

Comparative Analysis of Efunsetan Aniwura's Story on the Abuse of the Right of Her Slaves and the Leadership Styles of Nigerian Government

Evelyn Aku ADJANDEH¹ Ph.D; Omowunmi Ajoke MORDE² Ph.D & Amos Adekunle ADEDIRAN³ Ph.D

Email:evelyn.adjandeh@ucc.edu.gh;

¹College of Humanities and Legal Studies, Centre for African and International Studies

Faculty of Arts, University of Cape Coast, Cape Coast, Ghana

^{2&3} Department of Social Studies, Federal College of Education, Abeokuta.

Abstract

Proofs have emerged in Psychology that people with negative life events can be subjected to various anti-social behaviours, especially ones that are very aggressive and very inimical to the peace and order of society. This paper analysis Efunsetan Aniwura's story on the abuse of the right of her slaves and the leadership styles of Nigerian politicians. There is evidence that the leadership styles of Nigerian politicians and Efunsetan Aniwura are similar in human rights abuse. Both Efunsetan and Nigeria's today's politician's leadership styles manifested as desperation, superiority status, extravagant lifestyle, betrayal of citizens, narcissistic personality, high selfishness/greed, deception/lying as skills/smartness, and pride/euphoria in associating with Federal Government's might. The human/social governance consequences were: Social polarization, disappointed governance, loss of confidence in the electoral system, corruption, poor societal development, the misguided rule of law, exponential unemployment, poor standard of living, misguided life virtue, and embarrassing Judiciary. Recommendations were improved political value system, proactive Judiciary, accountable politics/politicians, and stopping irresponsible political extravagant lifestyles. Therefore, the political value system in Nigeria needs to be improved. Political leadership must no longer be perceived as socioeconomic and other business opportunities. This will reduce godfatherism, desperation, greed, and selfishness in Nigerian politics and politicians.

Keywords: Analysis, Efunsetan Aniwura, Comparative, Leadership, Government

Introduction

Having experienced different kinds of leadership in our country, it has been observed that there are more rulers than leaders because most of them believe in personal ability and neglect the contributions of their followers. They thus failed to realize that a tree cannot make a forest, a key ingredient for sustainable development, which according to Oyeshola (2008), describes a process in which the natural resources base is not allowed to deteriorate. It emphasizes the hitherto unappreciated role of environmental quality and environmental inputs in raising real income and quality of life. It is a new way of life and approach to social and economic activities for all societies, rich and poor, compatible with preserving the environment. According to Dessler (2000), leadership is "expected to mobilize all the resources towards establishing goals most economically and profitably". Asubiojo, Adewusi and Oyediran (2005) define leadership as the art of exerting remarkable influence on people

so that they will strive willingly and enthusiastically towards achieving group goals. This remarkable influence lies in the charisma of a leader, which makes the followers carry out their responsibilities without being forced in any way. Wong (2007) describes a leader as "a person who influences a group of people towards the achievement of a goal." However, the paper intended to make a comparative analysis of Efunsetan Aniwura's story on the abuse of the right of her slaves and the leadership styles of Nigerian politician.

Concept of Leadership

The term leadership means different things to different people. Essentially, leadership reflects the assumption that involves an influence process whereby intentional/unintentional influence is exerted by the leader over followers, whether in a formal or an informal setting. Irtwang and Orsaah (2010) further observed that leadership and management are two terms that are often confusing. However, leadership connotes the ability to influence followers' behaviour towards achieving organizational set goals in various conditions, tasks and settings. However one perceives leadership, its centrality in institutional management and achieving organizational set goals must be balanced.

Leadership Styles

According to Adediran (2022), leadership style describes how much a leader can exhibit various leadership thoughts. However, it is to be observed that both the modern and contingency approaches are descriptive in nature of the situation and relationship between a leader and follower in the country rather than the character descriptive of traditional styles (the traditional styles) describe rather a personal attitude of a leader concerning his relationship with followers (Aminu,2009). This means that the leader's relational structure with the follower's behaviour is a function of his understanding of several life guided by the philosophy of life or worldview.

