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the conquest of the region by Britain was seen as the liberation of the various groups that were living under the tyrannical and oppressive rule of the Fulani. After the defeat of the Sokoto Caliphate and its Emirates, the 'war of liberation' was extended to the various communities of Akwanga Division which was resisted up until 1925. The difficulty the British experienced in the war of conquest was that there was no central authority and the defeat of a village or family didn't mean anything to the next ones. Therefore the British had to fight from village to village and house to house in order to impose their rule over the people. Despite the resistance put up by the people, the superiority of British arms and tactics decided the war in favour of the British.

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- ⁴ Lord Hailey, *Native Administration in the British African Territories Part III, West Africa: Nigeria, Gold Coast, Sierra Leone and Gambia* (London, 1951) page 47
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- ¹⁰ *Ibid*
- ¹¹ See O. Ikime, *The Fall of Nigeria: The British Conquest* (London, 1977) page 179-190
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- ¹³ For the details of the Proclamation, see NAK KADCAPTORY BOX 45, item 26 (Arabic Letter Books) number 1
- ¹⁴ R.A Adeleye, *Power and Diplomacy in Northern Nigeria 1804-1906*, (London, 1977) page 250
- ¹⁵ O. Ikime, *The Fall of Nigeria* pages 78-82
- ¹⁶ See M. Perham, *Native Administration* page 40 and R.A Adeleye, *Power and Diplomacy* page 343
- ¹⁷ Interview with Mallam Yakubu Alhaji Yusuf, 10th November 2003, Adamu Salihu, 15th March 2004 and also see R.A Adeleye, *Power and Diplomacy* page 266

LOGICAL FALLACIES AND THIRTY ENGLISH PROVERBS: A TRUTH CONDITIONAL SEMANTIC APPROACH

By: Mahfouz A. Adedimeji

INTRODUCTION

Every culture has a way of expressing, articulating and projecting its perception of the world. A powerful means of projecting this world-view is the medium of language, defined as "a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols" [Sapir, cited in Crystal (1997:400)]. Proverbs constitute a form of exalted language aimed at exhibiting people's beliefs and conception of the universe. They are popular sayings that are succinctly expressed to highlight or reiterate discourse; a pivot on which language depends. In other words, proverbs are the dress of thought with concise words being the wings with which they fly (Norrick, 1997:279).

One quality of proverbs is truth as well as objectivity. Truth occupies a central position in the formation of proverbs; it is because of this truth-quality that they are generally taken to be "words of wisdom" that are meant to be preserved for all generations. This informs such definition(s) of the concept, according to *The Oxford English Dictionary* (1989) as:

a short pithy saying in common and recognised use; a concise sentence, often metaphorical and alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all; an adage; a wise saying

The term 'proverb' is also explained as "the quintessence of a people's collective wisdom sustained and transmitted from generation to generation" (Lawal et al., 1997:635) or just as "a short, pithy, rhythmical saying expressing a general belief" (Crystal, 1997:435). Proverbs indeed are the means through which arguments are embellished and bolstered during speech events (Monye, 1995:251), the horses that convey meaning to the destination of effective communication (Lindfors, 1971;

Richards, 1984).

It may however be interesting or perhaps disappointing to note that certain proverbs do not meet the truth criterion, which underpins the centrality, the popularity and the authenticity of proverbs. This paper aims at eliciting the 'pathetic fallacy' of a number of English proverbs based on the theory of truth conditionality, a semantic theory. It is found out that certain factors like modernity, advance in science and technology (a term covering all forms of contemporary civilization including communication) and the second language (L2) context make what is considered wise sayings or generally held truths to be fallacious at close observation. It is implied that the English people who heralded the present age had also suffered from warped thinking based on illogical reasoning and as such; it is not everything white that is bright.

ii. Theory

Truth conditionality is a natural corollary of logical semantics, which is concerned with the study of what is not only meaningful but is also reasonable; for what is reasonable is in itself the essence of truth. Truth conditionality is a powerful theory and this informs the submission of Lewis (1970:18) that "semantics with no treatments of truth conditions is no semantics". It is originated from the works of those logicians and philosophers of language who view semantics as the study of the relation between language on the one hand and whatever language is 'about' on the other. Philosophers and logicians such as Frege, Tarski and Montague have tended to view semantics non- psycholinguistically, drawing a line of demarcation between language and our knowledge of it, and taking notions such as reference, truth-conditions and entailment relations as principal data which a semantic description has to get right so as to reach the most minimal standards of adequacy (Partee, 1996:12).

Truth conditions, according to Lyons (1977:169), are "the conditions which must hold in any possible world in which, or of which, a sentence, rather than a proposition, is true..." in the model which it represents or describes. Like verificationism, truth conditionality aims at giving an account of the meaning of a sentence by specifying the conditions under which it will be true or false in the situation, or state of the world, that it purports to describe (Lyons, 1995:146). The "standard example", cited by many

authors, is that of Tarski, whose "conception of truth" is adopted by Lyons:

"La neige est blanche" est vrai si, et seulement si, la neige est blanche

Meaning: "Snow is white" is true if and only if snow is white".

The basic assumption in truth conditionality as the above example shows is that "the interpretations of sentences are representations of their truth conditions in terms of models in which they denote a true value: either 1 (true) or 0 (false)" (Ladusav, 1988:

95). This fact underlies the goal of truth-conditional semantics as a theory that assigns to each sentence of a language an interpretation, which represents the conditions under which it would be true. It does so by stating the constraints of possible models, which interpret the language, where a model is a consistent assignment of denotation to every linguistic expression.

