REPRESENTATION OF HUMAN RIGHTS VIOLATION AND REDRESS IN SELECTED YORÙBÁ WRITTEN PLAYS

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CERTIFICATION

I hereby certify that this thesis was carried out by William Oládélé ṢÀNGÓTÓYÈ (Matric No: 126065) of the Department of Linguistics and African Languages, University of Ibadan under my supervision.

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DEDICATION

I dedicate this work to

The Almighty God

Sustainer and the source of my wisdom and strength;

and my parents

Mr Timothy Şàńgótóyè Lékè (Late) Mrs Abigael Ayodabo Şàngótóyè

And

All seekers of knowledge.

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I will praise you, Lord, with all my heart, I will tell of all the wonderful things you have done, I will sing with joy because of you, I will sing praise to you Almighty God.

Psalm 9:1-2

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ABSTRACT

Human rights violation and redress are dominant issues in literary works from the colonial to the post-colonial Nigeria. Previous studies on Yoruba written plays have focused largely on socio-cultural affairs, with little attention paid to the depiction of human rights. This study was, therefore, designed to examine the representation of human rights and their violation, with a view to determining human rights violation contributory factors and the existing redress systems.

Marxist's Sociology of literary study was adopted as the framework. The interpretive research design was used. Ten Yoruba written plays were purposively selected owing to their thematic - relevance. Akínwùmí Ìṣòlá's Efűnṣetán Aníwúrà (EA); Adébáyò Faleti's Baṣòrun Gáà (BG) and Wón rò pé wèrè ni (WRPWN); Láwuyì Ògúnnìran's Ààre-Àgò Aríkúyerí (AA); Oládiípò Ajíbóyè's Èéfín Nìwà (EN); Adésolá Olátéjú's Iná Ràn (IR); Olú Owólabí's Líṣàbí Agbòngbò Àkàlà (LAA), T.A.A Ládéle's Ìgbà ló dé (ILD), Oládèjo Òkédìjí's Réré Rún (RR) and Agboolá Àyándìran's Ààrò Wòròkò (AW). The texts were subjected to literary analysis.

The human rights themes identified across the texts are rights to life, dignity of human person, work and commensurable payment, private family life, education, fair hearing, movement, franchise, holding public office, peaceful assembly, child's right, freedom from torture, discrimination, slavery and unlawful arrest. The violated rights are rights to life, dignity of human person, and freedom from torture are the most dominant in AA, ILD, WRPWN, AW and EA. Rights to fair hearing, freedom of expression, association, freedom from discrimination and unlawful imprisonment are predominant in LAA and BG, while violation of rights to education, religion, movement, work and commensurable compensation, and right to vote is common in RR, EN and BG. Three groups of contributory factors are identified: socio-political, economic and psychological. Sociopolitical factors manifest as oppression, arson, mounting human beings and verbal abuse are prominent in BG, shooting and poisoning in AA; affray and unlawful arrest in ILD and IN; bombing in AW, while public disturbance is demonstrated in IN, LAA and AW. Economic factors, such as money rituals, kidnapping and baby factory, are peculiar to BG, AW and WRPWN; Psychological factors of annoyance and envy are peculiar to AA, while revenge is observed in EN. Violators, mostly adults, irrespective of gender and religion hardly violate rights of their relations, while victims cut across age and gender. Rights violation cuts across the nobles and peasant in the plays. Three kinds of redress systems emerge: traditional, legal and jungle. Traditional redress like settlement of disputes in palaces as in Ògúnrìndé's case in AA, and Gáà's case in BG, legal redress, as found in Bàbá Ramá's case in court in WRPWN, Bùkóyè's case in AW, Adékólá's case in EN, while jungle involving murder in public places, like market, secretariat as in ILD, IN and LAA cutting across precolonial, colonial and postcolonial era. There is no form of redress in

Yorùbá written plays portray graphically the predisposing factors of human right violation and corrective measures. They could be relevant for socio-reengineering and promotion of an egalitarian society.

Keywords: Yorùbá written plays, Human rights abuse, Yoruba legal system

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CHAPTER ONE INTRODUCTION

1.1 Background to the study

This chapter serves as background to the content of the research work. In it, the importance of literature in the culture of Yorùbá is discussed in relevance to how they project human rights and redress in their culture in the pre-colonial period.

Human rights affair is a universal phenomenon. People of different races and colours have it in their cultures, although in different ways. It can be described as a pillar of peaceful co-existence in the society. While strict obedience to its observation serves as a source of peaceful co-existence, its violation is the rudiment of chaos, conflicts, disharmony and lack of order in the society. Explorations on human rights have been the pre-occupation of literature among oral and literary artists in the pre-colonial, colonial and post-colonial era, to discuss human intrigues and interactions on issues relating to peaceful existence in the society. Among the Yorùbá, oral literature has been in forms of rárà, èṣà egúngún, ijálá, ekún iyàwó, ègè, eṣe ifá and the like, while the written forms have been in form of novels, plays and poems.

It is the general belief that literature 'represents' life and life is, in a large measure, a social reality, even though individuals have also been objects of literary imitation. Literature as art is a social institution that concerns itself with man and his society. It is also about the experience of people and their conception of life in any given society.

Before the introduction of Islamic and Western education, informal and non-formal education methods of training the young ones were paramount to parents hence a proverb has it that: $\rho m \rho$ tí a kò kó ni yóò gbé ilé tí a kó tà i.e. an untrained child would eventually dispose off the inherited building. Among the Yorùbá, the training of a child is a collective responsibility of the society. Hence the aphorism that says: Enìkan níí bímo ni ile ńlá, igba ènìyàn níí wò ó i.e procreation is the responsibility of an individual, but the child's upbringing is a collective effort. Fádípè (1970:311) avers that: it is through this process that the child builds up his/her code, whether of manners or of morals item, as they come incidentally into the field of his experience.

Literature is one of the universal means of communicating the emotional, spiritual and intellectual concerns of humanity. Oral and literary artists generally play significant roles in the socio-cultural, political and economic developments of their societies by expressing their opinions on the past, contemporary issues and even at times, based on experiences, forecast the future events. Their environment can influence their utterances and pronouncements and their environments often influence them either positively or negatively. Oral artists and elders, being the closest to their people, speak their language, express their views in societal affairs through story-telling, folklores, proverbs, wise sayings, and riddles, all with the aim of building a conducive environment where disciplined citizens of high moral values dwell.

Literary artists, being parts of the society, are concerned about the sociopolitical, economic and religious happenings around them. The ills of the society and
solutions to make it a better place to live are their concerns. This they do through their
literary works in poetry, prose and drama. Bámidélé (2000:2) notes that literature is
devoted to the task of inspiring virtues of purifying manners, aesthetic and moral
factors. Literary artists generally, through their writings, express the views of the
society on one of the basic principles of human life, which is the human rights.

The British colonisation of Nigeria could not have been possible without the violation of native's human rights. The two weapons used were coercion and deceit. Coercion was used through war, and deceit through signing of treaties. Erinoso (2015:92) argues that Lord Lugard initiated the Ìjemò Massacre in order to subdue the Ègbá kingdom; fuelled the crisis in Ìjèbú land in order to be able to run it over. All these violated human rights to life, freedom from torture/degrading punishment and right to human dignity. Deceit served as a weapon of oppression and violation of human rights in that the natives were deceived that the treaties were for commercial purposes and peaceful relationship with the Queen of England whereas what they were made to sign was the submission of their rights of rulership to the colonial masters. With the treaties, the order of the British administrators superseded that of the traditional rulers in any form. For instance, Oduwobi (2015:59) argues that in the document of cession presented to the Ìkòròdú authorities in which Olójà was a signatory on June 8, 1892, a provision of annual stipend of £50 (fifty pounds) was

made for him, but in the one sent to the colonial office, the Olója's signature and the clause of his stipend were carefully omitted. Literary artists through their writings, inspire the citizens to the societal norms in which their rights and duties are embedded.

Literature is produced out of imagination of artists, using structures of words and ideas that are understood and heard by the society to explain the society. Dasylva (1995) corroborates this view by saying that experience, imagination and exploitation of the resources of language (and music in the case of poetry) are the basics of literature. The norms, conventions and other literary devices such as symbolism are the properties of the society and they are used to praise, expose, change, moderate and criticise the societies they belong. Literature in the African context comprises oral and written in forms of poetic, dramatic and prosaic thoughts. It specifies human conflicts, which may be between groups, social class, and the role of man in the society while dealing with human, social, religious, economic and political situations. Yorùbá playwrights, being conscious of the importance of the factors affecting human interaction, are interested in peaceful co-existence in the society. They reflect the act, effect of human rights violation and redress in the society in their literary works.

The word 'right', according to Adégbìté (2014), is derived from the Latin word 'rectus' which means that to which a person has a just and valid claim, be it be land, a thing or the privilege of doing something or saying something. Human rights could therefore be referred to as the entitlement of a person or group of persons, which is approved by law and enforceable against every one. They are the rules of interaction between people that place constraints and obligations upon the actions of the state, individual or group. They are the claims of an individual that are essential for the development of him/herself that are recognised by the society or state. These are legal, social or ethical principles of freedom or entitlement and the fundamental normative rules about what is allowed to the people or owed to people, according to some legal system, social convention or ethical theory. Rights are often considered fundamental to civilisation, and they are being regarded as establishment pillars of society and culture. Some of the rights considered very important are often being referred to as fundamental human rights. All countries of the world incorporate the rights of her citizens in their Constitution. Sir Willink's Commission of 1958 recommended the entrenchment of fundamental human rights in the 1960 Independent Constitution of Nigeria. It has been noticed that on many occasions, the human rights of pople are being violated.

The verbs "violate" and "abuse" are synonymous. 'Violate' means to fail to keep, to breach, and to break, contravene, and infringe (Hornby 2004:1332). Human rights violation, therefore, refers to breaking, breaching, and encroaching into others' human rights, illegally; going against or refusal to obey a law of a society. According to Webster (1978:8), to abuse means to treat without compassion, usually in a hurtful manner; it is the use of something in a way that is wrong or harmful; to treat a person or an animal in a cruel or violent way. Thus, to violate human rights is to abuse it. Hence, the two words are used interchangeably. When human rights is abused, one can seek redress. Webster (1978:711) defines redress as to correct something that is unfair or wrong, to balance, to make a situation equal or fair again. The natural law states redress for the violated rights.

This study assesses the projection of the theme of human rights in the selected Yorùbá written plays with the aim of identifying their representations, forms and nature of human rights projected and their violation and redress in the society.

1.2 Statement of the problem

Exposition, adjudication, gender, character and characterisation as tool, power relation and prevention of civil and criminal offences are tropes in literature, on which scholars had worked. Raimi (1990) focuses on Yorùbá system of adjudication in contemporary society; Adéwoyè (2000) emphasises the concept of justice in selected Yorùbá plays and Ajíbádé (2004) discusses conflicts and their resolution in selected Yorubá plays. Tabi-Agoro (2008) analyses traditional system of adjudication as reflected in selected Yorùbá written plays while Adéjùmò (2008), (2010) focuses on satirical elements in drama of Akínwùmí Ísòlá. Adégbìté (2014:1) discusses the classification of rights and redress; Yusuf (2009) highlights issues in fundamental human rights with little attention to literary works on addressing the existence of human rights, their violation, the social class of the violators and victims, reasons for the violation, redress and prevention of human rights violation. Many of the works are concentrated in the field of psychology, sociology and social sciences with little attention placed on literature in Yorùbá. Therefore, attention is placed on Yorùbá written literature with emphasis on the Yorùbá written plays. This research examines the position of human rights in Yorùbá society in the pre-colonial, colonial and postcolonial periods. If focuses on the violators, the victims, the relationship between them, their gender, age, religion and social class, contributory factors for violation.

Also discussed are the obstacles in the redress systems in the old and modern ages and preservation of human rights in Nigeria with a view to understanding socio-cultural dynamics of human rights violation.

1.3 Aim and objectives of the study

This study examines the cases of violation of fundamental human rights in selected Yorùbá written plays. It aims at exposing how human rights were violated and their redress in the Yorùbá society through the selected written plays which expose the violators, the victims by their gender, religion, age range and social status. The specific objectives are to:

- examine the representation of how human rights were violated and the accompanying redresses in the selected Yorùbá written plays;
- state the level of human rights violation in the texts by exposing the culprits, victims, their tactics, age range, gender, religion and social status;
- iii. highlight the factors responsible for violation of human rights, and the methods of seeking redress, in order to enhance peaceful and harmonious living among each other; as depicted in the selected plays.
- iv. explore the most frequently and the least violated rights in the society and method of reducing human rights violation in the society as discernible in the selected Yorùbá written plays.

1.4 Research questions

The research provides answers to the following questions:

- (a) how have Yorùbá playwrights reflected the violation and redress of human rights violation in their writings?
- (b) what are the interactions between the violators and victims of human rights violation in terms of age, gender, religion and social status?
- (c) what are the contributory factors for human rights violation in the plays?
- (d) which are the most frequently and the least violated rights in the society and methods of reducing human rights violation in the society?

1.5 Scope of the study

This study examines the perspectives of the Yorùbá playwrights in respect to human rights, and their violation in the Yorùbá society during the Pre-colonial, Colonial and Post-colonial periods. The study focuses on the victims, the rights violated, contributory factors for the human rights abuse and methods of redressing human rights violation in the society in the ancient and modern days both in traditional and modern ways. Therefore, the study identifies the violators, their social class, and the interaction between the violators and victims. It examines methods of redress and suggest ways out with a view to reducing the rate of human rights violation in the society. The study takes an expository stance of the scenes where rights were violated intentionally or unintentionally and accompanying redresses that follow either in traditional way or in the court of law. Attention is also paid to the jungle justice redresses in ten purposefully selected texts and how the cases were handled.

The ten selected texts are İṣòlá's Efúnṣetán Aníwùrà (1970), Ládélé's Ìgbà ló dé (1971), Fálétí's Baṣòrun Gáà (1972), Ògúnníran's Àare-Àgò Aríkúyerí (1977), Owólabí's Líṣàbí Agbòngbò Àkàlà (1977), Faleti's Wón rò pé wèrè ni (1980), Ajíbòye's Èéfin Nìwà (2008), Òkédìjí's Réré rún (2009), Olátéjú's Iná Ràn (2009), and Àyándìran's Àarò Wòròkò (2016). The texts capture the socio-political and economic interactions covering the pre-colonial, colonial and post-colonial era in Nigeria history. This study in retrospect explains how cases of human rights violation were treated among the Yorùbá in the pre-colonial period, the changes brought to them by colonisation and the ways human rights abuse are being handled in the post-colonial era. Reference is made to the 1999 Constitution of Federal Republic of Nigeria especially Chapter IV, Section 33-46 (Fundamental Rights in Nigeria) and Universal Declaration of Human Rights.

1.6 Limitation of the study

The research resists attempts to mention names and places of events when discussing about contemporary issues relating to violation of human rights as literature is meant to reflect the happenings in the society and point them out for observations and correction but not a legal discourse that deals directly with offences, offenders and redress. Resisting such attempts helps to uphold the requirements of the fundamental human rights spelt out in sections 34-46 of *The 1999 Nigerian Constitution, and Universal Declaration of Human Rights* (United Nations Organisation, 1948).

1.7 Conclusion

This chapter discusses about the content of the thesis. The chapter explains the role of literature in the society and how the oral and literary artists in the Yorùbá society have been playing their roles in sanitising the ills of the society. Human rights are defined along with related terms such as violation abuse and redress. Research questions are encapsulated along with the aim and objectives of the study. The scope and limitation of the study are also discussed.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

2.0 Introduction

Works related to human rights violation are reviewed within the ambit of the Marxist literary theory in this chapter.

2.1 Literature and society

Literature, in the oral and the written forms, is universally accepted as a means of expressing ideas, creativity, ideology, norms, values, emotion, language and people's culture to the world. Literature is closely associated with society. It could be regarded as a product of the society, for societal use such as to entertain, instruct, inform, express opinions, reflect religious devotion, glorifies a hero or advocate a particular point of view *Encyclopaedia Britannica* (2000). Cole (2005:257) observes that literature has a close relationship with the culture of a people whose ways of life it reflects and embodies. As such, the culture of a people in terms of their customs, traditional values, social mores, superstition and taboos are embedded in their literature. Literature thus becomes a vehicle through which the socio-cultural values of a community and people are depicted.

Literary writers mirror the socio-political, and economic situations of the society and express their feelings about the happenings in the society. They praise, criticise and voice out their views on affairs, regardless of whom it affects. Since every writer is a member of the society, he/she inevitably expresses his experience and total conception of life. The writer is not only influenced by his society, he influences it also and therefore literature could be described as a treasure of costumes and customs, a source book for the history of civilisation, especially of chivalry and its decline. Bámidélé (2000:2) notes that literature is instructive and closely connected with moral life of mankind. It is an art that is devoted to the task of inspiring virtues of purifying manners, therefore presenting it as an interplay of aesthetics and moral factors.

Bantock (1975:1), restating the relationship between literature and the social world from which it is produced, argues thus:

All novels and plays and a fair amount of dramatic or narrative poetry may not be understood without their environing context because they focus their attention on characters and incidents that bear close parallels to imitation of an action with the highest consciousness of the age in which they are written.

This implies that literature and society are inseparable; they complement each other and no literature of any form can stand on its feet without the support or existence of the society where it originates. This is so because the production materials used to construct the literary edifice –the language and the story– are all got from the society. While affirming that literature deals with human, social, religious, economic situations, Ìṣòlá (1995:311) says:

Literature often has the pleasant effect of jolting the consumer into a new awareness of hitherto remote similarities that may now promote a better understanding. Ordinarily, a lot of changes occur around us daily that we do not seem to see because phenomena can become so familiar that we really do not notice them.

Gregor and Nicolas (1962:2) observe that novel and drama are concerned with two things: namely the moral and the story. The first suggests the author's relationship with the society, the second has relationship with art. The fact that all novels and plays tell about social life reveals the status and common pursuit of literature and sociology. Literature could therefore be described as a means of expressing the aesthetics of the society through which human beings exhibit their emotions – joy, love, grief, sadness thereby transmitting their culture to the outside world. This cultural transmission could be through displays, oral or in written forms in form of stories, folktales, riddles, ballads, dances or festivals or novels, plays and written poetry.

Kehinde (2010) observes that most African writers are useful as watchdays in their societies as they help protect the public from those who do harm. According to him, writers:

... help to shape public thought, spark debates and fight for societal good and against societal ills. They embolden the masses and give them hope when it seems there is none. Writers may be too critical and too adversarial or become like mere lapdogs, too timid to take on the sometimes dangerous, often tedious and costly task. Over the years,

politics and socio-historical realities have exerted a pull on Nigerian writers. However, writer's endeavours to expose and critique the misdeeds of rulers have always been challenged.

(Kéhìndé, 2010:77)

From the above excerpt it could be dediced that African writers discusses all issues under heaven. Their issues of discussion ranges from political, social economic to religious affairs in their write ups as they entertain and educate the society. They atimes compare past historical events with the current happenings to buttress their points.

A writer can make literature become a tool for socio-political and economic transformation. Its basic aim is to awaken the revolutionary consciousness of the majority group of the society who are oppressed, exploited and deprived of good social amenities. A literary writer could be seen as a revolutionary thinker who strives always to change the world, to redirect people's mind and conscience towards a new set of values and a higher awareness or reality. Literature is one of the greatest achievements knowledge, which assumes in a society a very powerful role in making and shaping the society which produces it. Mkaanem (1980:80) illuminates this point by remarking that, "as a form of knowledge, it has proved to be a decisive factor in the relationship between man and his society. He stresses further that humanity as a whole benefits from it if such a literature is produced and effectively utilised for the betterment of the society that produces it". Literature could, therefore, be described as an instrument for moulding and shaping people's attitude towards their society.

Oral literature manifests in the rituals, naming ceremony, lineage poetry, and lullabies such as stories – àló ìjàpà and lineage praise poetry (Oríkì) and personal praise (oríkì bòròkìnní). Traditional poetry such as *ljálá*, *Rárà* and *Ekún lyàwó* are also parts of oral literature. Ajíbádé (2012:31) asserts the significance of literature in a society by saying that: "either in oral or written, the function of literature as the channel that mirrors the society is of paramount importance to every society that has it".

In a similar view, Ngugi (1981:24) sees literature of the people as:

Means of reflection, exposing society's economic structure, class formation, conflict and contradictions, class power, political and cultural struggle arising from the antagonism between those that are dying and those that are pointing to the future.

The above implies that a literature of the people must take sides with the oppressed, exploited and the deprived social class of the society. A writer whose work demystifies the myths which enable people to see clearly what is happening in the society is regarded as being relevant to his society. Literary works should be able to expose the levels of conflicts and contradictions involved in the social, political, and economic structures inherent in the society. The writer's work should attempt to mobilise, move and cause a change through the urge to go into action for better. It is through literature that people's attitudes can be changed and redirected towards a betterment of the society they may belong to. This corroborates Kéhindé's (2008:356) observation that Nigerian writers, at home and in the diaspora have always given vent to their nostalgic emotions in literature, and that it is a desire for a re-enactment of the idyllic age of the country. They use their texts to reprimand, castigate, lampoon, satarise and cajole their homeland, its people and their national and cultural idiosyncrasies and maladies. Kéhindé notes further:

Nigerian writers have actually met this expectation by their disenchantment with the socio-cultural and political happenings around them. They are therefore awakening conscience of the people. Their principal objective is not only to inform, educate and entertain, but to equally change the society. As the intelligentsia and the spoke persons of their people, the writers are therefore responsible for the conscientisation of the masses.

(Kéhìndé, 2008:356)

In the Yorùbá society, oral poets are immune to sanctions whatever the ills of the society they mention during their outings. This explains the saying that "máa wi, máa wí Qba kì í mú òkorin" speak on, (The king does not arrest the bard).

Sàngótóyè (2014:6) observes that, as society changes, new roles and new attitudes are assigned to the artist and to arts. Artists become more sensitive of their roles depending on the nature of the society in which they operate. For instance, modern writers, who are touched by the stigma of modern consciousness in terms of social disintegration such as cultural decadence and widening chasm between the individual and his moral and material development, see their role as that of redeemers and their arts as redeeming agents. The crux of the matter on the societal function is

that the artists should strive for ideal of human perfection. The artists should function towards a revolution for life.

Adéjùmò (2019:117) avers that contemporary Yorùbá poets relate closely to the society. They often use their poems to mobilise, sensitise the masses about issues that range across economic, political, social and ethical concerns. Their writings are artistic and political as their work is often directed by a societal obligation to reflect on and improve social conditions. The selected Yorùbá playwrights in this study, through their writings, mirror the society's stand on human rights violation, its redress in the selected texts during the pre-colonial, colonial, post-colonial, contemporary issues in the society were not left out. The selected literary texts reflect the existence of unwritten codes of conduct guiding the harmonious living embedded in Yorùbá culture which is now termed as human rights before the coming of the Europeans that present the codes to Africans in written form and tagged them as Human Rights. It would therefore not be an overstatement to note that literature is life; a society without it could be described as dead. It is the totality of life i.e from cradle to grave.

2.2 Human rights: Conceptualisation and history

This section discusses the conceptualisation of human rights and History of fundamental human rights in Nigeria.

2.2.1 Conceptualisation of human rights

Webster (1978:732) regards human rights as "something which one has a just claim on – the right to life, liberty and the pursuit of happiness."

Chiroma (2010:1) considers human rights as: "the component of the word 'human' 'right'. 'Right' means that to which a person has a just and valid claim, 'human' in this context, connotes the nature of mankind...Human Rights are those rights which people everywhere, and at all times have by virture of his humanity". Forsythe (2000) refers to human right as the supposed basic rights and freedoms to which humans are entitled.

Human rights is a condition in which person's ownership rights to his body and legitimate property rights are neither invaded or aggressed against by person, group of persons or government. These are natural rights which the state or nations have selected, guaranteed, declared and entrenched in their constitution for the protection and preservation of life and property of her citizens.

(Forsythe, 2000:1)

Akínyemí (2002) contends that: rights are inherent in the nature of man. Man is born with rights. It is not a gift from a government to be given as a reward for good behaviour or withheld or withdrawn for bad behaviour. Adéyemí (2019:16) perceive human rights thus:

Human rights are said to be those prerogatives, privileges and freedom which a citizen can legitimately enjoy by virtue of his status of citizenship. They are those inalienable privileges and freedoms that man enjoys just because he is human being. Thus, it is the constitutional responsibility of the state to guarantee these rights and determine their limitations.

From the above definitions, it could be deduced that human rights are guaranteed to support the natural laws of human beings for peaceful co-existence, recognised by the government among the citizens of a country. They are the legal, social or ethical principles of freedom of entitlement and the fundamental normative rules about what is allowed to people or owed to people according to some legal system— social and convention, or ethical theory. Human rights have been described as the entitlement of every person irrespective of his/her status, race, religion or circumstances. In other words, human rights are claims which an individual or a group of individuals makes on the society by virtue of humanity. Ikani (2006:104) emphasises that human rights are the benefits and privileges conferred by law upon a person or group of persons to which they are entitled for being citizens of a country or residents. These rights are accepted as parts of the culture of a nation while in other nations they are written down either as laws or as parts of their constitution.

God recognises human rights. In *The Holy Bible* (Leviticus 19:13-15), God instructed Moses to sound these warnings to the Israelites for harmonious living among them:

You must not rob or oppress anyone, and you shall pay your hired workers promptly. Judges must always be just in their sentences, not noticing whether a person is rich orpoor, they must be perfectly fair.

The above mentioned laws were meant to protect human rights among the Israelites and they are still applicable in contemporary time. Three human rights emerge from the above quotation – freedom from oppression, right to work and receive commensurable payment and right to fair and equal hearing. The interpretation of the above excerpt is that God the creator of human beings knows the importance of human

rights and is against human rights violation. Out of the Ten Commandments God handed over to Moses on carved tablets on Mount Sinai as recorded in Exodus 20 verses 1-17, six of them are closely attached to observation of human rights. Violation of human rights causes conflicts, whereas if their identified rules and regulations are adhered to during interactions, hardly could conflicts come up.

According to Yorùbá belief, Òrúnmìlà teaches mankind how to live in peace among one another and even with God. Òrúnmìlà warns against anger which could be a contributory factor to crime and violation of human rights. Ogbè Ògúndá, in the Ifá corpus explains that anger is not profitable: Ìbínú ò da nhkan fún ni, sùúrù ni baba ìwà, Àgbà tó ní sùúrù, ohun gbogbo ló ní... Akíntólá (1999:179). This mens anger profits no man, patience is father of all acts of behaviour, an elderly man who has patience, possesses all things.....

Felá Aníkúlápó Kútì reinstates the imperative of fundamental human rights in our society in his album titled *Basket Mouth* (1974); he sings:

Ma lanu bí apèrè
Mi ò lè panu mi dé
Bí mo róòótó ma sọ
Mi ò lè panu mi dé
Bí e fệ bí e è fệ o
Mi a wí tèmi
I will open my mouth like basket
I cannot keep my mouth shut
If I see the truth I will say it
I cannot keep my mouth shut
Whether you like it or not
I will express my mind.

Furthermore, in his album titled 'Beast of no nation', he expresses similar view in these lines:

Human right na my property, so therefore, You cant dash me my property, Human rights na my property Animal wan dash us human rights. Dey wan dash us human rights.

(Kútì Felá, 1975)

Human rights is my property, therefore, You cannot dash me my property, Human rights is my property Animals want to dash us human rights, they want to dash us human rights. The phenomemon of human rights, according to Njoku (2016:16), have some basic features. First, it has a very strong basis in the critical reflections of moral and political philosophers, from ancient era onwards. These philosophers have always argued that the human person is always vested with moral and ontological dignity and worth, independent of the institution of the state, and which the institution of the state must recognise and protect. Second, human rights are both political and moral norms. They are political in the sense that they are concerned with how people should be treated by the government and institutions of the state. Furthermore, they are moral norms that apply to interpersonal conduct among the human persons in the society. Third, human rights are also legally based. When human rights are grounded in the promulgated laws of the state, they are usually referred to as civil or constitutional rights. Fourth, rights are largely human focused from the classical era of ancient philosophy, through the medieval and down to the contemporary times. Human rights are almost predicated on only rational human persons in the society.

The concept of human rights has been expanded to encompass the concerns of the oppressed and exploited. Human rights is a concept which regards human beings have universal rights, or status, regardless of legal jurisdiction, and other localising factors such as ethnicity and nationality. Philosophically, human rights have based on social contract theories and their conception of human rights. From anarco-capitalist orientation, Forsythe (2000:16) perceives human rights as a condition in which a person's ownership rights to his body and legitimate property rights are neither invaded nor aggressed against by person, group of persons or government. In the domestic sense, the concept of human rights aims at safeguarding individuals against arbitrary use of power by the government in relation to the well-being, freedom and autonomy as well as the representation of the human interest in government.

Yusuf (2009:1) states that the concept of human rights deals with a subset of values that should be available for implementation by individual, other individuals or government. These values are clearly stated in the constitution and are based on the legal and political traditions of every, country including Nigeria. Despite the existence of universally acceptable legal norms and principles, human rights have not been enforced across national boundaries, because of a sovereign state resistance.

2.2.2 History of Fundamental Human Rights in Nigeria

Anyaegbunam (2014:102) is of opinion that human rights were introduced to Nigeria political lexicon by the colonial masters through colonisation. It is pertinent to disabuse this thought by submitting that human rights had been part and parcel of every African, Yorùbá culture in particular since time immemorial. Yorùbá axioms, proverbs and wise sayings like 'ìbí kò ju ìbí, bí a ṣe bí erú ni a bí omo,' – (The freeborn and slaves undergo the same birth process) which indicates Right to freedom from discrimination; and 'Omo, kì í pa omo, jayé' – A child need not kill another child to survive – which emphasises Right to life, respectively confirm this.

What is known as human rights took shape and became conceptualised over time, but the values of dignified treatment, justice, fairness and equality, which the concept of human rights typifies have been with man for ages. Since human existence, the idea of human rights has become important and inseparably connected to human happiness, existence and survival. What different countries have done is simply to recognise and guarantee human rights through their laws and constitutions, it is not that human rights are a creation of any government or race.

Ifekwe (2019:98) states that the global community under the auspices of the United Nations General Assembly, having reviewed fundamental human rights abuses under the Nazi regime in Germany during the 2nd World War, approved the Convention on Genocide on December 9, 1948. On December 10, 1948, the same body adopted the *Universal Declaration of Human Rights*. What is known as *Universal Declaration of Human Rights* became a charter after the United Nations Organisation general assembly adopted it. The declaration states:

The General Assembly, proclaims this Universal Declaration of Human Rights as a common standard of achievement for all people and all nations, to the end that every individual and every organ of society, keeping this declaration constant in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the people of member states themselves and among the people of territories under their jurisdiction.

(United Nations, 2015:2)

Ban Ki-moon (2015) asserts that the document is

...now available in more than 360 languages, a testament to its global nature and reach. It has become a yardstick by which we measure right and wrong. It provides a foundation for a just and decent future for all, and has given people everywhere a powerful tool in the fight against oppression, impunity and affronts to human dignity.

(Ban Ki-moon, 2015:11)

Also, it is the most translated document in the world which serves as a testament to its global nature and reach.

The United Nations Human Rights Council, created at the 2005 world summit to replace the United Nations Commission on Human Rights, has a mandate to investigate violations of human rights. The Human Rights Council is a subsidiary body of the General Assembly and reports directly to it. It ranks below the Security Council, which is the final authority for the interpretation of the United Nations Charter. At its 18th conference of State and Government in Nairobi, Kenya in June 1981, the then (Organisation of African Unity) (OAU) now known as, African Union (AU) adopted the African Charter of Human and People's Rights, Olákànmí (2007:17) elucidates.

The British government's institution of the minorities commission under the chairmanship of Sir Henry Willink in 1958 was the starting point of fundamental rights in Nigeria's constitutional history. (Egi, 1997:105-106). The commission's mandate was to ascertain the facts about the fears of minorities and suggest the means of allaying those fears. The commission recommended the entrenchment of fundamental rights provision in the 1960 *Independent Constitution*. Thus, fundamental rights provisions in the 1960 Constitution were contained in Chapter III section17-32. In the *Republican Constitution* of 1963, fundamental rights provisions were retained as Chapter III. The *Presidential Constitution* of 1979, apart from devoting Chapter IV to fundamental rights, also introduced the provision for non-justiciable economic, social and cultural rights under the Fundamental Objectives and Directive Principles of State Policy in Chapter II. This trend has been sustained in the 1989 and 1999 Constitutions. The rights in Chapter II are not justiciable in the sense that any person who claims that his rights have been infringed upon relation to any of these rights, cannot go to court to vindicate such rights. (Anyaegbunam, 2014:102-103).

In keeping faith with Nigeria's constitutional tradition since 1960, sections 33-44, chapter IV of the *1999 Constitution* specifically spells out these rights:

- (a) Right to life (Section 33)
- (b) Rights to dignity of human (Section 34)
- (c) Right to personal liberty (Section 35)
- (d) Right to fair and equal hearing (Section 36)
- (e) Right to private life and family life (Section 37)
- (f) Right to freedom of thought, conscience and religion (Section 38)
- (g) Right to freedom of expression and the press (Section 39)
- (h) Right to freedom of peaceful assembly and association (Section 40)
- (i) Right of movement (Section 41)
- (j) Right to freedom of discrimination (Section 42)
- (k) Right of ownership of immovable property anywhere in Nigeria (Section 43)
- (l) Right to payment of compensation for compulsory acquisition of property (Section 44)

2.3 Scholars' works on issues relating to human rights and redress

Early scholars in Yorùbá studies and some other related disciplines have, either directly or indirectly, researched into issues relating to violation of human rights in their studies. The outcome of their works concentrates on definition, causes, methods of seeking redress, prevention and effects of human rights violation on the society. Each of them, with different focuses and approaches, has come up with different submissions. Kéhìndé (2008:333) notes that African writers are mostly committed artists. He observes that:

They have always focused attention in the nagging problems of elusive viable political leadership in their individual nations, a problem which has also been debated for some time in a range of academic disciplines.

Kéhìndé (2008) opines that, Nigerian writers have always found the informing vision of their creativity bound by the socio-political experiences of the nation which their works both reflect and refract. Yorùbá playwrights, through their writings, expose the ills of the society in different aspects of life such as social, religion, governance, education and tradition. They reflect the existence of human rights in Yorùbá culture, how they are violated and the redress that follows.

Adégbité (2014:1) defines human rights as the entitlement of a set of persons that is sanctioned by law and enforceable against everyone. They are the rights that

belong to all human beings and citizens of a country. Human rights are claims that an individual or a group of individuals make on the society by virtue of their humanity. What is known as human rights took shape and became conceptualized over time, but the values of dignified treatment; just fairness and equality that the concept of human rights typifies have been with man from the time immemorial. The discussion in this research goes beyond definition, hence other aspects such as violation, redress and prevention are dealt with.

Yusuf (2009:1) highlights issues in human rights and points out the concept and philosophical basis of human rights. He narrated the history of human rights in Persian Empire, Britain 1689, United States 1776 and France 1789. He rates four of the human rights as the most important – right to life, right to be free from slavery, right to be free from torture and right to be free from retroactive application of penal laws. He believes that apart from these, most of the rights can be limited or even pushed aside in the times of war, state of emergency and military rule. The discussion in this research is more elaborate, all the human rights stated in the *Universal Declaration of Human Rights* and 1999 Nigerian Constitution are tabled for discussion in relation to the themes in selected Yorùbá written plays.

While examining crime in Fágúnwà's novels, Abéjidé (2016) observes that the problem of crime is a common one in any society as it is a global phenomenon. She points out that Fágúnwà does not close his eyes to a sensitive issue like crime in his novels. He lays emphasis on crime free society and abhors violation of human rights which is the main cause of conflicts in our society. The contributory factors of violation of human rights, that at times result into civil and criminal cases, not mentioned by Abéjidé would appear in the discussion ahead.

Mábayòjé (1986) researches into symbolism in Yorùbá written plays. In the research, he examines the use of traditional and modern symbols in selected Yorùbá written plays such as *Réré rún, Ìdààmú Páàdì Minkáilù, Baṣòrun Gáà, Ayé ye wón tán, Efúnṣetán Aníwúrà, Kòṣeégbé and Abé Ààbò*. Although issues relating to violation of rights such as right to life, dignity of human person, slavery and forced labour and right to peaceful assembly were mentioned, they were not his foci. He only examined the use of symbolism in the plays.

While discussing conflicts and its resolution in selected Yorùbá written plays, Ajíbádé (2004) categorises conflicts into four main groups: Intra-family, interpersonal, industrial and intercommunity conflicts. The four texts examined were *Réré rún*,

Kòṣeégbé, Àṣirí tú and Móremí, in which he was able to extract the type and causes of conflicts in the texts and how they were resolved. The conflicts resolved could not have happened if not because somebody's human rights had been violated. Rights such as right to life, freedom from torture or degrading punishment and right to work and receive commensurable compensation were breached in Ajíbádé (2004) study. The work serves as an eye opener to the social status of human rights violators, the victims and methods of violation.

Adébòwálé (1993) examines styles in crime fictions of Kolá Akínlàdé and Òkédìjí. She discussed extensively on causes, detection, control and prevention of crime in Yorùbá tradition and contemporary societies. She discusses further on styles of presentation which include first person, third person, dramatic point of view, use of mass media and selection of crime, criminal's detective and crime investigation. Characterisation styles such as use of names, titles, direct and indirect characterisation and the use of language is also analysed. The focus of her work was identification and analysis of the style of Yorùbá fiction writers, in order to arrive at a more acceptable stylistics description of that class of Yorùbá fiction. Although crime is part of violation of human rights, this study contends that not all human rights abuses are criminal offences.