Life History of Efunsetan Aniwura

Efunsetan Aniwura, the Iyalode of Ibadan (Minister of women affairs), was a woman of Egba ancestry who migrated to Ibadan. She had hundreds of enslaved people on her farms, with many others at home. Oral evidence reveals that she had three large farms, each of which no less than 100 enslaved people worked (Ilesanmi, 2010).EfunsetanAniwura was a notable woman entrepreneur. She was trading with Europeans, taking goods from the hinterland to the coast and bringing imported goods, especially arms and ammunition, back to the hinterland. She was a big-time farmer and producer of food crops in Ibadan. At a stage in her life, she rose to wealth and fame and was ranked among the city's social, economic and political elite.

According to Ilesanmi (2010), Efunsetan extended credit facilities as ammunition to the various war lords when they went on military expeditions in 1872. She fielded 100 slave soldiers under her head; enslaved person 'Ogidan joined the Ibadan forces on their expedition to the Ekiti country. Even before then, she had been made the Iyalode of Ibadan. However, the date on which Efunsetan Aniwura became the Iyalode of Ibadan is still being determined, but it was situated around the 1860s. What is certain, however, is that she was the second Iyalode of Ibadan. Ilesanmi (2010) described Efunsetan as an African woman who stood against male chauvinism and gender inequality in her time. She wielded economic power in that she had her household full of enslaved people. As her name depicts, 'Aniwura', the owner of gold (wealth), was a woman of wealth, power and authority.

Fadare (2007) saw Efunsetan as a powerful woman in the old Ibadan province with a name to reckon with, powerful, fearsome, terrific, rich, audacious and daring. As one of the chiefs, nobody in her time could rubbish her. Efunsetan was a woman of spiritual depth. Her magical prowess and affluence made her a terror to everybody with one contact or the other. Hence, Efunsetan Aniwura was an eponymous heroine (Ogunleye, 2004); she died in June 1874. According to Ajayi (2005), the story of Efunsetan Aniwura was made famous by Professor Akinwumi Isola, who first wrote it as a play. Professor Akinwumi Isola is a Nigerian playwright, actor, dramatist, culture activist and scholar. He is known for his writing and work promoting the Yoruba Language.

Efunsetan Aniwura's Leadership and Her Negative Life Events

Riskind and Alloy (2006) argued that cognitive vulnerabilities are typically purported to create liabilities for psychological disorders after individuals encounter stressful events. According to Riskind and Alloy (2006), psychological disorder is caused by a combination of predisposing and precipitating factors. A critical examination of the life history of Efunsetan revealed that some factors predisposed her to psychological problems and precipitated such problems. It is not a gain saying that Efunsetan Aniwura was the wealthiest person of her time in Ibadan land. The woman was a great entrepreneur who had great wealth. However, among the Yoruba natives, children are considered more important than great wealth. Children are considered greater possession than money and other material wealth. Children are progenies to inherit one's legacies.

Unfortunately, Efunsetan Aniwura had a terrible life experience having progeny to inherit one's wealth, fame and honour. Her only child and daughter died during child labour in 1860. With a terrible sense of loss and the stigma of not having a progeny to inherit her legacies, she blamed God for her tragedy, and she, in turn, vented her anger on the society she swore to

defend while taking oath on her installation as the Iyalode of Ibadan. She became wicked, cruel, callous, bitter, heartless and a monster dreaded by society (Ilesanmi, 2010). Having no child to inherit her mass wealth was her psychological problem's primary predisposition factor.

Efunsetan Aniwura's political woes arose from her participation in the war effort (Osewa, 2005). As the leader of the women in Ibadan and a successful trader in arms, she contributed to the debate on the issues of war and peace. She became the spokesman for the antiwar group in Ibadan. She was against the expansionist policy of Aare Latoosa, which brought many towns under Ibadan jurisdiction (Ilesanmi, 2010). However, this did not go well with Aare Latoosa, who saw her action as insubordination and a severe political confrontation. Hence, her action pitched her against the tent of Aare Latoosa (the then Ibadan Community Head and the entire Yoruba Generalissimo). However, the counteractions from Aare Latoosa can be considered to have emanated from the spirit of jealousy and envy for the woman growing in wealth, fame and honour than Aare Latoosa himself.

No doubt, the political confrontations between the duo eventually created a severe psychological problem for the woman. Latoosa deposed her on May 1 1874, replacing her with her Otun (first lieutenant), although Efunsetan paid all the fines imposed on her for the entire political allegation levelled against her. Another factor precipitating her psychological problem was the debt that Latoosa and his chiefs owed her. According to Osewa (2005), Latoosa and his chiefs needed to be more timely in paying debt owned by Efunsetan. She was a financier of the war efforts and a supplier of ammunition. She, therefore, stopped extending credit facilities to them. This action further angered Latoosa and compounded the political confrontations between the duo.