Katz (1977:120) identifies two types of two conditions: these are extensional and non-extensional (the latter of which Palmer (1981:190) calls "intensional"). Extensional truth conditions are propositions that have a presupposition requiring each of their referring terms to designate, and the statements made are straight forward about the objects whose existence satisfies their presuppositions. Extensional truth conditions, in other words, are conditions that such objects are, as they are asserted to be. "Featherless biped" and "rational animal", for instance, are taken to represent "man" in sentences and they are true. However, propositions with non-extensional truth conditions have no referring terms and presupposition. For example, the statement, "cows eat grass" has no presupposition about the existence of cows.

iii. Approach

Our approach is basically logical. It is foregrounded that the truth conditionality theory is based on the logical calculi that sentences (or propositions) are either true or false, but their truth or falsity is relative to the world – or a possible world – (Palmer, 1981:196). Another possibility advanced in this study, which is no less valid, is the "half-truth" that Lord Tennyson the poet considers "the wickedest lie of all". According to Tennyson, as cited in Adedimeji (1999:6):

A lie that's a half-truth is the wickedest lie of all.
For a lie that's all a lie can be met with and fought outright.
But a lie that is a half-truth is a harder matter to fight.

Therefore, in characterizing the meaning of natural languages, we base truth conditions on inferences, the listener's use of additional knowledge to make sense of what is not explicit in an utterance (Yule, 1996:131) and entailments, what logically follows from what is asserted in the utterance (Yule, 1996:25). Inferences are conditions necessary for the truth of certain sentences because the meanings to be assigned to a sentence are characterized as a set of conditions necessary for the truth of that sentence. Also, entailments hold between two sentences S_1 and S_2 if when S_1 is true, S_2 must be true. Therefore, given the categorization of the logical form, we say that to give the meaning of a sentence in terms of the necessary and sufficient conditions for the truth of that sentence is to provide a specification from which the inferences and entailments of a sentence can be derived by an automatic procedure.

There are two types of reasoning: inductive and deductive. Induction is the kind of reasoning by which we examine a number of particulars or specific instances and on the basis of them arrive at a conclusion (Birk and Birk, 1959:445). Deduction, on the other hand, is reasoning from stated prepositions or premises to a conclusion. Proverbs are arrived at through induction. And based on the fact that inductive reasoning moves from individual circumstances or instances to a conclusion and the conclusion expresses probability unless every possible instance has been examined, it is suspect to being fallacious. The common fallacies of logical reasoning, which underpins the formation of proverbs are as follows:

hasty generalization, oversimplification of complex issues, *post hoc ergo propter hoc* (after that, therefore because of that) argument, faulty analogy, *non-sequitur* (it does not follow) *petitio principii* (begging the question), ignoring the question (through name calling, appeal to emotion) *argument ad hominem* (argument to the man, rather than issue).

A hasty generalization is a conclusion based on few instances or instances that are untypical. This is the most common fallacy in inductive reasoning; and in the real world, it accounts for propaganda, misinformation and prejudice. Examples are "Black people are lazy", "women are evil", "Muslims are terrorists", "Nigerians are fraudsters" etc. When people that say these are asked to prove their statements, they are wont to have few instances to cite.

Oversimplification is concerned with parochial thinking, a fallacy of cause-effect induction, which attributes to a single cause what could actually have complex causes. General examples are "I don't know when Nigeria attained independence because I wasn't born then". "Our graduates are sub-standard as a result of lecturers' incompetence", "Atomic Bomb won World War II", etc.

Post hoc ergo propter hoc argument is another fallacy of cause-effect, similar to oversimplification. It concerns seeing a cause-effect relationship between events which only have an accidental time relationship. Many superstitions are maintained by *post hoc ergo propter hoc* thinking. To Birk and Birk (1959: 447), "asserting without proof a cause-effect relationship simply because one follows another in as illogical as asserting that breakfast causes lunch". Examples are "Democracy is bad. Nigeria is now the second most corrupt country in the world. This was not so before 1999". "If you came to my house around two o'clock, therefore, you are the one who stole my wrist-watch that I missed at half past two".

Faulty analogy occurs from observing two similar phenomena in some ways, and thus reasoning – based on the observed likenesses – that they are similar in others ways. Analogy is not a logical proof, though effective analogy has great persuasive and emotive power. The faulty analogy in the following example is apparent: "Even machines such as computers need cool environment to function well. Human beings should be more important than ordinary machines. All houses should be provided with air conditioners".

Non sequitur is the fallacy of jumping to a conclusion not warranted by the premises. It is usually associated with the problem of faulty syllogism (the pattern of three

statements with two premises and a conclusion, the form of which is: All X is Y; Z is X; therefore Z is Y). Drawing conclusions from negative premises is an instance of *non sequitur*. In speech and writing (not formal logic), the premises may be omitted leaving the hearer or reader to infer them. Also, conclusions are also omitted because they could be implied in the premises. For example, "Of course it is true, I read it in the newspapers" is a logical fallacy of *non sequitur*. The fallacy is based on the wrong premise that everything printed in the newspapers is true which in actual fact "does not follow".

Petitio principii is assuming without proof the truth of a proposition, which actually stands in need of proof. "This useless course should be scrapped" is an instance of begging the question, just with the word "useless". Another form of begging the question is circular argument or arguing in a circle. Definitions by incompetent people are often circular: "Meaning is what something means" is a form of begging the question of meaning.

