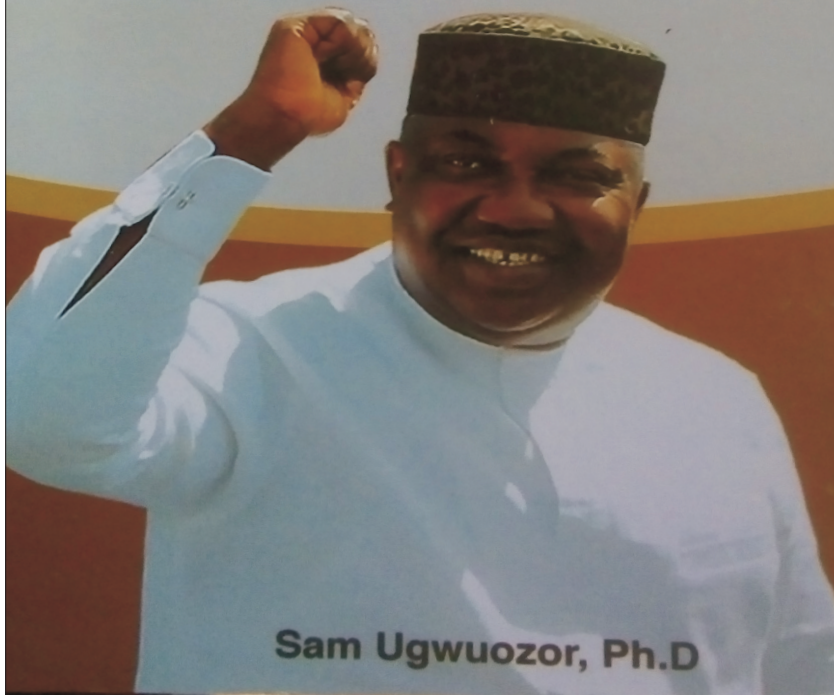


ASHUA & NRASHI

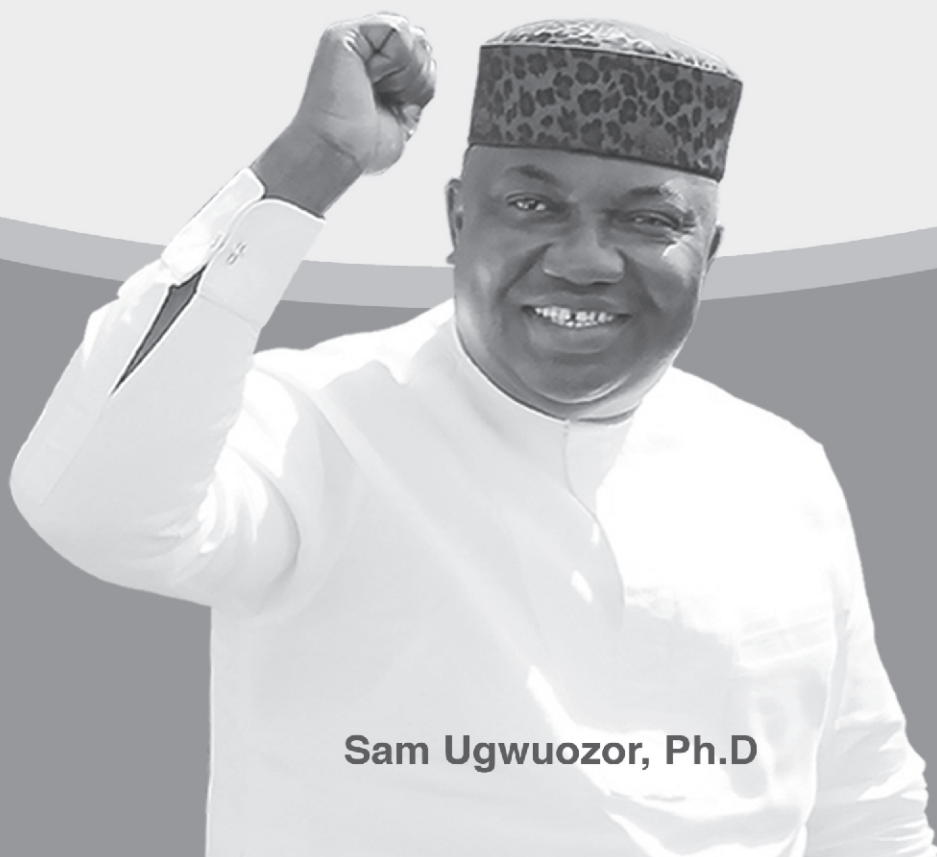
**as Emergent Concepts in
Current Political Discourse**



Sam Ugwuozor, Ph.D

NRASHI & ASHUA

**as Emergent Concepts in
Current Political Discourse**



Sam Ugwuozor, Ph.D

LANGUAGE AND EFFECTIVE COMMUNICATION: THE CONCEPTS OF ASHUA AND NRASHI IN POLITICAL DISCOURSE



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Sam Ugwuozor
July 2021

Preface

This mimeograph is a product of discussions and debates in the social media. The issue was on the meaning of Nrashi. The term Nrashi, though a dialect, has found itself in the social, economic and political lexicon and discourses in the recent times, especially in Enugu State. The term has indeed generated a lot of heat and emotions especially in the social media to an extent that baffles.

Controversy on the meaning of Nrashi, perhaps is because, the Governor of Enugu State, Rt Hon. Dr. Lawrence Ifeanyi Ugwuanyi has remarkably been using the term in certain existential situations. Our research has however shown that Ugwuanyi does not use the term in vacuo. He also often use the term Ashua. Our investigations reveal that the twin terms, Nrashi and Ashua encapsulates power-packed and authentic values of positive change in the society which are political, ideological humanistic, progressive, constructive and empowering.

What we have set out to do in this modest work is to show, taking into consideration the circumstances

under which His Excellency expresses these twin terms, his actions and demeanours, what the terms means for him and of course to the positive contexts amongst his people.

Sam Ugwuozor Ph.D

Foreword

This text Nrashi and Ashua as Emergent Concepts in Current Political Discourse is topical not just in terms of its wordings but also in terms of its approach and handling.