Aftermath Effect of Her Psychological Problem

Parker (2010) posits that in people with early experience of an adverse event (e.g. loss, abuse, a threat to personal safety), the bias toward optimism may be reduced, and their vulnerability to decompensate in response to a future adverse event is increased. Parker (2010) argues further that subjects with experience of severe and threatening events (victimization) have a significantly greater perceived vulnerability to psychological distress. In Santor (2003), such high-risk individuals reported more severe hopelessness and depression symptoms. According to Husky, Mathilde, Mazure, Carolyn, Maciejewski, Paul and Swendsen, Joel (2007), the hopelessness theory posits that depressogenic cognitive styles, including attribution style, act indirectly by increasing the likelihood that an individual will experience

adverse inferences about the self or about the causes and consequences of events. Once hopelessness develops, depression is inevitable.

The adverse life events which Madam Efunsetan Aniwura underwent, especially the pain from the death of her only child, created hopelessness for her. No child to inherit her massive wealth and possession. Such hopelessness, no doubt, created a depression in her lifetime. In addition to this, the rift between her and Aare Latoosa created a severe problem for her psychological state of mind because, according to Santor (2013), how individuals respond to events, such as outperforming or disagreeing with a partner, can affect status and rank and the extent to which they can garner support from allies and respect from competitors, within a social hierarchy.

The removal of Efunsetan from her chieftaincy position undoubtedly affected her social rank and the social prestige she enjoyed in the community. Meyer, Jo'm; Beevers Christopher, Johnson, Sheri, Simmons and Evette (2007) believed that continued stimulation from inflated self-evaluations and overly optimistic expectations provides vast energy sources and drives the individual into continuous goal-directed activity. However, the adverse life events shattered the hope, aspiration and goal achievement of Efunsetan Aniwura.

Osewa (2005) argued that all these adverse life events gave Efunsetan Aniwura psychological problems, leading to her behaving cruelly towards her slaves and her entire household: Even her immediate family members were not spared from her transferred aggression. As a result of her adverse life events, Efunsetan Aniwura became a great abuser of humanity. She greatly abused her slaves (over 2,000 of them). She habitually beat and tortured them whenever they violated her rules. Such beating and torturing are an abuse of humanity. In Yoruba land, slaves were considered the property or possession of their masters and mistresses, but at the same time, Yoruba natives respected the sanctity of life.

Efunsetan Aniwura was known for using her male slaves to attack any neighbour who crossed her way. Her male slaves were fond of molesting and embarrassing people who dared or went against the interest of their mistress. The most grievous aggressive behaviour of Efunsetan Aniwura was recorded as an act of murder. In Efunsetan's household, it was a 'law' that no enslaved woman could get pregnant. The irrevocable punishment for this rule violation was a beheading.

Furthermore, no enslaved man can propose love to any woman. The punishment for violation of the standing rule was also a beheading. Altogether, thirteen enslaved women and twenty-eight enslaved men were ordered beheaded in her lifetime (Isola, 2010). Efunsetan Aniwura got to a stage when she became a political institution. She made, interpreted, and executed the

same laws herself. She had a chartered executioner who carried out the punishment of beheading at her order. Her cruel and wicked behaviour eventually turns her into a dreadful monster within the then-Ibadan community. However, Aare Latoosa saw the aggressive and wicked deeds of Efunsetan, prompted by her adverse life events, as an avenue to revenge her insubordination and her audacity to dare him. Hence, Aare Latoosa started plotting how to get rid of her.

The Leadership Styles of Nigerian Politicians on Human Rights Concerning Efunsetan Aniwura's Leadership Style

The psychology of politics and politicians in Nigeria is very complex and dynamic. Politicians could be more reliable and self-centred. Nigerian politics and politicians are retrogressive and unconscionable (Gudaku, 2019). In Nigeria, politics is often perceived concerning politicians' power, money, religion, socio-cultural perspectives, and what Weir (2019) called group-based perception. "Godfatherism" plays a significant role and influence in Nigerian political phenomena (Ahmed & Ali, 2019). Conspiracy and compromise endemic in Nigeria have permeated the politics, in which betrayal of the governed, dishonesty, money-mindedness, and treachery have been imbibed as political mastery. Honesty and integrity have dwindled as much as Nigeria's political values and traits.