Bólárinwá (2013) identifies four types of conflicts: religious, economic, cultural and political conflicts in fifteen (15) Yorùbá novels. She sheds light on how conflicts are managed through traditional and western methods such as awareness creation, mediation, satirisation and adjudication. Her findings from the authorial voice reveal greater effectiveness of proverbial intervention and awareness creation, rather than adjudication and satirisation in real life conflict situation. The work was not specific on the human rights violated that led to the conflicts and the adjudication that followed.

Exploring the themes of justice and types of adjudication as represented in selected Yorùbá plays, Adéwoyè (2000) notes that perverseness of justice occurs in some of the plays, depending on the nature of cases at hand. He asserts that the method of traditional judgement is still in existence most especially in cases related to divorce and family issues. His submission is that both the traditional ways of justice and Western type could co-exist as reflected in the texts examined. He opines that modern system of adjudication depicts proper justice despite its flawlessness in some areas. At

times, redress system in Nigeria goes beyond the two discussed, as jungle justice system emerges once in a while when the rights of many people are abused at a time.

Tabi-Agoro (2008) examines traditional system of adjudication in Yorùbá written plays in which she categorise adjudication system into self, family, societal as exemplified in *Efúnşetán Aníwúrà*, *Ààrę-Àgò Aríkúyerí* and *Nìkan Ajoni*. She avers that disregard for human lives and disrespect for kingship authority that the Yorùbá cherish a lot, engender most adjudication in the plays examined. She emphasises on the Yorùbá belief that a culprit (a human right violator) cannot go unpunished no matter how highly placed he/she is as reflected in the cases of Ìyálóde Efúnşetán Aníwúrà and Ààrę-Àgò Ajé. She analyses the political organisation in Yorùbá society, their legal officers and makes a comparison of traditional court with legally established institution. Adjudication would not have happened if somebody's right had not been abused somehow, somewhere, which calls for justice.

Onàdékò (2008) discusses the organogram of redress system in Yorùbá culture when one's human right is violated. He analyses the role of father as the head of the family, those of Baálé – the head of the compound, Baálè - the head of community/village and that of the Oba and his judicial council, how they handle cases of violation of right to life, right to torture and degrading punishment, sorcery, and right to acquire immovable properties. The article is not specifically linked to any written literature that could serve as reference whereas this research looks into selected texts, examines the rights violated and how the violated rights are redressed in either through jungle justice, traditional way or by legal system.

In Ràímì (1990), Yorùbá system of adjudication in the contemporary society was examined, with attention on method of adjudication through the media such as radio and television programmes. Ràímì researched into the activities and consequences of "Só dáa béè?" (is that fair enough?), an arbitration programme on the Broadcasting Corporation of Òyó State (BCOS). Her attention concentrates on alternative means of settling disputes, misunderstandings and violation of human rights, apart from taking legal process in the court of law.

Akíntólá (1999) focuses on prevention of violation of human rights in the society. He sums up the law of nature thus:

No one should do to other one what that one would not like any others to do to himself. Since no one likes being killed, no one should kill another man, since no one likes his property to be stolen, no one therefore should steal other person's property...That is what, in common parlance, is often referred to as golden rule.

(Akíntólá, 1999:98)

Akíntólá's preventive suggestions from the moral angle may not effectively reduce human rights violation without considering contributory factors and accompanying redresses which are part of the focus of this research.

Agbu (2000) observes that during the various wars, conflicts and crises in African countries in the 1980s, a lot of lives were lost and human rights were grossly abused. He notes that such violation of human rights goes against the Geneva Convention and International Human Rights law. He therefore appeals for enforcement of these laws during the period of any conflict in the future. The kernel of this study is on inter-personal conflicts which arose from violation of one's human right.

Brems and Adékoỳa (2010) argue that people living in poverty are generally most likely to see their human rights violated and least likely to enforce their right. They posit that the judiciary in developing nations has a crucial role to play in fighting human rights violation affecting people living in poverty. They note the great challenge of Nigerian legislators and judiciary towards making justice accessible in practical terms of the needy in Nigeria. The observations reflected in some of the texts studied in this thesis testify to this as some cases of human rights violation are referred to the court.

Hassan and Olugbuo (2015) use the Nigerian experience between the Niger Delta militants and Boko Haram insurgency as case study to discuss the difficult choices between justice and reconciliation. The article focuses on the activities of International Justice Institution, Provision of Rome Statute of the International Criminal Court ICC, the debate between amnesty, prosecution and interest of justice in assessing the activities of Boko Haram militant group. They regard Boko Haram activities such as bombings, direct fighting and abduction of Chibok girls as infringement on human rights. They appeal to all regional task forces to fight the insurgence and later seek for justice for their prosecution for human rights violation. They aver that the abduction of Chibok girls is an infringement on the Child's Right Act of 2003 of amended and the Nigerian constitution. Neither gender nor religion has anything to do with human rights violation as rights of both young and adults are violated in the texts examined.

Aiyede (2004) discusses the role of human rights non-governmental organisation in democratisation process in Nigeria during the military regime of Abacha. He narrates how human rights organisations worked hand in hand with prodemocratic coalition group such as Campaign for Democracy (CD), and United Action for Democracy (UAD) to fight for issues of child labour and gender equality. The paper emphasises the role of human rights organisations in redressing human rights violation such as oppression in Nigeria. Various redress in ensuring justice to the victims of human rights violation are well elaborated this research.

Njoku (2016) discusses the physical and psychological implications of human rights abuse caused by ethnic militias like Bakassi Boys of South-Eastern States and Oòduà People Congress (OPC) of South-Western Nigeria in the early 2000s. Bakassi boys were reported by Civil Liberty Organisation (CLO), in 2005, to have executed over one thousand five hundred (1,500) people between September 1999 and July 2000. Furthermore, the OPC was accused of involvement in arbitrary killing, maiming, torture and arrest of suspected offenders indiscrimately (*Human Rights Watch*, 2003). The psychological effects of this human rights abuse on the victims include depression, anxiety, disorder and psychotic conditions while the physical ones are physical injuries, disabilities and torture as a result of ill treatment meted out as it happened in some of the texts examined where tax collectors and sanitary inspectors treated citizens with indignity.

Oyèbámijí (2012:64) emphasises that education and revolution are the Western methods of emancipation from the shackles of leadership oppression which arises from violation of human rights. He defines revolution as a strategy employed by the masses for emancipation where guns, cutlasses, clubs and other fighting instruments are used to reject economic and socio-political oppression. Furthermore, he stresses the need for mass education as a tool for creating awareness in the societys' socio-political and economic management while struggling for emancipation from human right abuse. The role of judiciary in enforcing redress of human rights violation cannot be overstressed as it stands as the last hope for the common man.

The roles of African writers in defending human rights during the democratic and military regimes cannot be overemphasised; Ifekwe (2019:97) observes that African literature written in European languages shortly after independence in the 1960s became an indefatigable campaign for human rights, respect for principles of good governance, rule of law and democracy. Among the major writers who expose

maladministration and electoral abuses in Nigeria in their works in the First and Second Republic are Achebe's *The Man of the People*, Sóyínká's *Before the Blackout*, and *The New Republican*. As Sóyínká exposes massive human rights abuses during the military despotic regime through *The Open Sore of a Continent: A Personal Narrative of Nigerian Crisis* so also Ngugi Wa Thiongo's *Matigari* that exposes the incidents of human rights violation during the regimes of Jomo Kenyatta and Arap Moi of Kenya.

The above discussion stresses the point that scholars' approach to exposition of violation and adjudication of fundamental human rights has been heterogenous and literary writers have always been advocates of good governance and human rights defenders. To the best of our knowledge, there is no known study that explores the violation, and redress of human rights abuse in Yorùbá plays. This study regards this as gap in knowledge, and thus sets to fill the gap. Therefore, the study holistically examines the past and the present happenings in the society on contributory factors to fundamental human rights violation, redress and compare the position of the 1999 Nigerian Constitution vis-à-vis the Universal Declaration of Human Rights, and then suggest the ways forward.

2.4 Manifestation of human rights in Yorùbá culture

The Yorùbá are very rich in culture. Ajàyí (2005) defines culture as an established pattern of behaviour among the people. Culture is an all embracing and heterogenous concept that encompasses every aspect of a man's life and experiences. It is a way of life, or the totality of all human efforts and achievements in the struggle for survival in the midst of unfriendly and militant forces of nature. Africans perceive it as the preserved traditions or ways of life of the forefathers Ajàyí (2005:1). Culture is being broadly divided into two - tangible and intangible. The tangible comprises material culture or artefact items that can be comprehended by the five senses. These include all man made physical objects such as tools, weapons, houses, plates, pots, baskets, works of art as well as other forms of visible products of human technology. The intangible, also known as non-material culture or metifact, is ideological, made up of all non-physical or abstract human creations which are only discernaible by human mind. They exist and can be felt but they are invisible. They include patterns of social and political organisation, philosophy, knowledge, religion, language, oral traditions, morality, ethics, folklore, mythology, values, norms, customs, music, philosophy and knowledge in which wise sayings, idioms and proverbs are embedded.

Among the Yorùbá, one of the ways to know an elderly person is through the use of proverbs. In fact, proverb is the horse that the Yorùbá believe one's thoughts and ideas ride hence they say — "Òwe leṣin òrò, bí òrò bá sọnù, òwe ni a fi ń wá a" (proverb is like a horse on which the word rides to unravel the intent of man's thoughts and his unexpressed mind). There is no area of Yorùbá's life that does not have proverbs that capture it. Yorùbá pool of knowledge of language use serves as a vital source of seeking information and engendering understanding in the process of adjudication. Stated below are some proverbs and axioms reflecting fundamental human rights and the rights they are representing.

a) 'Àìlèsòrò ni ìbèrè orí burúkú' Inability to express one's mind
 is a pointer to wretchedness.
 'Oba kì í mú òkorin' - Oral
 artists are immune to arrest.

Right to freedom of expression

b) Omo kì í pa omo jayé' - A child need not terminate other's life to get fulfilled.
 'A kì í lé omo burúkú fún ekùn paie' - One should not pursue an

'A ki i lè omo burûkû fûn ekûn paje' – One should not pursue an obstinate child for a tiger to devour.

 c) 'Oko kì í jé ti baba tomo kó má ní ààlà' – A farm cannot belong to both the father and his child without demarcation.

'Ìyàwó òle làá gbà, a kì í gbomo òle' - You may snatch a lazy man's wife but his child cannot be abducted.

d) 'A gbó tenu enìkan dájó àgbà òṣìkà - Its only a wicked judge that listens to a side of a story to determine verdict.
 'Kò jé n rò níí kunlé - Denial of fair and equal hearing breeds crisis.

e) 'Òógùn aláàárù kì í gbę - A porter deserves his/her wages instantly.
'Onísé ye fún oúnje' - A

labourer deserves being fed.

Right to life

Right to private family life

Right to fair and equal hearing

Right to work and receive commensurable payment.

f) 'Èsìn kò fàjà, Qlórun ló mẹni tó ń sin Òun - No compulsion in religious belief, it is only God that can identify His true worshipper. 'Towó omo làá gbà enìkan kò lè

'Towó omo làá gbà enìkan kò lè gba tinú omo' - You can only collect what is in a child's hand but not what is in his/her mind.

g) 'Ojú ni a kókó ń té kí á tó téní -Smile is vital to hospitality 'Olówó eni kì í rorò kó pé á má su - No matter how strict a master is a servant should not be denied his time of defecation.

h) 'E má pè wa lálejò mó, awa yin laa nìlú' – Stop calling us aliens, we are co-owners this town.
'Bí erú bá pé nílé a máa bá won bú alájobi' - If a slave stays too long in a family house, he lays claim to consanguinity.

 'Omodé á dàgbà, àgbà kò ní di Olórun' - A child would eventually become an adult while an adult can never become God. 'Bómodé kò kú, àgbà ló ń dà - A child of today is a potential

J) 'Ìka tó bá ṣè ni ọba ń gé' – The king punishes only the offender. 'Ègún kì í gún ọba lésè kí á yọ ó lésè ìjòyè - A prickle in the king's foot cannot be removed from the chief's foot.

future elder.

í gba ilé baba eni lówó eni' -Nobody is entitled to claim one's inheritance. 'Kò mò ón í wò ló lèwù, alápá kánndá ló laago - Fitness or unfitness is not an issue in what someone's entitlement.

k) 'A kì í gba ìkaakà lówó akítì a kì

Right to freedom of thought, conscience and religion.

Right to human dignity

Freedom from discrimination on ground of sex, trade, race or tribe, creed.

Right of child act

Right to freedom from torture and degrading punishment

Right of ownership of immovable property

- Égbé eye leye ń wó tò' Birds of a same feather flock together Àpéjopò òpè, ní í pa òta -Combination of the knowledge of amateurs sometimes defeats a professional.
- m) 'Omo tí a kò ba kó ni ilé ìta ni wón tí í kógbón wálé' – A child who is not well trained at home would learn his/her lesson from outside.

'Ojú kan ló ń bí omo ní ilé ńlá, igba ènìyàn níí wò ó - Although the immediate parents gives birth to a child in a compound, a child is trained by the multiple family members.

- n) 'Gbòn-ón-gbòn-ón kan kò sí àyàfi eni tí ó bá ti ara rè Nobody can just drag you into an issue, unless you wish to.
 'Ohun tó yeni ló yeni, okùn orùn kò ye adiye Rope on hen's neck' is not befitting.
- o) 'Îbí kò ju ìbí báa şe bí ẹrú ni a bí omo Slaves and free born are born through the same process. 'Àìlèjà ní ojúde bàbá mi kò débí, ojúde bàbá eni kì í gbèjà eni' A competitor's defeat should not be attached to an unfamiliar terrain.
- p) 'Erú ni bàbá, ònà ló jìn A slave was born by parents, it is only the distance that makes a difference.
 'A le fi tipá mésin dé odò, a kò

'A le fi tipá méşin dé odò, a kò le fi tipá ki enu eşin bo omi' - A horse can be forced to a river but cannot be forced to drink.

Right to freedom of assembly and association

Right to education

Right to freedom from unlawful imprisonment

Equality before the law

Right to freedom from slavery and forced labour

- q) 'Ilè ni ilè Olórun' The earth belongs to the Creator. 'Ojú òrun tó eye í fo láì fi ara kan ara' - The sky is spacious enough to accommodate as many birds as possible to fly without crossing each other's path.
- r) 'Îran igún níí jebo, ìran àkàlà a jòkú' A species of vulture feeds on sacrifice, a dynasty of hornbill eats carcass.
 'Îka tí ó bá tó sí imú la fi ń ro imú –The finger that fits is used to pick the nose.
- s) 'A kì í gba ìkaakà lówó akítì, a kì í gba ilé baba eni lówó eni' -Someone must not be denied of his inheritance. 'Teni-n-teni tàkísà ni tààtàn – One's belongings are one's belongings: rag belongs to the landfill.

Right to movement

Right to hold public office

Right to payment of compensation for compulsory acquisition of property

Apart from the Yorùbá proverbs reflecting human rights, raising up a child in Yorùbá culture reflects this. The training of a child to become a responsible adult is a communal responsibility. When a male child becomes an adult, it is the responsibility of the family members to seek for a responsible spouse for him, pay the bride price, give him his own portion of the family inherited land and allow him to manage the affair of his home. Within this context, five human rights emerges: these are right to education (although informal), right to family life, right of ownership of property, right to dignity of human person and right to freedom of thought, conscience and religion.

Furthermore, Yorùbá system of administration encompasses human rights. In their system of justice, there is opportunity of filing an appeal, if one feels cheated on an issue, if he feels that the judge is bias or bribery and corruption have surfaced among the panel of judges. The verdict on land dispute among clans pronounced by Baálè which is not satisfactory could be appealed to the Oba of the community, who is of higher rank. The Oba could set up a panel of enquiry to investigate or probably pay a visit to the disputed land before judgement is pronounced – all in the name of ensuring equity and fairness. An Oba is endowed with the power to pronounce death

sentence on a suspect found guilty of criminal offences punishable by death. In marriage institution, provision is made for divorce if a party involved felt he/she could no longer cope. In case of death of a husband, the widow is given the option of levirate marriage or divorce.

During the colonial era, human rights violation issues were redressed through traditional institutions and civil law. Civil cases were being overseen by the established traditional council, while criminal cases are referred to the District Officer (D.O) of a District Council where it might be settled or transferred to the Resident Officer who resided at the Provincial Headquarter (Tabi-Agoro, 2008:55) explains.

At independence, customary courts that treated civil cases were presided by responsible elderly men and women knowledgeable in the customs and norms of the society. The customary courts were of different categories of A, B and C. Adéwoyè (2000:13-14) emphasises that criminal cases were handled by trained lawyers and jurists in magistrate court, high court, court of appeal and supreme court as the case may be. All these were to ensure that justice prevails when rights of citizens are abused.

The military regimes 1966-1979 and 1983-1999 witnessed suspension of fundamental human rights in the Nigerian constitution. The first step after any successful coup is the suspension of part of the constitution related to fundamental human rights. They do establish a ruling body such as Supreme Military Council, Armed Forces Ruling Council or Provisional Ruling Council that roll out decrees with which they govern. Generally, military regime is reputable for brutality and violation of fundamental human rights especially the freedom of press, freedom from torture or degrading punishment and freedom to vote or be voted for. Military regime imposes rulers on citizens. The observation of fundamental human rights enshrined in the constitution in use on the democratic is continuously debated in political discourses.

During the democratic era of 1960-1966, 1979-1983 and 1999 to date, observation of fundamental human rights thrives as that part of the constitution. Is active and used to be referred to and debated on. Section IV of the *Nigerian 1999 constitution* section 33-46 specifically dealt with these rights. However the clause of immunity in the constitution poses danger to fundamental human rights as none of those in executive positions, especially the President and Vice President, the Governor and Deputy Governor could be prosecuted for any offence committed while in office until possibly after their tenure. Alex Ekwueme, the former Vice-President of Nigeria

(1979-1983) expressed his view on the misuse of immunity in the *Tell* Magazine on February 16, 2009 Onabanjo writes:

Immunity clause was put in the constitution to prevent undue destructive harassment of the chief executive by frivolous litigants. But it has catapulted to a position where immunity becomes impunity. so there has to be a way of achieving both ends first, to ensure that there is accountability and responsibility and there is no immunity license in condemnation of criminal conduct. At the same time, chief executives at the state and national levels are still protected from unnecessary harassment by litigants.

Tell Magazine No 7 February 16, 2009 pg28

2.5 Limitation to Fundamental Human Rights

Adéyemí (2019:15) asserts that human rights are not absolute as there are exceptional cases under which such rights could be limited, restricted or even denied. For instance, a citizen's right to life may be denied if he is sentenced to death for committing grievous offence like murder, armed robbery, and the like. A citizen's right to freedom of thought, conscience and religion may be restricted by placing a ban or an embargo, if the government discovers that the beliefs, doctrines and practices of a religion are dangerous and inimical to the corporate existence of the state. Right of a person to personal liberty or movement can be deprived of him under diverse circumstances such as if the person is found guilty of a crime committed, if the person is arrested and detained as a suspect of a crime, if the person failed to comply with the verdict of a court of law. Freedom of movement of people may be restricted during periods of emergency caused by political unrest, communal clashes, religious crises or pandemic such as COVID-19.

The right to dignity of human right which basically tends to protect every person against forced labour, can be denied under the law if: a country is at war with another country, able-bodied are forced to join military to fight against their wish, the court may order imprisonment of a criminal with hard labour. Right of a person to freedom of expression and the press can also be denied under the law if a person writes or publishes any false information about another person, if a person speaks or utters a statement that is untrue. The right of every individual to be compensated for property if confiscated (seized) for physical development purposes, for instance, during road construction. Military regime is generally regarded as unconstitutional and undemocratic form of government: during the military era, there is flagrant abuse and

denial of fundamental human rights without apparent apology. A state of emergency is a government declaration or a rationale for temporarily suspending of rights and freedom of persons. Some of the resultant effects of declaring a state of emergency in a state are: denial of free movement, compulsory acquisition of private property, arrest of an individual believed to be inimical, dangerous or detrimental to public security or health, restriction on freedom of association, and proscription of media houses. Rape, arson and looting – the right to dignity of human person may be abused during state of emergency.

With the exception of so called "non-derogable" human rights, (the four most important are right to life, the right to be free from slavery, the right to be free from torture and the right to be free from retroactive application of penal laws), most human rights can be limited or even pushed aside during times of war and state of emergency. However, it is also observed that human rights can be limited by level of education, poverty, religion, constitution and even the type of government. For instance, Yusuf (2009:20) observes that during military rule, human rights such as right to freedom of association, right to freedom of expression and political participation were pushed aside while a high level of human rights is enjoyed during civilian rule.

For the purpose of this study, *Universal Declaration of Human Rights* out of which Nigeria borrows ideas effected in her constitution is selected as the yardstick for analysis. This comes from the observed that the Fundamental Human Rights in the 1999 constitution of Federal Republic of Nigeria are not comprehensive enough. There are items stated in the *Universal Declaration of Human Rights* that are excluded in the 1999 Nigeria constitution but which are inclusive in that of other sister Anglophone West African countries like Ghana and Sierra Leone respectively.

Because of the respect which Yorùbá tradition has for the post of a king, he enjoys a kind of immunity over some of the human rights – hence there are axioms such as – 'Agbèfóba kì í jèbi' – King's envoys are never at fault. 'Oba ba lórí ohun gbogbo' – A king exercises supremacy over everything. However, the issue of checks and balances (in which the Oba's misuse of power could be redressed by the council of kingmakers in the political administration of Òyó empire) comes to mind for consideration.

2.6 Theoretical framework

This study adopts Marxist sociology of literature as its theoretical standpoint.

2.6.1 Marxist Sociology of Literature

Two Germans, Karl Marx (1818-1883) a philosopher and Friedrich Engels (1820-1895) a Sociologist were the joint founders of this School of Thought, (Barry, 1995:156). The two met after Marx had read an article by Engels in a journal to which they both contributed. The two shared the antagonistic opinion on the state of economy of their country which was dominated by the rich through which they were grossly oppressing the poor. They themselves called their economic theories 'communism' (rather than Marxism) designating their belief in the state ownership of industry, transport, rather than private ownership. They announced the advert of communism in their jointly written 'communist manifesto' of 1848.

The theory adopted for this study Marxist's sociology of literature emerges from how Marxist's theory scholars perceived what should be the relationship between literature and the society. For further enlightenment, a brief diversion into sociology as a discipline and literature as an art would shed light on the composition of the two and how the combination of the two emerges as a literary theory,to analyse a literary context.

Sociology could be defined as a social science that studies human societies, their interaction and the processes that preserve and change them. It does this by examining the dynamics of constituents and parts of societies such as institutions, communities, populations and gender, racial or age groups. It also studies social status or stratification social movements and social change, as well as societal disorder in the form of crime, deviance and revolution.

Huges (1986) agrees that Sociology as a liberating science studies social organisation and interaction, provides a new vision of social life and encourage us to examine aspects of our social environment that we might otherwise ignore, neglect or take for granted. It equips us with a special form of consciousness, suspending the belief that things are simply as they seem. Human beings have long had interest in understanding themselves and their social arrangements, and from ancient folklores, myths and archeological remains we know that human have long pondered why people of other societies order their lives in ways that differs from theirs. They have reflected on the reasons that members of their society violate social rule. Essentially, sociology

is concerned with the management of order and by implication, the problems of disorder in society. Gidden et al (2003:4) avers that it deals with consensus and conflicts and with the problems of continuity and change in the structure and functions of society.

Eagleton (1983:1) defines literature as "imaginative" writing in the sense of fiction — which is not literally true. Bamidélé (2004:4) perceives literature as a discipline that is preeminently concerned with man's social world, his adaptation to it and desire to change it. He opines that the literary forms of prose, poem or play attempt to re-create the social world of man's relation with his family, with politics, with the state in its economic or religious constructs. He observes that literature delineates the role of man in his environment, as well as the conflicts and tension between groups and social classes. Literature in its aesthetic form creates a fictional universe where there is a possible verification of reality at the experiment level of man living in society. Generally, literature is being perceived as an art that is devoted to the task of inspiring virtue or purifying manners seems to stress that what is valued in literature is in the interplay of aesthetic and moral factors. Human rights abuse 1s a societal phenomenal/menace and solution to eradicate or minimise it could be found only in the society that gives birth to it, especially through awareness and impartial adjudication to the culprits. Marxist's scholars on Sociology of literature include George Lucaks, Bantock, Lucien Goldmann, Ernst Fischer, Walter Benjamen and Terry Eagleton, Bamidélé (2000:15) explains.

Marxist Sociology of literary theory is a formal set of ideas that is intended to explain why something happens or exists. It is concerned with the ideas and principles on which a particular subject or idea is based. Theories involve constructing abstract interpretation that can be used to explain empirical situations. Giddens, Dunier and Appelabaum (2003:11) states that theory would be concerned with identifying the main features that processes of industrial development share in common and would try to show which of these are most important in explaining such development shared in common and would try to show which of these are most important in explaining such development. They emphasise that factual research and theories can never completely be separated. Valid theoretical approach can only be developed if one is able to test them out by means of factual research. Therefore, it is a necessity. Marxist's sociology emerges from how Marxist's theory scholars perceived what should be the relationship between literature and the society.

Bámidélé (2000:14) avers that sociology of literature has pre-occupied itself with social commitment of art, the position of the writer in the society and his relationship to that society. He opines that this pre-occupation has become the cornerstone of most Marxist critics and literature that are prone to looking at the commitment of literature to contemporary social and political struggles. To the Marxists, it is not just that literature should reflect the norms and values of any society, but that it should contribute positively to changing that society. To every Marxist, sociology of literature realism should develop specific form with narrative structure and language that can and will reflect reality. In this light, Bámidélé (2000:16) opines that the concept of history, man in society, genre and language interlink. Marxists criticism is a type of historical criticism of literature based on economic theory of Karl Marx, that interpretes a literary work as both a reflection and a production of economic conflicts between social classes. According to Morner and Ralph (1997:128), the basic assumption of Marxist criticism is that those who control a society's economics also control or largely influence the society's cultural and intellectual products. They opine that traditional Marxists critics such as George Lukacs and Lucien Goldman, study the relationship between historical epochs and the rise and fall of certain literary forms, while contemporary Marxists see literature, along with history, as something that must be constantly re-written to serve current policy.

Societal issues are integral part of Marxism. Therefore, the role of society in any literary work cannot be over-emphasised. The relationship between literature and the society is generally being referred to as sociology of literature. Ògúnṣínà (2006) postulates that sociology of literature therefore is an attempt to understand the interrelationship between literature and society. He states further that a work of art does not exist in isolation and should not be studied as such. This is because works of arts are not independent of their society. Literature is language in action. The language in which a work of art is composed is the property of the society. Furthermore, a literary artist is a part of society, therefore, his writing cannot but be directly or indirectly influenced by the socio-political and economic factors around him.

Ògúnşínà (2006:18) notes that Marxist's approach to the sociology of literature is concerned with how to achieve a total conception of literature in the society, first by trying to understand the relations of literature to social structure and identification of historic forces that determine the form and content of literature. It seeks to find out

how literature in turn reacts with the society. Marxist Sociology of literature aims at arriving at a comprehensive idea of literature as part of society (Ògúnsínà 2006:19).

Welleck and Warren (1949) describe literature as an institution that concerns itself with man and his society, a social institution, using as its medium language, a social creation. Dasylva (1995:81) corroborates this view by saying that experience, imagination and the exploitation of the resources of language are the basic components of literature. Sociology of literature therefore is being described as the study of literature in relation to the society it belongs.

The influence of the literary artiste on the society is reciprocal. Amuta (1986:1) observes this by saying the challenge of a rigorous sociology of literature is primarily that of understanding the intrinsic complexity of both society and literature with a view to re-establishing their dialectal connectedness. In sociological analysis of a work of art, the artist, the art and the society form a component of a triangle that depends on one another.

Marxist Sociology of literary theory, therefore, examines the relationship between men of the same society and their economic and political structure with emphasis on the fact that any work of literature should be able to examine and criticise the domination and sometimes oppression of the common people by the affluent(s). While the theory opposes the oppression of the poor by the rich in a society, it expects a literary work of arts to condemn and correct the differences between the affluent and the common person. Ogunsina (2006:17) asserts that to have a good and healthy society, the class struggle must be avoided or eliminated. It expects a narrative Marxism to present its work if arts in such a way that men and women would be able to liberate themselves from certain forms of exploitation, tyranny and oppression. Ògúnsínà (2006:17) remarks:

... the main message of Marxism is the struggle for the transformation of the human society, so that man can be liberated from exploitation and oppression in all forms and ramifications.

He explains further, that the concern of the Marxist approach of sociology of literature is to achieve a total conception of literature in the society. Marxist sociology of literature is concerned with the history of man and his society. Both the people in power and their subordinates or the so called paupers are parts of the society. Those who violate human rights also dwell in the society. The literary works being examined

for the purpose of this research work are also products of the society and the knowledge gained would serve the society.

Onoge (1983) avers that:

Marxist sociologist study the medis and the audiences, their studies must go beyond mere empiricist fact finding. They must be guided by the necessity to create alternative democratic structures where the masses can become creators rather than passive consumers of art.

Onoge (1983:62)

Marxist's Sociology of Literature approach to literature thus attempts both to articulate the relationship between literature and society and to call the separation of art and society in order to explain their relation, but simultaneously we need to resist this separation by remembering that art is part of society.

2.6.2 Justification for using Marxist's Sociology of Literary Theory

The Marxist's sociology of literary theory enhances full and deep understanding of the Yorùbá plays under analysis. Human rights analysis and redress are societal issues: therefore the use of this theory is relevant as it exposes the violators, their social class, their gender and the contributory factors for doing so. At the same time, reveals the victims, their gender, their age range and the relationship between them and the violators.

The theory reveals the social class of the violators and the victims; that is, who oppresses who – whether it is the noble versus the peasants or vice-versa, the peasants versus peasants, or the nobles oppressing the nobles. The theory enriches our knowledge of the Yorùbá society from which the plays emerged in the pre-colonial period, during the colonisation as well as the present and how the cases of human rights violation were redressed at different periods in the history of Yorùbá land. The theory would broaden our knowledge about how rich the Yorùbá culture is on how they implant the human rights on their young ones through folktales – àló ìjàpà, proverbs, wise sayings, and oral poetries.

Furthermore, the theory enlightens on why the masses result to jungle justice apart from the well-known and recognised traditional method and court system in the Yorùbá system of redressing offences as happened in the texts analysed. Using this theory to examine the texts is a way to showcase that Yorùbá playwrights are rich in the knowledge of their culture and at the same time flow with current and

contemporary issues. Especially civil and criminal offences that culminate to violation of human rights occur at different times. Each of the periods of the plays selected (the pre-colonial, colonial and post-colonial) represents distinct significant, social, political and historical eras. This study is a useful contribution to the knowledge on the relationship between the playwrights, their plays and the society, in the Yorùbá context.

2.7 Conclusion

The significance of literature in the society is analysed in this chapter. Definitions of human rights were presented in the chapter. Evidences of existence of human rights in Yorùbá society were given through proverbs, axioms and wise sayings. The position of human rights during the colonisation, the military regime and the democratic government were examined along with limitation on human rights.

CHAPTER THREE RESEARCH METHODOLOGY

3.0 Introduction

This chapter contains the methods that were adopted for collection of data, data analysis and information used in the research work. It also discusses the sample and sampling procedures.

3.1 Research Design

The study adopted interpretive analysis for the ten selected Yorùbá written plays in which the fundamental human rights are grossly violated. The selection was designed to cover how human rights violation issues are resolved by various judicial systems during different political periods in Nigeria's history, which are broadly divided into (a) Pre-colonial (b) Colonial and (c) Post-colonial periods. Four of the texts represent the Pre-colonial period, one represents the colonial period, while five represent the Post-colonial era, which is 1960 till date.

3.2 Data Collection

Excerpts from the texts on various plots served as primary data. The secondary sources of data consulted include *The 1999 Nigerian Constitution, the Universal Declaration of Human Rights,* archival materials relevant journals, internet, newspapers and magazines. In order to make the interpretations of the plays robust, the texts were closely read and analysed vis-a-vis other secondary sources of information.

3.3 Sample Size and Sampling Technique

Four texts Ìṣòlá's Efúnṣetán Aníwúrà (1970), Fáléti's Baṣòrun Gáà (1972), Ògúnníran's Ààrę-àgò Aríkúyerí (1977) and Owólabí's Líṣàbí Àgbòngbò Àkàlà (1977) represent pre-colonial period. Ládélé's Ìgbà ló dé (1971) represent the Colonial era, while Fálétí's Wón rò pé wèrè ni (1980), Ajíbóyè's Èéfin Nìwà 2008, Òkédìjí's Réré Rún (2009), Olátéju's Iná Ràn (2009) and Àyándìran's Ààrò Wòròkò (2016) represent the types of crises which result to human rights violation in the Post-Colonial era.

3.4 Method of Data Analysis

The researcher critically studied the occurrences of human rights violation in the selected texts and sorted them out with correspondent human rights as stated in the *Universal Declaration of Human Rights* the official document of the United Nations Organisation (UNO), which served as the primary source for member countries. Each member modifies the document, taking cognisance the peculiarities of each country's cultural background. The human rights violation is evaluated from the view of social status in the society and it was discovered that both the bourgeoisies and the peasants are involved. From the analysis of the redress system, three types of redress systems emanate from the texts. The analysis was based on Marxist Sociology of literary theory.

3.5 Operational Definition of Terms and concepts

- Fundamental Human Rights: These are the basic rights that everyone in the society has i.e. to be treated fairly and not in a cruel way especially by their government. Rights are often being regarded as established pillars of society and culture.
- **2. Human Rights Violation:** This refers to break, breach, encroachment of other human rights illegally, going against or refusal to obey law or agreement.
- **3.** Universal Declaration of Human Rights: This is a document of United Nations Organisation (UNO) in which human rights were chartered in 1948. Member states pledged their affirmation of their faith in it.
- **4. 1999 Nigerian Constitution:** It is a collection of the fundamental principles dealing with the organisation of government, the distribution of power among the organs of government, and the rights of the citizens of a state. Chapter IV section 32 of *1999 Constitution* contains the twelve fundamental human rights in Nigeria.
- **5. Redress:** It means correct something that is unfair or wrong, to balance, to make a situation equal or fair again.
- **6. Human Interaction:** These are difference ways in which human beings relate to each other during which friction occurs.

3.6 Conclusion

This chapter analyses the research design, the method of data collection, the sampling procedure and methods of data analysis adopted for this study.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF HUMAN RIGHTS VIOLATION AND REDRESS IN SELECTED YORÙBÁ WRITTEN PLAYS

4.0 Introduction

This chapter presents the projection of human rights and redress in the selected Yorùbá dramatic texts. The representations of the eighteen human rights as stated in the *Universal Declaration of Human Rights*, their violation and how redress is sought are examined in the texts as reflections of Yorùbá culture.

4.1 Right to Life

Every person has a right to life and no one shall be deprived intentionally of his life except in execution of the sentence of a court in respect of a criminal offence.. The right to life is central to all forms of rights, and it is popularly believed that, when there is life, there is hope. Awolalu and Dopamu (2005:47) emphasise that the Yorùbá believes that apart from Olódùmarè the giver of life and the constituted authority of a society after fair trial, nobody has the right to terminate another person's life at will. A similitude of this is contained in Article three (3) of the *Universal Declaration of Human Rights*, and Section thirty-three (33) Chapter four (IV) of the *1999 Constitution of Federal Republic of Nigeria*.

Violation of rights to life is portrayed in different forms in the selected Yoruba written plays. It takes the forms of extra judicial killing, beheading, killing through planted bomb explosion, poisoning, stabbing, machete cut, death by hanging sporadic shooting, harakiri and manslaughter. For instance, Ààrę-àgò Ògúnrìndé Ajé (a chief and war veteran) in Ààrệ-àgò Arikúyẹrí murdered his innocent wife, Fátólá, out of annoyance, emanating from shallow investigation. He was accused, tried and condemned, when he was found guilty. This emphasises the sanctity of human life in Yorùbá culture. Akódà, the bodyguard of Baṣòrun Ògúnmólá – the Ìbàdàn warlord, sent to arrest him said:

Akódà:

Ìwọ Ògúnrìndé Ajé tí ó jệ Ààrẹ-àgò Balógun Ìbàdàn, o pa ìyàwó rẹ Fátólá ni ìpa Ta-ni-ómú-mi nínú ilé rẹ láì bìkítà fún olánlá Baṣòrun Ògúnmólá, enìkanṣoṣo tí Olódùmarè fì èmí gbogbo ènìyàn ìlú àti ti àmónà rệ lé lówó láti dásí àti láti gbà. Ìwọ Ògúnrìndé, o ti tàpá sófin àtàṣà ìlú yìí, o sì ti dáràn ìlú. Bí mo bá paró kí o já mi ní koro.

(Ògúnníran, 1977:55)

Akódà:

You, Ògúnrìndé Ajé the Ààre-àgò Balógun of Ìbàdàn, murdered your wife Fátólá in cold blood in your house without considering the constituted authority of Baṣòrun Ògunmólá who the creator put in charge to oversee the lives of Ìbàdàn and vassal towns populaceto spare or to kill. You have, by that, violated the rule and custom of this town and therefore being charged. You could challenge the accusation should you think you were being accused falsely.

After thorough investigation, he and his accomplice were tried, found guilty and convicted, Başorun Ògúnmólá pronounces his judgement thus:

Başorun: Nítorí náà, ìwo Aşiyanbí,

Mo dá o lébi ikú

Wọn yóò pa ó bọ ògún ní gbangba Qja 'Ba

Lójú Mùtúmùwà
A ó sì ro èjè re
Sójú orórì Fátólá
Àse mi nù-un.

(Ògúnnìran, 1997:99)

Başorun: Therefore, you, Aşiyanbí, I condemn you to death.

You will be be-headed as sacrifice to Ògún

at the Qja'Ba square

In the presence of tumult crowd Your blood will be drained

On Fátóla's tomb That is my verdict.