Ignoring the question is diverting attention from the main issues of discourse or deliberately shifting the argument to another ground. The forms are resorting to name calling (e.g. "Don't listen to him, he is a liar!") appeal to emotion or charged language ("It is unreasonable for anyone to think that I could do such a thing") and attack on man – his ancestry, his religion, etc ("Don't support his views, he is a fundamentalist").

iv. Data

Selected thirty English proverbs are found to be fallacious. For our convenient wholistic analysis, they have been classified based on the types of fallacies underpinning them. As earlier discussed, "0" is used to designate those that are false/untrue outright while " $\frac{1}{2}$ " designates those that are half-true. As no proverb here has truth conditional value or logical validity, the truth-value, "1", is missing in the whole data. With varying degrees of frequency, six types of fallacies are represented. These are hasty generalization, over simplification of complex issues, *post hoc ergo propter hoc* argument, begging the question, faulty analogy and *non-sequitur* or group A to F respectively. The classification is not watertight, as some proverbs are not exclusive to other types of grouping. The data are serially numbered from 1 to 30.

Group A

1. The best things in life are free 0
2. Every cloud has a silver lining $\frac{1}{2}$
3. He who laughs last laughs best $\frac{1}{2}$
4. Far from court, far from care $\frac{1}{2}$
5. Fortune knocks once at every man's door 0
6. Hunger is the best sauce $\frac{1}{2}$
7. Two heads are better than one $\frac{1}{2}$
8. Listeners hear no good of themselves 0
9. You can't judge a book by its cover $\frac{1}{2}$

Group B

10. Life begins at forty 0
11. An apple a day keeps a doctor away 0
12. Good fences make good neighbours 0
13. He goes a-sorrowing who goes a-borrowing $\frac{1}{2}$
14. Little boys should be seen and not heard $\frac{1}{2}$
15. More haste, less speed $\frac{1}{2}$
16. Experience teacheth fools $\frac{1}{2}$

Group C

17. Barking dogs seldom bite $\frac{1}{2}$
18. No smoke without fire $\frac{1}{2}$
19. Out of sight, out of mind $\frac{1}{2}$
20. Spare the rod and spoil the child $\frac{1}{2}$

Group D

21. It never rains, it pours 0
22. In for a penny, in for a pound 0
23. No news is good news 0

Group E

24. You can't teach an old dog new tricks $\frac{1}{2}$
25. Forbidden fruit tastes sweetest $\frac{1}{2}$

Group F

26. New brooms sweep clean $\frac{1}{2}$
27. Silence gives consent $\frac{1}{2}$
28. Laugh and grow fat 0
29. Waste not, want not 0
30. Shoemakers' wives are worst shod $\frac{1}{2}$

v. Issues

Issues of semantic interest in sentences and propositions include such notions as ambiguity, absurdity, obscurity, contradiction, entailment or paraphrase relation, tautology, anomaly, circularity, generality and lexical relations such as synonymy, antonymy, homophony, hyponymy, homonymy and polysemy. All these are subsumed, more or less, in the description of semantic theory espoused by Katz and Fodor as cited in Palmer (1981:31):

A semantic theory describes and explains the interpretative ability of speakers, by accounting for their performance in determining the number of readings of a sentence; by detecting semantic anomalies; by deciding upon paraphrase relations between sentences; and by marking every other semantic property relation that plays a role in this ability.

Ambiguity refers to the case of an expression that is capable of two or more interpretations or senses. Ambiguity can occur at the lexical, supra-lexical and grammatical levels (Babatunde, 1995: 7). Absurdity concerns what is utterly foolish and unreasonable. Obscurity is what is unclear, what is not explicit, what is somehow confusing. Contradiction involves a relationship of variance between two expressions marked by contrasting senses. Entailment, as previously said, is what logically derives from the given. Paraphrase is the way of abstracting the sense of an expression and

reframing such sense in another expression. Tautology concerns the addition of unnecessary elements that do not contribute to the meaning of an expression; "it arises when a criterial part (usually the whole) of the meaning of a predicate is... implicated by one of its arguments" (Allan, 1986:188). Anomaly is what is absurd or meaningless, based on our knowledge of the world (Palmer, 1981:50). Both circularity and generality hinge on what has been said about circular arguments and (hasty) generalizations respectively.

vi. Analyses

(a) Analysis of Group A: Fallacies of Hasty Generalization

(1) *The best things in life are free*

That the best things in life are free is untrue. This is a clear case of absurdity given our knowledge of what many people in today's world refer to as 'best'. The best things in life are education, health, good spouses, children, material wealth, gainful employment, etc. Even, basic needs and necessary things like water, light (electricity), food and security are paid for. The sense of the proverb entails that all the given things, which vary from one individual to the other as 'best', are free. For the proverb to be true, such things must be free in the real world.

(2) *Every cloud has a silver lining*

This is a half-truth because it is not automatic that everything bad or negative has good or positive sides. It is an unnecessary generality even at the surface level; a particular cloud in some instances may not have any silver lining at all, if it is deep and dark. At the connotative/deep level of meaning, a person whose family, property and credentials were consumed in a fire accident and was subsequently sacked from work to be mowed down by a "hit-and-run" truck driver would not see any silver lining in his cloud of misfortunes in his death bed. And such scenarios occur in many places in the world – victims of apartheid, racism and state terrorism. The proverb is fallacious as it also contradicts more or less the sense of "let's call a spade a spade".

Group E

24. You can't teach an old dog new tricks $\frac{1}{2}$
25. Forbidden fruit tastes sweetest $\frac{1}{2}$

Group F

26. New brooms sweep clean $\frac{1}{2}$
27. Silence gives consent $\frac{1}{2}$
28. Laugh and grow fat 0
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reader of this!) must have heard something good about himself or herself in the past.