In Nigeria, political leaders have brazenly and dangerously refused to be held accountable. The observation that good leadership stimulates achieving performance in people (Akhmadi, Jamaluddin & Suryadi, 2019) seems different from Nigerian political leaders. Politicians construe themselves as the superiors and perceive the governed as the inferiors in a dichotomized social and economic class. Consequently, good governance should be prioritized. Holding political leaders accountable enhances good governance (Ernanda, 2019). The grandeur self-concept of Nigerian politicians has made it impossible for adequate attention to be paid to the psychological and social impacts of politics and governance on the citizens. Therefore, this research aims to explore the psychology of politics and politicians in Nigeria and appraise the attendant human and social governance consequences.

Similarities of leadership styles of Nigeria Politicians to Efunsetan Aniwura

Desperation: The politicians act like desperados. They can do anything to gain power, occupy positions, and retain or remain in power.

Superiority status: One of the most typical behaviours of politicians in Nigeria is the perception of self-supremacy. They assume that they are superior to their contemporaries. There is also the perception that they are above the law, can buy it in their favour, and are the law themselves. Even the church and law enforcement institutions oblige them.

Extravagant lifestyle: The politicians are very wasteful and unreasonably exorbitant in their lifestyle. They engage in congenial and prodigal looting of the government treasury at the expense of societal, social and human development. The aim is to maintain the lifestyle of grandeur they have established.

Betrayal of the citizens: Betrayal of the citizens is a standard behaviour of politics in Nigeria. Politicians need to execute community, social and governmental projects. They embezzle public funds and sell off public facilities to themselves and associates. Even citizens can be killed if they challenge the politicians or government.

Narcissistic personality: Politicians in Nigeria are highly self-absorbed, egocentric, self-centred and self-regarding. Their self-mindedness and inconsiderate lifestyles make them misappropriate public funds for their personal and future generations' use.

High selfishness and greed: The politicians are only interested in what benefits them maximally. They can compromise the welfare and lives of the citizens in order to gain or protect political interests. Their greed for power and looted funds are very unlimited.

Deception and lying as skills/smartness: Deceiving and lying to the citizens are among the most typical behaviour of politicians in Nigeria. A politician that has failed in this is regarded as needing to be skilful. Deception and lying are regarded as political smartness. Hence, politicians make promises while campaigning for votes which they abandon once they secure power.

Pride and euphoria in associating with the Federal Government's might: Politicians derive pride and joy from having connections with the Federal government of Nigeria. Consequently, a politician can freely commit atrocities believing that the Federal government is readily available as an instrument of oppression and subjugation to the perceived enemy.

Conclusion

It was concluded that the leadership styles of Nigerian politicians and Efunsetan Aniwura are similar in human rights abuse. Both Efunsetan and Nigeria's today's politician's leadership styles manifested as desperation, superiority status, extravagant lifestyle, betrayal of citizens, narcissistic personality, high selfishness/greed, deception/lying as skills/smartness, and pride/euphoria in associating with Federal Government's might. The human/social governance consequences were: Social polarization, disappointed governance, loss of confidence in the electoral system, corruption, poor societal development, the misguided rule of law, exponential unemployment, poor standard of living, misguided life virtue, and embarrassing Judiciary. Recommendations were improved political value system,

proactive Judiciary, accountable politics/politicians, and stopping irresponsible political extravagant lifestyles.

Recommendations

The following recommendations arising from the research are proffered.

The political value system in Nigeria needs to be improved. Political leadership must no longer be perceived as socioeconomic and other business opportunities. This will reduce godfatherism, desperation, greed, and selfishness in Nigerian politics and politicians.

The Judiciary must be proactive to protect itself and be functionally effective. With this, politics in Nigeria will be sanitized from its current characteristics of criminal enterprise perception. The Judiciary must be bold and courageous in promoting the rule of law to bring all political players in Nigeria within the ambit of the law.

The irresponsible extravagant lifestyle of politicians in Nigeria needs to be curtailed. This will help check the politicians' betrayal of the citizens and the superiority obsession of Nigerian politicians.