Başòrun:

...Emi ni Òdùmàrè kó gbogbo èèyàn ìlú yií lé lówó: Nílé lóko àti ni ìdálè. Béè ni bí èmí òkan bá sì bó láìtó, Èmi ni n o rojó rè nídènà òrun. Nítorí náà mo dá o (Ògúnrìndé Ajé) lébi pé ó gba èmí Fátólá láìtó, a ó sì gba tirè

náà dí i. Àșę mi nù-un.

(Ògúnníran, 1977:104)

Basòrun:

Everyone in this town is entrusted to me by God, at home and in the diaspora. Yet, if one dies unjustly, I will be questioned at the gate of heaven. Therefore, (Ògúnrìndé Ajé), I convict you for killing Fátólá unjustly, and your life will be taken in reparation. That is my verdict.

In Ààre-Àgò Arikúyeri (1997), five lives were lost. Four of these were violation of right to life, while the fifth is by conviction by the constituted authority. Three children (Táyé, Kéhìndé and Ìdòwú) die of poisoning; Fátólá dies of arrow shot by Ààre-àgò Ògúnrindé Ajé, while Aṣiyanbí is convicted to death for being the perpetrator of the issue resulting to death of the victims.

The way Ògúnrìndé Ajé is handled by the law officer, Akódà, Ògúnmóla affirms the fact that it is an abomination to violate right to life. A case involving loss of life is not handled with levity. Even if it were unintentional (manslaughter), severe punishments follow. Akódà, a commoner who belongs to the lower class accosts Ògúnrìndé Ajé. On a normal day-to-day interaction, Akódà could not have approached him with such aggression and messed him up when he is trying to be stubborn. Ògúnrìndé Ajé initially refuses to honour Ògúnmola's invitation until the intrigue escalates to the level of Akódà using traditional way of solving problem by using incantation to reveal Ògúnrìndé Ajé who disappears. This incantation reads:

Akộdà Kínní: ... A kì í fi júujùu ju awo lójú
A kì í fi júujùu ju àwọn ògbèrì
Dúdú lọ, rèrè lọ, ìmólè dé
(Akódà na ògbo sí òókán)
Ajé mo rí ọ!
Ká ẹsè rẹ sílè
Tèlé mi, Ògúnmólá ń pè ọ!

Akódà Kínni: ... No one blindfolds an initiate

No one obstructs the sight of the non-initiates,

The black goes, the scarlet varnishes,

Brightness comes (Akódà points club forward)

Ajé I see you! Put your leg down

Follow me, Ògúnmólá calls you!

Akódà wrestles with Ògúnrìndé Ajé, overpowers him, binds him, and carries him to Ògúnmóla's court in bondage. After thorough investigation, he is tried, found guilty and convicted to death. This serves as confirmation of how precious life is in the pre-colonial period in Yorùbá nation.

In Fáléti's *Başòrun Gáà*, nine (9) lives were lost. Májèéógbé is condemned to death by Gáà Ọṣòrun, Olúbùṣe is shot by arrow in his farm by Ọláyìíòtán, Àgbónyìn is beheaded by Babaláwo on the order of Gáà, Gbàgì stabbed Akínkúmi to death, while Gbàgì, Babaláwo, Kúdèéfù and Òbe died in the battlefield in Gáà's compound defending their masters. Gáà Ọṣòrun is condemned to a slow, painful and shameful death by Abíódún Adégoólú, the Aláàfín of Òyó.

Gáà, the Baṣòrun, has earlier explained the circumstances that led to the untimely death of Aláàfin Lábísí, Awónbíojú, Agbólúajé, Gáà accuses Aláàfin Májèéógbé of taking law into his hand by requesting for the head of Ìlòrí (his father-in-law) as a revenge for the "offence" committed by her daughter – the king's wife. Earlier, the wife jovially compared the physique of her father with that of her husband, remarking that her father is stouter than her husband. This annoys the king, who then orders that Ìlòrí's head be severed and brought to him to prove that political power is more than being huge in stature.

Gáà: Májệéógbé ló pÀlòrí Oníbàtá
Nílé onílù ní Jàbàtá
Níbi tómo won gbé ń tarú tata
Kó tóó wá dayaba
Omo Ìlòrí ló ń bóba sèfè
Ó ń fàwàdà bóba lòfé
Ó ní oko òun kò sán-an-gun tó bàbá òun
Oba ní kí wón ó lo gbórí Ìlòrí wá
Òkìkí kàn
Kómo rè ó lè mo nhkan
Pé eja tó ń dààmú ibú kò tó nhkan
(Fálétí, 1972:4)

Gáà: Májèéógbé was responsible for Ìlòrí Oníbàtá's death From onílù compound in Jàbàtá
Where their child sold locust beans and pepper Before becoming the king's wife Ìlòrí's daughter in a jovial-manner with the king She said the king was not as muscular as her father The king ordered for Ìlòrí's head The news went round So that the daughter might learn a lesson That the fish that upsets the brooks of the river is usually small.

Olúbùse is resting under a tree in his farm when Oláyiíòtán (Gáà's nephew) shoots an arrow at him, which makes him shout and curses whoever may have shot him. Instead of pitying and assisting him, Oláyìíòtán poses as someone of a noble

background, slaps him, then blames him for looking like an animal, abandons him to bleed to death.

Olúbùșe: O ò gbodò họ o! Hen-hen-en!

Ìwo lo ń tànìyàn lófà, ní ìlú tóba wà!

Ilé ę wòó, ònà ę wòó, O ò gbọdò họ o.

(Ó ń fowó te ìbàdí nítorí oró ofà tó ń je)

Qláyìiòtán: (Lọ pàdé rẹ, ó súnmộ ọn, ó gbá a lệnu)

Ta lò mbá wi? Taa lo pè é rí? Ajá ní ó jẹnu rẹ tó fi n fi mí ré un

Olúbùșe: Hà, mo mà tún dáràn o. Hó o, ę dákun o.

Oláyìiòtán:À ní àwọn talo pè é rí?Olúbùșe:E dákun n ò mọ yín ni o.

Qláyìíòtán: O ò mò mi? O ò wojú mi dáadáa,

ojú mi rèé sé, wò ó.

Olúbùșe: Ha! N gò mò o. iba! Omo iba ni mo ti mbá

réje látàárò! Hà! Mo gbé!

Qláyìíòtán: Hện-hện-ện, àsé o luko débè o ò mộ mi?

Olúbùșe: E dákun mo forí Oba bệ yín!

(Fálétí, 1972:66-67)

Olúbùse: You dare not flee!

You are the one aiming an arrow at

someone

In a town headed by a king!

Woe to your house! Woe to your path! You dare not flee

(put hands on his waist feeling the pain of

the arrow)

Qláyìíòtán: (Goes closer to meet him, slapped him)

Who are you talking to? Who do you take

me for?

May dogs consume that mouth you are

using to curse me!

Olúbùșe: Ha! I am doomed. Oh! Please! Oláyìíotán: Who do you take me for?

Olúbùșe: I am sorry I cannot recognise the face.

Oláyìíotán: You do not know me? You cannot

racagnica my face?

recognise my face?

Indeed, this is my face. Look!

Olúbùșe: Oh, I did not know, respect! So I have been

arguing with Iba's son since! Ha! I am

ruined.

Oláyìíotán: Hện-hén-ện! You are this uncivilised not to

be able to know me?

Olúbùse: Forgive, I beseech you with the king's

royalty.

Oláyiíotán, being a nephew of Gáà, is from the noble class, while Olúbùṣe is a peasant. The oppression of the peasants by the nobles is a common phenomenon. Akínkúnmi, the son of a palace tanner, is cruelly murdered by Gbàgì on the order of Gáà. Akínkúnmi goes on revenge mission to avenge the death of Àgbónyìn (his secret lover) that is beheaded by Gáà. During the intrigue, he beats Gáà with a charmed waist belt (ońdè) which paralyses and weakens him. On his arrival, this conversation ensue:

Gaa: Ó tó ná Gbàgì

Qmọ taa leléyìí sùàsua enu? Níbo loo ti wá, ta ló rán ọ sí wa?

Akínkúnmi: Baba taleléyìí gìègie ara?

Akínkúnmi lèmi í jé Ènìà ò rán mi wá

Èmi ni mo dá wá bá ọ. Ìkà ni ó. Èéṣe tó o fi pÀgbónyìn, olólùfé mi?

Ikú Àgbónyìn ló gbé mi wá Mo wá gbèsan rè ni Èése o, tóo petu Tóò tún jé kétu ó je?

Gáà: Káì Gbàgì!

Ajá tó wolé ekùn yóò fèjè bora

Akínkúnmi: Kájá ó tó wèwù èjè

Ajá ó fekùn léwù ya

(Gbàgì gún Akínkúnmi ní idà láti èyìn, ó

şubú lulè ó sì ku)

(Fálétí, 1972:116-117)

Gáà: It is enough Gbàgì.

Whose is this insolent child? Where are you from? Who sent you to us?

Akínkúnmi: Whose is this poverty-stricken old man?

I am Akínkúnmi Nobody sent me I came to you on my own! You are wicked! Why did you kill Àgbónyìn, my lover? Àgbónyìn's death brought me here, I have come to avenge her death, What is wrong with you? You neither killed a deer nor allow it to feed?

feed

Gáà: Káì Gbàgì!

A dog that enters leopard's den will be soaked with blood.

Akínkùnmí: Before a dog is soaked with its blood, it

would tear the leopard's garment tears (Gbàgì thrust his sword into Akínkúnmi from the back,he falls and drops dead)

Akínkúnmi's heroic deed of beating Gáà with a charmed waist belt that paralyses him paves the way for capturing him with ease as the effect of the charm weakens him. Gbàgì, Òbé and Babaláwo died in the crisis in Gáà's compound, defending Gáà; Kúdệệfù dies, defending the course of Aláàfin. Gaa himself died ignominiously by being skinned alive at Akesan market on the order of Alaafin Abiodun.

The issue of violation of right to life in İşòlá's *Efúnşetán Aníwúrà* could be viewed from two angles – violation of right to life of other citizen, and that of Ìyálòde Efúnşetán Aníwúrà's slaves. Efúnşetán Aníwúrà is a wealthy woman with a chieftaincy title of Ìyálòde of Ìbàdàn. Ìyálòde Efúnşetán violates the right to life of Ògúnjìnmí who is employed by Látínwó to harvest palm fruit bunchs on his behalf at his farm located adjacent to that of Efúnşetán. Efúnşetán's slaves accuse Ògúnjìnmí of intruding their mistress farmland during the course of doing his job. While he is being detained, message gets to Efúnşetán that a thief has been caught harvesting her bunch of palm fruit. She orders that the suspect be beaten to stupor and brought to her for further punishment. In the process of beating him, he faints and before he is taken home, he dies. Látínwó explains:

Látínwó: Àwọn erú wònyí so Ògúnjìmí mólè

Wộn ransé si Ìyálóde Pé àwọn mólè lóko Ìyálóde kò bèsù, bègbà Ó ní kí wón je é níyà púpò Kí wọn sì tún mú un wá sódò òun Kí òun Efúnsetán sì fì imú rè fọn fèrè... Nínú ipò yí ni Ògúnjìmí dákú sí Kí wọn tó gbé e délé baba ti papòdà (Ìṣòlá, 1970:16-19)

Látínwó:

The slaves tethered Ögúnjìnmí then forwarded a message to Ìyálóde that a thief had been apprehended in the farm. Ìyálóde did not conduct investigation she ordered that he should be severely tortured then be brought to her so that she (Efúnșetán) could deal mercilessly with him Ògúnjìnmí fainted in this condition and later passed on before being carried

Ìyálòde's failure to respect other people's right to life and human dignity constitutes a theme in the play. Látòósà, the war leader and ruler of Ìbàdàn, and his chiefs frown at her deeds. During a discussion with other Ìbàdàn chiefs, a conversation takes place thus:

Látòóşà:

E kú àfojúrí, e kú àpérò. Ìwòyí ìjérin kó nìyí tí a ń gbìmò lórí ìwà aburú Efűnsetán -- Ìyálóde ń hìwà bí Olódùmarè Qba tí ó dá gbogbo wa. Kò náání Qlórun, kò bèrù ènìyàn, a kò tilè wa mó eni tó nìlú mó àsé kékeré ni ikú Ògúnjìnmí! sé e rójú ayé báyií tàbí e kò rí i, Efűnsetán tún ti pa omidan abara-méjì. Efűnsetán kò bímo kò sì jé kí eni tí yóò bímo bi! (Ìsòlá, 1970:55)

Látòóşà:

What a sightseeing phenomenon, what a gathering! Was it not four days ago we were discussing about the nefarious deeds of Efunsetan? --- lyalode now behaves like the Almighty God, the King who created us all. She neither fears God nor human beings, we can't even know who rules the town!

Let's imagine Ògúnjìnmí's death is a small issue! Have you not heard yet?

Efúnsetán has be-headed a pregnant slave, she bears no children, and she doesn't allow others to bear children!

Àjàyí: Háà! Pagidarì! Òótó tabí àwàdà?

Tún un wí kí n gbó, ní ìlú tí ó lóba! Kíni obìnrin yìí fé sọ ara rè dà yìí?

(Ìṣòlá, 1970:16-17)

Àjàyí: Háà! pitiful! Is it true or a mere joke?

Repeat it, in a town where there is king! What does this woman want to turn herself

into?

Yorùbá culture in the pre-colonial allowed possession of slaves, who were usually captives in wars as well as criminals arrested and sold out as slaves for those who could afford it. Adélékè (2003:3) and Adéjùmò (2007:9) agree that slavery had been in existence before the Trans-Atlantic slave trade. These scholars add that slaves served as attendants, domestic workers and labourers for their masters and mistresses. They were regarded as part of their master or mistresses' wealth. Despite being slaves, Yorùbá believe that they have right to life.

Ìtáwuyi (one of Efúnșetán's slave) speculates that Ìyálóde has a psychological problem emanating from childlessness, which is believed to be the reason for her cruelty to slaves.

Ìtáwuyì: Şùgbọn mo tún fệ kí o mọ kinní kan dájú o

Eni tí kò bí irú eni, kò le féràn eni Eni tí ó bá rí ìkúnlè abiyamo rí Kò ní fokùn dán omo èdá wò

Şé o mộ pé ìyà yìí kò lóyún àárộ dalé rí!

Òsúntúndé: Ìkà ènìyàn mà ni!

(Ìṣòlá, 1970:6)

Ìtáwuyì: But I want you to know one thing for sure,

Whoever that has nobody like someone

Cannot love one

Whoever has experienced childbirth Will not tether a human being

Do you know that this woman has never Carried pregnancy from dawn to sunset!

Carried pregnancy from dawn to s

Osúntúndé: She is wicked indeed!

The speciation which may be true however does not warrant the violation of her slaves right to life or reproduce.

Ìyálòde treats slaves as her property and mere living materials. She has earlier warned them against being involved in sexual affairs. She, at a time, 'proudly'

announces that thirteen (13) females and twenty-eight (28) males of her slaves were sent to their early graves for sex related offences and pregnancy two years ago. Apart from violating the rights to life, she also violates their rights to procreation.

Ìválóde:

Gbogbo erú tí mo bá fowó mi rà ó dájú wọn kò kúkú gbọdò bímọ, èyí tí ó bá lóyún nínú àwọn omidan, òrun alákeji ni yóò ti bí i. Erúkùnrin mi tí ó bá sì féyàwó, ànàbérí bí ajá ògún sógán! béè ni! şé mo ti ń kó wọn lógbón ti pé. Ní ìdunta, omoge métàlá ló lọ láiròtélè okùnrin méjìdínlógbòn ló lọ sájò àrèmabò béè ni, èmi Efúnṣetán kò gba gbèré.

(Ìṣòlá, 1970:9)

Ìválóde:

None of the slaves bought with my money dare give birth, whoever gets pregnant among ladies, will deliver the baby in the world beyond. Whoever decides to impregnate someone among the male slaves, would definitely be tortured and beheaded like dog offered to Ogún.

After all, they ought to have learnt lessons, for in the last year but one, thirteen maidens were be-headed. Twenty eight males were sent to the journey of no return. Indeed, I, Efunsetán, am a no-nonsense woman.

The elders in the community, comprising Fáfénwá, Kílàńkó, and Akíngbadé, attempt to save Adétutù's life (a female slave) who was impregnated by Ìtáwuyì (a male slave) by lying and pleading. They lie that the pregnancy belongs to Akínkúnlé, Efúnșetán's younger brother, with the hope that the lady would be spared. To their surprise, she retorts and vehemently refuses to be merciful.

Ìválóde:

Kíni ó kàn yín Níbi ohun tí mo bá fi erú mi şe? Bí ó bá wù mí ma pa erú Bí ó sì wù mí ma dá a sí Kíni Akínkúnlé wá dé òdò erú mi?

...

E síwó nínú àpòn tí kò yò E kúrò nídìí ìdò eré omodé ni Aso kò bá omóye mó Omóye ti rìnhòòhò wojà Mo ti so fún Tutù lálé àná Pé lónìí ni yóò fojú kan òrun Ohun tí èmi Efúnsetán bá sì ti so Sé e mộ pé abe gé e ni Bí e bá bá òrò tó níláárí Wá sódò mi lójó mìíràn Èyin náà yóò rí i pé ènìyàn ni mo ń șe Èyí tí e bá wá lónìí yìí ńkó? E foríjì mí, eja ni.

(Ìsòlá, 1970:45)

Ìyálóde: What is your business,

with whatever I do with my slaves?

If I wish I kill!
If I wish I spare!

What is it that pushed Akínkúnlé to my

female slaves?

...You better forget it

Your appeal is just a futile effort The decision had already been taken

I have informed Tutù last night

That today would be her last day on earth Whatever statement I Efúnsetán had uttered

It's an order that can never be reverted.

If next time you come with a reasonable matter

You would realise that I am a reasonable

fellow

But for this issue you are here for Forgive me, it is a close matter.

To buttress the point that Ìyálóde Efúnșetán Aníwúrà is blunt and adamant on violation of right to life, when her deeds are tabled at a meeting of Ìbàdàn chiefs, Àjàyí blurts:

Àjàyí: Ó ti gungi rékojá ewé, Ó ti hùwà débi hówù!

Ó gbé ebọ kọjá oríta, Èmi kò rò pé òrò pò lórí rè. Enìkan pa ènìyàn méta láàrin òsè kan! E tún ń bèèrè ohun tí a ó ṣe? Bí a bá gbà á láàyè, enìyàn gidi ló kù tí yóò máa pa o.

(Ìṣòlá, 1970:56)

Àjàyí: She has gone beyond her boundary, She has

over-done her wickedness. This matter doesn't need much debate. Someone sending three people to their untimely grave within just one week! And you are still asking what to be done? If we allow her to continue, time would come when she will be killing notable

citizens.

Ìyálóde's stand on right to life is clear, and a drastic action is about to be taken by the Ìbàdàn council of chiefs to prevent escalation of such occurrence. In order to establish the scantity of human life, the Ibadan council of chiefs under the leadership of Látòósà attacked her residence, arrest her and set her slaves free.

Furthermore, Owólabí's *Líṣàbí Agbòngbò Akàlà* reflects violation of life on four occasions, one coinciding with the war between the army of Òyó and Egba (pg 91-98, 101). In the first case of violation of right to life, nobody is held responsible as a violator and the names of victims are unknown.

Odétúndé, a young man from one of the Ègbá villages refused to partake in cutting grass for repairing Olóyòó's palace (which is an annual event). The reason made known to the Ìlàrí's was that he cannot inherit servitude to Olóyòó's from his father. The Ìlàrí took him out of the village and club him to death. The death is reported to Olóyòó this way.

Ìlàrí kìíní: Kábíyèsí omokùnrin kan ló pe ara rè ní

Qdétúndé ni òkan nínú àwon abúlé tí a lọ fi àáké kộrí pé òun ò níi pa kóóko odún, pé odoodún ni bàbá òun ń şe béè, àti pé òun kò

le jogún erú síse lódò bàbá òun.

Olóvòó: Kí le wá se fún un?

Ìlàrí kìíní: Ę tún ń béèrè ni Kábíyèsí?

A mú un kúrò lábúlé yẹn ni, A sì ti ṣe é bó ti tộ àti bó ti yẹ.

Olóvòó: Àyà mi ò já (ó fi owó lulè, ó fi lu oókan àyà)

Àyà mi dèhìn, wa gboókan

Kí lè bá tún se?

Nhkan tí bàbá rệ kò lè se lòun fệ se

Şé e sì ti şe ètó fún un? Kóóko tí ò lè pa láyé

Kó máa lọ rèé pa á ní ìsálú òrun

Kò tán!

Qdétúndé kó ni ìbá máa jé Òdètúndé ló ye ko máa jé

(Ó tún bú sí èrín, gbogbo àwon ènìyàn tún

kígbe 'Kábíyèsí')

(Owólabí, 1977:27)

Ìlàrí kìíní: Your majesty! One who called himself

Odétúndé in one of the villages refused to participate in annual grass cutting event. He claimed that his father had been long in servitude, therefore, he cannot inherit servitude from his father.

Olóyòó: What did you do to him?

Ìlàrí kìíní: Do you still ask, your majesty?

We took him far away from the village

And did justice to him.

Olóyòó: I am not nervous (he struck the ground and

beat his chest)

Yes, I am now very much contented What could you have done to him?

He attempted to do what his father could not

do

And you did justice!

The grass he refused to cut here on earth He would have been doing the same in the

world beyond! Isn't it over!

He ought not to have borne the name

Odétúndé

(A hunter has reincarnated) But Òdètúndé (An idiot - incarnate)

(He laughs again, the audience shout 'The

unquestionable')

The massacre of Ìlàrí (the Ọlóyòó envoys) by the Ègbá Youth under the leadership of Líṣàbí in a fight for liberty is a violation of right to life. However, such violation is considered necessary to resist the oppression of many years in the past. One of the Ajélè who managed to escape recalls his ugly experience to Aláàfin:

Ajélè: Nhkan kò dára lóhùn-un baba,

Iná ńlá ti jó. Àwọn Ègbá ti pa gbogbo àwọn Ajệlệ tí ó wà láàrin wọn tan pátápátá.

O da mi lójú pe àwọn tí wọn ti pa náà ti tó egbệfà

Bí n kò bá ní sọ àsodun Tí n kò bá ni sètè lọsòọ

Baba, Olórun ló yọ mi, tí e fi rí mi yìí Ojó méje gbáko ni mo fi ń sáré nínú igbó

Èso igi ni mo sì ti ń ję láti ojó tí mo ti kúrò lóhùn-ún

Baba, èjè ń wó gbuuru ni láàrin ìlú

Orin òté ńkó!

Kò lónkà, kò see fenu so.

(Owólabí, 1977:77)

Ajélè: Things are terrible there father

There has been a great loss

The Ègbá have assassinated all the Ajélè who were

among them.

I am sure the casualities would be up to one thousand two hundred
If I would not exaggerate the figure
I was only saved by God
I fled into the forest and ran for seven days
Feeding only on fruits since I fled
Father, blood was just flowing all over the towns
With accompanying rebellious songs, it is innumerable
It is beyond imagination.

From character's report above as an eyewitness, it could be imagined that the massacre is real, the act amounts to violation of right to life of the Oloyoo envoy by the Ègbá youths.

After the victory of Ègbà army over that of Òyó, Líṣàbí becomes popular among the Ègbá, young and old; women composed song in praising, eulogising his bravery. This leads to jealousy and envy among the chiefs: Aláké begins to envy Líṣàbí's popularity and sees it as a threat to his throne (p 111). Aláké with some chiefs like Ààrẹàgò, Aṣípa, Jagùnnà and others conspired and accused him of pompousity and that he should be made to face the music.In an occasion at the outskirt of the town, Aláké ordered that he should be binded:

Qba Aláké: E dúró, ibi a wí la dé yìí

ìwo Lişàbi, òrò jeyo lónìi

Nítorí pé o şaájú ogun, o so ara rè di enìkan

pàtàkì (Bí ó ti ń sòrò ni wọn ń nà án) Ò ń se bí ó ti wù ó láàrin ìlú ọjó pé lónìí Gbogbo ìjòyè tí ó darapò mó ọ ni ìyà yóò jẹ Léyìn ìyẹn ni yóò kan àwọn ẹmèwa rè láàrin ìlú

Èyin ènìyàn, òrò kò jù béè lọ.

(Owólabí, 1977:128)

Oba Aláké: Audience! Wait!

Here we are

You Lísabí, its time talk

Because you led the war, you felt so important (They were beating him as the speech was

going on)

You are behaving the way you like in the

town

Today is the day

All the chiefs on your side would be

disciplined

Followed by your admirers in the town My people, that is all I have to say.

Líṣàbí defends himself that the allegations are false but his tormentors are not moved. He says:

Lísàbí: Sé e ó jé kí n sòrò?

Bí ó tilệ jệ pé mo mộ pé àtúnşe kò sí mộ
Mo mộ pé láti ọjộ tí aláyé ti dáyé
Ni a ti mộ pé, à ń jù wộn kò şe é wí léjộ
Ìjà ìlara kò tán bòrò
Mo mò pé gbogbo èyin tí ę wà níbí lónìí
Ni ę gbà lókàn yín pé èjè aláìşè ni ę fé ta sílè
Eni tí ó jà fún yin láti ba yín bó àjàgà ọrùn yín sílè
Ni ę fé fé ojú rè kù
Kò burú o
Láti òní lọ
Gbogbo eyin tí ę lówó nínú ìşubú mi yìí
E kò ní şàì rí èsan gbà,
Ó sì dá mi lójú gbangba pé
Gbogbo omọ Ègbá tí a kòì tíì bí
Ni yóò mọ iṣé akin mi.

Líşàbí: Would you allow me to talk?

Despite that I know that there is no more remedy I know envy had been since ages I am sure all of you know that You are about to shed the blood of an innocent person
Someone who fought to unshackle your burden Is the one you want to get rid off
How terrible it is!
As from today henceforth
All of you involved in this my downfall
Shall be duly rewarded
And I am very sure that
The unborn generations of Ègbá

(Owólabí, 1977:128)

Àwon ìjòyè ati ará ìlú: Ę yanjú rè, kí ìlú rójú

E pa olóríburúkú rè, kí ó yé kó

gbogbo wa láyà sókè

Kò sí níjọ ìjọ kò kún, ara rè ló ń

tànję.

Would appreciate my act of bravery.

(Owólabí, 1977:128)

Àwon ìjòyè ati ará ìlú: Get rid of him so that the town can

be at peace

Get rid of the unfortunate one so that

our mind would be at rest

Someone who feels that without him the society cannot proceed/make progress Is just deceiving himself.

Jagùnnà:

Örò wo ni ę ń gbó lénu rè? E jòwó ę pa alákorí rè Kí ę gbé òkú rè sínú kòtò yìí E jé kí a fi se òpòló òru Ìgbà tí ó ń se é, a kò wí fún o? (Wón da igi bo Lísàbí, wón sì wó òkú rè sí kòtò, Ariwo ta gèè)

(Owólabí, 1977:129)

Jagunna:

What type of rubbish are you still listening to from him?
Please kill the stupid one
And dump his corpse in this pit
Then pretend as if nothing happened
Were you not warned when you were embarking on this?
(He was clubbed to death and his corpse

(He was clubbed to death and his cordumped in a pit.
A loud shout)

Thus Lisabi was murdered in cold blood by his own people, his right to life is violated for political reason thus turning him to a martyr.

In a similar vein, in Ládélé's *Ìgbà ló dé*, violation of right to life is also represented through the ugly experience of oppression that Ògbojò citizens pass through in the hand of government officials, that is, the tax collectors and sanitary inspectors posted to the village by the Resident Officer. In addition to the torments of these officials, the traditional ruler of Ológbojò is being used as a tool of oppression by the Colonial administration, which some proletariats frown at.

In an attempt to resist the high handedness of the government officials and increase of tax from three and half shillings to five shillings, a group known as 'Ayé cult' is formed. In the crisis that erupts during one of the usual instances of maltreatment of the native by the tax collectors, one Sanitary Inspector, Sàámú, the chairman of Ògbojò Progressive Union and Ológbojò are murdered in cold blood. Apart from this, stray bullets of the security personnel of the Resident Officer sent two villagers to their early grave (p 93). At the end of the crisis, five people – Jagun,

Adégún, Júáwo, Fákóredé and Fágbohùn—involved in the uproar are arrested and tried. During the trial, the accused narrated the reasons for their participation.

Ajélè: Adégún, what have you to say about yesterday's riot?

Ògbufò: Adégún, kí ni o rí sọ sí ohun tó selè lánàá yìí?

Adégún: Àwọn 'Ayé' ti sọ pé àwọn kò ní san şílè márùn-ún

afî şílè méta ààbò. A wí fún gbogbo ìlú, a wí fún Ológbojò wọn kò gbó àfì ìgbà tí àwọn olówó ori dé

ní ìjęta.

Ògbufò: E sọ fún àwọn ìjòyè?

Gbogbo ìlú: Béè ni.

Ògbufò: Şé Jagun yìí wà láàrin àwọn ìjòyè tí ẹ sọ fún?

Jagun: Mànà. Nígbà tí àwọn ìjòyè kò láti se ti àwọn ọmọ

ìlú, tí èmi kì í şe wèrè tí wọn ń fi ọwó òsì tợka sí ìlú rè ni mo bá já àwọn ìjòyè ìyókù sílè ní tèmi, mò ń şe

ti "Ayé".

Ògbufò: Adégún máa bá òrò re lọ.

Adégún: Nígbà tí àwọn olówó orí dé, dípò tí Ológbojò ì bá fi

jísé wa fún wọn, ńse ló ní kí wón máa fi ìyà je wá.

Ògbufò: Ajélè ní kí n sọ fun yín pé ìşèlè yìi jé ohun tó burú

pátápátá. Ó ní ńșe ni è bá ti rojó fún òun.

(Ládélé, 1971: 90-97)

Ajęlę/Ògbufò: What have you to say about the yesterday's

incident?

Adégún: The 'Ayé cult' agreed that they could not

pay the increase tax of five shillings tax but three and half shillings as usual. This was related to the villagers and Ológbojò. Ológbojò did not listen, only to see the tax

collectors two days ago.

Ajélè/Ògbufò: Was Jagun among the Chiefs you informed?

Adégún: Yes

Ajélè/Ògbufò: Jagun is it true?

Jagun: Yes. When the other chiefs failed to comply

with what the villagers wanted. I broke from them and I joined these people. I cannot point to my native town with my left hand.

Ajélè/Ògbufò: Go on, Adégún.

Adégún: When the tax clerks came, the Ológbojò did

not tell them our wish, instead he ordered

them to be rough handling us.

Ajęlę/Ògbufò: It is a biter occurrence. They should have

reported all these to me. I pity them.

At the end of the trial, the five accused are found guilty by the Resident Officer and he pronounces death sentence on them. He thus sounds a note of warning that:

Ajélè: If anybody or group of persons, in an attempt to avenge any grievance, should take the law into his hand and commit murder, that same man or group of person will be executed according to the law. Therefore, these five men will be hanged today just near the Ológbojò's house, over there.

(Ládélé, 1971:98-99)

The culprits are later hanged at gallows erected near Ológbojò's house under tight security.

In Ajíbóyè's Èéfin Nìwà, Adékólá, a man of questionable character loses a chieftaincy bid to a rival. The loss annoys him and he decides to sponsor miscreants to kill Oyèyemí, the winner and unleash terror on members of the chieftaincy appointment committee.

Adékólá: Kò sí àşetì. Méjì ni à á bá lọ sí ogun, nínú ká kérú

tàbí kí á kó ni lệrú. (Ó kọjú sí àwọn jàndùkú) È ń lọ

pa, è ń lo dè mólè ni o.

Jàndùkú I: Alayé, bàbá, àwa kì í bà á ti rárá.

Dúrótoyè: Ilé Oyèkúnlé àbí kín lo n pe ara rè ni e gbódò kókó

lọ ję run pátápátá. Àtewúré, àtàgùntàn àterú,

àtomo, kée se wón bí ose se ń se ojú.

Jàndùkú II: Àșetì kò sí ní tiwa.

(Ajíbóyè, 2008:127)

Adékólá: There should be no failure. When going to war, two

things come to mind, to capture or to be captured. (Face the miscreant) your assignment is to kill and

to tie down.

Jàndùkú I: I hail you! We don't always fail.

Dúrótoyè: You are heading to Oyekunle's house, to ruin

everything. Be it domestic animals, slaves and

children. Make sure you destroy everything.

Jàndùkú II: Consider it done.

The miscreants performed the task assigned them; however they were arrested and charged to court.

In Òkédìjí's *Réré rún*, the exact number of victims of violation of right to life cannot be ascertained. The only recorded one is that of the three warders who fell victims when the protesters overran the prison yard to release the prisoners and detainees. An eyewitness narrates his experience to the people around.

Okùnrin:

E jòó sà, ògá Kóbùrù, àwon adàlúrú òhún ma tun ni o! Wọn ti yabo ogbà èwòn, wón sì ti dá àwon eléwòn nídè o. Wódà méta ni wón pa lápafòn, àtìmólé ti mó yáúyáú. Àwon sójà kan yojú láìròtélè, wón ń bá àwon adàlúrú wòyá ìjà.

(Òkédìjí, 2009:101)

Okùnrin:

Excuse me sir, Corporal, it's the protesters again! They have bombarded the prison and cause jailbreak. Prisoners have been released. Three warders were killed Instantly. The detention rooms are empty. The soldiers just appeared from nowhere and attacked the mob.

Onímògún, the traditional ruler of Ìmògún, and the chairman of the appointment council invite the Army General to bring his troop to quell the riot in which many lives that could not be accounted for were lost. Onímògún personally played active role in quelling the riot by displaying his shooting skill, which the commanding officer of the Army General attests to.

Jénérà:

E şeun Kábíyèsí, kín ni ká tún şèşè máa sọ Ìlú ti tùbà, ó ti tùşe. Èmi ò mò pé Kábíyèsí mòbón yìn o. Mò ń gbó gbòlà, gbòlà, gbòlà, àwon sójà ni mo pè é, àfì ìgbà tí mo rí ìbon tó ń yo èéfin lénu lówó Kábíyèsí. Kábíyèsí gan-an ló fógbá mó àwon olótè lórí ni ká wí, àwon sójà kàn bá won fowó kún un ni.

Onímògún:

Èmi tilè ti jáwó nínú àpòn tí kò yò, mo ti dami Ilá kaná. Ni mo bá ké sí Jénérà, mo ní kó kó sójà jáde. Káì! Iná ti ń sáré dáhùn lákoláko! Ojú iná lewùrà ń hunrun? Àwon sójà ló dá sèrià fáwon aróbafín, àwon olópàá ò le ta pútúpútú.

(Òkédìjí, 2009:104)

Jénérà:

Thanks, your majesty. What do we have to say again, the situation in town is now calm. I was not aware that Kábíyèsí is an expert in handling gun. I continued to hear gunshot, I thought it was from the

military personnel until I saw smoke coming from Kábíyèsí's gun. The success of winning could actually be accorded to your performance, we soldiers just assisted you.

Onímògún:

I have left them alone. I just invited the General and asked him to order his troops out. Within a while, bullets were just flying over the place! Sporadic shooting! It's the soldiers that quenched the riot, the policemen were nowhere to be found.

Violation of rights to life in Olátéjú's *Iná Ràn* manifests on two different occasions. The first is when the tax collectors – Àmùdá and Yesufu in the performance of their duty in an uncivic manner beat Làmídì (a tax defaulter) to death. The death sparks off violent protest in which unspecified number of lives are lost. The protest involves exchange of gunshots, to cause jailbreak in order to free their colleagues that had earlier been arrested.

Àlàyé:

(Ó ti rẹ Làmídì, ó bèrèsí mi hòò, kò le dìde mó. Àwọn kódà kó ìbónbó tì í, ó sì dákú mó wọn lówó. Àwọn akódà yó póró, wọn sá lọ. Àwọn arúfin yòókù pe Làmídì títí sùgbón kò jí mó.)

Arúfin kìíní: Àwọn akódà náà dà? Eran tí wón pa, kí wọn wá gbé

e o.

Arúfin kejî: Wón ti sá lo. Ònà káńsù ni wón sá gbà.

Arúfin kìíní: Ó tó géé. Alùbàtá kì í dárin. A ó gba ònà káńsù lọ báyìí. Eni tí ọwó wa bá tè nínú wọn, àwa náà ó fi ònà òrun hàn án. Şùgbón kí á tó lọ, e jé ká tójú òkú

arákùnrin yìí.

(Olátéjú, 2009:53)

Narrator: (Làmídì is already tired, he was breathing

intermittently. He could not stand aright. The tax collectors were raining bouts on him, then he fainted. The tax collectors talked to their legs. Other accused pronounced his name in trying to resuscitate him but alas! He has kicked the bucket.)

1st accused: Where are the tax collectors? They are to be held

responsible for the death.

2nd accused: They have run away, probably towards the Local

Government Council Secretariat.

1st accused: Enough is enough! We shall now march out to the Local Council Headquarter, whoever could be found among them shall be made to face the music, but before we proceed, let's take care of the corpse.

Làmídì's life is snuffed out after severe beating by tax collectors in *Iná ràn*. This loss of right to life sparks off revolt which leads to fracas between the mobile policemen and peasant farmers of Obodà community in which three other lives are lost.

In Àyándìran's Ààrò Wòròkò violation of right to life occur mainly in two places – at a shrine and at the market square. Ògúngbèmí, a hunter came across a shrine in a forest and drew the attention of the police to it. The police quickly responded and made some arrest.

Ògúngbèmí: (N ba àwọn Qlópàá sòrò) Ayépéjú lèmi ń gbé. E şáà mộ pé àwa pệlú abúlé Kújénrá la jọ pààlà. Ìgbé ni èmi pèlú ajá mi de déhìn-ínN kò fé ká a sòrò mó nítorí a ti féèé dé bùbe àwon eni ibi náà.