(9) *You can't judge a book by its cover*

This is another half-truth bordering on generality. In literary analysis, both content and form or theme and style are two sides of a coin. One cannot be divorced from the other. The cover of a book is part of that book at the level of form or style. It is therefore curious to say that one cannot judge a book by its cover. The half-truth lies in the validity of the proverb in few instances – not in many or all. To have truth value, the word “alone” should have been added, hence, “you can't judge a book by its cover alone” which is correct and can now be the “new proverb” (Valdaeva, 2003). A deep reflection on at least two other English proverbs shows the inherent contradiction in the wisdom of the English: “Fine feathers make fine birds”; and, “show me your friend and I will tell you the type of person you are”. The following words of Arthur Conan Doyle cited in Aitchison (1987:15) are instructive:

From a drop of water... a logician could infer the possibility of an Atlantic or a Niagara without having seen or heard of one or the other. So all life is a great chain, the nature of which is known whenever we are shown a single link of it.

b. *Analysis of Group B Data: Fallacies of Oversimplification*

(10) *Life begins at forty*

This is a patently untrue proverb. It entails that life begins when one is forty years old! This is an absurdity, as it fails to be in harmony with our world knowledge. It is evident that for many people these days, at the age of forty, they have already reached the apogee of their professions. We have professors, ministers, even presidents and heads of states who are below forty years. Comparatively, the absurdity of this fallacious proverb is understood from its contradictory sense with another proverb, “a fool at forty is a fool forever”!

(11) *An apple a day keeps a doctor away*

It is granted that apple, like other fruits, is a vitamin D giving food. But it is simplistic, hence fallacious, to assert that a pre-condition to healthy living is just one of the components of a balanced diet. A balanced diet, to a far extent, which includes

carbohydrates, protein, fats and oil, minerals with vitamin, is that which guarantees good health. So, ascribing the role of a balanced diet to just one of the components of its five classes is unnecessary over-simplification. The proverb is both ambiguous and generalist.

(12) *Good fences make good neighbours*

This is ambiguous on the basis of the lexeme “good”: is a good fence high, thick and impenetrable and is a good neighbour nice, generous and individualistic? Obviously, the sense, as we can infer from the proverb, is that by having good fences, one is not disturbed by the activities of one's neighbours. Individualism, indifference, aloofness therefore presuppose that one's neighbours are good. Within the African culture where communalism is akin to good neighbourliness, the proverb is not valid. Again, our knowledge shows that what it takes to have good neighbours transcends the scope of insulating oneself in well fortified buildings. The proverb is not only ambiguous but equally absurd in the African context, especially.

(13) *He goes a-sorrowing who goes a-borrowing*

What makes the borrower sorrowful, in many instances, is not borrowing itself but the inability to pay at the time the creditor wants his money. In Nigeria as in many other contexts, almost all rich men borrow from one bank or the other to finance or service their businesses. The mere fact that they go a-borrowing does not, if not for over-simplification and generality of what instantiates sorrow, imply that they must go a-sorrowing. Indeed, all countries of the world, including the USA go a-borrowing at one time or the other. “No man is an Island to himself”. Economists recognize borrowing as one the key strategies for acquiring external surplus to finance the economy on the path of growth and hence, development (Dike, 1989).

(14) *Little boys should be seen and not heard*

There is obscurity in the sense of the proverb here. The question: is why should they not be heard? Is there any rational evidence that little children are all foolish? This is over-simplifying the fact that in the modern world, age does not count; it is wisdom, intelligence and skills that matter. After all, it is said that “every dog has its day.” Why should a measure of freedom not be given to children to air their views as “none but

the brave deserve the fair", even if those brave ones are children? It is instructive that as in Nigeria, on account of the fallacy of the proverb, as well as in many other nations of the world, a Children's Day is annually recognised as a public holiday, not only to see children but to hear them.

(15) *More haste, less speed*

This is a half-truth and its inherent over-simplification is based on generality. It is not haste that reduces speed, especially in relation to driving, sprinting, etc. It is therefore not automatic, though instances of validity may be possible, that whoever hurries to do his things ends up being slow. It is said that "early to bed... early to rise"; it is therefore contradictory to associate haste which is listed as being synonymous with "rapidity, speed, urgency, rush" etc with less speed. The proverb, "Excess of everything is bad" is agreeable and valid in this respect. Yet, it does not mean that one who rushes to do one's activities quickly will, by virtue of that rush, be slow eventually. Haste, for someone who is in motion, often translates to more speed.

(16) *Experience teacheth fools*

This proverb entails that experience does not teach wise people, an unmitigated fallacy. "Life is the best teacher" is another English proverb, which unlike the one under analysis, is valid and true. It is tantamount to over-simplification to limit experiences, which result from life phenomena, to be beneficial to fools only, as if the wise person cannot learn from his or other people's experiences.

c. *Analysis of Group C Data: Post Hoc Ergo Propter Hoc Fallacies*

(17) *Barking dogs seldom bite*

All the proverbs in this group are half-truths, bordering on unnecessary over-simplification addressed in the preceding group. It is accidental, not general, for certain barking dogs to seldom bite. Against the sense being suggested by the proverb, mad dogs always bark and as such, they bite. Besides, virtually all dogs bark, and

experience shows that those bark most are those that bite most. "A wild goose," it is said "never laid a fame egg". This proverb is parallel to that of the present datum.

(18) *No smoke without fire*

There is a sense of generality in this proverb and the subsequent others in the group (i.e. data 19 and 20), as a result of limited world knowledge bordering on generation gap, because they are not valid in all situations. In essence, the proverb has almost lost its truth value in this age. There can be smoke without fire as machines – motorcycles, car engines, generating sets, etc produce smoke without fire. Thus, there is smoke without fire!

(19) *Out of sight; out of mind*

Based on the preceding analysis, more or less, it can be justifiably asserted that "out of sight" is not necessarily "out of mind". In certain instances, as another English proverb testifies to (thereby contradicting the sense of this proverbs) "absence makes the heart grow fonder". So, being out of sight is not does not only keep in mind on many occasions but it furthers registers on mind. It is well known that human beings don't appreciate things they have until they miss/lose them for some time, thereby making their hearts long for those things. the same thing also applies to people.

