

Establishing and Sustaining Good Governance in Nigeria: Appraisal of *Saworo Ide and Agogo Eewo* Films as Case Study

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Abstract

This work examined and appraised *Saworo Ide and AgogoEewo* Films. It looked at different definitions given to film by scholars. The work also traced the genesis of Yoruba films to celluloid time and the emergence of Yoruba Home Video system to 1980s. Yoruba films were related to happenings in the society which literature presents in drama, prose and poetry. Relationship between film, cinema, movies and motion picture was also treated. The role of films in the society was looked into and brief synopses of *Saworo Ide and AgogoEewo* were given. The Juxtaposition of Nigeria system of Government and *Jogbo* was slightly done. The work recommend that the tentacles of anti corruption agencies should cover every parastatals, ministries at national, state and local level, so as to curb the problem of corruption in Nigeria. The work concluded with recommendation that penalties for corruption should be well listed in Nigerian constitution.

Introduction

A film also called a movie or motion picture, is a series of still images which, when shown on a screen, creates the illusion of moving images due to the phenomenon. Nwanene (2002:8) defines film as a series of motionless images projected onto screen so fast as to create in the mind of anyone watching the screen an impression of continuous motion. Sambe (2005:147) defines film as a powerful medium for enlightenment. Films are cultural artifacts created by specific cultures (cited from Wikipedia). They reflect those cultures, and, in turn, affect them. Film is considered to be an important art form, a source of popular entertainment, and a powerful medium for educating, or indoctrinating citizens. The visual basis of film gives it a universal power of communication.

Adenugba (2007:1) relates the development of the Nigerian Motion Picture Industry to the period of colonial era. According to him, Nigeria's first contact with Cinema was in 1903. It was at the instance of Herbert Macaulay, a foremost nationalist, who invited the Balboa and Company, who was then doing an exhibition tour of silent films on West African coast to Nigeria. The film was shown at the Glover Memorial Hall, Lagos in August, 1903. The success of the Balboa venture paved the way for an influx of European film exhibitors to Nigerian (Ekwuazi, 1984:9). Shortly the Colonial government took interest and brought in a lot of films (Adenugba 2007). According to Ekwuazi (1984) film production, distribution and exhibition were restricted to Lagos where they compete with concerts and drama shows and the contents of such movies were highly censored.

Celluloid Film

Celluloid is a tough, highly flammable substance consisting essentially of cellulose nitrate and camphor, used in the manufacture of motion picture and x-ray and other product. Most of Nigerians films during the colonial era were till 1979 were recorded on celluloid. The first Yoruba film show with celluloid was Àjàní Ògún in 1976, a film produced by Ade Love (Adeleke 2003). Other Yorùbá movies recorded on celluloid are ìjà Òminira 1977, by Ade Love and Aiye 1978 by Hubert Ogunde. These films thrilled their audience with dance and song in plays rooted in Yorùbá culture (Ogunlade U 2010).

The Advent of Video Home System (VHS)

The Video Home System is a universal widely used method of recording audio and video onto magnetic tape. It was developed by the Japan Victor Company (J V C) and was made available to the public market in 1976. The Video Home System popularly called (VHS) came to existence in Nigeria in the 80's and this marked the beginning. The first Yoruba film to be recorded on V.H.S is Ekun by Alade Aromire, in 1988. And this was followed by Sosomeji produced by Ade Ajiboye (Big Abass) in 1988.

According to a seasoned Nollywood actor, Zebulon Ejiro in an interview in www.press.com, the first person who produced Home Video VHS was late Muyideen Alade Aromire in the 80's but it was not popular because it was best restricted to those who understood Yorùbá language. However, the boom and the popularity that set the pace for Nollywood started when Kenneth Nnebue came out with living Bondage in 1992. The argument on who started making movies first in Nigeria was laid to rest as it was clarified that "the late AladeAromire and Co were the pioneers of movies producers, especially in VHS. Let no one tell you any other story. The Yoruba were making movies. The boom started unquestionably after Living Bondage."

