Corruption: Between the Wise and the Right in Two African Folktales

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Abstract

There ultimately is a difference between what is *right* (what is valid or legal) and what is *wise* (expedient or moral) to do. Sometimes, what is right may not be the expedient course of action; or what is expedient/moral may not be the right/legal course of action. This condition exacerbates the issues concerning the relationship between thought, action, the law and morality; it opens up the issues concerning the social conceptions of *truth*—the disputation of which has for centuries formed the basis of western epistemological thought. But for us, in Africa, it seems whatever knowledge is, is subservient to wisdom, and such must even be part of one's knowledge claim. So wisdom is prime knowledge. Wisdom is embedded in her mythologies/mythological accounts, art, and folktales/folklores. Accordingly, this article presents an account of two short folktales among the Elele-Uzairue in Nigeria. The analyses of the folktales depict them as pedestal for wisdom rather than merely *the right*; that wisdom thus defines *the right*. Consequently, and since it is the ultimate discard of corruption, wisdom distillable in traditional folktales is recommended to be taught to citizens at some early age.

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I. Introduction

Uniquely, the worst single infamy confronting most of civilized world today is that of corruption leading to insecurity. Generally, corruption is any act undertaken for selfish

ends, either to satisfy oneself or another; it's an act which deviates from social norms (including bribery, misappropriation, misapplication or misallocation on ethnic or other grounds, be it planned or institutional; it could be endemic—involving all and sundry; and it could be developmental (that in the guise of performing a contract in which the public official indirectly amass wealth to himself). In Nigeria today, for example, corruption manifest in all its forms and indices; self-interest, laziness, economic crunch, poverty, unnecessary bottlenecks attached with service rendering, absence of effective monitoring and laws, African value for community and extended family, and capitalist tendencies. Corruption is antithetical to social existence. Many schemes have been contrived by many to stem the tide; those have proved futile simply because such attempts super invoked human rationality beyond its bounds, suppressing the play of basic traditional value of rightness and wisdom.

As against traditional wisdom and values, contemporary world/thought has hugely been one dominated by the idea both of *rights* and the *right,* two similar terms yet with very disparate conceptualizations. By *rights* is meant the claims which people have against others. In other words, they are the duties of others towards the right-holder—there can be 'rein' of 'impersonal' rights in this direction. But the notion of moral rights is not as such related to that of duty but closely related with one's due or the principle of need (Irele, 1998). Thus in moral philosophy, *the right*, on the other hand implies what or that which is correct, expected, conforming, social behavior, or simply the good. It finds expression in the kind of question: What is the right thing to do? *The right* is not mere prudence; it is social prudence expressed in traditional values. In other words, it is what is not wrong; what is ethical, of value, or what ought to be done. It is this *ought to* question that makes the concept of 'the right' the central concern of ethics and sociopolitical philosophy.

From both the descriptions above, it is obvious that *rights* and *the right* belong in the province of social philosophy, concerning one's "due" and "correctness" respectively. While the former mostly refers to what is legally recognized, the latter has a thorough dose of soundness and impeccability, which also is the bed space and apogee of wisdom. In the quest for an adequate understanding and prevention of the concept of corruption, what should be considered essential is substantial amount of wisdom.

Now, the province nature and scope of the concept of wisdom has been central to philosophical discourse from Plato from whom we learn that human knowledge proceeds beyond opinion and belief and culminates in wisdom. Hence wisdom is the apogee of human rational capacity, connoting not just a piece of knowledge but its adequate and discretional/adequate application in the conducting of human affairs. In man's quest for a

decent and peaceable society, today, even though so much has been achieved in the sphere of all-round knowledge, the society needs to adduce the firm bricks of wisdom to avert an impending apocalypse due to her perverted application of what it thinks she knows. Fortunately, traditional African folktales/folktales are replete with words of wisdom.

Incidentally, the question remains: How does one achieve wisdom? Can wisdom, like knowledge, be learned and transmitted? Answers to both questions are as vast as they are varied. Central to this condition is the fact that the variety also goes along the line of quality of exposure, culture, and one's/a people's ontological outlook. For us in Africa, knowledge could be learned, acquired and/or granted; oftentimes, it goes with age and/or association; it follows then that it could be transmitted. But while this article is not committed to espousing the African ontological outlook, it does commit to adumbrating and demonstrating those answers given to the questions just raised above.