History they say is an aggregate of the biographies and exploits of great men/women. In the same way, concepts develop following their bold usage by great men/women whose actions give life to both the apparent and latent meanings of concepts.

Many political concepts owe their origin to the 19th Century. Indeed, contemporary science traces its root primarily to the 19th century, when the rapid growth of the natural sciences stimulated enthusiasm for the creation of a new social science. Capturing this fervor of scientific optimism was Antoine-Louis-Claude, Comte Destutt de Tracy (1754-1836), who in the 1790s coined the term & ideologies (“ideology”) for his “science of ideas”, which, he believed, could perfect society.

Although the concept bourgeoisie had been in existence for many centuries before the time of Karl Marx (1818-1883), it was Marx that gave the meaning it

bears today.

The term originally simply referred to people of the middle class but during the nineteenth century, through Marxist writings, the word became associated with capitalism and took on a negative connotation.

With its usage by Marx to refer to a privileged class – 'the rich' – who oppressed the less privileged class – the preliterate, its meaning became and remained negative till today. This is the power of usage in the development of concepts...

The twin concepts of Ashua and Nrashi have become very familiar concepts in current political discourse especially in Enugu State due solely to the frequent use of the two terms by His Excellency, Rt. Hon. Dr. Ifeanyi Ugwuanyi, Governor, Enugu State. Nrashi is associated with diligence good life, a desired state of life while Ashua is associated with mutuality, give and take and reconciliation of interests that leads to the common good.

The words Ashua and Nrashi are local to Nsukka cultural zone of Enugu State. However it is perhaps due to the frequent use of the two concepts by His Excellency and the corresponding growing public usage even far

beyond the Nsukka cultural zone, that the author decided to write this enlarged glossary on the two concepts especially as they are applied within the political and democratic space.

What I find in the text is the result of a painstaking research that focused on interrogating the two concepts as Emergent Concepts in Political Discourse. The result of this great endeavour is a highly insightful exposition of the two concepts. An uncommon art in writing which has been demonstrated by the author in this text is not only the ability to decipher meanings but the skill to bring them within contexts.

What is even more outstanding is that the author's distance from Nsukka by birth and origin did not inhibit his application of a phenomenological approach to studies of this nature which empowers a trained and skilled researcher to overcome geographical and cultural distances which would ordinarily inhibit the untrained.

I find in this text a typical example of how great men by their words and actions use, promote and endorse concepts that become central to common understanding within a political or democratic context. The author's perspectives reveal that political concepts

have a key role as they serve in describing, analyzing, explaining and understanding the direction of leaders.

Concepts with clear meaning outside political and democratic contexts seem to become different when they enter the realm of politics. Indeed, conceptual history indicates that political concepts, positive as they may be, are by their very nature controversial as they are bound to be objects of politics. It seems to me that this is the very reason why the author has intervened with this text to enable us get a clear understanding of the twin concepts of Nrashi and Ashua as used by His Excellency, Rt. Hon. Dr. Ifeanyi Ugwuanyi, Governor, Enugu State.

From the author's insight, it is clear that Governor Ugwuanyi has made Nrashi and Ashua which are words ordinarily local and peculiar to only Nsukka people legacy concepts in political discourse in Enugu State. The author makes the point that this is Ugwuanyi's gift to political discourse in this part of the world.

This text is a veritable resource which every politician, voter, political analysts, teachers and students of politics, everyone interested in public affairs and indeed the general public should treasure. I therefore make no hesitation in strongly recommending this

insightful text to all classes of people mentioned above and beyond.

Professor Malachy Ikechukwu Okwueze
Vice-Chancellor, Coal City University, Enugu
October 2019

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Chapter One

LANGUAGE AND COMMUNICATION



Language is a means of communication. It takes place within a social context. With the aid of language we communicate our individual thoughts and our cultural beliefs. Language is indeed part of culture. Each Community has its own language which forms part of its identity. If you are outside a language group you may not understand the language of the group. Each language group contains words which embodies ideas and principles.

The ability to use language distinguishes human beings from animals. According to John Wilson (1974) human beings use words as signs and signs are like tools because they are used to do certain jobs.¹

In every language group there are different dialects; a particular form of a language which is peculiar to a specific region or social or cultural group. It can be called a regional language, local tongue, and local parlance. (<https://writings-explained.org/grammar-dictionary/dialect>)

Philosophy of language is an area of philosophy concerned with syntactic properties as well as the meaning and reference of linguistic expressions, the things implied or indicated by linguistic expressions (<https://philosophers.org/browse/philosophy-of-language>).

Although we are not philosophers of language, in commencing this work we embarked on a reasoned inquiry into the nature, origin and usage of the word Nrashi. The oral inquiry showed that the use of the word was confined to people from Nsukka cultural area where the word is native to.

Nrashi represents an environment of friendship; harmony, well being, a good life and hope. It is however important to state that Nrashi as it is used, is today both a socio-political expression as well as a tool of socio-political action.

Chapter Two

THE CONCEPT OF NRASHI



In this work we wish to examine, assess or analyse the word Nrashi. It has become necessary to do so because of its growing popularity and state wide use and the consequent interpretations and misinterpretations surrounding the use of the word in recent times. The following has to be noted; First, the word Nrashi is native to the Nsukka cultural area. Second, it is a simple social expression signifying an existential situation or reality. Third, it has today become a political expression and now known and used outside the Nsukka language group. In other words, the word Nrashi has assumed a sociological and political dimension. However, some people who perhaps do not know the syntactic meaning of the word have turned it into a propaganda tool to demean or diminish the gargantuan efforts of the government to create an Nrashi based socio-political-cum-economic environment in Enugu State.

Nrashi could be both a means and an end. It could be a

benefit, advantage or value. It could be a state of mind, a feeling or an experience. Its source could come from inter-personal relationship, or through communitarian action. It could also be a product of public policy or could be used to describe the outcome of public policy. As a means, instrument or procedure, it is aimed at elevating the spiritual and material well being, welfare and good of others. But whether it is defined as a means or as an end it is epitomized in the following existential experiences.