> (Gbogbo wọn dáké, wón sì ń lọ kemókemó. Láìpé wón dénú igbó náà. Enu ya àwon olópàá láti rí òkú ènìyàn lóríşiríşi. Orí elòmíràn ti kúrò lórùn rè, nhkan omokunrin elomíran ti di aféku, béè ni oyan omobinrin miíràn ti pòórá. Àwon òkú miíràn ti rà wón ń sèdin. Nse ni Ògúngbèmí àti àwọn ọlópàá fowó dimú látàrí òórùn).

> > (Àyándìran, 2016:22)

Ogungbemi: (Talking to the police) I reside in Adepeju. You know that my village shares boundary with Kujenra. I am hunting here with my dog ... Let's stop discussion as we are getting close to their base. They were silent, moving swiftly. Very soon they got there. The policemen were amazed to see multilated corpses in different forms, some with missing heads, breasts and genitals, some are decomposing with maggots on them. Ogungbemi and other policemen had to cover their noses against smelling foul odour.

Another mass death, which is also a representation of violation of right to life manifests at the market square where the bomb planted by the enemies of King Aláyépéjú explodes. (The king's opponent vowed to make Ayépéjú ungovernable Pg 64 - 66).

Bùkóvè: E má sèyonu. E fi wón sílè. Wón rò pé àwon ti se é gbé ni Àşegbé kan ò sí, àşepamó ló wà. Enìkan á

máa fi owó ekún ra ojà èrí~n. Gbogbo won ti dáràn lÁyépéjú. Kò le rí ìjoba rè yìí şe. Èyin e sáà tì mí lévìn.

(Àyándìran, 2016:66)

Bùkóyè:

Don't bother yourself, leave them alone. They thought is it over, it's not. Nobody can do such and go scot free. They are in for it in Ayépéjú. His government cannot stand. I just need your support.

This reflects the trending events in the post-colonial era in Nigeria when the enemies of a regime waste lives of innocent citizens with the aim of using the event to blackmail the government. As narrated in Aàrò Wòròkò, the deafening bomb sparks pandemonium as smoke covers everywhere and corpses litter the environment.

(Àlàvé):

Ó di gbòò! Gbàà! Gbòlà! Kólójú tó sé, Ìdàrúdàpò ti dé, òrò di rìtìrìtì....èéfin ti gba gbogbo àdúgbò, òkú ènìyàn ti sùnlọ beere, orí elòmíràn ti gé sọnù, apá àti esè elòmíràn ti di àwátì. Eran ara àwon ènìyàn ti fónkálè yánna yànna. Iná ń jó bùlàbùlà lára àwọn mộtò tí qwó bộnbù náà bà. Ibè kò dára rárá.

(Àyándíran, 2016:58)

(Narration): Deafening sound Gbòò! Gbàà! Gbòlà! Within seconds pandemonium broke out, smoke covered everywhere while corpses littered the environment. Stumps and human flesh littered everywhere. Flame was on vehicles parked. Indeed, it was a gory sight.

While discussing the occurrences at the palace of Ayépéjú with the king, chief Elérin explains that the phenomenon is making the citizens to flee the town. He says:

Elérin:

Kábíyèsí o! òótó òrò bí omo ìyá ìsokúso. Njé e mò pé àwon èniyàn ti fé máa sá kúrò ní ìlú báyìi. Èyí kò şèyin ijínigbé, ifínirúbo, ipàniyàn àti idigunjalè tó gbòde kan.

(Àyándìran, 2016:61)

Elérin:

Your Majesty! Truth is bitter! Are you aware that people are about to flee the town for the safety of their lives? The reason has to do with the kidnapping, rituals, murder and armed robbery prevailing.

Yoruba playwrights represent violation of rights to life in their various plays as as a crime that is politically masterminded. Violation of citizen's rights to life during different political era is attributed to different reasons. During the pre-colonial period, the nobles violate peasant's right to life by beheading as in Efúnșetán Aníwúrà (P 51), shooting arrow as in Ààrę-àgò Arikúyerí (P 29) and Baṣòrun Gáà (P 117), rituals as in Baṣòrun Gáà (P 99) and clubbing as in Liṣàbí Agbòngbò Àkàlà (P 27 & 129). During the colonial era, violation of right to life emerges out of frustration by government officials who desecrate the stool of Obas and inflict corporal punishment on the citizens - tax defaulters and environmental law offenders as in Ìgbà ló dé (P 85). The colonial authority did not take kindly to this as it pass death sentence on the culprits as in Ìgbà ló dé (P 100). The violation of right to life in the Post-colonial era happens through torture as in Iná Ràn (P 53) rituals, bomb blast as in Ààrò Wòròkò (P 22 & 58) respectively.

The redress for violation of right to life comes in different forms, for instance Ààre-àgò Ògúnrìndé Ajé and Asiyanbi whose conspiracy leads to the death of Fátólá are condemned to death by Baṣòrun Ògúnmólá in Ààre-àgò Aríkúyerí (P 99 & 104). Ìyálóde Efúnṣetán Aníwúrà is arrested by Látòóṣà, and she consequently commits suicide (Efúnṣetán Aníwúrà, P 78). The five culprits who lead the crisis that result to the death of Ológbojò, tax collectors and sanitary officers are publicly hanged in Ìgbà ló dé (P 100), while the tax collectors who beat Làmídì to death are fiercely attacked in Iná Ràn (P 74). Adékólá who sponsored miscreants that killed Oyèkúnlé, his rival, in the chieftaincy dispute is jailed for five years in Èéfin Nìwà (P 133). Bùkóyè, Làbáké, Àdìsá, Ògúnrìnadé, and the other ritual and kidnapping syndicates were given life imprisonment in Ààrò Wòròkò (P 95). The Ilaris are murdered by Líṣàbí and his group in Líṣàbí Agbòngbò Àkàlà (P 77). All these establish the fact that violation of the right to life has never been held with levity since earliest to the present day.

4.2 Right to freedom from torture or degrading punishment

Torture is the act of causing somebody severe pain in order to punish them or make them say or do something (Hornby 2004:1265). A man is not supposed to inflict a physical or mental injury on another person for any purpose. In the Yorùbá society, a sort of mild corporal punishment is allowed when it is for corrective purpose as a method of maintaining discipline among children. Infliction of torture or degrading corporal punishment on innocent citizens as a means of oppression is common to those from the noble families to the peasants and law enforcement agencies in the performance of their civic duties in an uncivil manner. Such corporal punishment is only a corrective measure and it is usually done by elderly persons or constituted authorities without intention to harm (Fádípè, 1970:103).

Sàmù, a high chief (one of the kingmakers) is tortured by Gáà Ọṣọrun in *Baṣọrun Gáà* for molesting and reporting his nephew who severed the head of a porter he employed. Gáà retorts:

Gáà: Gbàgì, toò òtòtò tí n kò tíì ku nì ín
O ò ri paye ti dàdàkudà
Şùgbón ìwo adàgbàmágbòn-ón
Èmi ni ń ó kó o lógbón...
Kée tì í móbè. Kó o fata weere sí i
Kó o dáná sí i, kójú rè o pón díè ná.
(Fálétí, 1972:73)

Gáà: Gbàgì, just imagine, while I am still alive
Can't you see how the world is turning upside down
However you Samu, the aged without reasoning
I will be the one to teach you sense
Gbàgì, lead him to a room there
Lock him up and lace the room with dry tiny pepper,
Then set fire on it, for him to suffer a bit.

Gáà unlawfully incarcerates Sàmù, orders Gbàgì to lace the cell where he was kept with dry pepper, set fire on it. He intends to teach Sàmù sense through that method without considering the implication of his deed on his health. This could be regarded as abuse of power. This jungle justice which Baṣòrun Gáà passes on Sàmù, a high chief in Òyó Empire confirms that oppression is not limited to only the bourgeoisies versus the proletariat as in the case of Oláyìíotán versus Olúbùṣe, but it cuts across all the social strata. This occurrence is a confirmation of Ìṣòlá (1991:29-37)'s *Indigo's revolt* that oppression happens among the nobles too.

İyálóde Efúnşetán Aníwúrà's violation to right to freedom from torture or degrading punishement reflects in *Efúnşetán Aníwúrà*. She combines both verbal assault and physical injuries while torturing her slaves. She abuses them, rains curses on them, ties and beats them randomly on flimsy excuses.

Ìyálóde: E súnmó bí, omo tí kò bá gbón
ìyà àjebólórí ni yóò kó o
Na owó re síbí, eni ìyà òkú ìgbé
Èmi ni n ó pa yín
Kíni è ń fi mí pè? Èmi Efúnşetán Aníwúrà
Bí irungbòn alágbàşe gùn tó apá
Eni tí o gbóko fún un lòga rè
Ojo tí inú bá tún bí mi báyìí
Ojó náà ni n ó fi ohun tí kì í je kí adìe tò hàn yin.
(Ìsòlá, 1970:5)

Ìválóde: Move closer, an unwise child

will be disciplined by severe punishment.

Stretch forth your palm, you good for nothing beings

I will kill all of you.

Who do you take me for? I, Efúnsetán Aníwúrà No servant is ever greater than his master Any day you get me angry like this I will let you all regret it that day.

In accordance to the Yorùbá belief that it is a terrible unexpected condition that turns a son or daughter to slave – ìbí kò ju ìbí, bí a se bí eru ni a bí omo. The Ìbàdàn proletariat frown at how lyálóde Efúnsetán treats her slaves as she usually inflicts injuries on them and at times kill them at will, during the pre-colonial era. However, during the colonial era, the civil servants sent to Ogbojo infringed on the citizens right to freedom from torture.

There are reported cases of infringement of this right to freedom from torture or degrading punishment in Ìgbà ló dé by overzealous sanitary inspectors and tax collectors sent to Ogbojo by the colonial government. The natives who violated environmental laws were beaten, forced to dance around with kerosene tins filled with sand tied around their waists. Tax defaulters were asked to face ray of sun, while some were made to prostrate and dig holes with their fingers and toe nails.

When the masses are pushed to the wall, by suffering, they have no choice but to react. In *Ìgbà ló dé*, the right of freedom from torture or degrading punishment of the citizens of Ògbojò was severally violated. The reaction to this brought about the attack of the tax collectors and sanitary inspectors. İyá Gbogbo complained bitterly:

Ìyá Gbogbo:

... Nínú òòrùn tó mú hanhan yìí ni wón da àwon ènìyàn sí, ni wón bá le sílè méwàá mówó ni wón bá lo. Njé nhkan kó ni àwon oníse vín vìí vóò dá sílè báyìí? kí àwon sì jé òjò, kí won má mẹni òwò! kí ó wá jệ pé nínú ilé tèmi ni àwọn onísé oba yóò ti máa şoro. Njệ kinní náa yóò le wò báyìí? Irú ìwà báyìí tó mójútó o.

(Ládélé, 1971:11)

Ìyá Gbogbo: ...they put people under the blazing sun, collected ten shillings bribe and went away (referring to the tax collectors). Are these people not calling for trouble? They are no respecter of anybody. Why is it that they would come into my compound to embarrass people? Would I be able to tolerate that? This act has to be curbed.

In confirmation of Ìyá Gbogbo's allegation, one of the tax collectors being referred to as Olówó Orí kejì said:

Olówó Orí kejì: (O rérìn-in) Sílè mélòó ni ńlá? Àbí ìwọ sèsè

toko dé ni? O ò gbó gbàrá! (ó ké mó wọn). E dòbálè, e máa fi èékánná owó àti tesè gbé ihò. Tí owó gbódò mù yín dé ìgbònwó, tí esè gbódò mù yín dé orúnkún. Ó yá omo wosé. (Ládélé, 1971:82)

Olówó Orí kejì: (He laughed, how much are you saying is

(He laughed, how much are you saying is much? Are you just from the village? You don't understand anything (He shouted on them) prostrate, and continue to dig hole

with your fingers and toe nails.

That of your fingers must be as deep as what could contain your elbow, while that of toe

should be able to contain your kneel!

Set, go!

The tax collectors and sanitary inspectors indulge so much in the violation of peoples' rights. The people of Ògbojò report their excesses to the Resident Officer during one of his visit. The resident Officer then finds out:

Ajęlę: How were they rough handed?

Ògbifò: Irú ìyà wo ni wón fì je yín?

Adegun: Wón ni kí á dòbálè, kí á máa fi èékánná owó àti esè

wa gbệ ihò ní ìdòbálè. Ìgbà mìíràn wọn á kó yanrìn sínú garawa, wọn a so ó mộ wa nídìí pê kí á máa fi sáré kiri ìgboro. Ìgbà mìíràn wọn á kọ ojú wa sí

òòrùn alé. Kò tilè lónkà.

(Ládélé, 1971:92)

Ògbifò: We were asked to prostrate, dig the ground with our

own fingers and toe nails. They tied kerosene tins filled with sand around out waists and asked us to

be running about the street.

Adégún: They asked us to face the sunset. It is just countless.

Ajélè: Tell them, it is a bitter occurrences. They should

have reported all these to me. I pity them.

The Resident Officer during his verdict educates Ògbojò citizens that individual or any group in an attempt to avenge any grievance should not take the law into their hands and commit murder, that whoever is found guilty will be executed according to the law; that the court is the right place to go and lodge complaints.

Làisì in Olátéjú's *Iná Ràn* in a town hall meeting at Obódà speaks about how Abà ode villagers are being beaten by the tax collectors thus:

Làisì:

...Láìpé yìí ni ìjoba kéde lórí rédiò pé owó orí ti lé sí i. Bákan náà ni wón ni a ó máa sanwó igbá, sanwó àwo. Kódà wón fệè le sọ pé ká máa sanwó aféfé tí a ń mí sínú. Ìwònyí kò tilè bí wa nínú rárá, bi ohun tí àwon akódà oníwèé-orí ń fì ojú wa rí, àlùbami ni. Èyí sú wa o. Nítorí náà, ká wá bí a ó ti şe şé e nínú ìpàdé yìí o. Àbò mi rèé.

(Olátéjú, 2009:30)

Làísì:

...Just of recent, the government made announcement over the radio about the increase in the tax rate. They said we should be paying for this, and for that. They almost say we should pay for the air we breath. We are not annoyed by these, but by the agony we do experience from the beating of the tax collectors who always beat us to a plump and we are tired of this. We should therefore find solution to the problem in this gathering. I rest my case.

Làísì's words in the excerpts above reveal that the vilages are suffering in the hand of the tax collectors. The suffering actually snowball into crisis which forms the theme of the text. In a similar vein, Owolabi in Líṣàbí Agbòngbò Àkàlà narrates the harrowing experience of violation of right from torture or degrading punishment of the Ègbá citizens while under the domination of Aláàfin/Qlóyòó and how they are liberated. The Ilaris, known as the Ajélè, are the emissaries of Aláàfin who collect tributes from the vassal states for remittance to Aláàfin. The Ilaris are so much power drunk and oppressive in the performance of their duties to the extent that the Egbas had to revolt. In one of their oppressive rampages, a son of Báalè of a village is severely beaten for replying the Ilaris that Aláàfin is not his father, that he knows and could recognise his father. He is told him that no other person should be recognised or called a father apart from Aláàfin.

Qmọ Baálệ: Bàbá tèmi sá ni Baálệ

Ng ò sì le pe baba oníbaba ní bàbá mi.

Ìlàrí karùn-ún: Ta ni baba oníbaba,

Șe Aláàfin náà?

È ń wò ó ni, ę sètó fún un. (Wọn gbá a létí méjì léraléra) (Owólabí, 1977:8) Omo Baálè: After all, my father is the Baálè (head of the

village)

I cannot recognise anybody as father except

my father

Ìlàrí karùn-ún: Who is anybody's father

Are you referring to the Aláafin?

Are you watching him? Do justice to him

now.

(He was slapped twice repeatedly)

Furthermore, Odetúndé who objects to cutting new grasses for re-roofing the Aláàfin's palace is severely beaten.

Ìlàrí kerin: (O dárin, o sì jó lọ, jó bò. Àwọn yòóku da igi bo

Odetúndé, won sì lù ú bolè)

Orin: Qwó ọrệ ni ò tó o

Qwó ọrệ ni ò tó o Olòsì ẹrú ará Òyó Tó lóun ò ní kóókó o pa Qwó ọrệ ni ò tó o

Owólabí (1977:11)

Îlàrí kerin: (He raises a song and starts to dance up and down,

Others beat Odetúndé with sticks till he fell down)

The song: It's because he has not been thoroughly flogged

It's because he has not been thoroughly flogged

A poor peasant Oyo slave Who resists cutting grasses

It's because he has not been thoroughly flogged

The example above depicts how the rights to freedom from torture or degrading punishment of the Ègbá are violated before their liberation. The outcome of the violators of this right is unpleasant, the end of the violators are horrible. Òbé and Oláyiíòtán are killed in the crisis between Gáà's household and Òyó army led by Ààre Oyalabi, the tax collectors in both *Ìgbà ló dé* and *Iná ràn* were maimed and killed. The Ilaris are murdered simultaneously in Ègbá villages by Ègbá warriors on the order of Líṣàbí Àgbòngbò Àkàlà their leader during the fight for freedom in *Lísàbí Agbòngbò Àkàlà*. The tormentors in *Ààrò Wòròkò* were jailed for life. It is ironical that Onímògún and General (Head of the Army) who mete out degrading punishment on workers are not brought to justice in *Réré rún*. This is to show that at times the powerful ones sometimes enjoy immunity. i.e. they are not brought to book for offences committed.

4.3 Rights to dignity of human person

Every individual is entitled to respect for the dignity of his/her person, and so no person shall be subjected to inhuman or degrading treatment. The importance of dignity of human person among the Yorùbá can be deduced from axiom such as "Òwò dièdiè ni ara ń fé" (human beings deserve a bit of respect), and "E jé kí á fi olá fún eni tí olá tó sí" (give honour to whom honour is due). Article I of the Universal Declaration of Human Rights, and chapter IV of 1999 Nigerian Constitution Section 34 state that all human beings are born free and equal in dignity and rights. These provisions require that humans should act towards one another in the spirit of brotherhood.

While analysing the importance of right to dignity, on how police should treat a suspect, Ajàyí (2016:23) emphasises that when a suspect is arrested, he or she must be treated with utmost respect and dignity. Such a suspect must not be subjected to handcuffing or leg-chaining, except in a case or situation that the suspect has been perceived to wanting to escape or where the suspect is violent or resisting arrest. However, this right is grossly violated by both male and female violators in the seven texts seven examined. Most of the violation of this right goes with torture. Others in various forms are corporal punishment by the law enforcement agencies, insults and derogatory statement, humiliation, assault and battery, deprivation, molestation and violation of human reproductive rights. Some of the punishment which are not dignifying human beings are tying slaves to stakes like animals.

Òsúntúndé in Efúnsetán Aniwúrà says:

Osúntúndé:

Se èmi náà ni mo dewúré à ń so mólè vìí? Èmi ni mo dàgùtàn olókùn lórùn! Ohun tí omo ewúré ń rí sá! Se òun náà ni Òsúntúndé ń fi sòsó, ó se! Béè ni ònà tí orí adé gbà wáyé, Òun náà ni òjìyà tò dé dùnìyàn, Olórun àdàbà náà ma ló déyelé

(Ìsòlá, 1970:6)

Òsúntúndé: Am I the one being tied like a goat? Myself! I have now become a sheep with rope around neck! What ewe ran away from! Has become part of my decoration, what a pity! And both the princes and peasants were born the same way! The same God created both the dove and the pigeon!

In *Ìgbà ló dé*, the interpreter intentionally makes use of derogatory words characterised by hyperboles, satire and extension of meanings that depict violation of human dignity.

Ajélè: This should not be the place to ask whether or not

they have started. You should have known this

before now.

Ògbifò:

Ajęlę: Ibí kó ló yẹ kí e sèsè máa bèèrè bóyá wọn tí bèrè. O

yẹ kí ẹ ti mọ èyi sáájú àsìkò yìí.

(However, the interpreter intentionally translated the statement thus):

Ògbifò: Ìwọ àgbàlagbà, şé níbí ni ó ti máa bèèrè ohun tó ti

yẹ kí o mò télè? Mo bá ọ bẹ Ajélè níjelòó léyìí n kò ní bá ọ bè é mó, nígbà tó bá lọ fi ó pamó fósù mélòó kan ni Awani, o ó mò bí à á tí í sèlú. O ò wí pé aláìgboràn ni ó, (àwon ènìyàn soríkodò) láti nìkan bí osù méta séyìn. (Ajélè bèrèsí fura pé ohun tí òun

sọ kò pò tó èyí tí Ògbifò ń túmò).

(Ládélé, 1970:42)

(Ladele, 1970:4.

You, an elderly person, is this the right place to be asking of what you are supposed to have known? I pleaded with the Resident Officer on your behalf last time, this time I am not going to plead. If he takes you to Awani and keeps you in his custody for some months, then you will learn how to govern. You this disobedient man that has not done anything for almost past three months (the audience bow down their heads in sorrow). (The Resident

Officer begins to suspect that the interpreter is not

delivering the right message).

The Resident Officer (Ajélè) of Awani province in *Ìgbà ló dé* frowns at non-dignifying punishment being meted out to the natives of Ògbojò. However, his interpreter worsens the matter by deliberately exaggerating the Officer's statements in a derogatory form (pg42) which actually triggers the people's annoyance. They perceive the statements as an insult on their integrity. This is captured in the dialogue below:

Ajélè: What do you think is wrong with these people?

Ògbifò: Şé wèrè kò kọlù yín? E sáà jókòó bí àpò erèé tí a gbé ka orí àga tí a tó ojú méjì méjì fún, tó wá n wò bòò bí orí eran. E gbénu nílè e dá Ajélè lóhùn! Àbí?

E sì ń wò bi òyo!

(Ládélé, 1971:42)

Ògbifò: Hope you are not inflicted with insanity? You just

sit like dummies!

Can't you talk with your mouth to respond to Ajélè's

questions?

See them looking like Owls?

The interpreter's translation of Ajęlę's statement lacks dignity and courtesy. It is loaded with insults and abusive words. It is such type of manipulation of statements that instigates the crisis at Ògbojò in which five citizens are murdered in cold blood and another five are sentenced to death by hanging in repraisal.

Humiliation is another form of violation of human dignity. For instance, in $In\acute{a}$ $R\grave{a}n$, the tax collectors, Yesufu and Amuda, addresses the adults of taxable age but who are defaulting thus:

Àmùdá: Ę ń mu omi ệrọ fìn-ìn

E ń rìn títì ǫlódà fàlàlà E kò féé sanwó ori E rò pé òfé lògòòrò da ni? Èyin òkúùgbé wònyí!

(Olátéjú, 2009:51)

Àmùdá: You are drinking water from tap

You are plying tarred road comfortably

But you don't want to pay tax

Do you think they are provided free of charge!

You these silly/good for nothings!

The tax defaulters are also molested; forcing them into frog jump in the market place robs them of their deserved digniy.

Yesufu: Ó yá! E máa fò, kí e fa etíi yín méjéèjì

(wón fi owó won méjéèjì fa etí won, Àmùdá bèrèsí i korin fún

wọn, wón sì ń jó)

Àmùdá: Elétí Ehoro

Gbòn-ón-n-sense Elétí Ehoro Gbòn-ón-n-sense

Yesufu: Ó tó! Ó ku ijó òpòló

E máa fò bí òpòló

Òpòló pọnmọ kò fún gbàjá

Jáńkúlúbo

(Olátéjú, 2009:52)

Yesufu: Come on! Hold your two ears and hop.

(They held their two ears, Amuda started singing

for them, and they were dancing)

Amuda: Human beings with ears like those of rabbit

Gbòn-ń-sense Dance! Dance! Dance! Human beings with ears like those of rabbit Gbòn-ń-sense Dance! Dance! Dance!

Yesufu: Its okay! Now hop like toad!

A toad backs up its young one without strap

Jáńkúlúbo. Hop! Hop!!! Hop!!!

Subjecting adults to such activities as pulling of ears while limping and hopping like toad/frog jump are not dignifying.

Also, Ìyálóde Efúnșetán in *Efúnșetán Aníwúrà* forbids her slaves from reproducing for personal reasons. Ìyálóde blurted:

Ìyálóde: Ohun tí màá fojú ẹrú rí

A dá gbogbo ayé lágara Gbogbo erú tí mo bá fowó mi rà Ó dájú wọn ò kúkú gbọdò bímọ

C aaju wọn ο κυκυ gbọaọ bimọ Èyí tí ό bá lóyún nínú àwọn omidan

Òrun alákeji ni yóò ti bí i Erúkùnrin mi tí ó bá sì féyàwó

Ànàbérí ni bí ajá ògún, sogan! Béè ni Şe mo ti ń kó wọn lógbón ti pé díè Ní ìdunta, omoge métàlá, ló láìròtélè Okùnrin méjìdínlógbòn ló lo sájò àìrèmabò Béè ni! Èmi Efúnsetán kò gba gbèré!

(Ìṣò̞lá, 1970:9-10)

Ìyálóde: What I will do to slaves

The whole world would be amazed

All the slaves I bought

It is sure they should not give birth Whoever is pregnant among the maidens Would deliver the baby in the world beyond.

Any male slave that gets married Would experience being beaten to death

After all they ought to have learnt from experience In the last two years thirteen females paid with their lives I sent twenty-eight males were sent on a journey of no return

Yes! I Efúnsetán, doesn't tolerate nonsense!

It is part of the rule of nature for human beings to multiply. God, the creator, blesses human multiplication on earth and to subdue it (*The Holy Bible – Genesis 1:22, Genesis 9:1*). The ability to satisfy oneself sexually is embedded in human being. However, the reproductive tendency in human beings, as revealed in the lines above, is being suppressed by Ìyálóde Ḥfúnṣetán.

Similarly, Làbáké does not let babies 'produced' in her baby factory in \grave{Aaro} \grave{Woroko} survive or enjoy maternal care. During a discussion with her cohort in shady business, Làbàké emphasises:

Làbáké: ...Kò sì le tó oṣù méjì tí àwọn tó kú yóò fì já ẹrù

sílè. N ò sèsè tún níláti máa sọ fún yin ohun ti à ń fi àwọn ọmọ tí wón bá bí ṣe. Èyí ti a fi ń jóògùn, à ń fi

jóògùn.

Àyándìran (2016:49)

Làbáké: ...In less than two months, the rest would deliver

babies. I need not to tell you what we do with such children they deliver. Some are sold while some are

used for rituals.

These instances drawn from *Efúnşetán Aníwúrà* and *Ààrò Wòròkò* equate human beings with animals being reared, on which the owner has absolute power to spare or kill. Such treatments are representation of violation of right to dignity of human person in which the right to reproduce is embedded.

Furthermore, for personal aggradizement and economic reasons, Onímògún of Ìmògún in $R\acute{e}r\acute{e}$ $r\acute{u}n$ equates the lives of protesting workers to that of insects or animals. He invited soldiers to beat, maim and kill the workers who are fighting for their rights. The scene is captured thus:

Onímògún: Ni mo ba ke si Jenera mo ní kó kó sójà jáde. Káì!

Iná ti ń sáré jáde lákoláko! Ojú iná lewuraa hurun? Àwon sójà ló dá sèria fáwon aróbafín o, awon

olópàá ò le ta pútúpútú.

(Òkédìjí, 2009:105)

Onímògún: I then called on the General to bring out his troops.

Whao! Bullets started flying everywhere. Who are they to withstand bullets? It was the soldiers that punish those who desecrate the kingship position,

even the Policemen were incapacitated.

The redress following the violation of right of dignity of human being on the violators comes in various unpalatable ways (except for Onímògún). Efúnșetán dies ignominiously; Ògúnrìndé Ajé is condemned to death (he later becomes a fugitive), while the Resident Officer, on discovering the reality, blames the government officials and even cautioned his interpreter for the undignifying language used in translation which instigated the crisis.

4.4 Right to freedom from discrimination on grounds of sex, trade, race or tribe

Oral tradition (Adéovè, 1980:7; Babárìndé, 2017:72) narrates that Òrànmíyàn, the founder of Oyo Empire inherited the land of Odùduwà (their father) as his legacy because his other brothers had shared the inheritance of their father such as clothes, beads and beaded crowns in his absence. With this claim, his descendants used to collect yearly tributes from his brothers, which brought the idea of Olóyoo/Aláafin sending his messengers known as Ìlàrí to territories like Ègbá and Òkè-Ògùn to do so, on his behalf. The Ilaris as emissaries of Aláàfin in the performance of their duties did not only collect tributes but abducted beautiful women of the territories for Aláàfin and themselves. They forced the adult males to cut grasses (Beere) to re-roof Aláafín's palace every year.

Related discourse in Lişâbi Agbòngbò Àkàlà(Owólabí, 1997) is on the oppression and resistance of the Egbá people from the yoke of Aláafín and his representatives. Aláàfin is used to investing his power on them through his speeches and the Ilaris often are often power intoxicated. Conversation between Olóyoó and Ìlàrí reveals these:

Olóvòó: E má gbàgbé bí e ti ń lọ vìí

Èmi lè ń lọ máa ja fún lóhùn-ún

Agbèfóba kì í jèbi Bí e bá rántí èyí Ìbèrù kò sí fun yín rárá

Ìlàrí Kefà: Sé bí enìkan bá tàpá si vín,

Kí á máa mú olúwarệ bộ ni òde Òyợ ni?

Olóyòó: Kì í tilè se pe kí e mú olúwarè dehin-in lásán ni

Tìpátìkúùkù ni kí e mú olúwarè déhìn-ín

Kó wá fi ojú kàn mí

Kí ó sì fenu ara rè sọ ohun tó sè tílé fi jó

(Owólabí, 1977:5)

Olóyòó: Never forget, as you are going

You are to fight on my behalf

As king's representative nobody can blame you

As long as you remember this There is no fear for you.

Ìlàrí Kefà: Can we bring any recaltrant to you here in Oyó? Olóyòó: Not just to bringing the person

He/ She must be forced here To see me face to face

To explain the reasons for his/her action

In compliance with Olóyòó directive, the Ilaris forced the Ègbá citizens to work for them, that abducted their women for Olóyòó and themselves.

Odétúndé: Sé e ń gbó

Koóko un, ng ò ní í pa á Kò sí nìkan tó sì le mú mi pa á Ó wa tó gẹẹ, alubàtá kì í dárin

Èmi ò pa a mộ o

Ìlàrí Kẹta: Èyin ará, ę tún ń wo okùnrin yìí lójú ni,

E ti gbàgbé nìkan tí a máa ń șe fún eni bá ta baba

lenu báyìí ni?

E tún ń jệ ká máa bá a wíjó

Àwa la fún un láyé je (wón da igi bo Odétúndé, wón

sì lù ú bolè)

(Owólabi, 1977:10-11)

Odétúndé: I hope you are listening

I will not cut any grass

There is nothing that can make me do so

Enough is enough, the bàtá drummer doesn't initiate

song

I am no more cutting any grass

Ìlàrí keta: Comrades! Why looking at this man without taking

an action

Have you forgotten how we use to treat anybody disobeying the king's order? Why prolonging

argument with him.

Anyway, it is our fault. (They pick sticks and beat

Odétúndé blue and black)

In an attempt to abduct Monigbà, a young beautiful woman, for Aláàfin, these conversations ensured:

Ìlàrí Kìíní: Monìgbà, ìdí tí a fí mú ọ wá sí ààfin ọba ni láti mú ọ

lọ fún Aláàfin gégé bi aya.

Monìgbà: Mo ti lókọ

Òun náà ló sì dúró yìí Ng kò sì le kò ó sílè rárá

Kò sè mí Òrò kò jù béè lọ Ìlàrí Kejì: Ookú omodé

Mo rò pé o ò mọ ohun tá a ń sọ ni

Àní Aláàfin ti gbé esè lé o

Monìgbà: Kò sésè kankan lára mi o

> Ng kò sì mộ ón rí Bó bá sèèsi gbésè lé mi Yóò fúnraarè gbé e kúrò ni

Ìlàrí Kìn-ín-ní: Şé èyin ará mi ti şetán

> E lọ di erù fún àwọn ènìyàn Kí wọn máa lọ sí Òyộ dè wá Àwa àti omobìnrin yìí a jọ ń lọ ni

......

(wón bèrèsi lù ú, bí wón ti ń fà á lọ)

(Owólabí, 1997:20-22)

Ìlàrí Kìíní: Monìgbà, the reason for bringing you to the King's

palace, is to take you to Alaafin to be his wife.

Monìgbà: I am a married woman, here is my husband standing.

And I cannot divorce him, he has not offended me

Those are my words.

Ìlàrí Kejì: Good and fine young woman, maybe you have not

> understood what we are saying? The Aláafin had stepped on you - you are being abducted for

Aláàfin.

Monìgbà: Nobody has stepped on me (I cannot be abducted)

I don't know the fellow and if he stepped on me by

mistake, He has to take off his leg.

Ìlàrí Kìíní: Are you all ready?

> Go and pack the load for these people to carry to Òyó ahead of us. We are going along with this

woman

(they were beating her as they were going)

The affirmation of abduction of the woman by Ìlàri's for themselves is revealed in this conversation:

Ìlàrí Kejì: Şé obìnrin kan şoşo la mú lọ níjósí,

Tí gbogbo wọn ń pariwo enu

Wọn kòi tíì mọ iye àwọn tí a fệ mú lọ lộtệ yìí

A kúkú ti gba agbára kún agbára

Ìlàrí Kẹta: Àwọn obìnrin kan ló parojọ lợhùn-ún nì

(ó nàka sápá kan ibè)

E má jè é kí òkankan lọ nínú wọn

Iye àwa náà tilè ni wón Eni méta lọ sóko Méfa kú ẹrù kárí

(wón fa àwon wònyi, wón ń ké)

(Owólabí, 1977:31)

Îlàrí Kejì: It was just one woman that was abducted last time

That they were making noise about

They are yet to know how many are to be abducted this time

After all, our authority have been affirmed

Ìlàrí Keta: See the gathering of some women there

(he pointed to the side)

You dare not allow any of them to escape

And we are equal in number Six people went to the farm Three died, the load can go round

(They pulled the women and they were screaming)

From the excerpt above, it is ascertained that the women being abducted here are not for Aláàfin alone but for distribution among the Ilaris. This reveals the Ilaris' oppression on the people of Ègbá hamlets, villages and towns due to the power vested on them by the Aláàfin, which could be described as the oppression of the social class in which the nobles exercise power on the peasants.

Furthermore, a sort of social class discrimination occurs when Akínkúnmi is reporting how Gáà reacted to the allegation of murder levied against his nephew, Òbé (Òbé is caught with the severed head).

Adégóolú: Kí ni Gáà wi

Nígbà tí e mú Òbe débè gan-an?

Akínkúnmi: Wón ní

Èyin omo tálákà lásánlàsàn E ńfé fojú olá gbolè kóun?

Ìyá Ilé Orí: Başòrun kò bá Òbe wí rárá?

Akínkúnmi: Won ò bá a wí.

(Fálétí, 1972:80)

Adégóolú: What was Gáà's response when you brought

Òbe to him?

Akínkúnmi: He said, "How dare you do that, you these people of

humble background?

Do you want to drag my name into the mud?

Ìyá Ilé Orí: So, Başòrun did not scold Obe at all?

Akínkúnmi: No, he did not.

Another instance is how Oláyìíotán and Obe (relatives of Baṣorun Gáà), because of their nobility find pleasure in riding on Akínkúnmi's back and Onírárà just to display their nobility when they feet tired after a drinking galore.

Qláyìíòtán: Béérè wa, e ò ha ránìíyàn bí o

Omo tálákà kan ló m bò yìí Béérè wa, ng ò le rìn mó a ìí puró

Òbe: Ìwọ! Aáyangà rẹ

Èmi kí ng ó ha rìn? Aáyangà rệ láí Èmi ni ng ó gùn ún Kémbérí ni i gun kétékété

Àwon Gàmbarí ni nwón í gùn ìdokò

Eni bá jómo olá gidi

Enia ni ńwón í gùn relé wọn (Fálétí, 1972:90)

Oláyìíotán: Our leader, can you imagine

Here is a son of a pauper coming Our leader, I am tired of walking

Obè: You! Don't be a fool

Am I the one to walk?
I am the one to climb him
The Kemberi rides on donkey
The Gambari rides on horses
Those who are real nobles

Ride on human beings to their houses!

In another such development, Ìyá Ilé Orí in *Baṣò̞run Gáa* discriminates against the humble family background of Akínkúnmi (the secret lover of Agbo̩nyin, the Princess who is the son of a tanner in the palace). When the discouragement being done through the name he bears seems not to work, she refers to Akínkúnmi as a common animal – dog

Àgbónyìn: Ìyá mi...

Ìfé mi fà sódò omo tíi jÁkínkúnmi

Ìyá Ilé Orí: Dáké kó o jé n gbórò

Má jèé kí n sì wí sórò re Ta lajá tí í je Akínkúnmi? Eni tó lówó lóhun gbogbo í ye

......

Kái sinmi òrò àlùfàsá Kó o kúrò níwájú mi! Àgbónyìn, omo tó gbón ni ó Bíwo bá tó Kó o kọjá àṣẹ bàbá rẹ tó pa fún ọ. (Fálétí, 1972:75-76)

Àgbónyìn: My mother ...

My affection is to Akínkúnmi

Ìyá Ilé Orí: You better shut up, let me listen!

And never get me provoked to utter unpalatable

statements

Who is that dog bearing Akínkúnmi?

Everything fits rich men

Will you stop those nonsensical talks

And leave my presence Àgbónyìn you are a wise girl You therefore dare not

Go against the wish of your father

Those in the upper class of social strata do look down upon those in the lower rung. This disposition is against the tenets of the Marxists. This class discrimination makes Ìyá Ilé Orí to refer to Akínkúnmi as a dog.