Relationship between Film and Literature

There are strong relationship between films and literature. Most of the movies present the happenings of the society which literature mirrors. Patricia (2012:1) maintains that film helps to provide us with a mirror of our changing society. Apart from this, film can be seen as one branch of literature, especially drama which has most features with film.

On this note John Midega (2010) asserts that literature shares with film the ability to employ the structures and devices of narrative. Sequence of images on screen told a story and this is equivalent to the sequence of words on page. The use of language in film establishes firmly the connections to literature. Films, just like literature, presents action, images, words replicating life. Literary works also have a stylistic and thematic basis in a realistic presentation of characters and incidents. Not only this, it also has interrelationship with poetry in the area of metaphor understanding, symbolism and other literary troupes.

The film draws from music in the area of rhythm, repetition and counterpoint. It also shares some features with nasal in the area of word, sentence, paragraph, chapter as we have the frame, shot scene and sequence. The word literature and the image in film are similar in so far as they are visual phenomena, both perceived with the eye.

Relationship among Film, Cinema, Movies and Motion Picture

Film

In the present time, we interchangeably use film, cinema, movies freely without thought of their different names, meanwhile, they are the same. Film could be described as a thin flexible strip of plastic or other material coated with light sensitive emulsion for exposure in a camera, used to produce photographs or motion pictures. It is a story or event recorded by a camera as a set of moving images and shown in a cinema or on television.

Cinema

People view cinema from two angles, because the house or hall where a film is shown can be referred to as cinema, as we have Baba Sala de Cinema in Agbowo, Ibadan. On the other hand, cinema can also be seen as the art of moving images; a visual medium that tells stories and exposes reality. The place and the situation can be used to differentiate between the two.

Movie

This is a recorded sequence of film or video images displayed on a screen with sufficient rapidity as to create the illusion of motion and continuity. Movie can be seen as slang for a moving picture, it was first documented in the early 1900's.

Motion Picture

OnlineDictionary.com defines motion picture as a sequence of consecutive pictures of objects photographed in motion by a specially designed camera (motion picture camera) and thrown on a screen by a projector (motion picture projector) in such rapid succession as to give illusion of natural movement. According to Britanical.com, Motion Picture is also known as film or movie. Series of still photographs or film are projected in rapid succession onto a screen by means of light. Because of the optical phenomenon known as persistence of vision, this gives the illusion of actual, smooth, and continuous movement.

Relationship between Film and Society

Films and society are deeply interwoven in that they influence each other. When people watch a movie, they tend to assume to adapt the role of the characters thereby having the same feeling as the characters to feel what the characters are feeling. On the other hand when directors and actors observe new things in the society, and want people to learn from such, they produce films reflecting such behaviors so that people could ponder on such attitude. If it is positive, they maintain it but if negative they do away with it. Furthermore, films are produced for the purpose of making money. Therefore, the actors have to reflect what people want. This means they are much more likely to be affected by society than to affect it.

Roles of the Films in the Society

Films have a lot of effect on the society. For instance, both children and the adults are equally exposed to the dangers of the vulgarity and degrading value of cheap popular film, in disguise of entertainment.

- i. Films are perhaps the greatest potential to be the most effective mass media instrument.

- ii. Film has certainly some clear advantages over other media. It combines primarily, both audio and video thus it is very appealing to the eyes and the ears.
- iii. Most of the films shown these days teach one about the realities of life. For instance, a film can be produced on how to prevent diseases and maintenance of good health.
- iv. A film could be presented in a way that it starts with a problem like land dispute, supremacy, wayward lifestyle etc and goes through some ways of solving it, and then the problem solved. The way the directors presents a conflict and resolves it, helps one to apply the same measures in solving some problems in the real life.
- v. It is used for exposing and correcting societal problems directors/actors observe at the events in our society then act and shoot films and on them. This is done so that people would have better understanding of problems.
- vi. People watch films as a means of catching funs and entertainment during their leisure hours in the cinema house or in their homes. Watching films has become part of relaxation at home. People watch film after their working hours, or when they have visitors, so as to keep themselves busy and while away time. Adults sometimes go to cinema houses to watch new films with either members of their families, or their loved ones especially in the cities during the weekends.

