixed for the marriage. He relates the story of how the author's mother was so excited and in the company of other would-be brides travelled some twenty hours on foot and in a canoe to Lagos for their wedding shopping. He reported that they walked in chorus singing songs of praise of their would-be grooms. Awolowo also tells the story of how an incident of fishing in a forbidden river by custom led to the killing of one of the violators of the sanctity of the fishes

was killed by the youths of the village who were staunch believers in the sanctity of the traditional religion and culture of their community. He gives a detail account of how the killing of one of the Christian members of the Ikenne community led to the invasion of the army in the village. Awolowo narrated how both the bride (his would be mother) and the groom (his would be father), the pagans and the Christian faithful had cause to flee the village at one time or the other, and that this happening truncated the original date of the wedding. The author's would-be in-law was among the pagan youths who attacked the Christian youths, but his father was among the early converts to Christianity in the village

The above and other stories that were reported with precision and accuracy, bestow the status of an omniscient narrator on the author! This is so because all these events took place long before the narrator was born, but they were narrated by him, without the interference of a third party, as if all the events occur in his presence. The narrator also speaks the mind of his characters and often gives interpretation to some of their actions and actions from within and without. Instances of such occasions abound. For instance, the narrator, while in England for a study, could tell what was happening in some of the communities and what was happening in the minds of some of his characters down in Nigeria!



Conclusion

Like in all the autobiographies, Ahmadu Bello, the Sardauna of Sokoto and the First and only Premier of the defunct northern region, stated in his *My Life* very categorically and expressly, while commenting on the region's northernization policy, that not until the northern government could not find competent hand in the northerners to fill in vacancies in the civil service, or an expatriate from the British then it could reluctantly outsourced another Nigerian of the Igbo or Yoruba ethnic background on contract basis, (1970:68). He further states that the Igbo are a domineering and occupying ethnic nationality who will always want to dominate. Shagari's *Beckoned to Serve* is replete with narrative of the extolled virtues of the Hausa/Fulani ethnic tribe. He venerated the Futa Toro and Futa Jallo as the ancestors of the Jihadists. He even claims that the root of his genealogy is the Arab Biduwins. Shagari is very categorical in accusing chief Awolowo and his ethnic Yoruba of spreading politics of hate and ethnic bigotry. Achebe's *There was A Country...* is not any different. He presents the Igbo ethnic nationalities as the most intelligent, most industrious and the most chosen and preferred by God to govern Nigeria. To Achebe, Nigeria's trouble began with the refusal to allow Igbo to govern Nigeria. He indicted the North and the South west of conniving to deny Igbo from governance. No ethnic group could have done it more than the Igbo. In

his *We Must Set Forth At Down*, Soyinka depicts Kano and the entire northern Nigeria as, to borrow Conrad's phrase, a place of negation, a pre historic enclave, where civilization could not reach! To Soyinka, the Yoruba's are the most educated and most civilize set of Nigerians. Azikiwe's major odyssey in his *My Odyssey* was his encounter with the Yoruba ethnic jingoist. With these and many other documented propelling of ethnic preaching and campaign of hate by the pioneer Nigerian elites and which was adopted by the generation that followed, one can expect nothing at the moment but crisis as a result of sentiments that border on ethnic, religious, geographical and other self-centered divides.

References

- Obafemi Awolowo. (1960). *AWO: The Autobiography of Chief Obafemi Awolowo*. Cambridge University Press. London.
- Shagari, Shehu. (2001). *Beckoned to Serve*. Ibadan, Heinemann.
- Achebe, Chinua. (2012). *There Was a Country: A Personal History of Biafra*, London: Penguin Books.
- Achebe, Chinua (1988) *Hopes and Impediments*. London, Heinemann.
- Ahmadu Bello, (1986). *Ahmadu Bello, The Sardauna of Sokoto, My Life*. Gaskiya Corporation, Zaria. (1986).