4.5 Right to fair and equal hearing

The right to fair and equal hearing is part of the norms in Yorùbá culture. When two parties disagree over an issue, the panel of judges to preside over the case usually allows the two sides (the plaintiff and the defendant) to state their cases, for they believe in "Kò jé n rò níí kunlé (denial to fear hearing leads to crises). Another axiom says "A gbó ejo enìkan dá, àgbà òṣìkà ni" (a judge/an elder who base his verdict on what a side states is a wicked person). This indicates that a good adjudicator must give room for fair and equal hearing from the parties concerned before verdict is pronounced. Chances are always given to witnesses to testify for or against as the case may be.

Article 10 of *Universal Declaration of Human Rights* and Chapter IV of section 36 of the *1999 Nigerian Constitution* state that everyone is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him/her. It is observed that the right to fear and equal hearing is violated severally by individuals in the texts

studied but not by any of the constituted authority of judiciary, both at traditional adjudication or by court of law.

Ààre-àgò Ògúnrìnadé Ajé violates his wife's right of fair hearing before taking the law into his hand by killing the woman who is accused of witchcraft, he just concludes that the accusation is true without proper investigation, the playwright puts it thus that:

Ààre-àgò: Èké, òdàlè, àjé

O ò tíì mẹni o kò

O ti dộkọ délé Dáń-ní-mộ Şùgbộn ohun ti n ó sọ fún ọ ni pé

Bí èketa tó ń sojú misinmisin nilè yií bá kú

Lójó náà loo rílé ayé mọ Èmi ni mo so béè fún ọ.

(Ògúnníran, 1977:28)

Ààre-àgò: Liar, betrayal, witch

You don't know the person you have met

You are in for it

But what I want to tell you is that If this third looking devasted dies

Then, today will be your last day on earth Believe me, it's already confirmed.

Ògúnrìnadé Ajé makes his threat a reality as he kills Fátólá as soon as the child dies, without giving room for thorough investigation that would have exposed the culprit. Baṣòrun's investigation makes him realise that the woman accused of causing the children's death is innocent, but the havoc cannot be reversed.

Látòóṣà in *Efúnṣetán Aníwúrà* who leads the invasion of Ìyálóde's compound violates right to fair hearing. Ìyálóde's compound is invaded; her slaves are set free and she is kept in the custody without trial, where she eventually commits suicide by poisoning herself. The incident is captured thus:

Efúnșetán: ń dárò lóun nìkan

Nígbà tí wọn rí i pé owó mi va mìrá

Inú sèsè wá ń bi wọn

Bí mo bá ra erú, sé èmi ló lówó

Wón tún dógbón títí Wón ní mo şe pa eni tó şebi

Àfìgbà tí wón sọ mi dà báyìí

Mo wá di ędun arinlę Ìyálóde ìlú Ìbàdàn

Òun náà ló dẹni ń fọwộ kómí ẹran Ibi tí Látòósà bá mi dé rè é o! Látòósà: Ibi ó bá ara rẹ đé nìyi Efúnșetán

Gbogbo òrò tí o ń sọ ni mo ń gbó

Òrò ìsonu ni òrò re

.....

Edun re kò déédé máa rin ilè

Èsúrú ló şàşejù Ó sì tệ lówó oniyán

(Ìṣòlá, 1970:76)

Efúnșetán: Soliloquising

When they realise that I am now stinkingly rich

They are now getting annoyed

If I buy slaves, is it not with my money? They devised different techniques

Asking why I killed somebody who did evil

Until I become impoverished Become impoverished

I, the commander of the female folks in Ìbàdàn Becoming a mere sweeper of goats dung with bare

hand

Látòóṣà, here is what you have made of me!

Látòóṣà: You are the cause of your doom Efúnșetán!

For I have been listening to all you are saying

Your case has become unbecoming

.....

You are not just suffering reversal of fortune

without course

It is the aftermath of your excesses You have been stripped of dignity.

There are ample evidences that affirm the right of fair play and equal hearing in the Yorùbá society as reflected in the texts. Incidences drawn from A are-ago Aríkúyeri, $\dot{l}gba ló dé$, Wón ro pé wèrè ni and $\dot{A}aro wòròkò$ affirm this. This could be concluded from the verdicts passed by the traditional rulers (who act as judges), the colonial master and the judges in the court of law in the above mentioned Yorùbá written plays. In Àarè-Àgò Aríkúyerí, Baṣòrun Ogúnmólá presides over the murder case involving Àare-àgò Ajé. The man is described by Akinyele (1911) $\dot{l}we$ $\dot{t}tan$ $\dot{l}badan$ $\dot{t}ti$ $\dot{l}ti$ $\dot{t}i$ Akọni ènìyàn ni Ògúnmólá, ènìyàn kúkurú ni bìliísì, o rorò púpò, bí ó se rorò tó béè sì ni òtító inú tó. Ó féràn ìdájó òdodo.

(Akínyelé, 1911:68)

Ògúnmólá was a man of valour, a stumpy fellow and was very villainous; His villainy equates his truthfulness. He loved fair in judgement.

Akínyelé (1911:70) described him further:

Gégé bi Aşèlú, Atunlùúṣe tòótó ni Ògúnmólá, ó féràn ìdájó òdodo, ó kórìíra àbètélè, kì í si gbé ejó èbi fún aláre, béè ni kì í gbé àre fun elébi......èyí fi hàn pé kò féran àbètélè, kò sì le yí ìdájó rè padà.

As a ruler, a reformer, Ógúnmólá was a true nationalist, who loved fair judgement and abhorred bribe. He would not pervert the course of justice by declaring the guilty innocent and pronouncing the innocent guilty. This shows he loathed graft.

He proves the above statement to be true by the way he handles the case of Ààrẹ-àgò Ògúnrìndé Ajé (a chief) who kills his wife on false allegation. The case is thoroughly investigated and witnesses were invited. Investigation reveals that Asiyanbi, the most senior wife does not consult any Ifa´ priest (babala´wo) (which she claims to have consulted) to investigate the cause of Adépèlé's children's death (Adépèlé, the second wife who loses three children within hours by poisoning). Àṣiyànbí just framed lies out of envy and implicates Fátólá as the culprit and informed their husband so. The allegation makes Ògúnrìndé Ajé furious and misbehaved. Ògúnrìndé Ajé, having sensed the danger ahead, attempted to pervert justice by offering bribe to Ògúnmólá and the members of the judicial panel handling his case. Ògúnmólá reveals his antics and awards a fine and punishment to both the chiefs, the message bearers and Ògúnrìndé Ajé himself. Akódà, the prosecutor, put the accusation thus:

Akódà:

Ìwọ Ògúnrìndé Ajé tí ó jệ Ààrẹ-àgò Balógun ìlú Ìbàdàn, ó pa ìyàwó rệ Fátólá ní ìpa ta-ni-ó-mú-mi nínú ilé rệ láì bìkítà fún olá-ń-lá Baṣòrun Ògúnmólá.....ó ti tàpá sófìn àtàṣà ìlú yìí, ó sì ti dáràn ìlú. Bí mo bá paró kí o já mi ni koro (ó wí i ní ìgbà méta ní tèlé-ń-tèlé)

(Ògúnníran, 1977:55)

Akódà:

You Ògúnrìndé Ajé, the Ààre àgò Balógun of Ìbàdàn, intentionally killed your wife Fátólá without respect for revered Baṣòrun...You have contravened the norm of this town. Refute the allegation if you have been accused falsely. (He repeated it three times consecutively).

Ajé narrates his own side of the incident, how his children are poisoned, his shallow investigation and why he decides to take revenge on Fátólá who is wrongly accused. The people concerned - Aṣiyanbí and Adépèlé - were allowed to state their cases. It is through interrogation that the Council of chiefs is able to detect that Asiyanbí's jealousy and bigotry make her poison the three children born by Adépèlé and implicates Fátólá.

Another evidence of fair trial could be found in Baṣòrun Ògúnmólá's speech, after the 'interruption' of Adépèlé who is trying to exonerate herself that she does not visit any Babaláwo with Aṣiyanbí, that Aṣiyanbí only tells him to say so, so that her statement may look truthful. The chiefs are trying to blame her for the interruption – but Basòrun retortes thus:

Başòrun:

Káì! Ēyin ìjòyè mi! Láti ojó yìí, èyin kò mọ ìwà mi síbè? Ē è mò pé àṣà mi ni láti fún olúkùlùkù èèyàn láyè kì báà jé erú, òmìnira, eléṣè àti aláìṣè láti sòrò fàà bí ó ti wù ú níwájú mi?

...... Şé èyin kò wòye pé ìmólè gbòò ti tàn sídìí òrò yìí? E è mò páféfé ti fé, a ti rí ìdí adìe? Şíò! Alójú má mọ ìran-an wò ni yín. Aláìní làákàyè ni yín.

(Ògúnníran, 1977:66)

Başorun:

Alas! My chiefs! So since all these days you are yet to understand me? Have you not learned that I normally allow everybody to have their says – be they slave or freeborn, the guilty or the innocent? Have you not realised that her interruption has shed light on this matter and revealed a lot of hidden truths? Shame! Although you have eyes but you cannot see!

You lack intelligence!

After the fair hearing, he pronounces his verdict – death sentence– on Asiyanbí and Ààrẹ-àgò Ajé and discharges Adépèlé acquitted.

In *Ìgbà ló dé*, after the uprising, in which the cult members who protest against the oppression of the tax collectors and Sanitary Inspectors send four people to their untimely grave, the suspects are given fair and equal hearing. The Resident Officer goes to Ogbojo on the second day of the crisis, stay in the Native Court and calls for the arrest of Jagun and Ade'gun who lead the crisis. When they arrive, the Resident Officer inquires from them their reasons for the involvement.

Ajęlę: Is it true?

Ògbifò: Jagun ngbó lóòótó ni?

Jagun: Mànà! Nígbà tí àwọn ìjòyè kộ láti se ti àwọn ọmọ

ìluí, tí èmi kì í sì í se asiwèrè tí wón ní í fọwó òsì tóka sí ìlú rè, ni mo bá já àwọn ìjòyè sílè ní tèmi, mò

ń șe ti Ayé.

Adégún: Nígbà tí àwọn olówó orí đé, đípò tí Ológbojò ì bá fi

jísé wa fún wọn, ńse ló ní kí wọn máa fiyà je wá.

Àbí? (ó kọjú sí àwọn èrò)

(Ládélé, 1971: 91)

Jagun: Yes, when the other chiefs refused to do the wish of

the masses, and I am not a fool who points at his father's house using the left finger, therefore I left them and decided to do the wishes of the masses by

joining Ayé cult.

Adégún: Ológbojò did not explain our grievances to the tax

collectors, instead he supported the corporal punishment they were mete out to us. Is it not so?

(facing the audience)

From the enquiries made, the Resident Officer establishes that maltreatment of defaulters and violators of sanitation rules is illegal and he expressed bad feelings about it. However, he feels they could have channelled their grievances through him, instead of resulting to riot. To affirm that, Ajélè observes the fundamental human right of fair hearing and equal hearing, before giving verdict, he states:

Ajęlę: I have asked questions from these five men and I

have found them to have incited ignorant people to shed the blood of innocent people. If anybody has any grievance against anybody, the court is the right place to go and lodge complaint. Therefore, these five men will be hanged today just near Ológbojò's

house over there.

Ládélé, 1971:98)

He then tells the interpreter to ask the convicts if they have anything to say to defend themselves, the response is weeping, regret and sorrow.

In *Wón rò pé wèrè ni*, Bàbá Rámà connives with his wife, Àwáwù, to lure Àyòká into the den of the ritualists who intend to use her for money ritual. She is lucky to escape and expose the culprits. The case is charged to court and fair and equal hearing is achieved. During the trial, the police officer as prosecutor, charges Bàbá Rámà, his wife, and the ritualists, and the defendants for conspiracy, abduction and

attempted murder. Àyòká is there in court as a witness. The judge interrogates all of them before the final verdict is delivered. During the trial, Bàbá Rámà confesses the reasons for his involvement and even admits that he is guilty, before the verdict.

Bàbá Rámà: Èşù ló wò ó. Òré ni wá nítòótó Şùgbón afé ayé ló sọ mí dà báyìí

......

Omómosé onílù ló so mí dà báun

...... Bí kò bá rówó mú lọ ní àádóta Bówó se run tán nù un

Irú èyí ni n ò rí şe mộ tí mo fi dáràn

O mà se o. Mo jèbi E dá sèrià fún mi

(Fálétí, 1980:75)

Bàbá Rámà: Devil was responsible, we are truly bosom friends

But the overindulgence turns me to this

..... Omómosé the drummer lures me into this

.....

The least I used to spray him was fifty

That was what wrecked me

What I used to do that I cannot afford

Made me to commit crime It's a pity, I am guilty Pass verdict on me.

In Ààrò Wòròkò, the human right violators— Làbáké, Bùkóyè, Àdìsá, Ògúnrìndé and Olátúnjí— who involve themselves in bombing, ritualism, rape, child abuse, kidnapping and baby making factories are tried in the court. With the cooperation of the hunter who reports the suspicious movements and assists during investigation, their secret is exposed. When they are arrested, Oba Olátókun Ajíbádé the paramount ruler of Ayépéjú uttered:

Kábíyèsí:

Ògá Olópàá, mo dúpé púpò lówó re àti àwon emèwá rè pèlú. Bákan náà ni mo lu komísónnà tuntun lógo enu. Gbogbo èniyàn tó bá ti ń fé àlàáfià fún ìlú, àlàáfià ni yóò máa bá wọn. Erú yín ni àwọn òdaràn yìí, e máa kó wọn lọ sí àgó yín, kí e lọ fi wón șe ohun tí òfin bá ní kí e șe.

(Àyándìran, 2016:94)

Kábíyèsí:

The Superintendent police officer, I appreciate you and your team Furthermore, I am grateful to the newly posted Commissioner of police for this achievement. I pray for peace upon those seeking for peace and harmony of the town. These criminals are your slaves, keep them in your custody, treat them according to the rule of law.

The authorial voice that accompanies the above excerpt reads:

Òsè kejì ìsèlè yìí ni àwọn ọlópàá gbé Bùkóyè àti àwọn emèwà rè lọ sílé ejó. Adájó sì rán gbogbo wọn ní èwòn gbére. Nínú ọgbà èwòn ni Bùkóyè ti gbé èmí mì.

(Àyándìran, 2016:94)

Two weeks after the incident, the police took Bùkóyè and the accomplices to the court. The judge sentenced them to life imprisonment. Bùkóyè expired in the prison."

The above are indications of fair and equal hearing in the plays.

4.6 Right to Freedom of expression and the press

Freedom of expression and the press means ability to express one's mind freely on an issue going on in the society without any harrassment. The Yoruba, to a very large extent, believe in dialogue and amicable settlement of matters arising, which can only be reached by allowing people to express their mind freely. From the axiom "omodé gbón, àgbà gbón, ni a fi dá Ilè Ifè" – Nobody is an island of knowledge/wisdom. That is, knowledge is not peculiar to the elderly ones alone, reasonable suggestions of the young ones could be of assistance.

From the time immemorial, oral poets and musicians have always been the voice of the masses in the society. In fact, they could be regarded as mobile libraries when it comes to telling history, storytelling and chanting lineage poetry (oríkì). A lot of historical facts are embedded in the poems being rendered by the Yoruba poets (Olújìnmí, 2008:3; Adéjùmò, 2019:32). Sometimes, the masses find it difficult to attack those in power directly by telling them their faults; they always take advantage of festive periods to express their opinions with songs on current issues concerning individuals and societal affairs which could be political, social, religious and economic, in satire and parables (Akinadé, 2007:32; Adéjùmò, 2008:49-62).

Article 19 of *Universal Declaration of Human rights*, and chapter IV section 3a of the *1999 Nigeria Constitution* state that every citizen has the right to freedom of opinion and expression, freedom to hold opinions without interference and to seek, receive information and ideas through any media. Although there is freedom of expression, an ideal Yoruba society upholds the view that one should conceal some facts as may be required; one should bridle his/her tongue on sensitive, controversial

and classified information cum matters. Hence, they say "gbogbo ohun tí ojú bá rí, kí enu fi ń so (that is, the mouth/tongue should not express everything the eyes see). Futhermore, when the elders are talking, they expect the young ones to watch or atimes keep silent. Hence they say: Erin kì í fọn, kí ọmọ rè ó tún fọn (young ones have no say where elders are).

The abuse of right to freedom of expression and the press is minimal in the selected plays. However, there are few cases as in *Iná ran*. At Òbodà, Làísì, a farmer and members of Bínúkonú Farmer's society on behalf of others expressed the mind of the villagers on issues bothering their mind such as overtaxation, high handedness of the tax collectors and lack of social amenities. He says:

Láìsí:

Mo kí alága àti gbogbo ìjókòó ... Lâipé yìí ni ìjoba kéde pé owó orí ti lé síi, bákan náà ni wón ní a o máa sanwó igbá, sanwó àwo, kódà won férè lè so pé kí á máa sanwó aféfé tí à ń mí sínú. Ìwònyí kò tilè bí wa nínú bí ohun tí àwon akódà oníwèé orí ń fi ojú wa rí. Àlùbami ni, Èyí sú wa o. Nítorí náà, kí á wá bí a o ba ti se é nínú ìpàdé yìí. Àbò mi rèé.

(Olátéjú, 2009:30)

Aámúsá:

... Gégé bí Láìsí şe sọ, pípéjọ wa kì í şe lásán. Tó bá ṣe pé kí a máa sọ nípa ti ìṣòro wa ni, mélòó la ó ka nínú eyín Adípèlé? Ní àdúgbò wa ní Àkùfò, kò ṣẹ ni! Bí a kò bá rin mệèlì bíi mẹrin sí márùn-ún, a kò le rí okò wò wá sí Ìbàdàn. Ibi tí títì ònà òdo wa burú dé, bí oyún kò bá dúró dáadáa níkùn télè, kíá ni yóò wá sílè. Esè yá ju mótò lọ ní ònà òhún.

(Olátéjú, 2009:31)

Láìsí:

I greet the chairman and everyone in attendance..... government recently announced the increment in taxes and imposed sundry fees. I guess if it had been possible, they could have taxed us for the air we breath. To worsen the matter, the tax collectors have just embarked on beating defaulters mercilessly. We are tired of it. Therefore let us deliberate how it will be handled in this meeting. I so submit.

Aámúsá:

... As Láisí has just said, our gathering is not purposeless. If we were to talk about our predicament, a lot of time would be spent listening. For instance in Akùfò and the community I came from, we usually walk up to four or five miles before we could get to the main road where vehicles to Ìbàdàn could be available. For you to understand our plight, if a pregnant woman in her first trimester

plies the road and not careful enough, miscarriage might be her portion. In fact, at times walking seems faster than the speed of vehicle on the road.

The point emphasised is that freedom of expression of thought, conscience and religion are being utilised by the old and young, the poor and the rich. No one is embarrassed for religious reasons. The two occasions in which the citizen's right to freedom of expression were violated are in *Lisàbi Agbòngbò Àkàlà*. The violations are done by the Ilaris – the Aláàfin Resident officers. Monìgbà's plea and explanation that she is a married woman and therefore should not be abducted for Oloyo falls into their deaf ears. She is severely beaten and taken to Oyó. The incident is narrates thus:

Monìgbà: {Ó subú lulè, ó bèrè sí i sunkún, ó di oko rè lésè mú}

Ohun té é bá fé se ni ké e se

Èkùró lalábàákú èwà

Èmi pèlú ọkọ mi lẹ jọ máa mú lọ Bó jékú ni, a jọ ń lọ ń lọ ni Bó bá sì jé ìyè ni, tèmi pèlú rè ni

(Owólabí, 1977:21)

Monigbà: {She fell, wails and holds her husband's feet}

Do whatever you want to do

The palm kernel and the nut keep company

To the point of death

Not minding whether it could result to death

We shall continue to be together.

Odétúndé, a peasant farmer, who refuses to contribute grass for re-roofing the Aláàfin's palace roof could not be silenced.

Odétúndé: E dáké o jàre

A le wí níbè, ká kú síbè! Okùnrin kì í kú léèmejì Bíkú bá dé n ó máa lọ N ò sáà níí dí ibojì elòmíì

(Owólabí, 1977:11)

Odétúndé: Will you stop that please

One cannot be killed for expressing his opinion!

Valiant never tastes death but once If it is a matter of death I don't mind

Cowards die twice.

Odétúndé was eventually beaten to death by the Ilaris for raising eyebrow against Aláàfin's oppression. The Ilaris are eventually murdered by Líṣàbí and his

group during the crisis that erupts in which the Ègbá youths resist the Aláàfin's tyranny.

4.7 Right of movement

Generally speaking, people are allowed to move freely from one place to the other. They move by any means of transportation available from village to village either for pleasure, religious or for economic purposes. During Egúngún festival for instance, the masquerade dances around the village or town as the case may be. This falls in line with Article 13 of the *Universal declaration of Human Rights* and *1999 Nigerian Constitution* chapter IV section 41, which permit freedom of movement and residence within the border of each country and right to leave or return to his country.

Right to freedom of movement is violated by Látòóṣà who restricted Ìyálóde Efúnṣetán's movement to his compound. This is in tandem with Ìṣọlá's observation in Indigo's revolt (Ìṣọlá 1991:29-37). Làbáké, the proprietress of a baby factory in Aàrò Wòròkò restricted the movement of pregnant teenagers in her camp. Apart from that, she denied them of the use of mobile phone to avoid contact and communication with the outside world. She was later apprehended, tried in the court of law and jailed for life.

4.8 Right to Private family life

The right to private family life has been in Yorùbá culture since ages. Generally, Yorùbá do not poke-nose into another person's family affairs except when invited for counselling or to resolve issues of misunderstanding between husband and wife. Axioms like "Bí omo bá tóó lóko, a lókó" (a young adult is entitled to his /her private life) and "a kì í bi adélébò pé níbo ni ó ti gbé oyún wá" (it is unnecessary to ask a married woman who is responsible for her pregnancy) reflect this. Similarly, Article 12 of Universal Declaration of Human Rights and 1999 Nigerian Constitution chapter IV section 37 states – No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attack upon his honour and reputation.

The selected Yorùbá plays examined in this study, reveal the respect of this right. However, there are two exemptions. The case of Aàrę-àgò Aríkúyerí and Efúnşetán Aníwúrà constitutes the exemptions. In the former, Ààre àgò Ògúnrìndé Ajé's right to private life is violated by the law enforcement agents of Baṣòrun Ògúnmólá, because he refused to co-operate with Baṣorun's messengers who were

asked to bring him and in the later, Ìyálóde Efunsetan Aníwurà frowns at Akínkunlé (her brother) who intended to inform her of his journey.

Right to private life has a limit, most especially if the concerned is involved in a criminal matter, it may be withdrawn. Akódà and Baṣòrun Ògúnmólá's messengers violate Ògúnrìndé's right to private life, even when he thinks he still has it:

Ààre àgò:

Béệ ni. N ò yó ọ wí. Ògúnmólá wà, èmi náà wà ni. kò tilè le fì mí şe nìkan kan. Èmi ni mo ni ara mi. Èmi kì í yọjú sí òrò olórò láti ojó tí mo ti délè yìí. (Ògúnníran, 1977:34)

Ààre àgò:

Yes, I mean it. Ògúnmólá is there, I am here too. He dare not do anything unto me. I can do or undo. I don't and have never poke-nose into other's private affair since I have been living in this land.

Ààre àgò:

Bi ta ni lápèjọ ìlú? Bi mí pé kí ni? Pé mo bá ìyàwó mi wi? Èmi? kí wón máa bi mí kí n máa gbó ná. Bí wọn bá tilè bi mí, màá sọ pé kóníkálukú wọn fòràn ro ara rè wò kí ó tó dá mi léjó.

(Ògúnníran, 1977:34)

Ààre àgò:

That people's parliament would ask me what? That why have I disciplined my wife? My very self? They dare not do so. Even if they dare do so, I would just tell them to put themselves into my position before they could pass their judgement.

He further defends what he claims to be a personal matter when he sends his attendant to deliver a message to other war chiefs on the incident.

Ààre àgò:

Lagido! Dìde wá tọ Jagun, ìkólàbà, Oòtá, Ayingun, Ààre Oníbọn, Ààre Alásà àti Badà, mi lọ pé òkan nínú àwọn ìyàwó mi pa ọmọ mi mẹta jệ lójó kan soso. Mo bá a wí, ìbáwí náà sì já sí iku. Ògúnmólá sì ránsé pè mí, pé ìlú ń pè mí. Mo sì sọ fún onísé rè pé n kò wá. N ò ní ló sí ilé rè. Nítorí náà, mo ni kí ń bùn wón gbó ni nítorí o le déwájú dejo, kí ó déyìn dasò.

(Ògúnníran, 1977:36)

Ààre àgò:

Lagido! Rise up now, go to Jagun, Ìkólàbà, Oòtá, Ayingun, Ààre Onibon, Ààre Alasa and Badà. Deliver my message that one of my wives caused the death of three of my children in a single day. The type of punishment I gave resulted to her death. Ògúnmólá summoned me to the judicial council, but I refused to obey his order, and would not go.

It's just to let them be aware of what is going on! In case it results to litigation.

However, his attendant Lagido tells him the bitter truth that he has gone beyond his boundary. Hence, privacy could no longer be enjoyed since he has committed murder.

Lagido:

Bàbá! E fi pèlépèlé yanjú òrò yìí. Ôrò yìí mà le e! ... òótó ni mo ń sọ yìí. E ronú sórò náà. Bàbá, e jókòó sí ìgbéjó níhìn-ín, è ń lérí leka. E rò pé láàrin àwon obìnrin yín le wà ni? Èmi ń wí tèmi o òràn ńlá le da té è mò, orí ejò le fi ń homú.

(Ògunniran, 1977:38)

Lagido:

Father, it's better you tred softly on this matter. The issue on ground is more serious than you envisaged... I am telling you the bitter truth, you better reason well. You sat here in your court boasting, do you think you are among your wives? Well I have expressed my mind, you have committed a serious crime if you don't know – sitting upon a keg of gun-powder.

Látòósà the ruler of Ìbàdàn, *Efúnṣetán Aniwúrà*, intrudes into Ḥfúnṣetán's privacy by leading Ìbàdàn chiefs to invade her compound.

Ìyálóde:

E lọ ti gbogbo ìlệkùn, kí e sì dúró séhìn wọn enìkan kò gbọdò wọle o! E ti gbó? Àwọn olósì!

. (Ìsòlá, 1970:70)

Ìválóde:

Go and lock all the doors and stay behind them Don't allow anybody to enter, do you hear me? The

wretched ones!

Since she does not allow entry into her compound, the mob break the door, enter, arrest and detain her in Látòósà's court.

The private family lives of Ògúnrìndé Ajé in Ààre-àgò Aríkúyerí and Ìyálóde Efúnṣetán in Efúnṣetán Aníwúrà had to be broken into as the two of them behaved contrary to the norm of the society and they refused to co-operate with the constituted authority by submitting themselves for trial. They had to be compelled to face trial.

The right to private family life of Monìgbà as a married woman is violated by the Ilaris who abducted her for Alaafin. Despite her protest that she is married and unwilling to divorce her husband, yet she was abducted to Òyó to add to the harem of wives of Alaafin.

Monìgbà: N kò şèsè délé oko rárá

Tuntun kộ làdá èsí

Ilé oko mi ni wón ti wá mú mi lágbára.

Ìlàrí kejì: Ejó kì í şe ejó ìwo Monìgbà

Ở ti pệ tí a ti fì ogun jà yín

Ìyẹn ló jệ kệ ẹ ti gbàgbé ẹni tí Aláàfin í ṣe (Owólabí, 1977:25)

Monìgbà: I am not a newly wedded wife

Cutlass bought a year ago is no longer new

I am in my matrimonial home when they came to

abduct me by force.

İlàrí kejì: You are actually not to be blamed

It is quite a long time we have been here to invade your town that is why you have failed to recognise

who Aláàfin is.

The Ilaris did not see anything wrong in adopting Monigbà (a married woman) for Aláàfin. They were even justifying themselves that maybe the woman might have forgotten, the norm of invation by Aláàfin envoys.

4.9 Right to freedom of thought, conscience and religion

This right refers to being at liberty to express one's opinion on a matter whether for or against the general belief. It also encompasses freedom to practice a religion of one's choice without molestation or embarrassment. This right could be violated by forcing someone's opinion on another person or by coercing one to act against his/her wish or conscience. Article 18 of *Universal declaration of Human Rights, 1999 Nigerian Constitution* chapter IV section 38 states that everyone has freedom of thought, conscience and religion; this includes freedom to change his religion or belief.

Baṣòrun Ògúnmólá in Ààre Àgò Aríkúyerí expresses his thought and conscience while rebuking his chiefs for their attempt to pervert justice during the trial of Ààre-àgò Ajé, he said:

Başorun:

Èyin wa nípò ńlá ę fé fi bayé jé, E wà nípò òwò, ę fé fi wòniyàn lórùn, E wà nípò èye, e fé so ó di rírénije Òbàyéjé ni yín, ìkà ni yín... E è mò pé gbogbo ìwà táa bá gbókè eèpè hù. Lóòró gangan laá wíjó níwájú oníbodè lónà òrun ni? ... şùgbón nítorí ti e fé kó ègàn bá ìté. Ìté mi tí ó ní èrùjèjè ní gbogbo ilèkílè, nípa àbètélè tí e ti gbà yìí, mo kà yín kún

aláìsòdòdo ènìyàn mo sĩ da yín lébi, fún àbètélè tí e ti gbà.

(Ògúnníran, 1977:94-95)

Başorun:

You want to use your position to influence matters negatively! You that are in positions of respect yet you want to oppress! You want to use your highly revered post to cheat! You are wicked souls, don't you realise that whatever you do while alive, Shall be accounted for at the gate of heaven? ...but you want to pollute my royalty. The throne being highly revered throughout lands/kingdoms by this bribe that you collected, I regard you as untrustworthy persons.

Líṣàbí in Líṣàbí Agbòngbò Àkàlà expresses his thought when expressing his opinion to his age grade farming group why their co-operation is necessary in order to be able to break the yoke of oppression of Oloyo's messengers who used to come and cheat them. He says:

Líşàbí:

Şé işé ti parí? E jé kí gbogbo wa jókòó sílè kí á jo bá ara wa jíròrò nípa bí ìlú Ègbá ti máa dára mo dúpé pé gbogbo yín ni e ti mò pé, o' ye kí á wà nísòkan bí a ti bèrè yìí ó dára, àfi bí a bá máa puró bí a bá ń sé èyi dáadáa, a ó réhìn àwon Ìlàrí Òyó tí ń fin wa lápe láti ìgbà yìí wa, awa la máa réyìn won.

(Owólabí, 1977:54)

Líşàbí:

Hope you have finished with the assignment, nowlet's deliberate how to move Ègbá land forward. I sincerely appreciate your spirit of co-operation it's a good beginning, let's keep it up, for very soon, we shall defeat Oloýoo's oppressive emissaries, we shall witness their horrible end.

There are few occasions when freedom of thought and conscience are violated, but that of religion is upheld. Citizens are allowed to practice their religions without molestation or restriction. An example of violation of freedom of thought and conscience manifests when Aláàfin Abíódún's conscience is forced on her daughter, Àgbónyìn, on matter of choosing future partner in *Baṣòrun Gáà*. Àgbónyìn prefers the young man Akínkúnmi who is from a humble background, while her father intends to betroth her to Baṣòrun Gáà as a truce. The conversation between her and her mentor Ìyá ilé Orí reveals:

Àgbónyìn: Ìyá mi Ilé orí, Èmi ò tó fọwó lalè lódò èyin tée fi mí

sọmọ. Şùgbón e bá mi sọ fún baba, bégbé bá fidùnnú féra wọn àpèyìndà ìyàwó yóó dùn yìn-ìn-ìn.

Ìyá ilé Orí: Lónìí kộ ni wộn tíí fomidan fárúgbó, Ìwọ nìkan kộ

lọmodé tí yóò kó saya àwọn àgbà ìjòyè béè béè ni

wón ń se ní gbogbo ayé porogodo.

Àgbónyìn: Ìyá mi nílé orí, E má je ká finúfédò pilè opó síse fún

mi Ìbá ti gbó tayọ bó ti yẹ...

Ìyá ilé Orí: (ó ń ronú) Hùn-ùn, Àgbónyìn kò síró lórò gbogbo

tóo sọ. Şùgbọn má fèwe bòrò jệ se bí ọmọ àtàtà má jiyàn mọ. Gbọ ti baba rẹ tó fi gbogbo ara fẹ ọ.

Àgbónyìn: Ìyá mi... Ìfé mi ti fà sódò omo tíi jÁkínkúnmi.

Ìyá Ilé Orí: Dákệ kóo jệ n gbộ, má jệệ ki n sì wí sórò rẹ

*Taa lajá tíí jÁkínkúnmi?...

Àgbónyìn: Hùn-ùn... Báwo ni tèmi ti wá jệ yìí o

Mo rệni tó wù mí n ò lè fệ e Akínkúnmi wù mí N ò le yan Akin lộkọ kí ni mo fì yàtò sérú?

(Fálétí, 1972:74-77)

Àgbónyìn: My mother in Ilé orí, I dare not disobey an order

from someone who loves me like you, but kindly help me appeal to my father if a willing bachelor and spinster of same age grade happily get married,

the outcome leads to abundance of joy.

Ìyá Ilé Orí: The practice of bethrothing maiden to aged had

been since ages. You would not be the first to be bethrothed to a high chief. The practice had been

the same all over the world.

Àgbónyìn: My mother in Ilé Orí don't willingly expose me to

widowhood at a tender age; Iba is very much aged.

Ìyá Ile Orí: (thinking) Hun-un Àgbónyìn there is no lie in all

you have said. But do not spoil the matter with youthful exuberance. Behave responsibly, stop argument, listen to your father who loves you so

much.

Àgbónyìn: My mother, but it is Akínkúnmi I am in love with.

Ìyá Ilé Orí: Will you shut up! You better don't provoke me

Who is that dog bearing Akínkúnmi?

Àgbónyìn: Hun...How has my case become like this!

I found somebody I love, but could not marry I dearly love Akínkúnmi but could not make my choice in marriage how am I different from a slave?

Ìyá Ilé Oorí referring to Akínkúnmi as 'ajá' here means – a commoner, a pauper who is not from a noble background.

Àgbónyìn, in the above excerpt, is comparing her inability to have a say in her marital choice with the position of a slave who could not decide what to do on crucial matters affecting him/her except as determined/decided by his/her master. 'Omo' being referred to could be male or female who has a free will. While the bethrotal is on the way, Baṣòrun Gáà, unaware of Aláàfin Abíódún's plan, ordered his herbalist to sacrifice the blood of Àgbónyìn for money ritual, which put an end to the dream of betrothment. Also, Babaláwo and Gbagi beheads Àgbónyìn in *Basorun Gaa*, and this action the conscience; they acted on the order of Baṣòrun Gáà which they could not resist.

Gáà: Gbàgì! E lọ í lò ó

(Àgbónyìn bèrèsí í ké, nwón gbé e jáde) Mo dúpé! Òun náà ló rán mi létí Àgbónyìn! Hun-un, mo dúpé

Mo şégun òtá mi Nígbà tó bá kú tán Kí nwọn ó lọ sínú igbó

Kí nwọn o mágbộnrín míì fi joba

(babaláwo wolé pèlú agbada ńlá kan, Gbàgì tèlé e)

Babaláwo: A ti pa á, Baba

Èjè rẹ rèé nínú agbada yìí Òun lá ò da yèròsùn si Tá ó fi kifá yòókù

(Fálétí, 1972:99)

Gáà: Gbagi! Go and make use of her.

(Àgbónyìn was crying, she was lifted outside)

Good! He has just reminded me Àgbónyìn! Yes, I am grateful I am victorious over my enemy

After her death

Let them go to the bush

To pick another antelope to be their king

(Babaláwo entered with a bowl, followed by Gbàgì)

Babaláwo: She has been slaughtered

Here is her blood in this bowl It is to be mixed with Yerosun

To be used while reciting the rest Ifa verses.

Samu's (a member of kingmaker) right of freedom of thought, conscience and religion was violated by Basorun Gaa. In *Basorun Gáa*, while trying to buttress the point that it was wrong for Obe (Gaa's nephew) to commit murder, Gaa shuts him up by saying:

Gáà: ... sùgbộn o ò ríwọ Sàmù adàgbàmágbòn-ọn

Èmi ni n ó kộ ọ lógbón

Sàmù: Ha! Iba! A wa le máa wòran kílùú ó fi bàjé?

Gbàgì: Ìwọ le da ìlú túnse ni?

Gáà: Gbàgì, mú u lọ sí yàrá òkánkán nnì Kéę tì í móbè. Kó o fata weere sí i Kó o dáná si i, kójú rè ó pón díè ná

Sàmù: Há! Èése? Báyé ti da nìí? Baiye ti doríkodò ni i? (Fálétí, 1972:73)

Gáà: But, you Samu, aged without wisdom! I will be the one to teach you sense!

Sàmù: Ha! Iba! Can we keep watching while things are going out of hand in the town?

Gbàgì: Can you effect any change?

Gáà: Gbàgì:, lead him to a room there

Lock him up and lace the room with dry tiny peppers

Set fire on it for him to suffer a bit

Sàmù: Ha! Why? Is this what the world is turning to? Why are things getting lopsided?

In the case of Awèró in *Efúnṣetán Aniwúrà*, she is forced by Efunsetan to lick the soup laced with poison. The soup is actually forced on her throat as a sort of punishment for disloyalty.

Iyálòde: Ìwọ! Tètè yára jókòó, kí o máa jeun.

O ó jeun tán, o ó si lábe pèlú

Àwèró: Mo ti yó o, ę dákun

Iyálòde: Ìwọ! Ìwọ yó?