Nigerian politicians must be held accountable whether on or off the office/leadership positions. It will help tremendously reduce deceptions and lying as skills/smartness in politics. Again, it will reduce Nigerian politicians' desperate and pathological desires to surrender to the Federal Government's might and any Federal euphoria.

References

- Adediran, A. A(2022). Religious Education as strategic approach for addressing corrupt practices among Nigerian leaders in O.O Adekunle, O. B. Olugbenro, O. O. Familusi and H. Sewapo (Eds) *Leadership and Church Growth in Africa*, A Festschrift in Honour of His Eminence Dr. Samuel Chukwuemeka Kanu Uche. Ibadan. Zenith BookHouse Ltd.
- Ajayi, S. (2005) *Story behind Efunsetan Aniwura*. Wwww.sunpublishing.com. Retrieved on 26/01/2012.
- Akhmadi, I, Jamaluddin, J. & Suryadi, B. (2019). Effect of leadership style, motivation and discipline on the performance of employees working on board staffing and human resources development north Barito District, Indonesia. *European Journal of Political Science Studies*, 3(1), 102-113.
- Aminu, K.K.,(2009). Leadership styles: the management challenges in emerging Economies. *International Bulletin of Business Administration* 6(2)13-23
- Asubiojo, E.A; Adewusi, C. O. & Oyediran, A. O. (2005). *Communication theory and practice*. Ibadan: Aseda Publishing.
- Dessler, Gary. C. (2000). *Management: leading People and organisation in the 21st century*. New Jersey: Century Prentice Hall.

- Ernanda, P. (2019). Implementation of government agency performance accountability system (sakup) against good governance implementation - study on Banjarbaru City, Indonesia government. *European Journal of Political Science Studies*, 3(1), 25-33.
- Fadare, Sina (2007) *Oyo the Troika and Judgment of History*.www.allafrica.com retrieved on 26/01/2012.
- Gudaku, B.T. (2019). The role of magico-spiritual powers in understanding the culture of impunity and lack of transparency in Nigerian politics. *International Journal of African Society, Cultures and Traditions*, 7(1), 13-22.
- Husky, Mathilde M; Mazure, Carolyn M; Maciejewski, Paul k & Swendsen, Joel, D. (2007) A daily life comparison of sociotropy- autonomy and hopelessness theories of depression. *Cognitive Theory and Research* .31(2)659-676.
- Ilesanmi, Oluwatoyin Olatundun (2010) Bridging gender equity gap in Africa: a Psycho-Historical Exposition of Efunsetan Aniwura. *International Journal of Psychology and Counselling* .2 (3)33-43
- Irtwange, S. V &Orsaah, S (2010), Assessing group influence on management styles as related to University governance. *Educational Research and Review*,5(2)23-34
- Isola, Akinwumi (2010) *Efunsetan Aniwura*. Ibadan: University Press Plc.
- Meyer, B jo'm; Beevers Christopher G; Johnson, Sheri L. & Simmons, Evette (2007) Unique Association of Approach Motivation and Mania Vulnerability. *Cognitive and Emotion*. 2(8)1647 – 1668
- Ogunleye, Foluke (2004) A male - centric modification of history of "Efunsetan Aniwura" *Journal of Africa History* 31(2)303-318
- Osewa, Oluwaseun (2005) *Great leaders in Nigerian history before total Colonization*.www.nairaland.com. Retrieved on 26/01/2012.
- Oyeshola, D. (2008). *Sustainable development: issues and challenges for Nigeria*. Ibadan. Nigeria: Daily Graphics Ltd.
- Parker, Gordon (2010) Depressogenic cognitive schemas: enduring beliefs or Moid State Artefacts? *Australian and New Zealand Journal of Psychiatry* 3(2) 210-216.
- Riskind, John H & Alloy, Lauren B.(2006) Cognitive vulnerability to psychological disorders: overview of theory, design and methods. *Journal of Social and Clinical Psychology* 25 (7)905-725.
- Santor, Darcy A (2013) Proximal effects of dependency and self criticism: conceptual and methodological challenges for depressive vulnerability research. *Cognitive Behaviour Therapy* 32 (2)49-67.
- Weir, K. (2019). Politics is Personal .*Journal of Monitor of Psychology*, 50(10) 44-65
- Wong, A.S.L. (2007). *Leadership*. Available from, <http://www.defineleadership.com>. [Accessed 2 September 2012].