(20) *Spare the rod and spoil the child*

There are many ways of spoiling a child without necessarily applying the rod. Many children have been brought up in a disciplined manner nowadays not by flogging them always with the rod but by proper education. To entail that not beating a child amounts to spoiling that child is not valid in the modern context. Many responsible people have been brought up without having been beaten even once by their parents. And conversely, despite their parents' constant flogging, many people are still uncouth, uncultured and eventually violent – as a result of certain experiences which were presumably intended to be corrective measures which end up being counter-productive: "one man's meat is another man's poison", another English proverb says.

d. Analysis of Group D Data: Fallacy of Begging the Question

(21) *It never rains; it pours*

The data in this group, as inherent in some other data, fail to prove or address properly the propositions being made. It is anomalous, or at least absurd, to assert, in the real world, that it never rains. To rain and to pour belong to the same semantic field and are thus synonymous, though the sense of pouring is more intense in rapidity and volume, than the sense of raining. The use of *rains* and *pours* in the same context thus engenders tautology. Yet, it is not every time that the heaven pours! Hence, the proverb is untrue.

(22) *In for a penny, in for a pound*

This is also logically invalid. Without applying mathematical notations, it is clear that penny and pound are not the same; hence, one is not equal to the other. The proverb thus is self-contradictory. A true proverb, which conveys the sense this proverb attempts to convey, without obscurity or ambiguity, is "Great oaks from little acorns grow".

(23) *No news is good news*

It is equally untrue to say that "no news is good news". News is news be it good or bad. To discountenance news by virtue of its being good is fallacious, anomalous and ridiculous. In the real world, many a good news is news, published in newspapers and broadcast on radio and television sets. In essence, rather than begging the question, it is better to "call a spade a spade".

e. Analysis of Group E Data: Fallacies of Faulty Analogy

(24) *You can't teach an old dog new tricks*

It is a half truth, a generality, that one cannot teach an old dog new tricks – it is only difficult. With patience and determination, a good trainer can teach an old dog new

tricks. In respect to the sense of the proverb, age is not a permanent barrier to learning. An elderly person can still be trained and educated. This is why adult literacy classes are organized for illiterate adults and old people in many countries. The sense of the proverb is at variance with this reality; the analogy is thus faulty.

(25) *Forbidden fruit tastes sweetest*

It is also half-true that forbidden fruit tastes sweetest, it could taste sweet. With analogy to the Garden of Eden where the first man and his wife, Adam and Eve, ate the fruit made forbidden on them, which they considered sweet, to entail that everything forbidden is the best is logically invalid. In many instances, forbidden things are dangerous. Drugs like cocaine, heroin, etc prohibited by most civilized countries are no better than the lawful drugs. Also, against the sense of the proverb, the motive behind prohibition is not to deny the consumer of enjoyment but to prevent him from harm. The proverbs here can also be said to follow not (i.e. *non-sequitur*).

f. Analysis of Group F Data: Fallacies of Non Sequitur

(26) *New brooms sweep clean*

This is another half-truth, which does not follow. It is not always that new brooms sweep clean, especially when used to clean harsh and dusty surface. The truth in the real world is that there are places where new brooms are effective in cleaning as there are places where old brooms fare better. The proverb thus is an unnecessary generality. At the deeper level of meaning, old hands or experiences are often required from people seeking employment. The relevance of experience in this context contradicts the sense of the proverb, which erroneously suggests that experience does not matter.

(27) *Silence gives consent*

That one is silent does not always mean one's consent, though it could mean so. In many developing countries where citizens fear reprisals from the authorities and in contexts where leadership is ruthless with opposition, people do keep quiet, not because of consent but because of fear. An English proverb says, "None so deaf as

those who will not hear". Thus, people do keep quiet when they notice that their speech would be discountenanced, hence ineffective, null, void or even counter-productive. The proverb is therefore not valid in all situations. It is a generality engendering a half-truth.

(28) *Laugh and grow fat*

This proverb has zero truth conditions. Scientifically, it has not been proved that there is a relationship between laughter and fatness hence there is a semantic obscurity here. To be happy and to laugh are two different things even though many people smile while others laugh when they are happy. In real world, many people who laugh – even professional jesters and comedians are not fat on account of their frequent laughter. Therefore, it is fallacious, as it does not follow, that he who laughs grows fat basically on its account.

(29) *Waste not, want not*

There is an entailment in this proverb that one must waste before one may have. This is not true. To waste and to want belong to different semantic categories and wasting is not a pre-condition to having/wanting, hence, it does not follow. A valid proposition is "spare not/sacrifice not/spend not, want not". An English proverb says that "a small leak will sink a great ship", hence wasting anything is like wasting everything. Wasting is neither virtuous nor commendable. It is to avoid the evil of wasting that another proverb warns: "don't carry all your eggs in one basket".

(30) *Shoemakers' wives are worst shod*

That shoemakers' wives are worst shod is not fully valid, hence it does not follow. It is granted that shoemakers' wives may be complacent in, or even careless of, wearing their shoes, thereby ending up being worst shod. But this is not usually the case. Really, he who produces something and those that are close to him are better chanced, by the law of proximity, to have the thing in its best form than others. The proverb is a half-truth, a generality, as it does not always follow that wives of producers of things are more deprived of the value or quality of those things than other consumers.

vii. Findings

It is found out that many proverbs, just like those studied here, are not valid and hence are not always applicable. Twenty of the proverbs are half-truths, "the wickedest lie of all", while the remaining ten are patently untrue. Six types of logical fallacies are represented with *hasty generalizations* being the most preponderant, having nine data and constituting 30%. *Over-simplification* with seven data constitutes 23.3%; *post hoc ergo propter hoc* with four data constitutes 13.3%; *begging the question* with three data constitutes 10%; *faulty analogy* with two data constitutes 6.7%, while *non-sequitor* with five data constitutes 16.7%.