Ó dára mú eran je A kì í sáà yó eran

Àwèró: Mo ti yó ni o (Àwèró ń gbòn)

Ìyálòde: Àìmọséékò ìwo Àwèró

Ní yóó rán ọ lợrun òsán gangan

Àwèró: Mo gbé o! Ìtáwuyì wá gbà mí o

Ìyálòde: Ìwọ! Kò sí ẹni tí ó le gbà ó lónìí Gbogbo ọbệ yìí ni o ó là á tán pátá

(Iyálòde bèrèsí fi owó fá obè sí Àwèró lénu pèlú

tipátipá)

Àwèró: Mo mà dáràn o! Mo kú o!

(Ìsòlá, 1970:65-67)

Iyálòde: You, sit down and start eating

You will even lick the soup after eating

Àwèró: I am already fed. I am okay.

İyálòde: You! You are already fed and okay?

Good, then pick a piece of meat and eat

Your stomach should after all accommodate meat

Àwèró: I said, I'm well fed (shaking)

Iválòde: Your inability to refuse a bad assignment

Will cause your untimely death!

Àwèró: I am doomed! Itawuyi, come to my rescue

Iyálòde: You! Nobody can rescue you today

You must lick all the soup

(Iyálòde began to force the soup into Awero's mouth)

Àwèró: I am in trouble! I am dying!

The above examples are revelations that one could be forced to act against his or her will, which is on the other hand is a violation of one's right to freedom of thought and conscience.

4.10 Right to freedom of peaceful assembly and association

Human beings are social animals, they interact with one other. The Yoruba are at liberty to interact with one other either individually or collectively for different purposes. The objective of such gatherings differs. It may be for social, economic, political or religious. Article 20 of *Universal Declaration of Human Rights*, chapter IV section 40 of 1999 Nigerian Constitution stipulates citizen right to freedom of peaceful assembly and association; no one may be compelled to belong to an association. The right to freedom of assembly and association is well utilised in all the texts understudied. People are at liberty to form associations as long as the objectives of such assembly or gathering are not inimical to the peaceful co-existence of the people

around. The Yoruba form guilds in line with their professions through which they improve their skills and assist members who are in need. Through the guild, they deliberate on methods to improve their professions.

Lişabi assembles his peer group for àáró (group/co-operative work) in *Liṣàbi* Àgbòngbò Àkàla in which they work as a group for a member day after days until they are able to go round. Through the àáró, he is able to educate his peer group about the excesses of the Ilaris who frequently raid their towns and villages to collect tributes and abduct their women for Alaafin and the way to curb their activities.

Líṣàbí: Şé iṣệ ti parí?

E ję kí gbogbo wa jókòó sílę

Kí á jọ bá ara wa jíròrò nípa bí ìlú Ègbá şe máa

dára

Mo dúpệ pé gbogbo yín ni ẹ ti mò pé ó yẹ kí á jọ wà

níşòkan

Bí a ti bèrè yìí ó dára, àfi bí a bá máa puró

Bí a bá ń se èyi dáadáa, a ó réhìn àwon Ìlàri

*Olóvò*ó

Tí ń fin wa lápe láti ìgbà yìí wá BÓlórun àwa Ègbá kò bá sùn

Ó dá mi lójú, Ifá níí réhìn eni tè é

Ààrin oko lolóko í fi òkítì ògán si lọ sợrun

Èşù òdàrà ní í réhìn eni rì í Àwa la máa réhìn wọn

(Owolabi, 1977:54)

Lisàbi: Have we completed the assignment?

Now, let's sit down

To discuss about the betterment of Egba towns

I am thankful that you recognise the essence of

unity

To be frank, we started on a good note

If we meet regularly, we shall soon see to the end of

Ìlàrí Olóyòó

That has been terrorizing us long time ago

If god of Ègbá doesn't sleep

I'm sure, since Ifa sees the end of the diviner

Termite hills succeeds farmers

Èsù òdàrà succeeds whoever plants it

We shall see their end.

Aníṣṣṣṣṣṣ, in *Iná Ràn*, gathers farmers from different villages in the suburb of Ìbàdàn to deliberate on the problems facing them part of which is lack of social amenities and inhuman treatment of tax defaulters by the tax collectors. Their association resists the maltreatment of the tax collectors.

Anísééré:

Gégé bí e ti mộ pé ìpàdé pàjáwìrì lèyí jé.

Tí nhkan kò bá şẹ èṣé, èṣé kan kì í ṣé lásán. Òpòlopò ìwé ló tè mí lówó láti òdò àwon èka wa gbogbo pé ká pe ìpàdé yìí láti le jíròrò lórí ìyà tí ń je wá. Şé tí a bá dáké, tara eni í bá ni dáké ni. A ó bèrè ìpàdé báyìí nítorí pé àtètè dé ni àtètè lọ. Gégé bi alága, mo şí ìpàdé yìí. Kí enikéni tó bá fé sòrò bó síwájú láti sòrò.

(Olátéjú, 2009:29)

Anísééré:

As you are aware, this is an emergency meeting. The meeting is summoned to discuss the recent happenings. I have received several letters from our branches to call this meeting to discuss on what we are suffering from. To remain silent is to die in silence. The meeting would now commence so that we can leave early. As the chairman, the meeting now commences, the floor is open for observations.

The Chairman of Ògbojò Progressive Union, in *Ìgbà ló dé*, calls for a meeting in which the bad attitude of the Sanitary Inspectors posted to Ògbojò is the main point of discussion.

Alága:

Nísisiyìí, a ti rí eni kan dámòràn, sì ti rí enì kan gbè é lésè wí pé kí á kòwé sí Ajélè kí á sì fì èdà rè ránsé sí Ológbojò wí pé woléwolé ìlú Ògbojò kò mójútó isé rè.... Àbí béè kó ni àbá tó wà nílè?

(Ládélé, 1971:20)

Alága:

Now, a motion had been raised, there is a seconder on the need to write the Resident Officer and copy Ológbojò that the Sanitary Inspector posted here is found wanting in doing his job...is that not the motion?

In *Réré rún*, a meeting is conveyed by the artisans of Ìmògún to discuss about their plights – the poor remuneration, and raising of fund to bail Láwúwo, their leader who was arrested and detained by police on the order of Onímògún. Wúraolá, the lady chairperson says:

Wúràolá:

Ó dára o, ę şeun gbogbo yín. Ká bèrè ìpàdé, àwọn yòókù ó máa bá wa lénuu rè. E jókòó (wón jókòó) bí e ti sọ pé èmi ni kó wáá şe alága níbi ìpàdé yìí dùn mó mi nínú, ó férèé dé èyìn, bí ènìyàn gun eşin nínú mi báyií, kò níí kọsè. E wáá dákun o, mo fé tọrọọ kinní kan lówó yin. Bí a bá ti kówó náà jọ díè, ę dákun, ę óò fún mi láàyè kí n le tètè lọọ wo àwọn ọmọ lójà.

(Òkédìjí, 2009:22-23)

Wúràolá: It's nice, I thank you all. Let's start the meeting as

others would join us as the meeting progresses. (They start). I am very glad to be appointed to chair this meeting. I want to appeal to you that I would like to be released as soon as we are able to realise some amount of money in order to see my children

at the market.

This right is also put into practice when adult males gathered to relax at ayo joint and palmwine centres as could be found in *Baṣòṛun Gáà*. It is in such places that townspeople are always able to express their mind on socio-political, religious and economic matters affecting the people. Places like that serve as gossip centre, for instance, it was at one ayò relaxation centre that the news filtered out that a new king was about to be appointed, the proposed king is a young and quiet prince called Adégóolú.

(Ní ìta gbangba kan. Olúbùșe (Òtòkùlú àti agbe ni) àti oun àti Akínkúnmi)

(In an open place, Olúbùse (a prominent farmer) and Akínkúnmi were playing Ayo game)

(Jọ ń ta ayò. Ìròlé ni. Bí nwọn ti ń ta ayò ni nwón ntàkuròso lórí bí ìlú ti rí)

(It was in the evening. A conversation is on, on the happenings in the town)

Akínkúnmi: Mo mà ń gbó finfin kan.

Olúbùșe: Ò ń gbộ finfin lóòótộ. Nítorí ọwộ ayò tóo gbé yìí, o

șì í gbé.

Akínkúnmi: Bí mo și esè gbé, o ò le pa mí láyò
Olúbùșe: Oko aje rè lo ń lọ-un. Èmi ò jiyàn

Akínkúnmi: Nwón mà ní nwón fé joba titun. nwón lómo kékeré

kan báyìí ni nwọn fệ fi jẹ ę.

Olúbùse: (Ó je méjì ní ilé Akínkúnmi o sì fé kó o fún un) Gbà,

gbà ọmọ ékeé ni i. O ò ti è ríran mộ Akínkúnmi.

(Fálétí, 1972:9)

Akínkúnmi: I can hear a rumour.

Olúbùse: Actually from the mistake you are making, you are

listening to a rumour.

Akínkúnmi: Despite the mistake, you cannot win the game.

Olúbùṣe: The game is on, no argument with you.

Akínkúnmi: I was told that a new king is about to be appointed,

and a young Prince is likely to be appointed.

Olúbùșe: (Won two holes and seems to handle over the Ayo

seeds to him)

Take, it's actually a young man. You look

blindfolded.

The above excerpts are proof that the right to freedom of peaceful assembly and association is to put in to practice. However, this right is violated by the Ìlàrí in *Líṣàbí Àgbòngbò Àkàlà*, who are in the habit of going to Ḥgba towns and villages to disturb their gatherings under the pretence of collecting tributes for Ọlóyòó. This makes Aláké to utter doubtful statement about why the Ìlàrís are misbehaving.

Qba Aláké: Bệệ Aláàfin náà ló ran yín ni işệ yìí báyìi?

Bí ó bá jệ òun náà ni ó yẹ kí ó bèrè si mộ pé

òwò díèdíè lara ń fé o.

Ìlàrí Kìn-ín-ní: Bàbá Aláàfin náà ló rán wa, a ha le máa dá

işé ara wa jé? Şé ę rántí pé a kò dúró kó gbogbo ìşákólè tán ní wíwá tí a wá kéyìn èyí ni ó jé kí a tètè tún padà wá Bàbá ló rán wá o.

(Owólabí, 1977:45)

Oba Aláké: Are you sure you are delivering Aláàfin's

message as sent? If yes, he ought to know that I deserve a sort of respect from him.

Ìlàrí Kìn-ín-ní: We were sent by Aláàfin. Can we do all we

are doing without his consent? Can you remember we could not pack all the tributes collected during our last visitation? That is why we did not waste time in coming back.

We are acting on his order.

In carrying out Aláàfin's order, the Ilaris do not only disturb the Ègbà and peaceful assemblies, they beat, maim, kill their domestic animals, birds and even abduct their women, all which amount to violation of the Egba's right to peaceful assembly and association.

The assembly organised at the market square in Ayépéjú in A aro Woroko is a peaceful one; it is a public discussion on the prevention and treatment of malaria fever. However, the assembly is disrupted by the bomb blast planted by the saboteurs in the middle of the lecture in which many died and several got wounded.

(Ní ìlú Ayépéjú, àwọn elétò ìlera kan ń şe ìdánilékòó lórí àisàn tí ó ń bá àwọn ènìyàn finra. Ààrin ọjà ní ìlú ni wón lò. Àwọn ènìyàn pò níbi ìdánilékòó náà. Eésinkin àti Ògúngbèmí wà níbè pèlú)

(In Ayépéjú, the Health officials organise a seminar to discuss on malaria fever epidemic affecting people. The venue is the Market square, the attendants include Ògúngbèmí and Eesinkin)

Eésinkin:

Gégé bi èyin ará ìlú ti mò, ó ti pệ tí a ti ń retí àwọn èèyàn wa wònyí látàrí àìsàn ibà tó ti ń bá wa finra. Àìmọye omo wéwé nikú ti mú lo, àìmọye òdó àti àgbà ló ti rèwàlè àṣà látàrí onírúurú àìsàn. A dúpé pípè tá a pè wón, a dúpé jíjé tí won jé wa. Nítorí náà, a fé kí èyin aráàlu bá wa kí won káàbò.

(Àyándìran 2016: 52)

Eésinkin:

As you are aware, it's quite a long time we have been expecting these health personnels who are going to enlighten us on the menace of malaria. Many children and youth had died prematurely on the instance of the disease. We are grateful to them for honouring our invitation, therefore I would like the gathering to welcome them into our midst.

The Ìmògún worker's right of peaceful assembly and association is violated in $R\acute{e}r\acute{e}$ run as Onímògún (the king) disrupted their assembly where they were agitating for improvement of their condition of service. Instead of discussion and negotiating with the workers concerning their grievances, he invited the army to disorganise the gathering. He even proudly confessed:

Onímògún:

Ni mo bá ké sí Jénérà, mo ní kó kó sójà jáde. Kíá! Iná ti ń sáré dáhùn lákoláko! Ojú iná lewùrà ń hurun? Àwon sójà ló dá sèrià fáwon aróbafin o, àwon olópàá ò le ta pútúpútú.

(Òkédìjí, 2009:105)

Onímògún:

I then called on General, I asked him to order soldiers out. Whao! Rain of bullets! Who are they to withstand the warlike situation? It is the soldiers that pacified the recalitrants, the policemen are not up to the task.

Onímògún orders soldiers to dispel the workers who are demanding better condition of service when he observes that the police officers are not up to the task. By that, he violates the worker's right to peaceful assembly and association. As a way of

redressing the violation of this right in Lişâbi Agbòngbò Àkàlà the Ègbá youths under the leadership of Lísabí assassinated all the Ilaris.

4.11 Right to freedom from slavery and forced labour

A slave is a person who is legally owned by another person, the property of another person, bound to serve under him. Therefore, slavery is the act of compelling a person to work very hard for someone else (Hornby 2004:1114). Article 4 of Universal Declaration of Human Rights, states that no one shall be held in slavery or servitude. Adéjùmò (2007:10) notes that slavery is not alien to the Yorùbá culture, that domestic slavery had been in existence in the African setting before the advent of Portuguese merchants who at first started trading with pepper in Benin in 1485 but later metamorphosed into slave trade by 1493. Before the abolition of the slave trade, the warriors and the nobles used to acquire slaves who were regarded as part of their wealth.

Ìyálóde Efúnșetán in Efúnșetán Aniwurà; Başòrun Ògunmólá and Ògunrìndé Ajé in Ààrę-Àgò Aríkúyerí; as well as Aláafín and Başorun Gáa in Başorun Gáa keep slaves. Events in *Ìgbà ló dé* portrays coercing the people of Ògbojò into cutting the bushes around their houses during the colonial administration as forced labour. Ìyá Gbogbo, an elderly woman, voices out the people's predicament in *Ìgbà ló dé*:

Ìyá Ghogho: Nínú eégún àti inú orò ni á tí í roko òde télè, nhkan kan kò se enìkan àfi bí won ti dà wón (woléwolé) sóde bí eşú tí wọn sì ń dààmú èèyàn kálùú. Béè náà ni wón mú àwon omo Agbédà he okó ní àpàpàndodo pé kí wọn ó roko ojúde wọn. Síbè náà wón tún gba owó lówó Àgbédà kí wọn tó lọ.

(Ládélé, 1971:12)

Ìyá Gbogbo: The usual practice is to clean the surrounding during Egúngún and Orò festivals. One is now surprised about how the Sanitary Inspectors are compelling us. That was how they apprehended Agbeda sons and forced them to clean their frontage. Despite that they still collect bribe from Agbédà before they left.

In Réré rún, workers are denied of their wages and being forced to work. Onímògún forces the protesting workers whose wages are not paid to work. This is done through Olugbon. This act could regarded as modern slavery and forced labour.

Olugbon: Kábíyèsí ní kí kálukú yín padà sí enu işé, Kíákíá, kì

í sì í se àfowóhe. Ki e múra sísé yin. Ìjoba ò fójú ... (Òkédìjí, 2009:108)

Olugbon: The king ordered that you must go back to your

working points instantly. You must be hardworking.

Government is not blind...

Oláyiíotán and Obe, Basorun's nephew, in Basorun Gáà, decide to "enjoy life" by forcing other citizens to serve them. For instance, they force themselves on the back of Akínkúnmi and Onírárà, and feel proud to ride on him like a horse.

> Obe:Kémbéri nii gun kétékété Àwon Gàmbarí ni wón i gun ìdoko Eni tó bá jómo olá gidi Ènìyàn ni won ń gùn relé won Ìwo wá níhìn-ín.. ìwo bìnàbìnà yìí Bèrè! (Ó lù ú léyìn) Han-in, bó ti dáa nù un Oláviíotán, bí mo bá gùn-ún díè

Ìwọ náà ó gùn-un díệ.

(Fálétí, 1972:91)

Obe: Kemberi people ride on donkey

Gambari people ride horses

Whoever wants to proof his nobility Rides on human beings to their homes You come here, you this good for nothing

Bend down! (He beats his back)

Yes, its okay like that

Oláyìíòtán, after riding him for a while

You too will take over.

The Ègbá people being forced by the Ìlàrí to serve Olóyòó in Líṣàbí Agbòngbò Akàlà is a violation of their right to freedom from slavery and forced labour. This goes in line with the Marxist's Sociology of literature views that oppression has been part and parcel of the society. However, if the oppressed are able to reason together and cooperate they could win their battle as it occurs in Lişàbi Agbòngbò Àkàlà and Iná Ràn where the oppressed successfully repelled oppression and win their freedom. The Ilaris were murdered in Lísàbí Agbòngbò Àkàlà, while the tax collectors were attacked in Ìgbà ló dé and Iná Ran. The oppression could be from either social class, the rich always oppress the poor, while the poor sometimes revolt and oppress the rich.

4.12 Freedom from unlawful imprisonment

Imprisonment could be defined as denying someone the right to move about freely, or being confined to within four walls under strict supervision. Article 9 of *Universal Declaration of Human Rights* states that no one shall be subjected to arbitrary arrest, detention or exile. Since ages, through the pre-colonial era, no single individual has the right to imprison another person. The pronouncement of imprisonment comes from a constituted authority. Any attempt by an individual to keep another person in his/her custody is a violation of such person's right which is considered illegal. Among the Yorùbá, in the pre-colonial era, a male accused of criminal offence whose case is under investigation is usually kept in 'túbú/ile' Olódì' a dungeon in a section of the palace, while a female accused is kept under the custody of Ìyálóde who keeps watch on her until her case is determined, Mustapha (ed) (2006:204). In modern days, accuse of criminal offences is either kept in police custody or prison. It is only a judge that could order an accused under trial or found guilty to be remanded or imprisoned for a certain period of time depending on the degree of the offence committed.

This right is grossly violated in *Baṣòrun Gáà*, Ààrò Wòròkò, Wón rò pé wèrè ni, Réré rún and Iná ràn. It is an irony that Baṣòrun Gáà who appeals to his kindred to stop maltreating innocent citizens in *Baṣòrun Gáà* orders his slave to arrest Sàmù who brings his nephew that commits murder (with evidence) and puts him in dungeon. In this regard, Sàmù's right to freedom from unlawful imprisonment was violated.

Gáà: Káì, Gbàgì dá sèrià fún wọn (Akinkúnmi sálọ Gbàgì tú okùn ọwó Òbé, ó sì di Sàmù lókùn)

Samu: Háà! Háà! tótó mo túúba, N ò ní se béè mó o

Gáà: Gbàgì, toò, òtòtò tí n ò tíì kú ní yí, o ò ri páyé ti dàdàkudà Bówó bá tèyí omo tálákà n nì pípa nì kí e pa á. Şùgbón ìwo Sàmù ìwo adàgbà-má-gbón, èmi ni n o kó o lógbón.

Samu: Ha! Iba. A wa lè máa wòran kílùú fi bàjé?

Gáà: Gbàgì, mú un lọ sí yàrá òkánkán n nì, kée tì í móbè kó o fata wééré sí i, kó o dáná sí i, kójú rè o pón díè ná. (Gbàgì ń mú Sàmù lo).

(Fálétí, 1972:73)

Gáà: What! Gbàgì! Give them the desired justice (Akínkúnmi fled, Gbàgì untied Òbé and used the rope to tie Sàmù).

Sàmù: Háà! Háà!!I am sorry. I will never repeat such.

Gáà: Gbàgì, can you imagine the rubbish happening while I am still alive? If you get hold of that son of pauper, get him killed, for you Sàmù, the aged without sense, I would teach you sense.

Sàmù: Ha! Iba! Can we continue to watch, fold our arms when things are going awry in the town?

Gáà: Gbàgì, arrest him, lock him up in that dingy room, put fire on charcoal and add dried red pepper, let him suffer a bit. (Gbàgì, took away Samu).

The Onímògún in council illegally locks up Láwúwo, the labour leader in *Réré rún*. It is an act of infringement of his right to freedom from unlawful imprisonment.

Balógun: ...Èkúnwó lásán ni Láwúwo ń bèèrè fún àwon òsìsé.

Àìmòọgbékalè ló tì í délé túbú. Híhá tí a há a mọ lo

mu kí àwọn òṣìṣé yarí mộ wa lówó báun.

(Òkédìji, 2009:13)

Balógun: Workers' agitation through Láwúwo their leader is

just an increment in their wages. It is his poor method of presentation that landed him in detention, his being detained is the reason for this worker's

protest.

Onímògún's view on the plight of the workers is that the worker's demands are too many; they should not be in haste to make it in life; it is their aspiration to get rich quick that is pushing them. Therefore, they should continue to endure while Olúgbón feels that they are being pushed to protest by Láwúwo.

Onímògún: Omo tó sípá là ó gbè e! Eni tí kò kú nì in jeran tó tó

erin! Àmộ tiwọn kộun. Qla òòjó ni wón ń wá, wón fệ

dolówó òjijì.

Olúgbón: Àní Láwúwo ló ń tì wón. Kábíyèsí! Èkejì ni pé,

àdàpè olè ni pé omo ń féwó! A ò sáà le rí ìgbònsè ní

gìgísệ ẹni ká pè é ni ẹrệ.

(Òkédìjí, 2009:13)

Onímògún: You lift a child that raise his hands! Whoever is

alive would live to eat meat as much as that of elephant! But that is not for them. They want

sudden wealth! They want to get rich quick!

Olúgbón: Your Majesty, they are being pushed by Láwúwo!

The fact cannot be denied, the truth has to be told.

Làbáké in Ààrò Wòròkò illegally camps girls and young ladies in her yard, confining them to her compound that serves as baby factory. The girls are denied

access to the outer world or their phones. She employs the service of some hefty men to impregnate them, while the babies given birth to are either sold out to rich men for adoption and the rest for money rituals. While discussing with Mosun, one of her accomplice in the shady business on phone, Làbáké says:

Làbáké:

Mo fế kí ó yế ọ pé ó tún kù nìbọn ń ró. Bí o bá ti ń rí irú àwọn ọmọbìnrin béệ ni kí o máa fi wón sọwó sí mi. Ìbáà şe èyí tó lóyún, tàbí tí ò tíì ní. Şé mo sọ fún ẹ pé mo ti ní àwọn Qmọkùnrin bíi mélòó kan lódò?

(Àyándìran, 2016:27)

Làbáké:

I want you to understand that there are still a lot of things ahead. As soon as you get those types of girls, always forward them to me, either pregnant or not. Did I remember to inform you that I have employed the service of some boys?

From the statement, it could be deduced that Làbáké needs more girls to be camped from Mosun who has brought one (Kémi) who is three month old pregnant. Since Kémi could not pinpoint the man responsible for the pregnancy, she decides to leave home for the baby factory where the baby would be sold after the delivery.

Àyòká who is kidnapped in *Wón rò pé wèrè ni* is held hostage by ritualist narrates her experience in a place that looks like prison.

Àvòká:

Ni wón bá tú mi sílè láàrin ogbà won. N kò kúkú le jáde. Ìgànná gíga ni wón kúkú fi yí igbó náà pò, wón sì fi òpáláńbá sórí ìgànná náà n ò le jáde, n ò sì jeun.

(Fálétí, 1980:70)

Àyòká:

I was un-tied in their compound. I could not get out. The weedy area was fenced with high wall on which broken bottles are placed. I could neither go out nor eat.

Her confinement to a wall with high fence in the bush, her inability to go out is a sort of illegal imprisonment which is an infringement on her right to freedom from unlawful imprisonment by the cultists and ritualists.

The unlawful detention of Members of Egbé Bínúkonú (Farmers in one accord) Society in *Iná Ràn* spurs the members to revolt against the tax collectors maltreating their members. In the process, they encounter the mobile policemen, overpower them and proceed to Agodi prison to perpetuate a jail break and release their members. Keeping Mr Apata in the custody of the kidnappers and camping of girls for

procreation (baby factory) by Làbáké in \grave{Aaro} \grave{Woroko} are representations of abuse of their right to freedom.

4.13 Right of Ownership of property

Article 17 of *Universal Declaration of Human Rights*, Chapter IV Section 43 of *Nigerian 1999 Constitution* states that everyone has the right to own property alone as well as in association with others and no one shall be arbitrarily deprived of his property. In case of compulsory acquisition of property for public use, adequate compensation has to be paid.

In the primordial Yorùbá life and culture, a wife is part of property of the husband. Hence in case of death of a husband, his young widow/widows are betrothed to the younger brothers or close relatives of the deceased (Opó sísú) (Adéoyè, 1980:337). However, if the woman is not interested in the suitor, she has the option of divorce.

In *Liṣàbi Agbòngbò Àkàlà*, the Aláàfin surrogates in Ègbáland see a young beautiful woman whom they consider fit to be among the Aláàfin harem of wives. They therefore decide to abduct her for Aláàfin. This neither goes down well with Monìgbà nor her husband; so when she is informed, she quickly rejects it.

Ìlarí kejì: Ookú omodé, Mo rò pé o ò mọ ohun tí a ń sọ ni?

Àní Aláàfin ti gbé esè le o.

Mộnìgbà: Kò sésệ kankan lára mi o. N kò sì mộ ón rí. Bó bá

sèèsì gbésè lé mi, yóò fúnraarè gbé e kúrò ni.

Qkọ Mónìgbà: E è wa ráyé mi lóde àbí e o rí i, mo wà lókè

eèpè wón gba Mónìgbà. Mo lápá, n ò le gbápá sókè fi sakin, mo mòògùn. n ò le sààgùn fi gba aya mi kalè. Mo lájá ńlé, wọn ò májá, mo lágùtàn ńlé wọn ò mágùtàn, mó wí títí wọn ní àfi báwọn mú Akànké Apé rèé fÁláàfin.....Bó pé bó yá, Elédùà á gbèsan lára wọn. Omọdé òní ń bò wá di Mógàjí òṣìkà ò ní ṣe béè kó ju sókè eèpè.

(Owólabí, 1977:20-23)

Ìlàrí kejì: Well done young one. I thought may be you

don't understand us, Aláàfin has abducted

you.

Mónìgbà: I cannot be abducted. I don't know him. If

he had done it by mistake, he would reverse

the decision.

Oko Mónìgbà:

Just imagine! Mónigbà is being abducted in my presence, without being able to resist. They refused to impound neither my dog nor sheep, but insisted on abducting my Àkànké Àpé to become Aláàfin's wife. Sooner or later I am of hope that God would revenge on my behalf. Young shall grow, a peasant today would become wealthy....The wicked shall definitely not live forever.

The Ìlàrís violate Mónìgbà's husband's right to ownership. Mónìgbà's husband accepts the abduction of his wife as his fate because of the power ascribed to Aláàfin and his emissaries; since that Aláàfin has power over life and death of his subjects. His emmisaries (Ìlàrí) use Aláàfin's influence to commit atrocities due to immunity conferred on him.

While reporting to Látòósà about his sordid experience about how Ìyálóde's slaves beat his labourers, Ògúnjìnmí to death, Látinwó explains:

Látinwó:

Şé gbogbo yín ni ę mộ télệ pe mo ni oko ộpe ní ộnà isàlè odò àti pé oko náà wa légbèé ti Ìyálóde Efúnşetán

Ògúnjìnmí, bàbá akòpę wà nínú àwon onisé mi, àwon erú Ìyálóde bá a létí oko won, wón ni òpe Ìyálóde ló n ko, àwon erú wònyí so Ògúnjìnmí mólè, wón ránsé sí Ìyálóde pé àwon mú olè lóko Ìyálóde kò bèsù, kò bègbà ó ránsé ìbínú ó ní kí won je é níyà púpò kí wón sì tún mú un wá sódò òun

Wộn kó ìbómbó ti baba Oníbaba nínú ộpộ ìyà yìí ni Ògúnjìnmí dákú sí kí wọn tó gbé e délé, baba ti papòdà.

(Ìṣòlá, 1970:16-17)

Látinwó:

As you were all aware, that I have a palm plantation along the riverside close to Efúnsetán's farm

I employed Ògúnjìnmi to harvest palm fruits on my behalf Ìyálóde's slaves met him close to the boundary of their farm, accused him of harvesting their mistress palm tree, the slaves tied him down and sent a message to Ìyálóde that a thief had been caught Ìyálóde did not care to authenticate the message, she ordered that he should be severely beaten and should be brought before her

.....

He was beaten black and blue, in the process, he fainted and died before being carried home.

Here, Látinwó's right of ownership of palm plantation is violated by Efúnsetán's slaves. Furthermore Òbe and Oláyìíotán in *Başòrun Gáà* violate the peasant's right of ownership by setting their huts on fire because the nephews of the noble (Baṣòrun Gáà) needed light to illuminate their path at night.

Òbé:

But its dark
Go and set fire on a hut there
So that we can illuminate our path
(As soon as Oláyìíotán left, there was light from burning huts and one could hear the booming of burning bamboos)

The above reflect how the bourgeois oppress the peasants either by killing, seizures or by destroying their properties.

4.14 Right to vote and be voted for in any given election

Article 21 of *Universal Declaration of Human Rights* states that everyone has the right to take part in the government of his country, directly or through freely chosen representatives. The idea of voting for a leader to emerge is alien to Yorùbá culture. There used to be various ways by which leaders emerge, among which are by his/her ancestral background (through Ifa divination), or by some personal qualities or achievements, and lately by election, Ikani (2006:41). Onímògún in $R\acute{e}r\acute{e}$ $r\acute{u}n$ did not allow the artisans to vote for a leader of their choice. When Láwúwo became insane, he imposed Ìdòwú on them. The right to vote and be voted for was hardly violated in the texts examined as citizens were not denied their voting rights in $E\acute{e}fin\ Niw\grave{a}$.

4.15 Right to Education

Education in general term could be defined as a training or instruction given to someone in order to develop his character and mental power in order to make him useful politically, socially, economically and religiously in the society (Shaaba, 2015:7). It is a macro term that refers to all types of positive learning that take place formally, informally and non-formally.

Article 26 of *Universal Declaration of Human Rights* states that everyone has the right to education. Education at elementary and fundamental stage has to be compulsory. The type of education being referred to here is the formal type, whereas the education among the Yorùbá include informal, formal and non-formal types of education. In their culture, the young ones at home are trained by parents, relatives and neighbours. Non-formal is being received from the society. Generally, children are not being denied informal education. The formal type of education is our focus in this discussion.

Bísí, the wife of Apata in $\lambda ar \delta W \rho r \rho k \rho$ values formal education, she therefore warns her children to face their studies and behave well at school.

Bísí: Mo ní kí o lộ kó aṣọ ilé ệkộ rệ wá ní yàrá. E gbájú mộ ệkộ yín o. E ò sí gbọdò fàjàngbòn, kí o tộjú àbúrò rẹ dáadáa.
(Àyándìran, 2016:39)

Bísí: Go and bring your school uniform from the room. Face your studies. You must not cause problem at school, Take adequate care of your younger brother.

Contrary to this, Làbáké, the proprietress of baby factory in $\grave{A}\grave{a}r\grave{o}$ $\grave{W}\grave{o}r\grave{o}k\grave{o}$, , denies young girls and ladies within the range of fourteen to eighteen years their right to education by turning them into baby mothers through the establishment of a baby factory where the babies produced are for profit purposes through sales and rituals.

Bàbá Rámà in *Wón rò pé wèrè ni*, who abducts Àyòká the daughter of her friend and handed her over to the ritualist, disrupts her education. Àyòká, a form one secondary student schooling in Lagos, is at home briefly to spend her three days holiday with her parents when she is kidnapped. During the prosecution of the accused, she appears as a witness where she narrates what happened to her.

Àyòká: Lónìi ló di ojó mókànlélógún tí mo wá sílé fún ìsinmi ojó méta tí a gbà. Nígbà tó ku òla ti n ó padà lọ sílé ìwé ni Ìyá Rámà wá sílé wa níyàáléta ló wá, ó ní n ó bá òun dé òde

kan ní ìròlé (Ìyá Rámà mò sí bí wọn se jí Àyòká gbé)

(Fálétí, 1980:73)

Àyòká:

Today makes it twenty one days that I have been around for three days holiday given to us. A day to my departure to school, Ìyá Rámà came to our house. It was getting to noon, she informed me that she would like me to accompany her somewhere in the evening. (Ìyá Rámà is an accomplice in the crime)

Her twenty one days of absence from school is a violation of her right to education which is not supposed to be. Àrèmú, a politician during campaign in $\dot{E}\acute{e}fin$

for reformation.

Àrèmú: Kò sí o

Kò sí olùkó ní púpò àwon ilé-ìwé alákòóbèrè wònyí. Púpò àwon yàrá ìkékòó ló ti di èbìtì àlàpà. Àtipesè ohun èlò ìkékòó fún àwon olùkó diè tó kù kò je wón lógún rárá. Béè èyin àgbà le máa ń so pé bí ìpìlè kò bá dára, ilé kò le dúró. Omo mélòó gan-an ló kù

Nìwà indirectly depicts the poor condition of education in our public schools and call

láwon ilé ìwé ìjoba wa gbogbo?

(Ajíbóyè, 2008:70)

Àrèmú:

There is shortage of teachers in most of our primary schools. Many of the classrooms are in dilapilated condition. Instructional materials are not provided for teachers and you know that if the foundation is faulty, a house can hardly stand. How many pupils are left in various public schools?

Aremu's statement above is a true reflection of the situation in Nigeria Schools. It could be deduced that Nigerian citizens' right to education is being violated by those at the corridor of power as public schools (primary, secondary and tertiary institution) are not properly catered for in terms of personnel, payment of salary of workers and provision of infrastructures. It has to be remarked that right to education is conspicuously missing in the 1999 constitution of the Federal Republic of Nigeria – reference to chapter iv sectopm 33-44.

4.16 Right to Work and Receive Commensurable Compensation

The idea of employers engaging the service of employees had been part of Yorùbá culture from the time immemorial. However, they believe that employers have to pay the agreed amount to the employees who render their services as agreed upon; they should not be cheated. This reflects in axioms such as $\partial g o t \dot{a}$, $\partial g o k \dot{o} t \dot{a}$, $\partial w \dot{o} a l \dot{a} \dot{a} \dot{a} \dot{a} \dot{a} \dot{u} \dot{v} \dot{v} \dot{o} \dot{p} \dot{e}$ – irrespective of gains made by the employer, the labourer will be paid. $\partial \dot{o} g \dot{u} n a l \dot{a} \dot{a} \dot{a} \dot{a} \dot{u} \dot{v} \dot{u} \dot{v} \dot{v} \dot{v} \dot{v} \dot{v} \dot{v}$ = A porter deserves his/her wages without delay. God is against cheating workers, *The Holy Bible* in 1Tim 5:18 testifies,

For the scripture says, Never tie up the mouth of an Ox when it is treading out the grain – let him eat as he goes along! And in another place, those who work deserve their pay.

In relevance to the above scriptural observation, Article 23 of *Universal Declaration of Human Rights*, states that everyone who works has the right to just and favourable renumeration. It is a citizen's right to be adequately compensated for a work done or services rendered by an individual for another person, corporate body or government, but this right is being grossly abused by employers both in private and public services as reflected in *Réré rún* where Onímògún of Mògún and his chiefs violate the right of commensurable compensation of the workers in the public service. The oppressed workers agitate for better condition of services, increase in their wages and reduction of taxes but Onímògun could not reason along with them as seem om the excerpt below:

Akòwé Àgbà: E dákun, ę forí jìn mí. Kábíyèsí, àti èyin bàbá wa gbogbo, ę jòwó ę gbà mí láàyè kí n şàlàyé níwònba. Òrò owó osù nìkan kó ló ń dun àwon òsìsé gégé bí àkosílè ìhónúu won gbogbo tó wà lódòó wa. Wón ń wá èdínwó owó orí, wón ń fé omi, wón fé ní asojú nínú ìgbìmò ìjoba. Orí awuyewuye wònyí la wà tó sì fa ká ti Láwúwo mólé...

(Òkédìjí, 2009:14)

Akòwé Àgbà: Please, pardon me, Your highness and other fathers, kindly allow me to brief you on what is happening. The workers' grievances are not basically on salary according to their petition with us, they are demanding for reduction of tax, improved health care delivery, portable water, a representative in the council, the deliberation is in progress when we asked them to lock up Láwúwo...

Láwúwo, their revered and respected leader, is put in detention. During one of the council meetings, Onímògún does not see anything bad in oppressing the poor workers. Instead, he blames his chiefs for respecting the view of the workers.

Onímògún:

Káàsà, Káàsà, Balógun, àkúkúùjoyè, njệ kò sàn ju enu mi kò ká ìlú lọ? E sì pera yín lólóyè......E sọ Láwúwo digi osè, e sọ ó dàràbà, apáa yín ò ká a mọ! Arèsà, Balógun! Eni à bá tà ká fowó e ràtùpà, e sọ ó di àjítannáwò! è ń kín omo tálákà léyìn pé káyé ó dèrùn fún wọn. E ń gbé òla yín lé àwọn mèkúnnù lówó. E ń wárí fáwọn òṣìṣé, e ní e ń ṣàánú wọn ni! Bó ṣe, e tún máa bèbè pé ká tún dín owó orí kù! ilá tó bá lórí láyà tó ga ju olóko lọ....bí olóko bá féé kálá...şógà.