Corruption in Nigeria

Corruption can be defined as dishonest or fraudulent conduct by those in power, typically involving bribery. It is the misuse of public power (by elected politician or appointed civil servant) for private gain. Corruption is the greatest among the challenges confronting Nigeria as a country. The level of corruption in the country is high. Corruption in the country is found in all the entire sector of the country (Uzochukwu 2015). While some people limit corruption to the leaders, Ugochukwu affirms that scholars have written on causes of corruption in Nigeria, which include; greediness, poor youth empowerment, poverty and unemployment.

Effects of Corruption in Nigeria

The negative effects of corruption on Nigeria are; poor national development, rise in poverty, and poor investment.

- i. Any country with high corruption level is likely to experience developmental bankrupt. A situation where some Chief Executive Officers of companies indulge in corrupt practices to make their money means such a country will suffer from development, be it economy development or otherwise.
- ii. When the heads in public service are busy laundering the money that are supposed to be used to create employment for the masses and reduces poverty, what happens is that there will be raise in poverty level of the country.

- iii. Many crises in Nigeria today erupted as a result of corruption in the country. For instance, the insecurity in Nigeria, the mayhem unleashed by brought Boko Haram is a traceable to the effects of corruption in the country.
- iv. Unemployment in Nigeria would have been eradicated to some extent if only investors are attracted to the country. Companies that would have invested in Nigeria are afraid because they do not know if the corrupt practice will ruin their industries with time.

Synopsis of Şaworoide

Şaworoide is a film written by Prof. Akínwùmí ÌŞòlá, and produced by Túndé Kilání ÌŞòlá. It presents a town called Jogbo; a town blessed with abundant natural resources but corruption is the order of the day. The resources, administration and other affairs of the town are controlled by the King. There is thick forest with games which they are exporting to abroad and this is the mainstream of their economy. There are lay down rules to be followed by whosoever elected as King before ascending the throne, especially, Incision for Àyangalú and the King (Onijogbo) together with powder inside Ado Idẹ. (Brassgourd)

When Lápitẹ wants to ascend the throne, he bypassed the lay down rule and tradition, so as to pave the way for him to loot. He connived with loggers and first class chiefs like, Balógun, Şéríkí, and Badà, people were sent to exile, arrest and jail of some youth without reason. The youths later regrouped themselves and seized the crown (Ade Ide) through the help of loggers. The C S O (a retire military) to loggers Lagata overthrew Lápitẹ and became the new king. There was no difference between Lagata and Lapite in terms of corruption, because he inherited the corrupt chiefs who showed him ways of looting the community treasury money. Lagata was killed by spiritual power embedded in Adé Idẹ (Brass crown) in SaworoIdẹ.

Synopsis of AgogoÈèwò

AgogoÈèwò is the continuation and part II of SaworoIdẹ. After the death of Lagata, the chiefs sort for a new king to be enthroned as Oníjogbo. They found Bòsípò (a retired police), who they thought will allow them to continue their corrupt practices, but he held a different view from theirs. The youth protested for the removal of corrupt chiefs from the new king's cabinet but the king refused to remove them, even many chiefs left their post because of the corrupt ones in their midst.

Balógun, Séríkí, Badà and Íyálájé continued their corrupt practices by collecting money from the citizens for the king during the Coronation, this made king set up a committee to look into it and these chief were found guilty. The king ordered them to refund the money looted. Sequel to this act, the king summoned the chief priest (Amawomárò) to revive their traditional way of oath taking. They organized a public oath taking, and AgogoEewo was beaten 7 times. Two chiefs confessed out of the corrupt chiefs, while the rest died. The king also put on Ade-Idẹ, and ŞaworoIdẹ was beaten by Àyangalú and nothing happened to him. That was how they purged out corruption in Jogbo land.