Regarding the semantics of the proverbs, one may conclude that three out of every five untrue proverbs are *generalities*. That generality, which is also referred to as hasty generalization by logicians and sweeping generalization by lawyers, is a pervasive phenomenon in many proverbs is evidenced in our data, constituting 60% or eighteen of the studied proverbs. Such proverbs are mere "gratuitous assertions" according to Marx (1975:5) because the truth or validity of saying them is just in saying them – without any proof. The remaining 40% is shared by semantic relations such as absurdity, obscurity ambiguity, tautology, contradiction and anomaly, as represented in the following table:

Semantic			
Issues/Relations	Frequency	Percentage	Data Applicable
Generality	18	60%	2, 3, 7, 9, 11, 13, 15, 16, 17, 18, 19, 20, 24, 25, 26, 27, 29, and 30
Absurdity	4	13.4%	1, 5, 8, and 10
Obscurity	4	13.4%	4, 5, 6, and 14
Ambiguity	1	3.3%	7

Tautology	1	3.3%	21
Contradiction	1	3.3%	22
Anomaly	1	3.3%	23

The above table represents a broad summary of the preceding analysis; broad in the sense that it is not always that a single semantic issue would underpin a single proverb. For instance, data 2,3 and 9 have underlining contradictions despite their generality as data 7 and 29 have ambiguity and entailment in their respective senses. Thus, semantic issues in the proverbs just like logical fallacies are neither unidirectional nor flat; they are rather dialectical and dynamic.

vii. Conclusion

Proverbs are "popular sayings expressed in a clever, brief manner" (Maciver, 1986:112). Apart from being clever, and brief, the general presupposition is that proverbs are true as they are products of philosophical and linguistic erudition. It is through them that a culture expresses most of its value judgments and moral condemnations in terms of praise, criticism, advice, persuasion and teaching (Tavernier – Almada, 1999:326). Proverbs are powerful and they have a more advantageous form than other set expressions and "are very effective for carrying different ideas to the society in a very compact form" (Valdaeva, 2003:379).

However, since he who asserts must prove, many proverbs are not provable, especially within the global context in which unprecedented socio-political and techno-scientific changes have made previous myths living realities. Thirty English proverbs, either at a glance or at close scrutiny, are analysed to be fallacious or untrue, partly or wholly. The implication of this and the thrust of this study is that nothing is true until it is proven so and all authorities are verifiable. The fact that somebody, no matter how great, says something, and for that reason, that thing must be correct and true is not the case until the content of what is said is examined. According to Aristotle, as cited in Goddard (1998:27) "we make things known by taking not random term, but such as are prior and more intelligible".

Logical and truth conditional semantics are both integrated into the analysis of selected English proverbs, found to be half-true or false, outright. It is found out that most proverbs fail the truth test as a result of generalization, oversimplification, begging the question, faulty analogy, *non-sequitur* etc and that these proverbs are generalist, ambiguous, tautologous, obscure, contradictory, etc. It is submitted that for linguists, politicians, writers, philosophers, logicians and all those whose occupation involves using and crafting language, attempt should be made to verify, within the framework of truth-conditionality, their statements so as not to lose sense, meaning and purpose as a result of illogical thinking and fallacious statements or "gratuitous assertions".

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MUSIC SCHOLARSHIP IN UNIVERSITIES AND THE RELEVANCE OF THE INDUSTRIAL TRAINING SCHEME IN NIGERIA

By: Emurobome Idolor

Introduction:

Music scholarship is the standard of good academic performance in any area of specialization in music. It is totally credited to formal academic contributions to the repertory of musical studies. Academic music standards in universities, be they of students or lecturers, are determined by factors such as quality of the curriculum, human resources, musical equipment, libraries, academic interactions, infrastructure and motivation. No doubt, music scholarship in Nigerian tertiary institutions, particularly in the universities have been finding the sustenance of, and improvement on standards difficult due to dwindling national economy and under funding of the institutions. Since the music industry is the market for which the music graduates are produced, the Students' Industrial Work Experience Scheme (SIWES) is an effective alternative for the sustenance of scholarship in the universities.

The Challenges of Universities

Universities are establishments which advocate scholarship. Scholarship according to Nnamdi Azikiwe

is conterminus with social progress. It is the scholar who makes or unmakes society... When I consider the fact that throughout the continent of Africa there is not an indigenous university sustained through African initiative, I am in a position to realize how most of the problems of Africa today are due to the intellectual poverty of Africans... Give the nascent African a university ... and this continent can become over-right, "A Continent of Light" (Okafor, 1971:43-44).

This concept of intellectual wealth and scholarship was supported by Jibril Aminu when he reiterated that:

Universities are centres of competent thought, lofty behaviour and places where genius blooms best. Universities expand the frontiers of knowledge and advance civilization. They are venues for transmitting culture and values for training the inheritors of the society to manage the future (Kadiri, 1988:13).

In the National Policy on Education, the aims and objectives of universities in Nigeria are directed at the socio-cultural, economic and political advancement of the society, where research is both of a basic nature and of problem-solving value geared towards seeking solutions to national and local development problems. These research activities and results are published to assist the public and private sectors with new discoveries. Based on these challenges, various universities design their curricula with the best possible intention to articulate the problems of the society.

Music scholarship by Nigerians pre-dates the establishment of music departments in Nigerian universities. Vidal (2001) records that Robert A. Coker is the first Nigerian to embark on scholarly study of music in Germany by 1871 which pre-dates the establishment of the first department of music at the University of Nigeria Nsukka in 1960. Currently, the nation has thousands of music scholars who studied in its seven Universities, one Polytechnic, sixteen Colleges of Education and institutions of higher learning outside the country (Idolor, 2001). Some of these products have made various contributions in music scholarship over the years.