Methodologically, those set goals shall be achieved by dwelling on the classic practice prevalent in traditional African community setting where kids and community members gather around their sages, mostly at night, to listen to the community's age long epistemology/accounts of the most human curiosities, concerning, for example, the origins of the world, how death came to the world, how truth is superior to falsehood, and the values of respect, hospitality, humility, charity, fortitude, etc. Briefly, though, we shall base our analysis on two stories recounted by an elder during one particular moonlit night of folktales in *Elele-Uzairue*, a traditional but enlightened, averagely populated community in the northern borders of present Edo State of Nigeria. Methodologically, we shall, first, present the stories untainted, undistorted, and unpolished; and thereafter proceed to bringing out both the epistemological divestments and their interface in the realm of knowledge vis-à-vis the *right,* and the *wise* course of action open to the central characters (protagonists) in both stories.

II. Tale No. 1: How Lion and Tiger Came to Live in the Forests (Idara, 2015)

"Welcome to today's Story, story…", declared elder Seghosimhe to the gathering of the youthful and young citizens of Elele community under the *obadah,* the largest tree at the village square in the moonlit night of August 21st 2015. "Story!" chorused the crowed who listened most intensely as papa Seghosimhe continued, "once upon a time", to which they responded more resound "time, time!" "The title of my story is 'the he-goat, tiger, and the lion'", elder Seghosimhe declared with a commanding smile; paused for a few seconds and continued. "In the old, all animals, including human beings, were living together, either as landlords or as tenants. The he-goat, lion, and tiger were not so fortunate; they were tenants to different landlords. More unfortunate was the fact that they respectively could

not pay up their rents and were severally served quit notices. There came a time when their various landlords could no longer tolerate their further stay, and they had to be sent/forced out along with families, remarkably on the same day there was heavy rains. Hopeless, each moved out, weeping and groaning, wandering and staggering with their luggage into the forests unknown and each family settled under a big tree from where it resolves to erect own house with the help/hand of his God.

The he-goat was the first to move out to his chosen site for a possible building as his home. So elated he became when he met that a particular piece of land had already been cleared by *his God* as he prayed Him. Thus encouraged, he dug a foundation for the proposed house plan, expecting to resume work on a fourth day while he prayed *his God* to continue to assist. In similar circumstances and mood, tiger moved out towards his desired site a similar building; and fortunately, *his God* has also heard his prayers and already prepared a foundation for a house for him, he thought; so he erected the building up to top window level height, left the site and full of prayers for *his God's* continued help! Lastly came the lion who met the same delusive circumstances of answered prayers; hence he completed the building and made a plan for its roofing, with the continuing *hand of his God.* Goat came again as planned and prayed, discovers *his God's* marvelous assistance; so he roofed the house. The series and circle, the effort of each undiscovered or known to the other of them, continued until each decided to move into *his God-given* home every other day; and successively they did, still undiscovered.

A day came of heavy rains such that their wives could not cook their meals each from preferred side of the building; so the inside house was the only option. On that day, to the greatest amazement on noticing smoke from another room in the six room apartment, each raised alarm to the husband; the three family heads hushed out furious and battle ready. With clenched teeth, each narrated his ordeal and effort; they discovered that their experiences were similar; but none could really assert *de jure* ownership. On discovering he strange neighbors/occupants and their strength, the he-goat was quick to suggest hospitality and cooperation to build up a community, suggesting that they feed together by each in turn supplying meat for the household cooking other than goat, tiger, and lion meat. This plan was broken by lion, being the first turn, supplied tiger meat just got from nearby forest; though tiger complained, but lion explained that after serious search, that was the only animal found. The turn of tiger produced goat meat just got from the backyard. The he-goat complained furiously but he barely deserved excuse or explanation. Goat was left with no option that to get any animal meat he could. He combed the bush for any; he ended up being the most at risk a whole day. Luckily, he encountered one hunter to whom he gave his ordeal/dilemma. The hunter kindly released to goat one of the