(Òkédìjí, 2009:11)

Onímògún:

Balógun, why were you made a chief if you cannot act?...Why have you magnified Lawuwo than what he is? A common peasant is the one you held in high esteem! Why? My chiefs! Why are you agitating a fair treatment for the peasants? Do you want them to be controlling you and later request for your respect? The honour you have accorded them is becoming unbecoming. Don't you know that they would bring another demand of tax reduction? Whoever wants to agitate for anything among them would be dealt with. A servant would not be allowed to control his master.

All attempts by Balógun to appeal to the council to consider the plight of the workers prove abortive.

Balógun:

Láéláé! ònà e dà? Sùgbón Kábíyèsí, pèlépèlé là ń mú pàmúkùru abée sòkòtò. Bí yànmùyánmú bá bà lé omo eni lórí, tí a fé pa yànmùyánmú, a ò níí yọ kùmò pa aí. Èkúnwó lásán ni Láwúwo ń bèèrè fún àwon òsìsé. Àìmòógbékalè ló tì í délé túbú. Híhá tí a há a mó lo mu kí àwon òsìsé yarí mó wa lówó báun.

Onímògún:

Omo tó sípá la ń gbé o. Eni tí kò kú yóò je eran tó tó erin! Àmó ní tiwon kóun. Olà òòjó ni wón ń wá, wón fé dolówó òjijì.

(Òkédìji', 2009:13)

Balógun:

Never! By what way? But your royal majesty, we need to handle this matter with caution. What the workers are agitating for through their leader Lawuwo is just an increment in their wages. It is his method of presentation that landed him in detention,

his being detained is the reason for this workers' protest.

Onímògún: They just need to exercise patience, but for them

they want to be rich within a day; they are fighting

for sudden wealth.

Despite the suggestions and pleadings of Balógun and Akòwé Àgbà (members of the executive) that the grievances of the workers be considered and attended to, Onímògún (the king) insists that they should not be. He feels that the workers are just after sudden wealth. Instead of yielding to the workers' demand, the council decides to release Láwúwo from detention and then tricks him. He is set up and presented as a traitor to the workers. Part of the agenda to frustrate him to submission was sponsoring money doublers to trick his wife. His wife falls for the antics of the doublers and was duped of the sum of money gathered by workers to assist him. The awareness that she had been duped made her to commit suicide. The news of Lawuwo's wife's death coupled with unresolved workers problems and attempt to soil his name makes him insane. His insanity frustrates the effort of the workers. The council takes advantage of Láwúwo's insanity to appoint Ìdòwú as their new leader who in turn, orders the workers back to work without achieving any of their demands. Obé in Basòrun Gáà does not compensate the porter for the service rendered to him, instead he severed his head. By that act, he violates the porter's right to work and receive commensurable compensation. Right to work and receive commensurable compensation is conspicuosly missing in the 1999 constitution of the Federal Republic of Nigeria reference to chapter iv section 33-44.

4.17 Right to hold public office

Article 21 of *Universal Declaration of Human Rights* states that everyone has the right to equal access to public service in his country. Public office has to do with working in government service (Hornby: 2004: 942). Members of executive, legislative and judiciary are regarded as public figures holding public offices. It is the fundamental right of every citizen to aspire or hold a public office irrespective of sex, ethnic, religion, social affliation or political party, except on the ground or past record of conviction for crime. Public office holding requires the holder to be responsible in deed, conduct, dressing; he is expected to be committed and accessible.

Abíódún isinstalled as Aláàfin of Òyó in *Başòrun Gáà* because of the blue blood in him. Olubu confirms:

Akin: Ènìyàn ò mộ ón, èmi náà ti gbó béè. Şé Adégóolú yìí

náà ni wón ń pè ní Abíódún?

Olúbù: Oun náà ni. Oókọ tó dùn tó dùn làwọn ọmọ. Oba ń

sà á ję. Adégoólú – Adégoólú, Adégoólú Abíódún.

(Fálétí, 1972:10)

Akin: Many people don't know him, I have heard so. Is it

the same Adégoólú bearing Abíódún?

Olúbù: Yes he is. Princes are known for bearing interesting

names. Adégoólú – Adégoólú Abíódún.

This right is indirectly violated here, as it is reported that Başǫrun Gáa (the head of Ọyómèsì) had earlier technically eliminated four Aláafín – Lábísí, Awón-bíojú, Agbólúajé and Májè́eógbé— on flimsy excuses. When Abíódún Adégóolú, the newly installed king, nurses fear on the circumstances surrounding his installation, Kúdèèfù, a palace attendant remarks:

Kúdéèfù: Àṣẹ wàá; kò ṣe béè, ìya wa

Mo ní ó dọba méta tí mo sin re Bàrà Ìfé wọn kộ, ìfé Gáà, Ọṣòrun ni Nítòótó, ẹni tó ṣebi ṣebi

Èyí tó şèkà şèkà

Şùgbón kì í şe pé gbogbo won náà ni kò şeun

Ìyá wa, bí kábíyèsí bá m bèrù

Ó ye, ó jù béè lo.

(Fálétí, 1972:26)

Kúdéèfù: Amen! May it be so our mother

I have led three kings to Bàrà It's not their wish but Gáà's wish

Actually, there are some that did evil and those that

performed wickedly

But not all of them did not perform. Our mother, if Kábìyésì is nursing fear It is worth it or even more than.

Baṣòrun Gáà is presented here as the one who places obstructs the success of some previous Aláàfin, which do not make them last on the throne.

Ológbojò's life in *Ìgbà ló dé* is cut short by crisis and is thereby denied to hold the office for long. He was accused of taking order from the Resident Officer (A Briton) who was to oversee Awani province under which Ogbojo fell as jurisdiction.

The redress of violation of this human right came in form of violence. Başòrun Gáà in Basòrun Gáà is publicly executed, while the Resident Officer pronounces death

sentence on those that assassinated Ológbojò and other government officials in *Ìgbà ló* dé. Right to hold public office is not available in the 1999 constitution of the Federal Republic of Nigeria – reference to chapter iv section 33-44.

4.18 The Child Right Act

The Yorùbá believe that children are God's gift which must be well taken care of. They are of the opinion that children are to be trained, they are their future helpers who will take care of them at old age, and therefore, they must neither be spoilt nor molested. While acknowledging that children of today are the elders of tomorrow, they lay emphasis on imparting morals in their lives. Wise sayings such as '*Qmo niyùn omo nide* (a child is an inestimable jewel); *Eyin ló ń dàkùko* (young shall grow); *Àgbà şe pèlé omodé ń bò wá dàgbà* (an adult must be careful for a child of today grows to become an adult) reflect the importance they attached to issues of child care and rights.

The Child Right Act was adopted by the United Nations General Assembly in the year 2000. It became operational in 2002, by July 2007, over one hundred countries had ractified or acceded to the optional protocol on the sale of children, child prostitution and child pornography (Hodgkin&Ne Well, 2007). Its implementation in Nigeria came into being in 2003 with the passing of the bill into law on December 23rd, 2003. It was officially gazetted as No 11b volume 90 (Ayàntáyò 2011:10-13).

The act has ten principles abridged as follows. Every child has right to life, to a name and family identity. The child is free to belong to any association and is free to express his/her opinions on issues subject to restriction under the law. Every child is entitled to protection from indecent and inhuman treatment, such as torture, sexual exploitation; child labour and drug abuse and deserve adequates rest. A child is entitled to receive compulsory basic education, good health and proper medical attention. No child should suffer any discrimination irrespective of origin, birth, colour, sex, language, political or social belief or disability (Àyántáyò, 2011:15).

This human right was violated in two of the texts examined. The violations take the form of child abuse, sexual exploitation and physical, emotional, mental as well as psychological torture. For sexual exploitation, Làbáké, the proprietress of a baby factory in $\grave{A}\grave{a}r\grave{\phi}$ $\grave{W}\grave{\phi}r\grave{\phi}k\grave{\phi}$, confides in Mosún her friend that she has employed the services of some young men whose duty is to impregnate girls in her custody, and will be paid for their services.

Làbáké: Bí o bá ti rí irú àwọn ọmọbìnrin béệ ni kí ó máa fi

wọn sọwó sí mi. Ìbáà se èyí tó ti lóyún tàbí tí ò tí ì ni. Şé mo sọ fún ę pé mo ti ní àwọn ọmọkùnrin bí i mélòó kan lódò? Bí o bá ríi bi àwọn ọmọkùnrin náà ti sánangun tó, èrù Olórun á bà é. Onísé gidi ni wón.

(Àyándíran, 2016:27)

Làbáké: As soon as you are in possession of those type of

girls, always forward them to me. They may be those that are pregnant or not. Have I informed you that I have employed the service of some boys? If you see how strong they are, you will be surprised.

They are actually very agile.

The children are usually for sale to the barren families and for rituals. Làbáké further explains:

Làbáké: Nígbà tí a bá fi máa rí òsè kan sí i, méjo nínú wọn á

ti bímọ. Kò sì lè tó oşù méjì tí àwọn tó kù yóó fi já erù sílè. Nò sèsè tún níláti máa sọ fún yin ohun tí a ń fi àwọn ọmọ tí wọn bá bi şe. Èyí tí a ń tà, à ń tà á.

Èyí tí a fì ń jóògùn, a fì ń jóògùn.

(Àyándíran, 2016:49)

Làbáké: Before next week runs out, eight of them would

have deliverd babies, and others will deliver before the next two weeks. I need not repeat what we use those children for. Some are for sales, while some

are used for rituals.

Similarly, the physical, mental, psychological and emotional torture of a young secondary school girl, Àyòká, manifests in *Wón rò pé wèrè ni*. She is tricked and abducted by the ritualists with the knowledge of Ládépò - Baba Rama, her father's friend and kept in custody of the ritualist. When given the opportunity to give her last statement, the conversation between her and the ritualists reveals:

Kékeré Awo: Dúró na Irúnmolè. Bo ba ní nhkan í wí, e je ó wí i

kó tóó lọ.

Irún: Ngbọ? Kí ni o fệ wí?

Àyòká: Kí ni mo ní tí n ó wi? Qmọdé ni mi. Qmọ ilé-ìwé ni

mí Ilé-èkó gíga ni mo wà. Lóla ni mo fé padà sí ilé

ìwé wà.

Awo: Ìrégbè ni gbogbo èyínnì. Kí lo fé gan-an?

Àyòká: Mo fa Bàbá Rámà, Ládépò sí kóòtù Qlórun.

(Fálétí, 1980:58)

Kékeré Awo: Hold on! Irúnmolè. If she has anything to say, let

her say it before she is killed.

Irun: What? What do you have to say?

Àyòká: What else can I say? I am a child. I am a secondary

school girl. I intend to return to school tomorrow.

Awo: All these are nonsense. What exactly do you want to

say?

Àyòká: I commit Bàbá Rámà, Ládépò to God's verdict.

Àgbónyìn, the princess of Adégóolú Abíódún, is deprived of her right to choose a man/husband of her choice in *Baṣòrun Gáà*. She is forcefully betrothed to Gáà, a very old chief hoping the marriage would serve as a truce between the two families. Àgbónyìn bears her mind thus:

Àgbónyìn: Ìyá mi nílé orí, ę má jé ká finúfèdò pilè opó síse fún

mi. Iba ti gbó tayọ bó ti yẹ.

(Fálétí, 1972:74)

Àgbónyìn: My mother in Ilé Orí, don't willingly expose me to

widowhood at a tender age! Iba is very much old.

The insistence of Ìyá ilé orí that Aláàfin Abíódún's will must be done on the issue of her marriage made her scream.

Àgbónyìn: Hun-un.....

Báwo ni tèmi ti wá jé yìí o? Mo réni tó wù mí n ò le fé e

Akínkúnmi wù mí Ngò le yan Akin lóko Kíni mo fi yàtò sérú?

Lójú ará ìta – èmi lomo lójú oba Sùgbón àtomo olá, àtomo olówó

Atomo èniyàn tó nípô Erú ni nwón jệ nínú ilé Ita nìkan ni won ti ń somo (Fálétí, 1972:77)

Àgbónyìn: Hun......

Why! How has my case become like this I found somebody I love, but could not marry

I dearly love Akínkúnmi but could not make my

choice in marital matter

How am I different from a slave?

But children from the rich or from noble family and even those from those who are in power are slaves in their homes. It is only outside that they are being

respected.

The denial of Agbónyìn to make her choice on the issue of marriage amounts to mental/psychological and emotional abuse which negates the child right act. Parents are supposed to advise their adolescent children on marital issue but not to impose a future partner on them.

The violators of child right act are made to face the wrath of the law. Baṣòṛun Gáà is publicly executed on the order of Aláàfin, while Làbáké and the ritualist are given various terms of jail by the court of law. Bàba Rámà and other cult members who abducted Àyòká were jailed too.

4.19 Conclusion

With Universal Declaration of Human Rights and with the 1999 Nigerian Constitution as focus, the chapter analysed how the rights were violated in the selected texts with the accompanying redress that could be grouped into traditional, legal and jungle redress systems.

CHAPTER FIVE

ANALYSIS AND INTERPRETATION OF POWER RELATION, HUMAN INTERACTIONS AND REDRESS SYSTEMS IN THE SELECTED TEXTS

5.0 Introduction

This chapter discusses various interactions that exist between the violators and the victims of human rights violation in form of social status, age, gender, religion. It identifies three types of redress systems of human rights violation as emerged in the textbooks examined.

5.1.1 Power, class relation and human rights violation

The class relation revealed in this study is between the nobles and the peasants. The occurrences in the texts examined could be summarily termed as the class struggle between the two, that is, the oppressors and the oppressed. In this discussion, four forms of relation are discussed: the nobles versus the peasant; the peasant versus the nobles; the peasants versus the peasants; and the nobles versus the nobles.

The commonest cases of class oppression in the texts examined are occasions in which the nobles – the rich, the affluent, the wealthy and people of high status either by birth or achievement– violate the right of the peasants. For example in $Bas\hat{\phi}run$ $G\acute{a}a$, $\grave{O}b\acute{e}$ and $<code-block>{O}l\acute{a}y\acute{i}\grave{O}t\acute{a}n$ (the nephew of $Bas\hat{\phi}run$ $G\acute{a}a$) set fire on the huts along their path in the night just to illuminate their way, mount $Ak\acute{n}$ kúnmi and $Ak\acute{n}$ kúnmi and $Ak\acute{n}$ kúnmi and $Ak\acute{n}$ kúnmi and $Ak\acute{n}$ kúnmi and $Ak\acute{n}$ kúnmi and $Ak\acute{n}$ kúnmi and $Ak\acute{n}$ kúnmi and $Ak\acute{n}$ kúnmi and $Ak\acute{n}$ kúnmi and $Ak\acute{n}$ kúnmi and a porter is beheaded with impunity by $Ak\acute{n}$ kúnmi test how strong the neck of the porter is.</code>

Olúbùșe: E șeun o. E dákun, ó ku kiní kan. E dákun e bá mi

yọ kiní ọfà yìí. Oró rè ń mú mi... ké e bá mi fipágbe

sí i.

Qláyìíòtán: O ba tiệ pé kí ń rù ó délé ni.

(Fáléti, 1972:68-69)

Olúbùse: Thanks. Please, kindly help me remove this arrow, I

am in severe pain of the poison... and help me

administer anti-bleeding drug.

Oláyìíotán: You should have asked me to take you home

instead!

The above conversation between Olúbùşe and Oláyìíotán represents how the nobles violating the peasants right to freedom from torture or degrading punishment and right to life as Olúbùşe eventually died of the effect of the arrow shot at him.

Ààre-àgò Ògúnrìndé Ajé's murder of one of his wives represents violation of human right to life, where the former (Aje) represent the nobles and the latter (the murdered wifes) represent the peasant.

(Ààrę-àgò padà jáde. Pệlú ìbínú, ó dojú ofà kọ Fátólá. Qfà jáde! Fátólá şubú lulè, ó sì kú! Àwon ènìyàn túká pèé. Ààre-àgò mórílé ònà ìgbéjó re, ó ń sòrò lo) (Ògúnnìran, 1977:29)

(Ààre-àgò emerged with annoyance, he faced Fátolá with his bow and arrow, and shot it. Fátolá fell and died! The crowd dispersed. Ààre-àgò then faced his courtyard, soliloquising)

Onímògún the paramount ruler of Ìmògún in *Réré rún* violates the workers right to work and receive commensurable compensation, and right to vote and be voted for. Instead of yielding to the workers' demand for better welfare package, he blackmails Láwúwo the labour leader, divides the labour union, increases their working hours and adds to their tax. He denies them the right to vote for the leader of their choice, rather he imposes Ìdòwú on them as leader.

Ìdòwú:

Bèrè mólè, Bódúndé. Bí ìwo náà ò bá féé şişé mó, kó o wí. Wò ó Mopé, lọo bá mi mú ìwé àkosílè orúko gbogbo òṣìṣé wá, kí á lè máa ṣàmì si orúko àwon òle.

(Òkédìjí, 1999:116)

Ìdòwú:

Bend down Bódúndé. If you are no more interested in the job you better say. Look, Mopé go and bring me the register in order to identify the lazy ones.

The above reflects how the nobles violate the peasants right to elect a leader of their choice and how the imposed leader oppresses the artisans.

With the power which Olóyòó (the paramount ruler of Òyó) vested on his envoys, the Ilaris in Liçàbi Agbòngbò Akàlà, they go to the vassal towns to oppress citizens under the guise of collecting tributes on his behalf. He vests power on them that they should bring any recaltrant citizen to him by fire by force.

Ìlàrí kefà: Şe bí enìkan bá tàpá si yín, kí a maa mu olúwaarè

bộ sí òde Òyó ni?

Οlόγὸό: Κὶ ί ṣe pé kí ẹ mú olúwarệ wá lásán ni, tìpátìkúùkú

ni kí e mú olúwarè déhìn-ín kó wá fi ojú kàn mi, kó

sì fi enu ara rè so ohun tóun șe ti ilé fi jó.

(Owólabí, 1977:5)

Ìlàrí kẹfà: What shall we do if anyone disobey? Can we bring

the person to you at Òyó?

Οlόγὸό: The person must be brought by fire by force. Bring

him/her to explain his reason for being obstinate.

Ìyálóde Efűnsetán oppresses her slaves by beating and killing them. On her order, Ògúnjìnmí is tortured to death. Adékólá, a former Chairman of Tèyinlójù Local Government (representing the nobles) sponsors the assassination of Oyèkúnlé, looting and burning of houses of Eésà Oye, Òdòfin and Ìyálóde (members of council of chiefs)in Èéfin Nìwà. The culprits in Ààrò Wòròkò Làbáké, Ògúnrìndé, Àdìsá and Bùkóyè who are the brains behind the kidnapping, baby factory, ritualism and bomb explosion are well to do people the society. People in the society but who decide to make the town ungovernable for the ruling king (because their royal candidate lost the competition to the throne) by violating other citizen's rights. This goes in line with Marxist's argument that Marxism theory is both a political movement and a form of intellectual resistance (Haslet, 1999:100).

In a reverse direction, the peasants at times oppress the nobles. Most of their reactions result to violation of rights to life and right of ownership of property of the nobles. This happens when the proletariats protest against certain policies proclaimed by those in position of authority. In *Ìgbà ló dé*, a group of people of Ògbojò (Ayé cult) feel insulted by how the Resident Officer treats their king, Ológbojò; how the tax collectors and Sanitary Inspectors maltreat the natives. They organise a revolt in which Ológbojò, Sanitary Inspectors, and Sàámú (the chairman of Ògbojò Progressive Union) lost their lives. Although the culprits are apprehended and justice takes its course, the havoc is irreversible. In *Iná Ràn*, the peasant farmers of Obódá violently attack the tax collectors, the law enforcement agencies – the Mobile Policemen, the warders, overrun them and execute jail break in which lives and properties are lost, and by that violate the right to life. The events are in tandem with a Marxist observation (Haslet 1999:10):

We still have a wide gulf between the richest and the poorest of our society, many people still find their work unrewarding and repetive; we are witnessing the growth of the working poor, of an underclass of homelessness, slave labour and secure and part-time labour.

Another type of class struggle is when the peasants oppress people of their social class (peasant versus peasant). The money doublers sponsored by Ìdòwú (who had joined the oppressors) in $R\acute{e}r\acute{e}$ $r\acute{u}n$ that dupe Láwúwo's wife are peasants. The youth of Ègbá territories that murder Líṣàbí are commoners like him. Baba Rámà and Irúnmolè who abducts Àyòká the daughter of Àrèmú in $W\acute{o}n$ $r\grave{o}$ $p\acute{e}$ $w\grave{e}r\grave{e}$ ni are peasants like Àrèmú. The civil servants oppressing the citizens in Ògbojò and Òbodà in $\grave{l}gb\grave{a}$ $l\acute{o}$ $d\acute{e}$ and $In\acute{a}$ $r\grave{a}n$, respectively, are of the same social status. All these confirm the Marxists view that the relationship between the economy and literature is both the central concern of Marxism and the subject of its most heated debates and that non-economic forces such as literature, should be related to this rather than to the economic elements alone (Haslet 1999).

Occasion arises when the peasant is involved in power struggle with the noble as it happened in *Başòrun Gáà*. Akínkúnmi (a son of a tanner in Aláàfin's palace) dare Baṣòrun Gáà (the head of Òyómèsì – the kingmakers) in his house. He confronts and accuses him of murdering his bird/lover. Surprised by the act, Baṣòrun Gáà tried to find out who is bold enough to accuse him, the conversation reveals:

Gáà: Ó tó ná, Gbagi!

Omo taa leléyìí şùàşua enu Níbo lo ti wá, tá ló rán o sí wa?

Akínkúnmi: Baba taa leléyìí, gìègie ara?

Akínkúnmi lèmi i jé Onísònà oba ni bàbá mi Ènìà ò rán mi wá

Èmi ni mo dá wá bá ọ. Ìkà ni ó Èéṣe tó o fi pÀgbònyín, Olólùfé mi?

Ikú Àgbộnyín ló gbé mi wá Mo wá gbệsan rẹ ni.

(Fálétí, 1972:116)

Gáà: Hold on Gbagi!

Whose insolent child/son is this?

From where are you and who sent you to us?

Akínkúnmi: Whose father is this poverty stricken man?

I am Akínkúnmi

My father is a tanner in the king's palace

Nobody sent me

I came on my own volition. You are wicked Why did you kill Àgbónyìn my lover? Àgbónyìn's death brought me here

I am here to revenge.

At the end, he is made to weaken Baṣòrun Gáà's power by beating him with a jùjú waist belt which made Baṣòrun to become lame and was made inactive in resisting the attack as expected.

At times, occasion arises when the nobles in the society fight, or wage war directly or indirectly against people of high class. This is what Ìṣo̩lá (1991:35-36) refers to as Indigo's revolt. It is observed that this mainly done for political reasons to claim supremacy as experienced in three of the texts examined.

Látòósà (the war lord of Ìbàdàn) led the invaders against Ìyálóde Efűnsetán Aníwúrà (the women leader) in Efűnsetán Aníwúrà when the traditional council felt she was becoming brutal and power drunk on how she treated her slaves and neighbours. Her order to slaves to lock all entrances could not save the situation as she was arrested and put in Látòósà's court where she committed suicide.

Another event is when Baṣòrun Ògúnmólá pronounces death sentence on Ògúnrìndé Ajé (a chief and war veteran) who commits murder and attempts to pervert justice in Ààre-àgò Aríkúyerí.

Ògúnmólá:

(Ó kọjú sí Akódà) E mú kí àṣẹ mi ṣẹ lórí Aje. Bójó ba kanri táà ba róníṣẹ, pÁjé ti ṣe bó ti yẹ kó ṣe, (kí ó para rè) kí ogun ìlú lọ jẹ ìlé rè run kí wón pa tẹrú tọmọ, kí wọn pa ẹni gbogbo, kí dúkìá rè si di ti gbogbo ìgbìmò.

Ògúnnìrán, 1977:110)

Ògúnmólá:

(facing his orderly) Expedite action on my order on Aje, if by noon there is no message that he has done as expected (commit suicide) let the army go and ruin his compound; they should get rid of every human being – slaves, wives, children, and himself inclusive and confiscate his properties for the traditional council.

In *Baṣòṛun Gáà*, Aláàfin Abíódún Adégóolú seeks the assistance of Oyalabí (the Aàrẹ-ònà kakantò, the commander-in-chief of Òyó Army) to fight Baṣòṛun Gáà. After he has been captured, he orders that he should be buried halfway alive at Akèsán

market so that those he offends may have opportunity to revenge by cutting his muscle in bits while still alive.

Adégoólú: Ó daa mo fàṣẹ sí i pe kí gbogbo ìlú ó rệ Gáà ní

jánjá kó léè jé bí èsan ibi tó ti ṣe wọn gbogbo, ę mú un lọ sáàrin ọjà Akèsán kée ri Gáà mộlè níbè láàyè

kóníkálukú ó máa ré tiwon.

(Fálétí, 1972:138)

Adégoólú: I therefore sanction it that Gáà's muscle be cut in

bits while alive by the townspeople as a revenge of his atrocities, go and bury him half alive at Akèsán market and let every one go and cut their own

pieces.

5.1.2 The relationship between violators and victims

The literary works examined in this study reveal that the violators of human rights do not always violate the rights of their blood relations except on very rare occasions. For instance, the tax collectors and sanitary inspectors who violate the rights of freedom from torture or degrading punishment and right to dignity of human person of the people of Oboda in $In\acute{a}$ rần and Ogbojò in $\grave{l}gb\grave{a}$ ló $d\acute{e}$ not related to them. They are civil servants posted to the town and villages to perform civic duties. The slaves that are maltreated in $Ef\acute{u}nşet\acute{a}n$ $An\acute{t}w\acute{u}r\grave{a}$ are not related to their mistress. Also, none of the girls camped in the baby making factory co-ordinated by Làbáké in $\grave{A}\grave{a}r\grave{o}$ $\grave{W}\grave{o}r\grave{o}k\grave{o}$ is her relation.

Onímògún and members of his council who violate the Ìmògún artisan's right to work and be compensated in *Réré run* were not in any way related to the workers. Adékólá in *Èéfin Nìwà* that hired assassins to violate Oyèkúnlé's right to life on chieftaincy issue is not related to him neither the Ilaris that violate the Ègbá's right of ownership, life, freedom from torture and degrading punishment were related. The only exception is that of Ògúnrìndé Ajé in *Ààre-àgò Aríkúyerí* who murders Fátólá his wife. The killing is done in annoyance of having been wrongfully informed that the wife was responsible for the death of his three children who were poisoned and died few hours interval. In similar vein, Ládépò (Bàbá Rámà) connives with Irúnmolè to abduct Àyòká the daughter of her bosom friend Àrèmú in *Wón rò pé wèrè ni*. The victims are usually non-relatives, neighbours, slaves or foreigners.

5.1.3 The age range of the violators and victims

None of the human rights violators is below the age of eighteen. Therefore, it could be assumed that the violators are mostly adults. However, the victims cut across ages. Àyòká (in *Wón rò pé wèrè ní*) is a junior secondary school girl; Kémi, Tutù, Ṣadé, Bímbó and Múbò (in *Ààrò Wòròkò*) are young run-away girls. Efúnṣetán's slaves are adult males and females and the victims maltreated by tax collectors and sanitary inspectors are adults.

5.1.4 The gender of the violators and victims

Human right violation in the studied plays cuts across gender However, there are more male violators than females. Out of about forty (40) culprits, only four (4) were females – Àṣàbí, Làbáké, Ìyá ilé orí, and Efúnṣetán Aníwúrà. Àṣàbí is a collaborator in the abduction of Àyòká in Wón rò pé wèrè ni, Làbáké is the proprietress of baby factory in Ààrò Wòròkò, Ìyá ilé orí, the god-mother of Aláàfin in Baṣòrun Gáà (who wants to impose Alaafin's wish on Àgbònyín's choice of suitor) and Ìyálóde Efúnṣetán who maltreats her slaves and neighbour in Efúnṣetán Aníwúrà. All these are female characters.

5.1.5 The religious affiliations of the violators and victims

The violator's deeds in the plays have no religious influence. Many of the violators in the texts examined bear traditional names which cannot be affliated to any religion. Ládépò (Bàbá Rámà) is not presented as a practising Muslim and the religion of Àrèmú the father of the victim is not mentioned. Although names like Fakóredé, Juawo who participate in Aye cults in *Ìgbà ló dé* that led the revolt reflect traditional religion; cultism transcends religious beliefs as people of various religions who are interested in being members are not discriminated against. The indication is that the culprits and victims of human rights abuse bear no relevance to religious beliefs of either the culprits or the victims as none of the human rights violation was done for religious purpose.

5.2 The frequency and range of human rights violation

The range and frequency of human rights violation in the examined texts could be broadly divided into three viz: the grossly violated rights, the averagely violated rights and the least violated rights. The mostly violated right is right to life which cut across the ten texts examined. Other grossly violated rights are right to freedom from torture and degrading punishment, right to freedom from slavery and forced labour and right to dignity of human person. The averagely violated rights are freedom from unlawful imprisonment, right to family life, right to fair and equal hearing, right to freedom of association, right to ownership of immovable property, right to hold public office, right to freedom from discrimination and Child Right Act. The least violated rights are right to education, right to work and receive commensurable compensation, right to movement, right to freedom of thought, conscience and religion, and right to vote and be voted for.

5.3 Contributory factors for human rights violation

Marxist's basic assumption according to Morner and Ralph (1997:128) states that those who control a society's economy also control or largely influence the society's cultural and intellectually products. Viewing from this angle, the contributory factors for human rights violation could be traced to socio-political, economic and psychological factors in the society.

Socially, Oláyiíotán shoots arrow at Olubuse; Obe be-heads a porter, and the two of them mount Onírárà and Akínkúnmi as horses and even set fire on the peasants huts in *Baṣòrun Gáà* to showcase their social status that they are from the noble family and are immune to arrest and trial. Even when Obé is apprehended and accused of murder, Baṣòrun Gáà shields him from being tried. Ìyálóde Efúnṣetán Aníwúrà punishes and beheads pregnant slaves to demonstrate how powerful she is; she orders Ògúnjìnmí who is wrongfully accused of stealing to be beaten, which leads to his death. Adékólá in *Èéfin Nìwà* sponsors assassins to eliminate Oyekunle who competes with him and won the chieftaincy title. He also instructs the miscreants to set the houses of Chief Eésà Oyè, Odofin and Ìyálóde ablaze as a revenge for not supporting his ambition. He believes that making those people suffer for crossing his path would make the society fear and respect him the more. Ogúnrindé Ajé in *Ààrę-àgò Aríkúyerí* felt that since he is a veteran warrior who had led and won battles for his town, he could do and undo with impunity to anybody that crosses his path either consciously or unconsiously.

Politically, the kings and chiefs feel that because of the respect they command in the society, they assume that they have authority to violate other people's right with impunity. Olóyoó as the paramount ruler of Oyó empire sends his emissaries to collect tributes from vassal towns and villages by fire by force as reflected in *Líṣàbí Agbòngbò Àkàlà* p 4&5, Odétúndé who resists cutting grass for Olóyòó is beaten to death by the Ilaris.

Ògúnrindé Ajé feels being a chief would attract sympathy and grant him a pardon for murdering Fátólá his wife in cold blood. Adégóolú Abíodún violates the child right act in an attempt to betroth Àgbònyín (her daughter) to Baṣòrun Gáà (without her consent) with the intention to use the proposed marriage as a means of settling generational feud between Aláàfin and Gáà dynasties. Despite the fact that the damsel resists the proposal, she is forced to consent by Ìyá ilé orí her mentor. However, the proposal is a mirage as Gáà murders her prematurely. Látòóṣà, the Ibadan ruler leads the mob to arrest Ìyálóde Efúnṣetán in Efúnṣetán Aníwúrà. Although she resists, she is later captured. The tax collectors in Ìgbà ló dé and Iná ràn who maltreats the citizens are able to do so because they are civil servants.

Làbáké in Ààrò Wòròkò operates a baby factory for economic reason. She confesses that the mothers of the babies "born in her baby factory" are rewarded with cash, #80,000 for males and #70,000 for females. She in turn sells the babies at profitable amount for adoption and money rituals. Onímògún in Réré rún violates the workers' right by deliberately not paying commensurable wages for the service/work done. After frustrating the life of Láwúwo the labour leader which results into running amok, he takes draconic steps of increasing the workers' plights by adding to their working hours, reducing their wages and imposing Ìdòwú the taskmaster on them as leader. The kidnappers who kidnap Àpáta in Ààrò Wòròkò collects a ransom of #5million before his release. Bàbá Rámà who orchestrates Àyòká's abduction in Wón rò pé wèrè ni intends to use her for money ritual to boost his economic status.

Moreover, some of the violations reflect some underlying psychological factors, having to do actions taken when somebody's state of mind is unstable or in psychological disorder. Inability to control one's anger ends in regret as in the case of Ògúnrìndé Ajé in Ààrè-àgò Arikúyerí who out of inability to control his temper kill Fátólá, his wife, over allegation which is later discovered to be false. The woman is accused of poisoning Adépèlé's three children. He regrets his over-reaction after it was revealed that the allegation was rooted in jealousy. Baṣòrun Gáà over-reacted too in Baṣòrun Gáà when he orders Sàmù (one of the kingmakers) to be arrested and put in a dingy room laced with smoke of dry pepper for accusing his nephew of a criminal matters. The desperation of Adékólá to revenge losing the chieftaincy position made

him sponsor assassins to terminate Oyèkúnlé's life (the winner) and set the house of kingmakers ablaze (pg 127) which are violations of rights to life and rights to acquire immovable properties in *Èéfin Nìwà*. Envy as a psychological factor reflects in Adekola's behaviour as a favour that contributes to human rights violation in Yorùbá society.

5.4 The Redress Systems

Hornby (2004:981) defines redress as "to correct something that is unfair or wrong, to make a situation equal or fair again". In other words, redress is referring to adjudication or justice, that is, to correct the wrong. Farrar (1990:257) explains justice as an ideal to which law aspires. It is a branch of morality.

5.4.1 Yorùbá Traditional justice system

Three of the texts examined namely Ààre-àgò Aríkúyerí, Baṣòrun Gáà and Efúnṣetán Aníwúrà represent the types of redress system in the pre-colonial which is being referred to as traditional justice system.

The Yorùbá traditional system of justice is represented in a murder case involving Ògúnrìndé Ajé and his house-hold in Ààrệ-àgò Aríkúyẹrí. Ògúnrìndé Ajé who killed his wife Fátólá is brought into the court of Baṣòrun Ògúnmólá the paramount ruler of Ìbàdàn where the case is tried by the highest judicial council of Ìbàdàn consisting of Balógún, Òtún, Òsì, Aṣípa and Ìyálóde. During the trial, witnesses are invited and verdict is passed on the offenders according to the level of their involvements. Baṣòrun Ògúnmólá sentences Ògúnrìndé Ajé and Aṣiyanbí (a collaborator) to death, while Adépèlé is discharged and acquitted. Each of the judicial council members (chiefs) involved in bribery scandal offered by Ògúnrìndé Ajé is heavily penalised with huge amount of cowries and materials (p 95-96), while the message bearers were sold out as slaves.

In *Başòrun Gáà*, Aláàfin Abíódún pronounces death sentence on Baṣòrun Gáà for various atrocities committed including the killing of Àgbónyìn, a princess, used for money-making ritual. The normal procedure was for Oba to consult the highest judicial council usually composed of high chiefs before taking a decision. The king here exercises his authority to give order which must be carried out. The order is that Gáà should be buried alive and those he offends should be cutting his body bit by bit.

Ìyálódé Efúnșetán Aníwúrà's atrocities are deliberated upon by the Ìbàdàn highest judicial council in *Efúnșetán Aníwúrà*, in which it was concluded that Efúnșetán should be arrested and her slaves should be freed. What could be inferred from these is that Yorùbá has different methods of handling cases of human rights violation before the coming of the European system. The traditional system of redress, to some extent, is still working in civil matters among the families in local communities. This is reflected in the axiom that "A kì í ti kóòtù bò kí á tún sòré" (one can hardly be reconciled after a court case). This indicates the Yorùbá perception that genuine reconciliation might not be possible after the court verdict.

5.4.2 Redress system during the colonial period

Ìgbà ló dé represents the position of the British colonial masters when they were in charge of administration of Nigeria. Despite their indirect rule system, they did not take kindly to violation of fundamental human rights especially right to life and freedom from torture or degrading punishment. In the case of the crisis at Ògbojò in *Ìgbà ló dé*, the Resident officer blames the overzealousness of the tax collectors and sanitary inspectors for inflicting corporal punishments on the tax defaulters and environmental pollutants. He frowned at the interpreter when he observed grave manipulation (by means of exaggeration and insult) in his interpretations. After his investigation, which shows the manipulated interpretations as the remote cause of the crises, he cautions the interpreter and pronounces death sentence on the five affected culprits.

5.4.3 Court redress system

The court redress system is being referred to as legal redress system for its establishment is set up by an Act of Parliament and have legal backing. The system was introduced to Nigeria by the British colonial master. The sole aim of this judicial system according to Tabi-Agoro (2008:54) is to maintain justice and equity among the people.

Human rights violation in Wón rò pé wèrè ni, Èéfin Nìwà and Ààrò Wòròkò representing the post-colonial era resulted into litigation, in which learned judges determine the fate of the violators according to the law of the country. Although the texts were not specific on the categories of courts used, it is obvious from the verdicts that the judgement was beyond the jurisdiction of customary court. Ládépò, Bùkóyè,

Làbáké, Jobífélé, Kowéè, Sàlàkó, Bísí, Olátúnjí, Àdìsà, Ògúnrìndé, Kemika and Sénpé were charge for murder, kidnapping and running a baby factory in Aàrò Wòròkò are prosecuted and sentenced to life imprisonment by a court judge.