Music curricula in Nigerian universities have been restructured to guarantee the relevance of the graduates in the labour market. The issue of standard arising from the quality of curriculum, staffing, equipment and infrastructure has also been the concern of the Federal Ministry of Education that the National University Commission (NUC) established in 1987 had to draw minimum academic standard for the institutions. The objectives of the approved minimum standard for the Bachelor of Arts degree in Music for all Nigerian universities are designed to:

prepare and produce graduates of music who will be competent (in) musicianship both in an international sense and also in their own African tradition, with an understanding of the art and science of music and tools for appreciation, analysis and practice of world (Western European) music, and an ability to communicate these principles to others (F.R.N., 1989:80).

To accomplish this set of objectives, not only were music and music related courses drawn, but individual universities had to improve on the minimum standard to give a peculiar tone to their programmes. The Federal Government also instructed that, institutions must endeavour to relate education to work to enhance productivity. Theoretical knowledge of subject matter must therefore be complemented with skills for practical work. To develop closer academic/industrial relationship and also ensure that the programmes of tertiary institutions are relevant to the needs of industry and the national economy, there should be regular interaction between the institutions, the employers of their products and the National Manpower Board (F.R.N; 1992:5).

This idea of *Town and Gown* interaction is on the basis that the products of the academic system are made to serve in the public and private music industry and therefore, undergraduates should familiarize themselves with the out-of-school music environment.

The Students' Industrial Work Experience Scheme (SIWES)

"The Students' Industrial Work Experience Scheme" (SIWES) is an academic exercise that temporarily employs students in industries for a duration of six months during school vacations. This exercise is required as a corporate part of the students' education, specified in the course curriculum with equivalent credit units, and supervised by both staff of the industries and those of the Departments in the Universities. It was established by the Industrial Training Fund (ITF) in 1973 with the following objectives:

- provide an avenue for students in institutions of higher learning to acquire industrial skills and experience in their courses of study.

- prepare students for post graduation work situation.
- expose students to work methods and techniques in handling equipment and machinery that may not be available in educational institutions
- ease the transition from school to the world work, and enhance students' contacts for later job placement
- provide opportunity for students to apply their knowledge in real work situations thereby bridging the gap between theory and practice; and
- enlist and strengthen employers' involvement in the educational process of preparing students for employment in industry (Jemerigbe, 2002:1)

The above stated objectives rightly apply to music scholarship in Nigerian universities particularly to Departments that operate Professionally-Directed curricula which address applied specializations in Performance, Directing and Conducting, Music Media, Music Business, Music Production, Composition, Technology and Education.

Either due to the nation's dwindling economy or underestimation of the value of education, universities have been under funded by the Federal and State Governments – the proprietors. Consequently, the expected level of scholarship lacks adequate provisions of quality manpower, equipment, infrastructure, motivation, libraries and means of academic interaction. Some of these needs are there in the music industry both in good quality and quantity from which students and lecturers can acquire a lot of knowledge; just for the asking through the Students' Industrial Work Experience Scheme (SIWES). In addition, the ITF and Federal Government remunerate students for their services to the industries and also to the lecturers for their supervisory roles during the exercise.

Arms of the music industry to which students can gain field experience include well established Troupes, Bands, Choruses and Choirs; Electronic media (Television and Radio); Print media; Publishing houses; Sound Archives; Recording companies;

Advertising companies; Musical instruments maintenance and manufacturing companies; Museums; Research institutes; Arts and Culture establishments; Tourism and Schools.

The Delta State University Experiment

The Abraka music school at the Delta State University was established in 1975 initially for the Nigeria Certificate in Education (NCE). It was upgraded for the award of the Bachelor of Arts Education (B.A. [Ed]) degree in Music in 1985 and later in 1992 a programme for the Bachelor of Arts (B.A.) Degree was added with specializations in Music Media, Production and Management, Dance, African Music, Theory and Composition, Musicology, Technology, Education, Directing and Conducting, and Performance.

Of the seven universities in Nigeria which award degrees in music, only the Delta State University has the SIWES in her curriculum. The first set of the B.A. programme, embarked on the Industrial Training scheme in 1996 (their fourth year) during the long vacation while subsequent sets of students had it at both third and fourth years. The later option is to grant students the opportunity to evaluate their services and possibly improve on their performances in the second phase.

In the past eight years, students have been attached to the Federal Radio Corporation of Nigeria (FRCN), Lagos; Nigerian Army Band Corps and School of Music, Ojo-Lagos; Delta Broadcasting Service, Edjeba-Warri; Premier Records Company, Lagos; National Council for Arts and Culture, Iganmu-Lagos; Voice of Nigeria, Ikoyi-Lagos; Delta State Council for Arts and Culture, Asaba; Refunda Music Company Limited, Shomolu-Lagos; Landlight Recording Studio, Warri; The Nigerian Television Authority, Benin City; and many more music and music related industries.

Although, as at the time of this report, the Industrial Training Fund is yet to foot the bills of the programme, the academic staff of the Music Department selflessly and meticulously supervised the trainees wherever they were posted in the country. The co-operation of the resident trainers like Paulinus Ihenacho of FRCN, Lagos; Captain

P. O. Ogundele of the Nigerian Army Band Corps and School of Music, Lagos; J. A. Tamakunu of the Delta Broadcasting Service, Warri; Daniel Akpan of Premier Records, Lagos; Lawal Y. Saulawa of the Voice of Nigeria, Lagos; Funmilayo Boama of the Refunda Music Publishing Company Limited, Lagos; and many others too numerous to mention, has been very helpful in the achievement of set objectives as they ensured that students were meaningfully engaged in the period they spent with their establishments.