animal he had shot and killed; fortunately, it was a lion. Luckier was goat when the hunter granted him the lease to take all the animals entrapped in his (the hunter's net traps; and they were three tigers and three lions. You could imagine the fear ignited in the minds of his neighbors when he got home with the first lion meat; more stunningly, they were bewildered and suspicious when goat announced he would supply meat for the next seven days; and so he did for the successive five days supplying lion and tiger meat in succession. Separately and agitated in fear, lion and tiger held a secret meeting with the she-goat, the wife of he-goat, who, with a stern smile and a sigh of pity, disclosed to them her husband's spiritual prowess. She told them her husband's spiritual sighting; that he kills by looking in the face/eye any animal he wills; and that the luck they, i.e. lion and tiger, have had is that her husband has always sighted animals in the bush. She put them on the alert against any day he would not be so lucky; that they would be the only option come such a day. Thanking their God for early notice, lion and tiger held separate meetings with their families and in order to avert the eventual play of the tragedy threatened, they prepared their bags and baggage in wait for any alarm. Impressed with the effectiveness of her whistle blowing, goat's wife told the story to her husband who has just returned home that evening with another dead lion. Both arranged to simulate such alarm on a particular day with a sign that would alert their adversaries. Lion and tiger also warned their family members to watch out and never to look back in the event of having to migrate and avert goat's spiritual killing.

Soon, on the seventh day, the D-day came, and goat soon was returning home; on getting close to the house, he signaled his wife, loud enough for tiger and lion to hear that he had not been lucky in his hunting that day. Truly, tiger and lion overheard and they took off through their windows, each shouting to their family 'please, please, don't look back!' Tactically but slowly, goat pursued them; they ran faster and farther into the forest even when goat had returned home, victoriously. My children, this is why the lion and the tiger (with their families) are not domestic animals anymore but they live in the forest", concluded elder Seghosimhe with a smile which partially revealed his teeth like the Esan brand millet. While smiling, the gathering responded, 'thank you, baba'.

III. Tale No. 2: How Aseosi Became Rich (Bologi, 2004)

After Seghosimhe took a few questions from some of his listeners, it was the turn of elder Ogogo (a purblind old one) to hold the night. "Story, story…" he declares to the gathering which had increased under the *obadah* tree as the moon light became brighter. "Stooorry!" chorused the crowed once again, this time, more enthusiastically. Hence they recited "Once upon a time" and "time, time!" with papa Ogogo. "My story centers on 'how Aseosi became rich'", announced elder Ogogo conscious of the familiarity of the name, Aseosi

also being that of the village priest. "One day", he begins, "Mr. Aseosi and his wife, both of whom belongs in the kindred of the Irile family in our community, became tired of the impoverished life and village living. They had just got married, but not yet with any kids. They came together in the hope of living some comfortable life in the style of that obtainable in the city, with electric power and other amenities displayed in recent media exposure. They needed to get out of the village in search of fulfilling their hopes and dreams, they thought; and they actually set out to the city which turned out not to be as rosy or easy as they had thought. So they finally settled in a one room apartment in the outskirts of the city of *Iluekpe*. After consummating their marriage, Mr. Aseosi set out to the world of opportunities committed to making the difference as a man. On his way, after five years of wondering and trekking feeding on vegetables, he encountered a man who asked him, where he was going. Mr. Aseosi told him his mission; and the man asked him to follow him and get introduced to his master where there is a lot of job opportunity.

The master was favorably disposed to Aseosi's request for job. More flexibly, he asked Aseosi the kind of preferred payment/salary arrangement for the ten year contract job; the options were either monthly pay or one lumped sum pay at the expiration/completion of the job. Aseosi calculated what the eventual amount would be, and with such a mindset, chooses to be paid on completion of the job. Ten years! Aseosi contemplated. But he was encouraged by the fact that such was the only way, the hard way to be rich. As the days added up into weeks and months, then into years, ten years soon thinned out into months, with a few days left to go while Aseosi's anxiety for success stepped-up. And expectedly, the payday came; and promptly, his master invited him to his table of performance.