- o Well being
- o Neighbourliness
- o Good life
- o Joy
- o Merriment/conviviality
- o Freedom
- o Common good
- o Contentment
- o Hopefulness
- o Wellness
- o Public spiritedness
- o Justice
- o Solidarity
- o Happiness
- o Democracy dividend

Dynamism is one natural character of every living language. That is the ability to develop dialectically into

a number of meanings. Nrashi therefore, has its synonym. In other words there are behavioral patterns that are antithetical to or detracts from the promotion of Nrashi: both as a means and as an end. Such attitudes include:

- o Unfriendliness
- o Inaccessibility
- o Insensitivity to the feeling of others/self centeredness
- o Personal and class antagonism
- o Arrogance
- o Pettiness
- o Arbitrariness of character
- o Individualism
- o Lack of patriotism
- o Greed
- o Discrimination etc

This means that Nrashi as a concept will remain strange to anybody or public official who is disconnected, detached or disengaged with the people because such people do not “share in the aches, pains, the passions, the joys, the hopes and aspirations of the people”. Alexander Tocqueville described such persons in these words:

***Each person, withdrawn unto himself,
behaves as though he is a stranger to the***

destiny of all the others. His children and his good friends constitute for him the whole of the human species; as for his transactions with his fellow citizens, he may mix among them, does not feel them; he exists only in himself and for himself alone.

And if on these terms there remains in his mind a sense of family, there no longer remains a sense of society.

Chapter Three

NRASHI AS A PRODUCT OF PUBLIC POLICY



Julius Nyerere the first President of Tanzania introduced a communitarian principle known as Ujamma which he used in instituting a profound social change in Tanzania. Ujamma is a Swahili word translated as familyhood. He presented Ujamma initially as a moral code and as a broad set of values embodying a socialist system of village cooperatives based on equality of opportunity and self help. ([oxfodre.com/Africanhistory/view/10/1093/acrefore/...](http://oxfodre.com/Africanhistory/view/10/1093/acrefore/))

What Nyerere explored was Tanzanian's communitarian values which gave ideological direction to his administration.

The Governor of Enugu State, Rt. Hon. Lawrence Ifeanyi Ugwuanyi, aka Dunu Gburugburu, has by the way he uses and in the context in which he uses the word Nrashi adopted it as not just a social but also a political and economic expression or vocabulary. What many may not understand is that it is not that he uses the word

theoretically but that in practical terms Nrashi is now a goal of his public policies. Making the good life the goal of his public policies is in tandem with Aristotle, an ancient Greek Philosopher's assertion that the state exists "for the sake of the good life" of the people.

The interpretation of his use of the word is that he uses it to convey his disposition to good governance and to portray his vision and mission in government. His policies and actions so far is nrashi-oriented because they are all based on what would produce common good "benefits, advantages, or happiness" of the people and conversely prevent "suffering, pain, deprivation, discontent and unhappiness" (www.enotes.com/topics/utilitarianism). Gburugburu is not just a democrat, he is a utilitarian leader who believes that proper action is always the one that maximizes utility or maximizes total benefit and reduces the suffering of the people (section 17 of the Constitution of FRN 1999 as amended). The attainment of Nrashi gives ideological and motivational direction to his governance, just like Nyerere's Ujamaa gave ideological direction to his development programme.

Solidarity among members of Kenyan communities also became a central part of the mix between religion and politics. Traditionally, Kenya had an institution designed

to foster community mobilization called harambee (let us pull together). Kenyatta in a popular speech addressing his people around the time of independence was quoted as urging Kenyans. As recorded by Gifford, Kenyatta (2009) to his people “We must work harder to fight our enemies – ignorance, sickness and poverty. Therefore I give you the call Harambee! Let us all work harder together for our country. Harambee!”

Among Kenyans, harambee is a concept used as an invitation or some sort of solidarity call for united action towards community development. It works like a tune-in tonic which drew on the nerves of an average community member to give his/her best towards a mutually beneficial project. Following the call by Kenyatta, many communities pulled their resources together and built projects like schools, clinics etc in self-help approach to development. It worked for a number of years and took on a new dimension as politics and politicians capitalized on and bastardized the concept. It is my fervent hope that our politicians will not treat the concept of Nrashi the same way. It is said in law that he who asserts must prove. What follows is a summary of Nrashi in action in different dimensions.

- (i) **The Constitution of the Federal Republic 1999** (as amended) holds that “the security and welfare of the people shall be the primary

purpose of government and that the state social order is founded on the ideas of freedom, equality and justice". Governor Ugwuanyi has lived up to the expectations of this constitutional injunction. He is an apostle of the common good. His public policies contain values which benefit the generality of all not just a few.

- (ii) **Rural development:** In his inaugural speech, His Excellency told the world that Enugu State under him will pay a special attention to rural development because majority of our people live in the rural areas. His Excellency is fulfilling this promise and has garnered several deserving awards including the prestigious Sun Newspaper of the Year 2018 for his developmental strides especially in the rural areas. Testimonials on this has also come from Amuri Community, Ojor Community in Uzo – Uwani and the Amagunze Community. Some of these strides include:
- constructed/rehabilitated over 600km of roads across the state, mostly in the rural areas, some of which include:
 - Rehabilitated and remodeled the ancient, historic and undulating 11km Miliken Hill- Ngwo 9th Mile road.
 - Constructed the 12km Opi-Nsukka dual carriage up to University of Nigeria (UNN)

gate.

- Constructed Ebonyi River Bridge, Ikem.
- Constructed the 31km Udenu Ring road with two high-tech bridges.
- Iva Valley roads in Enugu North LGA.
- Constructed the 8.8km Nkalagu-Eha Amufu road in Isi-Uzo LGA, neglected for over 35 years.
- The construction of the 26.66km Ukpabi-Nimbo-Ugbene Ajima-Eziani road in Uzo Uwani LGA (RAMP-2).
- The construction of the 22.44km Neke-Mbu-Ogbodu Aba-Obollo Etiti inter-community road linking Isi-uzo and Udenu LGAs (RAMP-2).
- Constructed the 13km Nike Lake junction-Harmony Estate-Amorji Nike-Adoration Pilgrimage Centre-Orie Emene road linking the ever-busy Abakpa Nike with Emene satellite town in Enugu East LGA.
- Reconstructed the Nike lake Road and Abakpa Nike Road in Enugu East LGA, which were marred by traffic gridlock in the past.
- Constructed the Ameke-Ngwo-Nsude-9th Mile and Amankwo-Amaeke-Amah

Brewery Junction-9th Mile bypasses in Udi LGA.