According to Idolor (1997), the reports submitted by students at the end of each contact training period indicates that they had opportunities to know the general structure and functioning of the establishments to which they were posted and particularly the involvement of music in the set-up. The arts of directing, producing and presentation of programmes in media houses; Artiste management, computer skills and the process of music production in record manufacturing industries; rehearsal/performance techniques in arts and culture ministries; lectures, tutorials, site seeing, demonstrations and physical manipulation of sophisticated equipment, were some of the experiences they went through. Their reports also indicate an increased awareness of the relevance of music to the society; various job opportunities for competent music personnel; and the need to be more serious with their studies. Complementary reports on the SIWES initiative for the Music programme have also been received from various establishments where students served, not only appreciating their efforts, but suggesting ways for the realization of better results and also requesting for more students in subsequent postings.

The feedback from the field experiences has made about 64% of the students to be more ambitious than they had been and 50% to own personal musical instruments to enable them excel in their academic work. Many researches on field musical practice have been carried out by lecturers and students in a bid to providing solutions to problems. The German Embassy identified with some of the problems of the Department by donating three hundred and seventeen classical music albums to assist in the teaching and learning process of European music. In order to ensure well-educated and functional music graduates, the feedback led to the reorganization

of the existing curriculum of the Department in 2004. This revised curriculum includes ideas from the field such as studio practice, recording techniques and equipment, audience management, instrument repairs and maintenance, and music and tourism. In fact, the proposed postgraduate programme of the Department has SIWES as a course.

In 1996, the exercise was captioned "Internship" and was executed by the Department as a course. However, with the progress reports and its accreditation by the National Universities Commission on 24th February, 1999, the Academic Policy and Planning of the Delta State University took over the administration of the exercise in the 2002/2003 academic session as one of the programmes in her SIWES. Currently, proposals are underway by the University to ITF to include music as one of her courses with consequent remuneration for participating staff and students.

Scholarly Derivations in Music Through SIWES.

In his contribution to the link between SIWES and academic standards, C. S. M. O. Umoh records:

It ... is essential that the feedback from SIWES activities should assist in mapping out or restructuring the academic curriculum (that) can pose a challenge and kindle the spirit of inquiry and abstraction, which should underlay creativity, initiative and invention in our graduate students (Umoh, 2002:4).

Music programmes in universities, particularly in this ever-changing social system propelled by contemporary technologies, need to be linked with new developments in the society in order to make the curriculum relevant and the graduate an equipped asset for the society.

The feedback from SIWES creates research themes and opportunities for academics, expanding their limits of reasoning, and consolidating the content of their lectures. It also affords academics the opportunity to test-run their findings with the Industrial

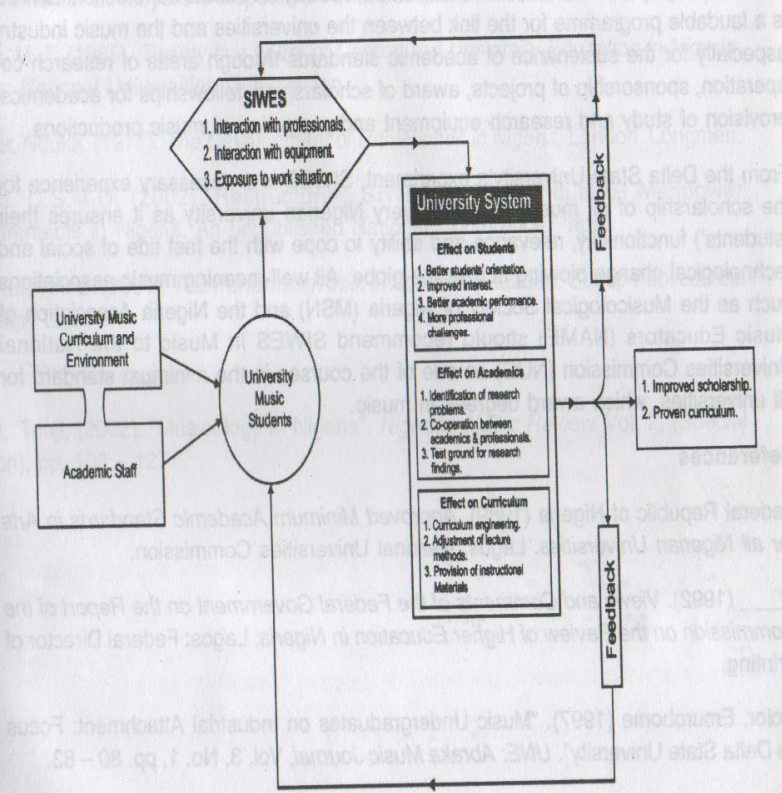
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touch with practical realities (Umukoro, 2001:19).

of diversity is relevant to an



Conclusion

In this age of professionalism, privatization, and self-employment, music scholarship should be vocationally-directed; a situation that enables staff and undergraduates in the university system to interact with the music industry for mutual benefaction. SIWES is a laudable programme for the link between the universities and the music industry especially for the sustenance of academic standards through areas of research co-operation, sponsorship of projects, award of scholarships, fellowships for academics, provision of study and research equipment and promotion of music productions.

From the Delta State University's experiment, SIWES is a necessary experience for the scholarship of all music students every Nigerian university as it ensures their (students') functionality, relevance and ability to cope with the fast tide of social and technological change blowing across the globe. All well-meaning music associations such as the Musicological Society of Nigeria (MSN) and the Nigeria Association of Music Educators (NAME) should recommend SIWES in Music to the National Universities Commission (NUC) as one of the courses in the minimum standard for all universities, which award degrees in music.

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