At the master's desk, Aseosi looked around, looking out for any package that could contain any useful amount; disappointedly, he found none. Soon his anxiety diminished, more so when all the master had to offer was a question; 'Tell me, do you want me to pay you in cash, or you want me to offer to you some piece of advice?' Totally disappointed now; 'advice!' Aseosi wondered. 'What a trap and deceit!' he wondered more. 'You mean, for all these years labor!' 'Advice!' Such sounded weird, stupid and mischievous to him; but he was somehow weary of expressing his disappointment to his master if he appeared too materialistic and aggressive in his right. So he chooses the option of advice. 'No. Go and sleep over it; think about it for another night', replied the master. But Aseosi was resolute and prepared for the worst. He has chosen and must stand his ground. 'Ok'. Next day, the master presented his advice thus: 'One, for any long journey in life, never resort to shorter cuts; two, into any issue not of immediate concern to you, do not poke nose; and three, avoid hurriedness, always sleepover and be slow to action.' These are life's guide and guard. Finally, Aseosi's master presented him with three loaves of bread labeled 'A', 'B',

and 'C' respectively, but with a further instruction: eat the first two on your way home, and consume the third with the family.' However disappointed he was, Aseosi mustered an appreciation, saying 'thank you sir', and set out on his journey back to his wife whom he had been missing for fifteen years.

Aseosi's first temptation was soon on takeoff when a well-wisher/good Samaritan offered him a shorter route to his destination; but Aseosi recalled the first rule in his master's piece of advice: 'Avoid short cuts'; he refused to be deceived. Soon, he heard that all who took that route that day were killed by armed robbers. Long after came the second travail. After three years of journey back home, Aseosi got tired and desired to take some rest in some Guest in; and he did, where at the midnight he heard some repeated wailing female voice at his door saying, 'help, help, 'am dying! He was moved with compassion to help; but he remembered his master's second advice: 'for any issue not of your immediate concern, do not pry'. He restrained himself, only to be told by the hotel officials in the morning that he was lucky he did not come out since the house was specifically meant for slaughtering and sales of human parts! Promptly and on further advice, he took off continuing his journey. Having survived thus far, Aseosi's worst was yet to come. Only a few meters away from his long abandoned home, in a debased nostalgia, he sighted a couple in some romantic/sensual posture on the fields; he soon discovered it was his wife that was being tantalized**.** Confused and enraged to kill, he realized his master's third advice: 'never rush into action, avoid rash decision and always sleepover every issue before acting'. Then he moodily went to his house and slept over the infidelity and faithlessness of his wife, contemplating the options. When morning came, his wife, ignoring the fact that her husband came back without any baggage, explained that the suspected lover was his (Aseosi's) son he impregnated her twenty years who was celebrating his 20th birthday that day. Then Aseosi realized how his master's pieces of advice had become helpful. 'So I could have killed my son!' he wondered in tears of joy. Then he brought out the third bread his master gave to him and meant to be consumed with his family. That moment was the surprise of his/their lives. And hussssh! Enclosed was a bunch of cash totaling the exact amount that was owed him for ten years of work with his master! And then, their dreams of a comfortable family came to fruition. My children, that was how Aseosi endured with work and became fruitful and rich! And that is the end of my story," concluded Ogogo, with a sigh of tendentious satisfaction and fulfillment; and they, sattled for the night, responded, this time with a louder applaud, 'thank you baba'. They followed up by series of questions, comments and analysis, to some of which we now turn.

IV. The Exegesis and Analysis

Undoubtedly, Ogogo's complacent state of mind, just as was Seghosimhe's, indicates the fulfillment of an elder in bequeathing on the young those enduring values richly embedded in African traditional societal thought and depicted in short stories and folktales. Also undoubtedly, their audience would go back home satisfied/sufficiently entertained and would have a good night rest. Far and beyond this is the fact that both stories present facets of epistemological fervor. While entertainment is the minimum for the ordinary listener, the critical mind must pry into the accounts and sift issues bothering on rightness, dessert, fidelity, humility/equanimity, respect, justice, and wisdom. What is left to be done in this session is to put some of these concepts in exegetical interface within the two tales.

*On Tale No. 1***:** *Isolating the facts and espousing the exegetical epistemological content*

From the story told by elder Seghosimhe concerning the three animals of lion, tiger, and the he-goat, the following facts, separated as 'F1' through 'F8' and which somehow bear on the concepts of this discourse, emerge:

* F1. This story is told by an elder, by name Seghosimhe.

Implication and analysis It does follow that it was not the first appearance by the teller. The fact that the teller is an elder also implies that he is sagacious and widely respected and believed since it is said that the 'words of our elders are words of wisdom'.

* F2. The account brings together animals of different orientation and specie in some association.

Implication and analysis This fact indicates the central theme of the tale. This account of the fateful assemblage and unfortunate unwholesome separation of all the strange parties/characters represents the ingenuity and power of imagination of the teller.