Adékólá and his accomplices who violate Oyèkúnlé's right to life; Eesa and Odofin's right to own properties in Èéfin Nìwà were judged according to the level of their involvement. Adékólá, the godfather in crime is jailed for five years with hard labour along with being banned from holding political appointment in the future (pg 133), while each of the four accomplices was sentenced to three years imprisonment. This is to confirm that human rights violation is still being redressed by court in Nigerian society.

5.4.4 Jungle Redress System

Jungle redress system could be described as an unconventional method of seeking redress for a human right violated or an offence allegedly committed. In this system of redress, reasons for violation of one's right would neither be investigated nor did the violator put to trial by a judicial council to defend or deny the allegation before judgement is meted on him/her. The jungle redress may be carried out by an individual or a mob on the accused in form of severe beating, molestation, assault or even death. Reasons usually associated with it are often related to politics, revenge, ignorance, injustice earlier committed, robbery or delayed justice. It is observed that violation of rights of many people at a time by those at the helm of affairs often lead to protest, civil disturbances during which jungle justice occurs. Jungle justice was carried out on six different occasions in five of the plays under discussion.

The people of Ògbojò in *Ìgbà ló dé* feel insulted by the treatment being given to Ológbojò by the Resident Officer who uses their revered Oba as a tool in his administration. The Oba who is supposed to be an authority by himself found himself taking order from the Resident Officer posted to Awani province (reflecting the Lugard's indirect rule system in Nigeria). The Resident Officer (a Briton known as Ajélè) orders the people of Ògbojò to erect salgas and pay taxes. To effect this order, Ológbojò the traditional ruler is expected to be an instrument of enlightenment and while the Tax collectors and Sanitary Officers enforces. Couple with derogatory statements uttered by the interpreter, the natives' anger arose and jungle justice came after. Such derogatory statement includes:

Ajélè: What do you think is wrong with these people?

Ògbifộ: Şé wèrè kò kọlù yín? E şáà jókòó bí àpò erèé tí a

gbé ka orí àga tí a tộ ojú méjì-méjì fún, tó wá ń wò bòòò bí orí eran. E gbénu nílè, e dá Ajélè lóhùn! Àbí? E sì wá ń wò bi òyo! (àwọn ènìyàn mirí).

(Ládélé, 1971:42)

Ajélè: What do you think is wrong with these people?

Ògbifò: Are you people insane? Why do you just sit down

like decorated sack of beans placed on top of chairs looking dull like severed head of goats. Open your dirty mouths and answer the Resident Officer now! Why? See them looking like owls! (the people

shook their heads).

Reaction to this statement that portends some form of forced labour, degrading punishment coupled with inability of Ológbojò to save the situation leads to the formation of Ayé cult that perpetrated the jungle justice.

In *Iná Ràn*, the members of Binúkonú Farmers' Association resort to jungle justice to avenge the death of Làmídì who has been tortured to death by the brutality of the tax marauders sent to Oboda Market Square to arrest the tax defaulters. The decision to avenge the killing and prevent such occurrence bred the wild protest led by Anísééré in which lives of government officials and mobile policemen were lost.

Anísééré:

(o n ba àwọn ìyálójà sòrò) E palè mọ. E kọrí sílé. E sọ fun ọkọ yin gbogbo kí wón múra kíá. Mò ń dúró dè wón láàrin ọjà níhìn-ín (àwọn obìnrin túká) Ògúndélé, àti èyin okùnrin, e tara ṣàṣà, e lọọ gbáradì. Gbogbo àwọn tí Qlópàá mú, ni a gbódò tú sílè. Àwọn ará Àkufò, Abà-ọde, Ojútáyé dé tán. Oníṣé ti lọ káàkiri. Àbí e Kò fé ká gbọn ìyà nù? (Olátéjú, 2009:66)

Anísééré:

(Addressing the market women) Pack up your wares and go home. Tell your husbands to get prepared on time for I am waiting for them at this market square. (The women dispersed). Ògúndélé, other men, be prepared, get set, all those arrested by the policemen have to be liberated. Message had been passed round, people of Àkùfò, Abà ode, Ojútáyé will soon join us. Don't you want to resist oppression?

The outcome of the protest was an attack on the headquaters of the Local Government at Mapo and causing of jailbreak at Agodi Prison during which lives were lost.

Jungle justice is carried out by Onímògún and his council against the protesting artisans of Mogun in which Onímògún and soldiers opened fire at the workers requesting for better condition of service. The conversation between the commandant of the army and Onímògún reveals:

Jénérà:

E şeun Kábíyèsí, kín ni ká tún şèşè máa sọ? Ìlú ti tùbà ó ti tùşẹ. Èmi ò mò pé Kábíyèsí mòbon-ón yin o. Mò ń gbó gbòlà gbòlà, àwon sójà ni mo pè é, àfigbà tí mo rí ìbòn tó ń yòófin lénu lówó Kábíyèsí gan-an lo fógbá mó àwon Olótè lórí ni ká wí, àwaa sójà kan bá won fowó kún un ni. Olómele làwa.

Onímògún:

E tilè gbìyànjú, ègàn ni hèè. Bénìyàn bá dá òrò òhún dá àwọn dá àwọn ìjòyè ìlú lọ, òle bòtòbòtò ìdí. Ojo olójo gbogbo. À fi owó ràbọn fún wọn, àwọn olópàá jùbon nù, wọn sá wogbó.

(Òkédìjí, 2009:104)

Jénérà(General):

Thanks, your majesty. What should we be saying again? There is relative peace now! I am not aware that the king himself is an expert in shooting. I thought the shooting was being done by soldiers until I saw smoke coming out from his rifle. He won the battle by himself, all we did was just to assist him.

Onímògún:

You have even tried your best. If one happens to depend on policemen, they were not better than the Chiefs, set of cowards, sloths. We purchased gun for them with huge amount of money, they threw them away and ran for cover.

The practice of jungle justice here is by the nobles. This is to emphasise that the practice could be vice-versa, the pendulum could swing to either side depending on the issue on ground.

The age grade farming group of Egba territories under the leadership of Líṣàbí resist Ọlóyòó's oppression by carrying out jungle justice against the Ìlàrí – the king's surrogates by murdering many of them in a well planned 'Coup d'état' fight for freedom. One of them who managed to escape narrated his ugly experience at Ọlóyòó's palace:

Aję́lę̀:

Nhkan kò dára lóhùn-ún baba, iná nlá ti jó. Àwọn Ègbá ti pa gbogbo àwọn ajélệ tí ó wà láàrin wọn tán pátápátá. Ó dá mi lójú pé àwọn tí wọn pa náà to egbệfà. Bí n kò bá ni sọ àsodùn, tí n kò ni şètè

lóspòó, baba, Olórun ló yọ mí tí e fì rí mi yìí. Qjó méje ni mo fì ń saré nínú igbó, èso igi ni mo sì ń je láti ojó ti mo ti kúrò lóhùn-ún. Baba, èjè ń wó gbuuru ni láàrin ìlú, orin òtè ńkó? Kò lónkà, kò se é fenusó.

Aláàfin:

N kò gbọ ohun tí ó wí! Şe àwọn Ègbá náà ló ní wọn pa àwọn Ajęlè mi? Eni pa ìránṣệ mi, bí ó bá rí èmi pàápàá yóò pa mí ni. Págà, irú iná wo ló jó mi yìí? Eni tí ò tó nií lù tó ń dènà deni! E ò rójú ayé lóde báun?

(Owólabí, 1977:77)

Ajélè:

Father, the situation there is not palatable, the worst has happened. The Ègbá had assassinated all the Aláàfin's emissaries among them. No doubt, they have killed not less than one thousand two hundred, if I would not exaggerate. I only manage to escape by whisker. I spent seven days running to escape in the bush with fruits as my three day square meals. Your majesty, blood was just flowing freely like water. Riotous Song! It is just unimaginable!

Aláàfin:

I couldn't understand what you just said! Do you mean that Ègbá people assassinated my surrogates? Those who could do that would not have hesitated to kill me too! Oh! What a great loss! What a great loss! Can you imagine the riff-raff trying to overpower us?

This is a case of peasants of Egbaland breaking the yoke of Aláàfin their oppressor; however this means could be regarded as jungle justice against the Aláàfin's surrogates.

Another incidence of jungle justice is reflected through the elimination of Líṣàbí by Ègbá Chiefs and warriors who felt he was becoming ambitious after winning their battle of liberation from the yoke of Ọlóyòó. Out of envy and jealousy, they decided to send him to grave by clubbing.

Àwon ìjòyè àti ará ilú:

E yanjú rè, kí ìlú rójú, e pa olórí burúkú rè kí ó yé kó gbogbo wa láyà sókè. Kò sí níjo ìjo ò kún, ara rè ló ń tànje.

Lişàbi:

Mo mò pé gbogbo èyin tí e wà níbí lónìí, ni e gbà lókàn yín pé èjè aláìşè ni e fé ta sílè yìí. Eni tí ó jà fún yín láti ba yín bó àjàgà orùn yín sílè, ni e fé fé ojú rè kù nítorí ìfékúfèé ara

yín. Kò burú o, láti òní lọ, ghogho èyin tí e lówó nínú ìşubú mi yìí, e kò ní şàì rí èsan gbà. Ó sì dá mi lójú gbangba pé ghogho èyin tí e lówó nínú ìşubú mi yìí, e kò ní şàì rí èsan gbà. Ó sì dá mi lójú gbangba pé ghogho omo Ègbá tí a kò tíì bí, ni yóò mo isé akin mi.

Jagùnnà:

Örò wo ni ę ń gbó lénu rè, ę jòwó ę pa alákorí rè, ki ę gbé òkú rè sinú kòtò yìí. E jé kí a fi şe òpòló òru. Ìgbà tó ń şe é, a kò wi fun o. (Wón da igi bo Lísàbí, wón sì wó òkú rè sinú kòtò, ariwo ta gee).

(Owólabí, 1977:128)

Chiefs and Townsmen:

Get rid of him to let the town get settled, eliminate the wretched in order to have a rest of mind. He that felt is all in all is just deceiving himself.

Lísàbí:

I am sure all of you here today are aware that you are about to shed the blood of an innocent, your benefactor who assisted you to unburden the shackle, you want to eliminate me for selfish reasons. It does not matter. However, all those who partake in this my downfall shall reap it in folds and I am sure my name would remain immortal among the unborn Egbá generations when they realise my valour and gallantry.

The fact here is that jungle justice has no regard for social class, a peasant or noble could be a victim.

Jungle justice is meted on Ìyálóde Efűnşetán when she resists arrest after being accused of violating right to life of subjects of Ibadan – both slaves and freeborn. Her compound is invaded; she is arrested, molested and kept in Látòóṣà's court waiting for trial. This is reflected in the conversation between Efűnşetán and Látòóṣà:

Efúnṣetán: ...mo wá di ędun arinlè, Ìyálóde ìlú Ìbàdàn, Òun náà ló dẹni tó ń fọwó kómi ẹran, ibi Látòóṣà bá mi dé rèé o.

Látòóṣà: Ibi o bá ara rẹ dé nìyí Efúnṣetán, gbogbo ohun ti o

ń sọ ni mộ ń gbó, òrò ìsonu ni òrò re eni tí ó bá rí eku Olóse tí kò bá rí ìrù nídìí rè olúwarè a máa káàánú fún un láìmò pé eku Olóse fúnraarè ni ó gé

ìrù ara rè se...

(Ìṣòlá, 1970:76)

Efúnsetán: Here I am being handicapped, a whole Ìyálóde of

Ìbàdàn packing goats dung with barehands, see

what Látòósà has made me to become!

Látòósà: You are the architect of your downfall Efúnsetán! I

heard everything when you were thinking aloud, your words are absurd, whoever sees Olóse rat without a tail might be pitying it, not knowing that

it is the rat itself that chopped off it's tail.

The jungle justice meted on Efúnsetán Aníwúrà in which her compound was ruined, her slaves were freed, and herself being kept in the custody of Látòósà where she is being humiliated by being assigned a dirty job is an indication that jungle justice is no respecter of any social class in the Yorùbá society.

5.4.6 Conclusion

The chapter analysed the various relationships between the violators and victims. Contributory factors for human rights abuse in the texts were highlighted and the systems of redress that emerged from human rights violation were narrated.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

Chapter One contains the general introduction to the research in form of background to the study. The chapter narrates the importance of literature in communicating the emotional, spiritual and intellectual concerns of humanity and how both oral and literary artists influence the society through their works. It analyses how literature reveals human conflicts that occur between groups, social classes and the role of literature in the society while dealing with human social, religious, economic and political situations. Yorùbá playwrights being part of the society create scenes to reflect the societal happenings. The chapter elucidates rights, human rights, what violation means and methods of redressing human rights abuse in the society. The chapter also comprises of the statement of problem, the aim and objectives, the scope of the study and limitation of the study.

Chapter Two dwells on a review of related literature analysing the synergy between literature and society, the definitions of human rights, its history and concepts, the scholarly works on the adjudication system in the society are discussed. Analyses are made of the manifestation of human rights in non-material (mentifacts) Yorùbá culture such as folklore values, norms, ethics, music, proverbs and wise sayings in the Pre-colonial days. The position of human rights during the Colonial and Post-colonial periods as well as limitations to human rights are elucidated.

Chapter Three discusses about the research methodology which comprises of research design, data collection, method of data analysis, the theoretical framework used for analysis and justification for using the theory.

Chapter Four analyses the human rights as approved by the United Nations Organization Charter known as *Universal Declaration of Human Rights* vis-à-vis the *1999 Nigerian Constitution*Chapter IV Section 33-44 specifying the human rights and how the rights were violated in the ten selected Yorùbá written plays along with the accompanying redresses. The analysis forms the core of this research.

Chapter Five discusses various human interactions that exist between the violators and the victims. The Yorùbá traditional systems of redress in use during the pre-colonial period up to date are looked into, the redress system during the colonial as well as redress systems of traditional and court, the abnormal one being referred to as jungle justice system that emerged in five of the texts examined are discussed.

Chapter Six concludes the study with the summary of the research, the findings, contributions to scholarship, suggestions for further readings and conclusion.

The study has presented the Yorùbá ethnic group as a nation that recognises the existence of human rights in their culture as it is already embedded in it since time immemorial. The recognition manifests in their speeches, proverbs, axioms, idioms and judicial system. They are of the opinion that everybody should be law abiding and be conscious of their rights. It is their hope that violation of human rights should be redressed no matter the position of the culprit in the society, hence, erred kings were disciplined, and veteran war-chief who became a violator was punished. High chiefs (kingmakers) were reprimanded for receiving bribe during an attempt to pervert justice. However, with the coming of the colonial masters who introduced written constitutions, the use of traditional system (unwritten laws) declines. The two systems are traditional and court of law redress presently written is working side by side for the smooth running of the society.

The study revealed that Yorùbá playwright are up to task and up to date in their duty as advocators of masses through their writings that expose the evil deeds of society in their works. Reflection of contemporary societal vices which are violation of human rights such as ritual killings, acts of violence, kidnapping for ransom and rituals, bomb explosion, assassination (Tell, February 21, 2011 Pp 44-51), baby factory (The Punch Monday, September 30, 2019), brutality of law enforcement agencies, false election campaign and non-performance of Local Government administrations are evidences that they do not relent in their efforts to sanitise the society of such vices.

The research has brought to the fore, that human rights violators do not always violate the rights of people well known to them or their close relatives except on very rare occasions like what Ògúnrìndé Ajé did in Ààrę-àgòArikúyerí when he violated the right to life of Fátólá his wife, instead they atimes protect them like how Baṣòrun Gáà protected Òbé who commited murder and was brought to him for justice but turned round to punish Sàmù who brought the accused.

The research has established the fact that human rights violation cuts across gender as violators and the victims are males and females. It is observed that majority of the violators and victims are adults except on few occasions when underage fall victims. Human rights violation has little or nothing to do with the religious beliefs of either the culprits or the victims.

Also, this research reveals that human rights violation has no social class boundary, that is, it cuts across different social strata. The nobles violate the rights of the peasants as in the case of Ògúnrìndé Ajé versus Fátolá in $A\grave{a}re-\grave{a}g\grave{o}Arik\acute{u}ver\acute{u}$. The peasants violate the rights of the nobles as in the case of Jagun, Adégún, Juawo, Fakóredé, Fágbohùn (members of Aye cult) versus Ológbojò in $\grave{l}gb\grave{a}$ $l\acute{o}$ $d\acute{e}$. The peasants violate the rights of peasants as in the case of Bàba Rámà versus Àrèmú in $W\acute{o}n$ $r\grave{o}$ $p\acute{e}$ $w\grave{e}r\grave{e}$ $n\acute{e}$, while the nobles violate the rights of the nobles as in the case of Látòósà versus Efúnṣetán in $Ef\acute{u}nṣet\acute{a}n$ $An\acute{e}w\acute{u}r\grave{a}$. However, the most common cases are in the context of the nobles violating the rights of the peasants probably because of their high social class and financial power.

In addition, the study shows the factors influencing/common to the redress system in Nigerian society. Such factors include shallow investigation, bribery and corruption and the use of personal influence to pervert justice. Moreover, the study reveals that violation of right to life, economic depravation and freedom from torture and degrading punishment of the masses could sometimes lead to jungle justice as it happens *Iná Ràn*, *Ìgbà ló dé*, *Réré rún* and *Líṣàbí Agbòngbò Àkàlà* whereas fair hearing and equal justice, access to underplayed justice restores peace, tranquillity and faith in the judicial system.

6.2 Conclusion

This research has examined human rights from the perspective of *Universal Declaration of Human Rights* and *1999 Nigeria Constitution* along with what operates among the Yorùbá nation of Nigeria as reflected in their literature in the pre-colonial, colonial and post colonial era. It has a close look into the redress systems during the aforementioned period. The three systems discovered were the traditional redress system, the court redress system and the jungle redress system.

Jungle redress system emanates from the frustration of the masses, it is an attempt to resist oppression. Generally, it use to be violent resulting in loss of lives and properties. However if those at the helm of affairs could listen and take prompt action

on the grievances of the masses, it could be prevented or reduced to the barest minimum. Attempt to suppress it, the masses opinion use to escalate it.

The research is an eye opener to all sundry that Yorùbá culture includes human rights and does not condone indiscipline irrespective of the social class the violator belongs. It is beneficial to all citizens of Nigeria in that it re-awakens their consciousness about their rights as citizens.

6.3 Recommendations

Yorùbá playwrights are conversant with the political, economic and social trends in Nigeria and have been writing themes of their plays to reflect issues on them. They should not relent in their efforts to sanitising the society through their writings.

The research has worked on only ten selected Yorùbá written plays in which violation of human rights as themes were conspicuous, there are still other written plays like *Omo Olókùn Eṣin*, *Ayé yẹ wón tán*, *Ìṣèlú Onírèké Ògè* and *Adákṛdájó* on which future researchers can work. Violation of fundamental human rights as revealed in selected Yorùbá weekly newspapers seems to be a virgin area that can still be explored in the future.

As discussed in this study, awareness about human rights is embedded in Yorùbá culture, therefore, parents should educate their wards on moral values, duties of citizens which are the rudiments of human rights. Both the traditional and legal means of redress are co-existing at present; they can still work together to enhance harmonious living in the society. Jungle justice should be prevented and discouraged.

Government officials and law enforcement agencies need to be cautious in the performance of their civic duties so as not violate the right of the proletariat while on duty. From what could be inferred from this study, brutality, oppression and violation of rights of the proletariat do backfire as the masses react when pushed to the wall. Example is the occurrence of #ENDSARS# protest of October, 2020 in which lives of both law enforcement agents, citizens were lost and properties destroyed. Prompt attention to the voice of the masses and undelayed justice by government officials could prevent jungle redress while attempt to suppress the masses opinion escalates it.

Nigeria legislature (Senate and House of Representative) need to examine the human rights stated in the *Universal Declaration of Human Rights* but are excluded in the *1999 Nigeria constitution* and possibly legislate them. The rights are-right to

education, right to hold public office, right to work and receive commensurable compensation and right to freedom from torture and degrading punishment.

The phrase "Equality before the law" should be put into practice. Whoever tramples on other citizen's rights should be dealt with according to the law without consideration of his/her social, economic, religious or political status. Bribery and corruption is part of the cankerworms affecting fairplay justice in Nigeria, therefore, our law enforcement agencies and adjudications at all levels should have zero tolerance for corruption; they should always allow justice to take its course.

6.4 Contributions to knowledge

- This study has contributed fresh insight that Yorùbá written plays have a significant role to play in ameliorating social injustice by reflecting the corrective measures taken against the human rights violators.
- The study enlightens on the position of human rights in Yorùbá society during the Pre-colonial, Colonial and Post-colonial periods.
- The study exposes the tactics of human rights violators as well as the culprits and victims age range, gender, religion and social status.
- The study reveals four main contributory factors to human right violation, which are domination as political, oppression as social, anger and revenge as psychological and get rich quick syndrome as economic factors. If the above mentioned factors can be regulated, the human rights violation would be minimal in the society.
- Literary artists' views on an issue may not necessarily go along with the
 general opinion. Okédijí's view on socio-economic domination is that no matter
 how the proletariat try to fight the oppressors, they could never win, as the
 oppressors would always find means to keep them under control either by
 deceit or by crushing.

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APPENDIX I

THE SYNOPSES OF TEXTBOOK ANALYSED IN THIS STUDY ÀÀRE-ÀGÒ ARÍKÚYERÍ – LÁWUYÌ ÒGÚNNÍRAN

Year of Publication: 1977

offence.

Ògúnrìndé Ajé the Ààrẹ-Àgò of Ìbàdàn, a veteran warrior made success in his career, therefore, he decided to celebrate by making sacrifice to his premodial head (orí inú). During the occasion, his three wives Aṣiyanbí, Adépèlé and Fátólá rendered oral poetry (rárà) to eulogize him. Fátólá emerged as the best out of the three and this brew envy and jealousy out of which Aṣiyanbí vowed to bring Fátólá to shame. She then poisoned the three children of Adépèlé and accused Fátólá of being responsible for the act. Out of fury for loss of three children within hours, Ògúnrìndé violated Fatola's right to life by killing her with bow and arrow. Ògúnrìndé Ajé felt killing his wife is a private family affair which nobody should pokenose into. For the fear of what would be the outcome of his deed, he sent errands to the war captains under him to request for their assistance in case Baṣòrun Ògúnmólá invites him. However his attendant Lágídò made him realise that his immunity is invalid since he had committed a criminal

Başòrun Ògúnmólá, the head of Ìbàdàn chiefs and a war leader arrested Ògúnrìndé Ajé, investigated the case and it was revealed that Aṣiyanbí, the most senior wife falsely accused Fátólá of the crime out of jealousy. An attempt was made by Ògúnrìndé Ajé to pervert justice by bribing the judicial panel members leaked and all those involved including the chiefs were punished according to the level of their involvement.

The redress emanated through traditional system in which Baṣṇrun Ògúnmọlá pronounced death sentence on Aṣiyanbí and Ògúnrìndé then set Adepele free. With death sentence hanging on Ògúnrìndé Ajé, he cowardly fled the town to seek for asylum.

BAŞÒRUN GÁÀ – ADÉBÁYÒ FÁLÉTÍ

Year of Publication: 1972

Başǫrun Gáà heads Ọyợ Mèsì, the seven member council of kingmakers that serves as the highest judicial council of Ọyợ Empire. The traditional ruler is known as Aláàfin. The tradition empowers the Ọyợ Mèsì to serve as a checkmate to Aláàfin's authority whenever he embarks on abuse of power by advising him to commit suicide. Baṣọrun Gáà, as the head of kingmakers took advantage of his position to eliminate five Aláàfins through frivolous excuses. The last Aláàfin eliminated was Májè¢ógbé.

During the process of appointing a new Aláàfin, Abíódún Adégoólú a young prince was nominated, he grudgingly accepted the post out of fear of what may be his fate in his interaction with Baṣòrun Gáà, however Ìyá Ilé Orí and other palace attendants advised him on how to win Baṣòrun Gáà's favour. He decided to be paying homage secretly in order to please him.

Baṣoṇrun Gáà, out of envy, decided to make the empire ungovernable for Aláàfin by looking for excuses to accuse him of incompetence. His relatives Oláyìíotán and Obe violated Òyó citizen's rights will by torturing, killing and engaging them in forced labour. Baṣoṇrun Gáà use to shield his household members who violate other citizens' rights. Some of the offences committed by his household include murder, arson and infliction of corporal punishment on innocent citizens. Baṣo̞run violates Samu's right to freedom from unlawful imprisonment by locking him up in a dingy room laced with dried pepper smoke. The witches appeared to him to inform him they are withdrawing their backing from him. To cap it all, he used Aláàfin's only daughter (Àgbo̩nyìn) for money ritual.

This act made Aláàfin Abíódún to seek for the assistance of Qyalabí, the Ààrẹ Ònà Kakanfò (the head of Qyó Empire army) for revenge; Qyalabí came and attacked Baṣòrun Gáà's compound. He was caught alive and Aláàfin pronounced death sentence on him. He was skinned alive at Akèsán market.

EFÚNSETÁN ANÍWÚRÀ – AKÍNWÙMÍ ÌŞÒLÁ

Year of Publication: 1970

Efúnșetán Aníwúrà, the Ìyálóde of Ìbàdàn, a powerful female chief was wealthy and influential. She had so many slaves, males and females. Her wealth and influence coupled with her bareness were factors responsible for her frequent abuse of power which often made her violate the rights of her slaves and other citizens that come across her path. Among the rights violated are rights to life. She claimed to have killed thirteen maidens and sent twenty-eight males to their early graves for contravening her reproductive rules. She often beat her slaves which is a violation of their right to freedom from torture, and right to dignity of human person by tying down her erring slaves like goats and sheep.

At a time she ordered Ögúnjinmí who was falsely accused of harvesting her palmfruits to be tortured before being brought to her (he died in the process). When one of her slaves Adétutù was impregnated by another slave Ìtáwuyì, all efforts to save the lady's life by the elderly people of the community who came to appeal to Ìyálóde on behalf of Adétutù proved abortive. Efforts to eliminate her by poisoning was not successful, it only resulted in death of other two slaves that wanted to harm her. On the order of Efúnșetán, Adétutù was publicly slaughtered at a cross road where three footpath met on a market day.

When the Ìbàdàn council of chiefs under the leadership of Ààre Látòósà could no more tolerate her frequency of violation of human rights, a meeting was held where it was decided that her house be bombarded and her slaves be set free. This was carried out the leadership of Látòósà who led the mob to her compound. Her order to slaves to lock the main entrance door could not save her from the impending doom. She was eventually captured her slaves were released and she was kept in the custody of Látòósà where she decided to commit suicide by poisoning herself. The redress to her violation of human right of many people came in form of jungle justice with the attack on her house and keeping her in custody.

ÌGBÀ LÓ DÉ - T.A.A LÁDÉLÉ

Year of Publication: 1971

The play portrays the dilemma of Yorùbá traditional rulers during colonialism when they were being pressed from both sides by the colonial masters and who introduced the indirect rule, using them as tools for consolidation of colonialism and the natives to dance to their tunes. In most traditional societies, before the advent of British colonialism in Nigeria, traditional rulers were, in addition to their religious functions, regarded as the law giver, chief executive, the supreme judge, the commander in chief of the army in their various communities. But their status changed with the imposition of British administrative system. With the introduction of Indirect rule in 1914, the traditional rulers in some larger communities were vested with the powers of sole native authority. In that capacity, they had powers to issues orders to their subjects like in the pre-colonial times, and also assisted in the collection of taxes. They were thus able to exercise considerable control over their subjects provided they were in the good book of the colonial authorities. They were thus relegated to mere puppets under their colonial masters. In the play, they accused their Oba as stooge of colonial masters against the power endowed on their before colonialism in which nobody can challenge their authority.

In one of his visits to Ògbojò, Ajélè, the Resident Officer of Awani province under which Ògbojò falls informed them of the increase in tax and the need to erect salgas to improve their environmental sanitation. The Ògbojò people were against the additional tax and perceived the issue of waste disposal as personal, therefore they were reluctant to cooperate. They felt Ológbojò, their Oba was supposed to fight for them but he did not.

The indignity of the interpreter coupled with the atrocities of government officials who were in the habit of collecting bribes and imposing corporal punishment on tax defaulters and environmental offenders led to bloody revolt in which Ológbojò, two tax collectors, one sanitary inspector and the chairman of Ògbojò Progressive Union were murdered in cold blood. The Resident Officer investigated, found five culprits guilty and ordered them to be publicly hanged.

LÍSÀBÍ AGBÒNGBÒ ÀKÀLÀ – OLÚ OWÓLABÍ

Year of Publication: 1977

The play analyses the struggle of the Ègbá dialect speaking group of the Yorùbá to unshackle the chain of Olóyòó (Aláàfin of Òyó) who had been dominating them for years immemorial. The descendants of Oranmiyan of Òyó who was the last born of Oduduwa were the ruler of Òyó known as Olóyòó or Aláàfin. The domination emanated from the oral history that acclaim the possession of land in Yorùbá land to Òrànmíyàn the founder of Òyó empire, who used to collect tributes from other Yorùbá towns and villages. The envoys (Ilaris) used to collect tributes for Olóyòó. The Ilaris in the name of working for Olóyòó used to violate the Ègbá people's right to life by beating recaltrant among them to death, their right of ownership of property by confiscating their domestic animals and their right to family life by abducting their women. Nobody dare challenge them because of the power being wielded around them by the Aláàfin. An attempt to resist their domination by individual use to result to torture and degrading punishment, and death while the villages that does so use to end in ruins in and being brought to their knees.

As the envoys oppression was getting too much, Lísàbi, a giant of Egba stock rose and determine to put an end to it. He however had to be tactical about it. He organized the youth into a farming co-operative society in which they work on each member's farm on different days. He took advantage of this to educate the youths on the need to fight for freedom from the yoke of Olóyoóo. The youths agreed to assassinate all the envoys and prepared for war. War broke out, Olóyoóo's army was defeated, and through that they gained independence for the Ègbá.

Envy and jealousy arose among the chiefs; they conspired against Líṣàbí whom they felt would be domineering and he was clubbed to death. They regarded him as hero after his death.

ÈÉFÍN NÌWÀ - QLÁDIÍPÒ AJÍBÓYÈ

Year of Publication: 2008

Adékólá was made the treasurer of Tèyìnlójù Development Association. He embezzled the amount raised for the development of the town and fled into urban area where he squandered the money on wine and women. When election to the post of chairman of his Local Government drew near, he returned, contested and won. During his administration, he did not perform as he squandered the local government allocation on women and party. During campaign for second term, his political opponent campaign against him, reminding the populace of how he neglected primary school systems, non provision of social amenities such as good roads, potable water and health facilities. The people of Tèyìnlójù were bitter about his wasteful spending on women and party, he contested but lost the election.

His attempt to be re-elected was resisted as he lost the election. He then contested for a traditional chieftaincy title and lost to Oyèyemí. He felt bad about the loss and vowed to avenge on the winner and members of the chieftaincy appointment committee. He organised miscreants who unleashed terror on the members of the chieftaincy committee by beating them, causing arson and eliminated Oyèyemí. The miscreants were eventually arrested and prosecuted. The judge pronounced death sentence on them and jailed Adékǫlá for three years. He was banned from holding public office for life.

ÀÀRÒ WÒRÒKÒ - AGBOOLÁ ÀYÁNDÌRAN

Year of Publication: 2008

A group of disgruntled elements who were admirers of Bùkóyè that lost the contest to stool of Ayépéjú kingship tussle formed a gang and decided to make the town ungovernable for Olátókun Ajíbádé, the newly appointed Aláyépé of Ayépé. The group of males and females engaged in various criminal activities such as money ritual, kidnapping, baby factory business and bombing. Ogungbemi (a hunter) discovered a shrine in the bush where rituals were being performed, he informed the police, they came and found different parts of human beings curt into pieces in a decomposing stake. They were able to apprehend only two suspects while the other flee.

Bukoye organised bomb explosion in the market square where enlightenment was going on malaria fever when the bomb explode and killed many innocent people. Labake, the female among the culprit became the proprietress of a baby factory where young girls are camped, pregnated by hired agile men and the babies born are put for sale for rituals and childless couples at exhorbitant price after settling the mother with between \$\frac{1}{2}\$70, 000 and \$\frac{1}{2}\$80, 000.

Apata was kidnapped by Bukoye's gang and was not released until a huge amount was paid as ransom. The deed violates the citizens' right to life, human dignity, education, movement, association and peaceful gathering and freedom from unlawful imprisonment.

With the cooperation of the citizens and law enforcement agents, the perpetrators were apprehended, prosecuted and given various terms of imprisonment.

RÉRÉ RÚN – OLÁDÈJO ÒKÉDÌJÍ

Year of Publication: 2009

Onimogun is the traditional ruler of Imogun. He governs with set of chiefs. The town engaged the artisans in a public assignment but refused to make payment commensurable to the service rendered. The inability of the Onímògún and his council to meet the workers' demand for increase in wages and better condition of service led to incessant strikes during which Láwúwo the labour leader was unjustifiably detained in police custody on the order of Onímògún. The council later called for his release with an attempt to trick and blackmail him. They decided to offer him a house, a car and huge amount of money for him to abandon the struggle for the increase in the workers' wages. His refusal to accept their Greek gift annoyed Onímògún and the strike continued. Ìdòwú, Láwúwo's assistant connived with the council members to break the backbone of Láwúwo. He arranged the fraudsters that successful duped Láwúwo's wife of the money contributed by the workers to bail him.

The appeals of some council members to reason along with the workers fell into the deaf ears of Onímògún. To him, the workers' demands are too much and their activities must be curtailed. During the upheaval the workers attacked the prison yard and caused a breakjail. Onimogun invited soldiers to unleash terror on the protesting workers; they were killed and maimed in the process. He personally participate in the shooting spree. The deed violates the workers' right to life, freedom of assembly and association, freedom from forced labour, right to unlawful imprisonment and work and receive commensurable compensation. During the struggle, the burden was too heavy for Láwúwo, he ran amock. The council imposed Idowu, Lawuwo's assistant on them, made him a council member, he then forced them back to work without achieving their objective.

INÁ RÀN – ADÉSOLÁ OLÁTÉJÚ

Year of Publication: 2009

The villages around Obódá community lack social amenities: no good road, dispensary, electricity light or pipe borne water, so the people were suffering. They held a meeting and put their request to the Chairman of the Local Government but the meeting did not yield any fruitful result. To worsen the matter, tax and revenue collectors used to visit the villages to unleash terror on tax defaulters. The uncivic performance of duty of tax collectors resulted in violation of citizens' right to dignity of human person, right to freedom from torture or degrading punishment, and right to life. For instance, tax defaulters were tortured and even beaten to death in some instances. However the death of Làmídì, a tax defaulter led to crisis which forms the theme of the play. The farmers organised themselves into a resistance group, under the leadership of Anísééré and attacked the Local Government secretariat and law enforcement agents in which they broke into prison to release their members who had been detained in prison custody. During the crisis, lives were lost on both sides of the farmers and the government agencies, the rest villagers went back to their villages.

A female police officer was detailed to investigate the source of power of Anísééré. She pretended as a market woman and agreed to marry Anísééré when he approached her. While acting as a wife, she understudied him and got the source of his power. She rendered the power impotent and later made a call for his areest. Anísééré was arrested put in detention. After a while, he was released along with other detainees.

Government yielded to the demand of the masses, the price of cocoa was increased, and social infrastructures they demanded for were provided.

WÓN RÒ PÉ WÈRÈ NI – ADÉBÁYÒ FÁLÉTÍ

Year of Publication: 1980

Aremu and Ladepo were bosom friends. Ladepo was once a rich man who had two lorries being used for commercial purpose but unfortunately the two lorries had accident which made him lost his source of income. When he was wealthy, he used to spend lavishly on women and praise singers. In an attempt to maintain his 'social status', he decided to perform money ritual of which a virgin would be the victim. He and his wife Awawu decided to use Ayoka the only daughter of Aremu for the ritual. The wife tricked Ayoka into the bush where she was kidnapped and later handed over to the cultists who would use her. In the captivity, she was kept in a well fenced compound after being stripped naked.

Àyòká at the time was about twelve years old and had just gained admission to a secondary school in Lagos. She was at home briefly to spend the mid term holiday with her parents when the incident happened. During her sojourn in the den of the cultists, she managed to escaped after finding where the wall of the fence fell off. She was accommodated by a family in the night and was given a sack to cover her nakedness.

Meanwhile, Ladepo was with Aremu family sympathising with them on their lost child when Àyòká suddenly appeared. The annoyance of finding a betrayal by the side of her father made her remove the sack and started using it to beat Ladepo. With her behaviour, the people around thought she was mad, not knowing that it was done out of annoyance.

The suspects were all apprehended, charged to court, tried and justice took its course according to the involvement in the crime.

APPENDIX II

UNIVERSAL DECLARATION OF HUMAN RIGHTS

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or others status.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by the law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligation and of any criminal charge against him.

Article 11

 Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all theguarantees necessary for his defence.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, or to attacks upon his honour and reputation.

Article 13

- 1. Everyone has the right to freedom of movement and residence within the borders of each State.
- 2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from prosecution.

Article 15

- 1. Everyone has the right to a nationality.
- 2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

 Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

Article 17

 Everyone has the right to own property alone as well as in association with others.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.

Article 21

- Everyone has the right to take part in the government of his country, directly of through freely chosen representatives.
- 2. Everyone has the right to equal access to public service in his country.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

- 1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- 2. Everyone, without any discrimination, has the right to equal pay for equal work.
- Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

- Everyone has the right to a standard of living adequate for the health and wellbeing of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- 2. Motherhood and childhood are entitled to special care assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

Everyone has the right to education. Education shall be free, at least in the
elementaru and fundamental stages. Elementary education shall be compulsory.
Technical and professional education shall be made generally acailable and
higher education shall be equally accessible to all on the basis of merit.

Article 27

- Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits
- Everyone has the right to protection of the morak and material interests resulting ffrom any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.