- Reconstructed the Airport Roundabout/Orie-Emene/St. Patrick's College/Ekke-Obinage Road in Enugu East LGA.
- Reconstructed the Enugu Road (Nsukka) Junction-Umuezebi-Nru Junction-University Gate road, the Post Office Roundabout-Odenigbo Roundabout-Ogurugu Road-Ikenga road and the Obechara Road Junction-Umakashi-Mechanic Village-Ikenga Hotels Junction road, all in the University town in Nsukka.
- Constructed the 8.2km Inyi-Akpugoeze road in Oji River LGA.
- Constructed the Ituku Road in Awgu LGA and the Amurri road in Nkanu West LGA.
- Simultaneously executed 35 grassroots development projects across the 17 LGAs.
- Rehabilitated urban and rural roads in Emene, Abakpa-Nike, 9th Mile Corner and the University town of Nsukka.
- More internal roads in the University town of Nsukka.
- Rehabilitated the old UNTH-Bunker Road; Constructed the Holy Trinity Street

- Bishop Micheal Eneje Street, Independence Layout; Mount Crescent, GRA; Orofia Street, off Nza Street, Independence Layout; Dental School-Tipper Garage road Trans Ekulu, Enugu; Ugwuaji-Loma Linda-Timber shed road.
- Maryland, Enugu; Nwafia Street, Independence Layout; Mbanefo Street, New Haven; The Secretariat Road, G.R.A; Court Avenue by new Secretariat; Ibuza Street at Independence Layout; Isi Uzo Street at Independence Layout; Owerri Road; Poly Clinic Road, Asata; Carter Street, off Ogui Road, etc.
- One Autonomous Community One Project Programme. This is a programme in which more than 450 autonomous communities was granted the sum of ten million naira with initial five million released to the communities to enable them embark on any project of their choice. Obodo nine Nrashi Nrashi.

WORKERS' WELFARE

- Regular payment of workers' salaries on the 23rd of every month and pensioners before the end of every month.

- Payment of 54 percent equity contribution for 100 lucky civil servants who won the 100 units one bedroom apartment at Elim Estate, Enugu through open lottery.
- Payment of the 13th month salary to workers as Christmas bonus. With this a well grounded Christmas celebration was not only assured, the usual salary month of January affliction of hunger and want was moderated. This one is the mother of Nrashi aka good life. Even in recession salaries are not only paid with effortless regularity, alerts for salaries are received even on Sundays.

EMPOWERMENT

- Empowered 3,600 market traders with ₦50,000 each under the Enugu State Traders Empowerment Scheme
- Empowered 750 youths in skills acquisition under the sustainable Development Goals (SDGs) Programme.
- Offered scholarship to 680 indigent engineering students of Enugu State Polytechnic, Iwollo, Ezeagu Local Government Area and the Institute of

Management and Technology, Enugu.

- Awarded scholarship to 22 Post – Secondary School Indigent students presently studying at Mewar University, India.
- Engaged 1,000 youths to clean up the State, under Enugu Clean Team Project, with additional 1,000 workers underway.

SECURITY

Chapter 2, Section 14 (2) (b) on the Fundamental Objectives and Directive Principles of State policy of the Constitution of the Federal Republic of Nigeria in 1999 (as amended) states that:

The Security and welfare of the people shall be the primary purpose of government.

This is to say that it is the duty of the state to provide security for the citizen. Citizens in a situation of lawlessness will continue to “live in continual fear and danger of violent death and the life of man solitary, poor, nasty, brutish and short”. Governor Ugwuanyi demonstrated his clear understanding of this situation when he said:

We have declared our resolve to give utmost attention to the security of lives and property in all corners of the state

from the inception of the administration. We have continued to demonstrate this commitment through the excellent relationship with the police and other security agencies in the state. (<https://www.vanguardngv.com/2018/02/gob.ugwuanyi-donates-22-patrol-vans-policies>).

According to Governor Ugwuanyi

This is because we recognize that security is the prime condition for stability, growth and development in any society and that without it, engagement in meaningful social, political and economic activity would be virtually impossible. (Dailypost.ng/2018/02/07/ugwuanyi-effort-earned-enugu-secure-state-status-police-chief).

In order to work the talk, Governor Ugwuanyi:

- Procured and donated 100 units of Innoson Vehicle Manufacturing (IVM) patrol vans with communication gadgets to the security agencies to aid their operations.
- Employed 1,700 Forest Guards, first in the South East Geo-political zone.

- Repositioned the Vigilante/Neighbourhood Watch groups and purchased 260 security vehicles for their Community Policing operations.
- Procured and distributed 260 motorcycles and 300 bicycles to the 260 electoral wards in the state, to complement and facilitate the operations of the Forest Guards.
- Construction of the 76 Police Mobile Force Squadron Facility at Ekwegbe, Igbo-Etiti LGA.

THE EDUCATION SECTOR

Poverty is fought through the process of empowerment. Empowerment however is a multidimensional process because it involves “transformation of the economic, social, philosophical, political and legal circumstances of the powerless”. Education is a strategic tool of empowerment. A critical examination of the Education policies and actions of Governor Ugwuanyi clearly shows that Ugwuanyi understood that education is bedrock of a nation's development, progress and survival. He prioritized education and placed it at the forefront of his policies. He believes that Education is one sure way to empower the next generation, secure their future and alleviate poverty. His efforts are concretely visible in the following areas:

- Recruited over 5,000 primary and secondary

school teachers.