* F3. All the major characters, along with their families were truly ejected by their landlords; the condition of each was never known to another.

Implication and analysis This fact points to another, which is that human rational capacity is limited in scope and content; that there is this fact of being of the 'the other', whether it being animate or not (Levinas, 1984; Sartre, 1956). Besides, it is not simply all that exist is 'the world at that I know' nor 'the world as I know it', but that any human person ought to be conscious of the being of the order, the basis of tolerance.

*F4. As the result of unfortunate ejections from their leases, all the victims directly got involved labor to erect a home for his family; labor informs value (Barddat, 1988, pp. 155-56).

Implication and analysis The action by each character indicates a firm belief in the philosophy of work/value of labor. Even though each reserved some hope from the supernatural world of mercy, each thoroughly believed in the necessity of active labor to success.

*F5. The belief on the existence of a supernatural being, God, expressed in the attitude of prayers of each of the family heads (Freud, 1913).

Implication and analysis This fact explains another of man's admissibility of his limits but also the limitless scope of human capacity to hope and project. Thus the belief is real; then the being must be benevolent as demonstrated in the purported involvements of God in each character's effort in erecting his building.

*F6. It is a fact that all parties, on discovering themselves in their new common abode, came to agreement to live together.

Implication and analysis The proposal to live together indicates the smartness of some over other animals. Specifically, it is an indication of he-goat's sense of community; a corollary of this is that the agreement afforded each party to display his physical prowence and might, a show of dominance, suspecting the goat to be deficient of such. Hence lion and tiger's offending against the agreement vividly approved of 'might is right'. Thus is the emergence of corruption, submerging the rule of law. The hunter's gift and grant to he-goat is a show of empathy, charity and mercy. But their false sense of confidence soon waned and turned out illusive by the successive surprises posed by goat's conquering; lion's and tiger's lack of confidence and steadfastness manifest their secrete meeting to appraise the situation and plan for eventual escape. The meeting itself suggests another sense of fear and insecurity, which goat's family cached on.

*F7. The ingenuity of the goat's wife is palpable.
Implication and analysis The woman's response to her neighbor's worries or anxiety shows she too was apprehensive of the situation and is also concerned; her attitude is a display of the higher sense of human rationality over other beings in nature.

*F8. There were two separate plans in the end; one, the plan to hatch the script written by goat's wife; and two, the plan to escape the wrath of the first plan. The first, which displays ingenuity, tact, teleology, smartness and tendentious wisdom, is necessary for the second, which is a mark of unfounded and false belief. This second condition represents an 'unexamined life' long suspected by Socrates (Matson, 1999).

Central to this tale is the fact that it arrogates a sense of rationality, religiosity and speech to other animals than man. Though this may be unsound and capable of removing the veracity/possibility of the reality of the story; doubtless it is fictional; or could African folktales be less satirical as George Orwell's *Animal Farm* or do universal statements as "all S is P" make any better sense if any? Their wisdom lies on the roles they (each) played, not the individual characters as animals. Besides, if this could be considered primitive, after all, then modern storyline where robotics and other animations, even though they teach some lessons to the kids, fall on the same pit. Traditional folktales may be theoretical, modern ones visual; modern ones could just visualize traditional theoretical ones which, then, are superior being the original.

*On Tale No. 2***:** *Isolating the facts and espousing the exegetical epistemological content*
From the story told by elder Ogogo concerning the dreams and aspirations, trials and eventual successes of a young man, Aseosi, the following facts emerge, and are referred to as 'F1' through 'F8' and which clearly have doses of issues bordering on some African values:

*F1. This story is told, again, by an elder, born blind, but always found his way to the square.
Implication and analysis It does follow that it was not the first appearance by the teller. The fact that the teller is an elder also implies that he is sagacious and widely respected and believed since it is said that the 'words of our elders are words of wisdom'. More importantly, that Ogogo was blind does imply that knowledge is not restricted to nor restricted by sense experience; it is also innate and intuitive.

*F2. The theme of this tale is 'the long road to success.''
Implication and analysis The account brings to the fore the interface of poverty, work, steadfastness, and prudence even in the face of individual wishes and hopes.

*F3. The initial identity/personality and characterization Aseosi depicts a man caught in the crisis of ancestral poverty amid consciousness of improvements offered by civilization.