- Aisha, D.D. (1986). "Autobiography As Social History, Writing and Memory in Ahmadu Kurfi's *My Life and Times* and Shehu Shagari's *Beckoned to Serve*". An Unpublished M.A. Proposals in the Department of English and French. B.U.K, Kano, 2008.
- Azikwe, Nnamdi, (1970). *My Odyssey: An Autobiography*. C. Hurst and Company. (1970).
- Bello-Kano, I. (2006). "The Rhetoric of Euro-Centrism: A Discourse of Africa in Hegel's Lectures on The Philosophy of World History". In Ugirisi: a new journal of African Studies. 2 (1) Pp. 14 – 37.
- Bhadmus, M.O. (2003) "The Limits of Factuality in Privileged Texts: A Critique of Omar Faruk Ibrahim's *Prince Times: Ado Bayero and the transformation of Emir al Authority*," in Kano. An Unpublished Paper.
- Bello-Kano. (2004). "Narrative and Narrativity: A theoretical Review' in Bello-Kano, I. *The Rhetoric of Immorality. Poetic Death in Mudi Spikin's –Wasiyya Sipikkiyya*" In *ALGITA: Journal of Current Research in Hausa Studies* No.3 Vol. 1 pp. 1-27. Kano Benchmark Publishers.
- Bello-Kano, I. (2014). Chinua Achebe: "A Dissenting Opinion –in Clarke N.A and Currency J. (ed), *Achebe: Tributes and Reflections*." London, Ayebia Clarke Publishing Ltd.(2014), pp. 112-118.
- Culler, J. (2000) *Literary Theory: A Very Short Introduction*. New York. Oxford University Press, Structural Poetics; Structuralism, Linguistics and the Study of Literature, London: Rutledge, and Kegan Poul Ithaka, Cornwell University Press.
- _____(1976). *Of Grammatology*. Trans-GC Spivak. Baltimore; The John Hopkins University Press.
- Emeka Odumegwu-Ojukwu. (1976). *Because I Am Involved*. Spectrum, Ibadan.
- Egejuru, P.A. (2002). *Chinua Achebe Pure, and Simple: An Oral Biography*. Lagos Malthouse Press Ltd.
- Ibrahim Imam. (2013). *The Biography of Shehu Usman Danfodio*. Northern Nigerian Publishing Company LTD. Zaria.
- Griffith, G. (2007) *Biography* in R. Fowler (ed.) (1973) *A Dictionary of Modern Critical Terms* London, Rutledge and Kegan Paul.
- Garba I.B. (2005). L-A-N-G-U-A-G-E Poetics: Postmodernist Poetry in Charles Bentsen's –Of Time and Line in Gusau S.A (eds) *FAIS Journal of Humanities*. Vol. 3 No.3 Pp. 59-86
- Garba, J. (1982) *Revolution in Nigeria: Another View*. London, Africa Journal.



- Garba, I. B. (2010) Individual Identity as Strategic Fiction Journal of Cultural Studies (Special Issues on –Identity Difference and Cultural Relations||) Vol. 8 No.1. Pp. 53-70
- James Currey.(2008) *Africa Writes Back: The Launch African Literature*. Oxford, London.
- Karl Maier. (2000) *This House Has Fallen: Nigeria in Crisis*. Penguin, London.
- Nasidi, Y and Igoil I (eds). (1997). *Culture and Democracy*. Zaria, ABU Press Ltd Nwadike
- Nnolim, C. (2010). *Issues in African Literature*, Lagos Malthouse.
- . (2010). *Approaches to the African Novels*, Lagos Malthouse.
- Norris, C. (1983) *Deconstruction: Theory and Practice*. London, Malthouse.
- Olufemi Ogunsanwo.(2009) *Awo: The Unfinished Greatness*. Peace Books &Periodicals. Lagos.
- Omotoso, K. (2009). *Achebe or Soyinka: A Study in Contrasts*. Lagos Malthouse
- Kukah. M,H (1993). *Religion. Politics and Power in Northern Nigeria*. Spectrum, Ibadan.
- Tsiga I.A. (2008). “The Civil War and Autobiography in Nigeria: A Phenomenon on the Emergence of a Sub-genre in1992.” Muhammad, M. et al. (eds.) *Kakaki: A Journal of English and French Studies*, Kano Bayero University,Press,Pp,59-82.
- Tsaaio, J.T. (2005). *Fact of Fiction, Fiction of Fact: The Novel Tradition and Its Characters*. Lagos Heirloom Communications Ltd.