- Constructed, renovated and equipped 897 classroom blocks and other projects under Enugu State Universal Basic Education Board (ENSUBEB).
- Procured and distributed 22,150 lockers and 22,150 chairs for primary school children, 1,228 tables, 1,228 arm chairs and 2,456 armless chairs for the teachers, as well as 1,130 marker boards for teaching and 1,960 ceiling fans, for conducive learning environment (under ENSUBEB).
- Procured and distributed 12,480 writing desks and chairs for primary school pupils in the State and 868 tables and chairs for teachers to improve the standard of learning (ENSUBEB).
- Massive construction and reconstruction of classroom blocks, offices and hostels in the secondary schools across the six education zones of the Post Primary Schools Management Board (PPSMB).
- Supplied science equipments to 135 secondary schools (under PPSMB).
- Converted 1,000 volunteer teachers to permanent staff and release of all outstanding arrears of promotion to date (under PPSMB).
- Initiated a process for the construction and

renovation of more classroom blocks with over 300 schools benefiting from the project.

- Ongoing construction of the state-of-the-art administrative building of the first degree awarding institutions in education in the South East Zone, the Enugu State University of Education in Ihe, Awgu LGA, established by Governor Ugwuanyi's administration to serve as a centre for training of teachers for primary, secondary and tertiary education.
- Massive infrastructural development and upgrade of facilities in the Institute of Management and Technology (IMT), Enugu.
- Transition of IMT into a degree-awarding institution and the holding of its first convocation, after 11 years.
- Numerous education transformational interventions in other state-owned tertiary institutions, namely, the Enugu State University of Science and Technology (ESUT); the Enugu State College of Education Technical (ESCET); and the Enugu State Polytechnic, Iwollo.

PEACE AS WELL BEING

Peace according to Linden L. Nelson (www.researchgate.net>Past) is “a condition in which individuals, families, groups, communities and nations

experience low levels of violence and engage in mutually harmonious relationship. Nelson further defined “peaceful attitude as beliefs and values that facilitate the creating and maintenance of non-violent and harmonious relationship”. Enugu is undoubtedly peaceful, however not the peacefulness of the grave yard.

On Saturday April 14, 2018, the people of Enugu West Senatorial Areas comprising five local government areas of Udi, Oji River, Ezeagu, Awgu and Aninri led by the former Deputy Senate President, Prof Ike Ekweremadu turned out massively to celebrate Governor Ugwuanyi for his peace initiatives that have enthroned a unique, warm, friendly, cordial and harmonious political atmosphere in Enugu State.

The event tagged “Enugu West PDP Peace Rally for good governance” was organized for the following reasons as cited in Ugwuozor (2018:134-135)

1. The Governor's cordial relationship with various stakeholders, irrespective of partisan affiliations, zone, ethnicity or religion.
2. The wisdom of His Excellency the Governor in addressing the herdsmen/farmers menace which almost disrupted the peace of Enugu State.

3. The Governor has maintained an unprecedented friendly relationship with members of the National and State Assemblies.
4. The Governor has also maintained an impressive relationship with workers and civil servants in Enugu State.
5. The youths and students bodies are not left out too, as the Governor has continued to engage them and embark on programmes that have checked youth restiveness in Enugu State.
6. The Governor has also worked closely with people of other ethnicity, evidenced by the synergy with the Hausa/Fulani and Yoruba communities in Enugu State.
7. Ensuring peace and security of lives and properties in Enugu State. Making Enugu one of the most peaceful and secure state in Nigeria.
8. Consultations with critical state holders before taking major decisions.
9. No clamp down on oppositions.
10. The Governor has changed history. Before now in Enugu, election seasons are marked by high dramas, frictions, chaos, sorrows, bloodshed and tears. Gburugburu insists that there is no need for war when peace is still an option.

Senator Ibrahim Mantu visited Enugu State. While

appreciating Governor Ugwuanyi at Government House Enugu on September 7, 2017, for the peaceful atmosphere he experienced and cherished, he said;

We smell peace, we smell love, we smell fraternity, you have the ability to give peace, you are a man who believes in peace and a man who believes in justice, a man who believes in equity, you are a man who believes in fair play.

Nrashi for the people!

Whoever, says that peace is not another name for Nrashi should listen to General Ishola Williams. According to the retired General in Sunday Sun (March 18, 2018:12).

There is a difference between safety and security. When you are in your house and you see electric wires everywhere, you try to put them right, that is safety. If you are comfortable in your area that you can come out even at 3 O'clock in the morning, that is high level of security. You are living in a safe community.

This is a fitting description of the security situation in Enugu today considering the return of night life in

Enugu. Even at 3am any day. “Nrashi” is on.

AGRICULTURE

Agriculture is a veritable and strategic tool for achieving the well being of the people. It is a source of employment and through it food is placed on the table. A number of strategic steps were taken to ensure that Agriculture has a prime place in the state. Some of the steps are:

- 750 hectares of land were acquired for distribution to women and young people for large-scale agricultural production.
- 46.89 kilometers of feeder roads in 12 communities where rice is grown across the three senatorial districts were constructed.
- Critical agricultural inputs such as fertilizer for our local farmers actively participating in the N2 billion state staple crops processing zone, agricultural programme powered by the Federal Government of Nigeria and the African Development Bank were provided.
- The development of Adani irrigation scheme. The only place there is irrigation system in the South East.
- Participation in the Anchor borrowers programme in partnership with the Central Bank of Nigeria (CBN) for soft loan for farmers.

- Distribution of Agricultural lime. It was discovered that our soil is now acidic as a result of very long use overtime. Lime was procured and distributed to farmers to reduce acidity of the soil.
- Payment of grants to 300 youths and women under Commercial Agricultural Development Programme for various value chains – poultry, crop like maize and other value chains.
- Participation in the World Bank project Appeals to enhance agricultural products.
- Participation in the Accelerated Agricultural Development Scheme for food safety.
- Participation in the FADAMA project. Under this programme, farmers are funded in clusters of cooperative group. FADAMA projects do not only fund farmers, they also open up rural areas by funding construction of roads.
- Procured twenty (20) tractors for Mechanized Agriculture.
- Launched the Coal City Rice, Enugu – a high sought-after staple in the South East and beyond.
- Approved the establishment of two World Bank projects, namely IFAD and APPEALS programme for women and youths agricultural empowerment and regular payment of

counterpart fund.