Implication and analysis The idea of poverty implies a heart debilitated and traumatized, not just by the stark reality in Aseosi's world but that initiated by his appreciation of same as a problem. The further epistemological implication of this condition is that even thought certain condition exists, they may not count as problematic unless one appreciates/assesses them so; in other words, consciousness of some reality as problem is necessary for that reality to count as problematic.

*F4. Aseosi's hopeful dream for success pushed him out to pursue his dreams in the open society.
Implication and analysis This mission extols the value and place of work, above the complacency offered by share luck, inheritance, charity, in the stove towards success. Rather, Aseosi's attitude conforms to the popular maxim, 'no venture, no success' (Elamah, 2009).

*F5. Aseosi defied distance to seek opportunity; he travelled for 5 years and worked for 10 years; it took another 5 years journey back home.
Implication and analysis This shows patience, zeal and zest, stamina and commitment, hope and forbearance in the quest for success.

*F6. Against his expectations, Aseosi was offered two certainly unequal options, either to be paid in cash or in the form of advice.
Implication and analysis The offer recognizes a marked difference between the right, reason, dessert, and wisdom; it lays out materialism vis-à-vis benefit of wisdom. The employer's sagacious offer was ultimately not to ensure that Aseosi got his pay, but that he got home with it safely. It also lays out the wisdom in Aseosi's choice thus; since the value of the work done is determinate, one might not correctly estimate the possible value of the content of any advice. The pay is certain past; the advice, an uncertain possibility. This choice is further an expression of selflessness, respect for values, morals and wisdom over rights; such is the acme of native prodigy.

*F7. Aseosi was legally married following the customary laws of his land; hence the name, 'wife'.
Implication and analysis Aseosi's initial attitude towards his wife is a show of love and concern for family welfare and comfort. That he was legally married was necessary and sufficient basis for fidelity and faithfulness by both parties.

*F8. Frustrated, Aseosi went to sleep over his wife's suspected infidelity.
Implication and analysis This attitude shows Aseosi's stuck to advice, unfounded patience, responsibility, and respect for due process/fairness. In the end, his precocious and selfless attitude paid off, got him everything as he was unexpectedly multiply rewarded, preserved his life/property (following the first and second advice), having to discover his full-grown son, and an amount enough to live the rest of their lives and beyond (following the third advice).

V. **Conclusion**

Today the notion of truth can be as instantaneous as possible; thus the two tales just reviewed are wholly esoteric. Their veracity may not be just by reason. Yet they do singly and individually indicate that through wisdom reserved in folktales/folklores, traditional Africa had been able to push dangerous animals far into the forest and friendly ones closer home, unlike what obtains in the West, in guise of animal rights/human freedom, breed and befriend (even romantically) dangerous animals against natural wisdom. Take the analogy of driving a motor car (a truck) versus riding a motorbike. While the motorbike heads up on the right way, the truck roles down on the same lane against traffic. No doubt the motorbike is right. Two options are possible: either the rider faces head-on the truck, in which case it will be fatal (with him as the more vulnerable); or he swerves away from his right way to avoid the impending fatal accident. While the rider will (if alive) win his case because he was on the right way (right, first option), he might also escape being hurt at all and save his life, in which case there will be no litigation or threat to life (wise, second option). Here, wisdom ought to prevail over *right*, just as Aseosi did in making his choice of advice over his pay.

One must note that even in preliterate society, man had already learnt the expedience of cooperation over and beyond individual right to private property, for instance, in a son not having to have sex with his mother nor the daughter with her father, or in shedding some desires in the face of impending grievous harm to the self or other, and so on. Hence, for instance, the book of Proverbs in the Bible is dedicated as 'the book of wisdom'. Hence the enterprise of philosophical inquiry is basically, in its quest for essences beyond reason, is the love and search not just for knowledge but especially of wisdom. Consider one's right to free speech; should he go talking along the streets of a city? Or consider the right to let out the offensive gas; should it be done at a congregation of worshipers? Fortunately, every vice, taboo or value in traditional Africa, as expressed among the Elele-Uzairue of Nigeria, is backed in some folktale/folklore. By and large, the essence of this work indicates that in contemporary world of untold quest for individuality and immorality, citizens

should, in the growing desire for social order, rescind back to wisdom and respect for some basic traditional values mostly expressed in African proverbs and folktales/folklores.

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