Excerpts from the Film

In Agogoèèwó, the king summoned the chief to inform the citizens of the new dimension in oath taking, that every chiefs must take;

Oníjogbo : Gbogbo yin letiriiwé yíí gba,

Áwọnìjójyè : Bèè níkábíyèsí

Oníjogbo : Ó síṣeáláyé èjé titunlátijé, kí a le baa jótúníluJogbeṣe.
Agogoèèwò la pe e ó sí tiwatipe. A mọ a wúujádelati je kí a letuníluJogboyíí ṣe.

Oníjogbo : You have all received this circular

Chief : Yes, your highness

Oníjogbo : It explain the new oath you will all take in order to reform Jogbo. It is the Gong of taboo oath. And it goes back a long time. we revived it as a means of reforming Jogbo.

The corrupt chief rejects this, but the king as the head, insisted that they must do it whether they like it or not.

Oníjógbo : Tóo, gbórotiké o, Oyínsú, Oyín n lẹ, gbogboeni tó bá fẹ máajẹ Olóyè nílú jogbo, ó máajẹjẹ lótúnla.

Oníjogbo : The die is cast, all Jogbo chief must take the Oath in two days time.

They all took the oath and the corrupt chiefs among them died.

In Nigeria, we can take a cue from these films, by promulgating laws that will make our leaders accountable to the citizens, if not every time. Anybody found guilty of corruption should be severely dealt with by sentencing him/her life imprisonment after retrieving all their loots. Our leader should be bold enough like Oníjogbo to take the bull by the horns so as to eliminate menace of corruption totally in Nigeria.

Juxtaposition of Nigeria system of Government with Aforementioned Films

Jogbo is the main setting of the two films. A town blessed with abundant natural resources such as forest, cash crops, games etc is like Nigeria that is blessed with enormous resources like crude oil, iron ore, coal etc. The case of King Lapite, Lagata and Adebosipo that control the general affairs of Jogbo town and its environs could be likened to the activities of Nigerian presidents who also control every affairs of the country. The role of the chiefs and the Oluawo in Jogbo town is the same with the functions of Nigerians legislators, ministers, and the judiciaries.

The level of corruption shown in the two films by Lapite, Lagata and some chiefs in Saworo Ide by conniving with the forest guides and loggers to Siphon and divert public funds into their personal uses is tantamount to what we are experiencing in Nigeria. The action of King Adebosipo in AgogoEewo is equivalent to what is happening presently in Nigeria, whereby the corrupt people are not only exposed but are prosecuted. The two films are true reflection

of Nigeria situation. Our leaders must be ready to tackle this menace so as to move this country forward.

Recommendations

The findings in the aforementioned films show that; corruption can be exterminated in our society if we take a cue from them. In addition, all hands must be on deck, to wipe out corruption in our country. Moreover, our leaders should lead by examples. It is on the above that this paper recommends thus;

- i. Asset declaration should be mandatory for every elected person and higher office holder before and after leaving offices.
- ii. The method of Oath taking should be modified in such a way that, if anybody involves in financial mismanagement it would be easily known.
- iii. Death sentence should be a penalty for corrupt leaders.
- iv. Anti corruption Agencies should be empowered to investigate every public holder at any time.
- v. Immunity should be removed from the executive, judiciary and legislative members.
- vi. The tentacles of anti corruption agencies should cover every Parastatal, Ministries Departments and Agencies (MDAs) at national, state and local level.
- vii. Probing must be number one program for every new government, whether from the same party or not to verify past government, so as to make them accountable for all their activities while in office at Federal, state and local level.
- viii. Religious houses should take preaching against corruption seriously. So that the younger generation will know that it is abominable to be corrupt.

Conclusion

In other to build a corrupt free society, every Nigerians has a role to play. “Charity begins at home” says an adage. Every parent, guardian and care giver should be compelled to teach their wards how to abstain from corruption and every other vices that jeopardize the progress of our land. The penalties for corruption should be conspicuously entrenched in the national constitution which should be written in different Nigerian languages.

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