- Rehabilitated facilities at Ajali and Oji River Water Treatment Schemes which has consequentially improved the supply of water to Enugu metropolis and its environs.

HEALTH FACILITIES

On assumption of duty, as Governor of Enugu State, Governor Ugwuanyi was faced with appalling dearth of functional hospitals in the rural areas of the state. His Government has since inception made concerted efforts to increase its capacity to provide quality, accessible and affordable healthcare services for the safety, health and well being of the rural populace. Apart from embarking on major upgrade of some dilapidated health facilities in the rural communities, Governor Ugwuanyi in three months completed modern Type-3 Primary Health Care centres in seven (7) Local Government Areas of the state, comprising the hospital blocks, separate residence for doctors and nurses, water borehole and a stand-by generator. The Local Government areas that benefitted from this gesture are Ezeagu, Nkanu East, Igbo-Etiti, Igbo-Eze South, Isi-Uzo, Udenu and Uzo-Uwani.

Some other strides of Governor Ugwuanyi in the health sector include:

- Construction and renovation of district hospitals and health centres in the state, especially in the rural areas under the primary healthcare programme.
- Upgrade Udi District Hospital and Polly Clinic, Asata to General Hospitals, after their rehabilitation.
- Ongoing construction of ESUT Teaching Hospital, Igbo Eno, Enugu North Senatorial District, including the ESUT College of Medicine that has been relocated to Nsukka as originally concerned prior to 1992.
- Launch of the Universal Health Coverage.
- Intervened and integrated faith-based rural health facilities into the free maternal and Child Health Programme.
- Recently awarded multiple contracts for massive construction of 7 units of Type 3 Primary Health Care Centre in 7 LGAs and upgrade and rehabilitation of the General Hospital Ogrute, Enugu Ezike and Nsukka District Hospital, among others.

COVID – 19 PANDEMIC

The Corona virus disease 19 (COVID-19) is a highly transmittable and pathogenic viral infection caused by severe acute respiratory syndrome Coronavirus 2

(SARS-COV-2) which emerged in Wuham China and spread around the world (). The first confirmed case in Nigeria was announced on 27 February 2020, when an Italian citizen in Lagos tested positive for the virus ([en.m.wikipedia.org>wiki>COVID](https://en.m.wikipedia.org/wiki/COVID-19)). On March 28, 2020, Enugu state recorded its first index case. Governor Ugwuanyi, took immediate and urgent life-Saving Steps and pro-active safety measures to contain the corona virus Disease Pandemic.

These measures include the followings:

- Strengthening the State Emergency Operations Centre led by the State Ministry of Health.
- The establishment of a Multi-sectoral Rapid Response Team comprising representatives of relevant Ministries, Departments and Agencies including local and international partners such as Nigerian Centre for Disease Control (NCDC), World Health Organisation (WHO), United Nations International Children Emergency Fund (UNICEF).
- Released ₦350 million to the State's COVID-19 Multi-Sectoral Rapid Response Team.
- Establishment of Isolation and Treatment Centres for COVID-19 in Nsukka and the ESUT Teaching Hospital, Parklane, Enugu.
- Equipped the ultra-modern Enugu State Medical

Diagnostic Centre and designated it as an isolation and treatment centre.

- Reconstruction and construction of new structures at the Colliery Hospital, Enugu, now an Infectious Disease Isolation and Treatment Centre.
- Approved welfare packages for all health workers in the State as incentive to battle COVID-19.
- Purchased two additional ambulances and one incident vehicle.
- Enforcement of the Presidential directives on nationwide curfew and inter-state movement restriction order.

Recently awarded contracts for the rehabilitation of facilities and provision of essential supplies in 34 health facilities across the 17 LGAs, to scale up delivery of linked services and preparedness against community spread of COVID-19 pandemic by the Enugu State Save One Million Lives (SOML) Project.

- (I) **Gender Equity:** In its Human Development Report of 1995, the United Nations Development Programme (UNDP) said this as regards gender equality/equity: **“moving towards equality is not a technocratic goal – It is a political process**

.....” It requires a new way of thinking – in which the stereotyping of women and men gives way to a new philosophy that regards all people, irrespective of gender, as essential agents of change” (DP Gauba). The problem of women has been the problem of gender subordination and the problem of marginalization. Joy Ezeilo (2007) captures this existential situation in her work, *Women and Children's Rights in Nigeria*. Predictably Ugwuanyi has ushered “a new thinking” in the affairs that concerns women. In the distribution of positions and offices today in Enugu State, gender equity is always taken into consideration. He even established a Ministry to oversee the affairs of women and children. Women are indeed liberated.

Chapter Four

TESTIMONIES OF NRASHI



In this chapter there are few testimonies of people who are confirming that good life, well being (which means Nrashi) constituted the crux, the hallmark, the stronghold of Governor Ugwuanyi's public policy.

(i) **His Grace Archbishop Anthonio Fillipaza, the Vatican's Apostolic Nuncio:**

You are a good Governor for everyone living in this State, Catholic and non Catholic; from every group you are father of the family, for everybody and of course things are not separated..... (see First News Publication Vol. 1 No 25, October 2018:8)

(ii) **His Eminence, Dr. Samuel Kanu Uche, the Head of Methodist Church of Nigeria, said:**

Governor Ugwuanyi has done well in office even those in the grave, if they are allowed to vote will vote for Governor Ugwuanyi. Governor Ugwuanyi is a God-

fearing leader, who loves and honours God. Therefore, whatever you want in the next dispensation, you will get. I welcome Gburugburu (Governor Ugwuanyi) the performing Governor of Enugu State. This man is using the resources given to him very well in developing the State (see Daily Post, December 27, 2017).

(iii) Comrade Ozo Paul Nnaji, JP on behalf of teachers in the State: In a rally to commend the Governor for what he did to promote education in the State thus:

- Regular payment of salaries/allowances to teachers
- Regular promotion
- Recruitment of teachers
- Regularization of the payment of Volunteer teachers
- Resumption of payment of gratuity to Primary School Teachers
- Renovation and construction of new class room blocks and office complex.
- Substenance of free and compulsory education policy from primary 1 to JSS 3
- Maintenance of industrial harmony in

education sector.

For these reasons the teachers conferred the title of Odozi Obodo I of Enugu State on the Governor.

(iv) On the construction of a road leading to Ojor Community, the Igwe of the Community, Igwe Emmanuel Umunna said: ... infact since the amalgamation of this great country in 1914 nobody thought it wise that my community.

Ojor will witness such unprecedented infrastructural transformation. It is not an over statement to say that Governor Ifeanyi Ugwuanyi of Enugu State deserves thunderous applause. Before now my people have been suffering as a result of dilapidated road, but today our farmers can now transport their farm produce to market due to good road network. (see Daily Star, Monday December 4, 2017).

In a similar vein the Igwe of Amuri in Nkanu West Local Government Area said:

Governor Ugwuanyi is a good man. He has given the ordinary citizen of Enugu State a sense of belonging. He has

remembered the neglected communities in the state without fear of equivocation... The Governor is spreading development and good governance across the nooks and crannies of the State.

According to him, his community, before Ugwuanyi's administration was tagged "the Weeping Child of Enugu State" but "is now baptized by Your Excellency, the Laughing Child of Enugu State".

- (v) The workers of Enugu State have endorsed Governor Ugwuanyi for second tenure in office: Comrade Chukwuma Igbokwe and Comrade Pascal Ugwu (Saturday Sun, September 29, 2018) on behalf of the workers applauded the Governor:

...for his prompt payment of salaries on the 23rd of every month, "whether it falls on Saturday or Sunday ... Ugwuanyi is a Governor who makes welfare his priority ... he paid June and July salaries even when FAAC did not sit for two months It is not obtainable anywhere.... We are supporting his second term bid and every other endeavour beyond his 2nd term. We shall always stand by him.

Chapter Five

ASHUA



This chapter addresses the concept of Ashua because it is complimentary to the concept of Nrashi. Ashua means market. It is a term that has entered into the political lexicon of Enugu State via the Governor of Enugu State, Rt. Hon. Dr. Ifeanyi Ugwuanyi. Ashua is one of the twin terms that has infiltrated political discourses of the State. One is Nrashi, the other is Ashua.

The context in which His Excellency, Rt. Hon. Ifeanyi Ugwuanyi uses the term Ashua is the reason for this brief discourse on the concept of Ashua.

The context, situation, circumstance and spontaneity with which Ugwuanyi uses the term shows that it is symbolic. Perhaps it is logical to think or say that if Ugwuanyi uses the expression in a dialogic, conversationalist and democratic setting it could mean that there is a connection between a democratic setting and a market setting.

This reminds one of the public lecture entitled *uwa bu afia* (ashua) delivered by Damian Ugwuntikiri Opata year ago. According to Opata, (2018) “the idea of the market as a principle of exchange must have been as old as recorded time..... Uwa bu afia (ashua) could mean that in this world, the market principle is everywhere operative. This is the principle of reciprocity. In other words, whatever one gets is by way of reciprocity and exchange. Amongst other interpretations explored by Opata, the first and central principle is the principle of exchange and reciprocity.

At this juncture, therefore, we have to explore the relationship between the concept of market and the concept of democracy.

We shall look at their meaning, their characteristics and their attributes.

The question now is what is market? A market has been defined as a medium that allows buyers and sellers of a specific good and service to interact in order to facilitate an exchange...

(www.businessdictionary.com/definition/market.htm)
Some characteristics of market have also been established:

- Limited role of government; the people do as

- they choose
- Free enterprise – individuals control factors of production
- Freedom of choice – Buyers choose what should be produced.
- Competition – Rivalry to produce

The second question is what is democracy? The term democracy is defined in various ways. It signifies the rule of people. In the words of Abraham Lincoln, it is “the Government of the people, by the people and for the people”.

This form of government implies that the ultimate authority of government is vested in the people. The implication of this is that public policy is expected to conform to the will of the people and has to serve their interest.

States are made of components of cleavages, classes, regions, ethnic or pressure groups. These groups have their interests that are often conflicting and antagonizing. It is only through the market mechanism of persuasion, negotiation and bargaining that are inevitably invoked for the reconciliation and harmonization of the differing interests. This is where democracy differs from authoritarianism where the orders or directives of the state are required to be

obeyed without questioning. There is no popular influence and no opposition is tolerated and even when decisions are taken the merits of such decisions cannot be discussed.

When the concept of ashua – (market) is being applied there is no room for authoritarianism since the market concept implies the principle of exchange and reciprocity. Opatá drives home this principle by recapturing a scene in Achebe's ever celebrated *Things Fall Apart*. He argues that:

The issue of reciprocity also applies in Igbo traditional religion. Things Fall Apart, that great novel by Chinua Achebe, is replete with examples. There is the Example of someone who went to consult a diviner in order to find out why he was not doing well, and the father (ancestor) had demanded a goat. The person's response was to ask the diviner to ask the father whether he left him even a fowl.

It is Governor Ugwuanyi's appreciation of this ever present principles of exchange and reciprocity in his frequent use of the concept ashua – (market), that makes it easy for him to apply it in a modern democratic

setting. Following the principle of reciprocity, Ugwuanyi knew from the beginning of his receipt of the mandate of the people he has been given a goat in Achebe's context. This is why at each point he delivers on his mandate by providing security, peace, roads, electricity, water, health, rural development, employment, salary, he reminds the people that he is only reciprocating their good gesture which often uses the phrase ashua az'ma to convey

Since the concept of market – reciprocity – is always work-in-progress, ongoing and unceasing, the people are also reminded that no side should rest on its oars as it is time for either continuous support for government and its programs or indeed for re-electing their kind, human, peace loving and performing Governor, Ifeanyi Ugwuanyi. It is implied that the only terminal point when one is no longer subject to ashua is at death when relationships in this world terminates or ceases. The terminal point in this case is when the formal obligatory relationship that exists between the elected and the people ceases at the expiration of the tenure of the elected or when he/she ceases to hold the office.

Having x-rayed the two concepts, the next line of action is to establish the relationship between Nrashi and Ashua by establishing their similarities – in other words,

the ideas that are common to them.

The following terms or attributes are common to both concepts;

- Openness
- Equal participation
- Freedom of opinion
- Freedom of choice
- Negotiation
- Bargaining
- Discussion
- Reconciliation
- Inclusiveness
- Agreement
- Liberalism
- Compromise
- Influence

From the mentioned attributes that are common to the two concepts, it can be conveniently said that a democratic society is a market society. We can still put it this way – politics in a democracy is business that can be played with market principles. Governor Ugwuanyi judging by what he says and what he does is a liberal democrat and the principles and practices of liberalism indicates that public policy should be the product of free bargaining, negotiation, discussion, freedom of choice and action, reconciliation and agreement between and

among different groups. In this circumstance the State represents the interest of all groups within the State and ensures the reconciliation of conflicting interests and when eventually agreement is reached and sealed *Imar' n' ashua az'ma*. This is the Theory of democratic marketing.

Chapter Six

CONCLUSION



At Chapter two of this work we explained that the word Nrashi, which hitherto was a regional dialect used to explain a state of well being, of good life, of satisfaction has found its way in the political lexicon of Enugu State. Nrashi as some people had erroneously asserted is not stomach infrastructure. Stomach Infrastructure, is restrictively about food and drinks. To that extent stomach infrastructure is only about the end of a process. Nrashi as the political or infrastructural lexicon of Enugu State is about the means and the end of a process of facilitating the well being of the people. The well being of the people involve a carefully, deliberately and comprehensively organized process that will never be about eating and drinking. Nrashi therefore, connotes overall human well being that must come as both means and ends.

Chapter Three represents in concrete terms the meaning of Nrashi both as means and end for the welfare of the people of Enugu State.

Our opinion is that Governor Ugwuanyi has done well. Many other persons, groups and organizations are attesting to the fact that he has and he is doing well. What is most commendable however, is the recognition accorded to his sterling performances by various commentators and the high degree of integrity he brought to bear in his strenuous efforts to “nrashinise” his people. This is clearly attested to by the comments, adulations, praises, awards which had been bequeathed on him by various individuals and groups and a number of very high economic ratings. Integrity has been defined by Chambers Dictionary (Harrap, 1998), as entireness; wholeness; the unimpaired state of anything; uprightness; honesty, purity. The independent Corrupt Practices and Other Related Offences Commission (ICPC) defines it as “the quantum of moral behaviour built on self discipline, honesty, transparency, accountability and sound moral principles.

A person of integrity is, therefore, a person of honour who can be trusted with responsibilities. He is a promoter of good governance principles. In the words of (Kofi Annan – 1999:2)

It is increasingly recognized that integrity and good governance are essential building blocks for meeting the

objectives of sustainable development prosperity and peace... Good Governance and integrity require the rule of law, effective state institution, transparency and accountability in the management of public affairs, respect for human rights and meaningful participation of all citizens in the political process and decisions affecting their lives.

It is clear from the array of awards, commendations high economic ratings and adulations that Ugwuanyi's works had received and still receiving, that he undoubtedly enthroned integrity as a fundamental principle of good governance. A few of the awards and ratings are as follows;

- The best state is the judicious utilization of the bailout funds. This is a verdict of the senate of the Federal Republic of Nigeria. A report on an alleged improper use of bail-out funds released to states by the Federal government for the payment of backlog of salaries of public servants was made to the senate and the senate in exercising its over-sight functions decided to investigate it. After the investigation at Enugu State, Senator Abdullahi Gumel, Chairman Senate Committee on State and Local Government Administration extolled

the ingenuity of Governor Ugwuanyi in managing the funds describing it as “impressive and in line with the principles of accountability”. In his words: (www.vanguard.ng.com/2017/02/ugwuanyi-bailout-fund-senate-verdict).

We have gone through the books and as far as the bail-out funds are concerned, everything is in order, in fact, Enugu State has even gone farther because we have not seen this in any other State

OTHER ECONOMIC RATINGS:

- Rated as the second most advanced State in Nigeria on the Ease of Doing Business by the World Bank Group.
- 9th best performing State in terms of Internally Generated Revenue (IGR) for the year 2019.
- Enugu listed alongside Lagos and Rivers as the only three States out of the 36 States of the federation that have fulfilled obligations to their workers (BudgIT).
- Listed among the seven States that are solvent with impressive over 30 per cent Internally Generated Revenue (IGR) to fund additional economic activities (Economic Confidential Magazine Verdict).
- The fifth most competitive State in Nigeria,

according to the National Competitiveness Council of Nigeria.

- The third most debt sustainable State in Nigeria.
- The first State in Nigeria to publish its Audited State Final Account for consecutive three years.
- First in the South East Geo-political Zone and ninth in the country based on IGR as against Federal Allocation.
- One of the twelve States in Nigeria that can survive without federal allocations.
- Finally it may be very appropriate to conclude this work by restating what Governor Ugwuanyi promised and published in his manifesto titles “my vision and governance philosophy”. He said:

As Governor, my vision is to see an Enugu State where government services are developed solely to create fair opportunity for every citizen to make a living and create wealth, educate our children, and enjoy life in a peaceful and secure environment. In working to realize this vision, I will, at all times, lead by demonstrating the courage and integrity to do what is right for Enugu State. I will run a government that is inclusive, transparent and accountable.

If elected into office as Governor, I intend to pursue my vision for Enugu State by implementing a governance agenda that is focused on four key outcomes, namely:

- (a) Employment**
- (b) Enhanced social services and good governance**
- (c) Rural development Security and justice**

Integrity is what makes the difference between making promises and keeping promises. His vision and governance philosophy is Nrashi-based as disclosed above. The questions now are; Did Ugwuanyi make empty promises; Has he matched theory with practice and rhetoric's with actions?

The answer is a clear Yes.

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ASHUA & NRASHI

as Emergent Concepts in
Current Political Discourse

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Our investigations disclosed that the twin terms, Ashua and Nrashi encapsulates power-packed and authentic values of positive change in the society which are political, ideological, humanistic, progressive, constructive and empowering.



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