

Assessing Social Distinction as a Major Subject of Sierra Leonean Writing.

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ABSTRACT

Culture which could be defined as a complex whole that involves the norms, traditions, values, artifacts etc. which are given to mankind and transmitted from generation to another. In culture, certain distinctions exist which elevate particular members of society above others. These distinctions most apparent determining factors are; Age, Position and Social- Status, Class, Cultural difference\Perception, Gender and many more. Sierra Leonean writers when they set out to write discuss these factors to make statements that have potentials to shape the minds of people and the manner and reason people define themselves in relation to others that in most cases bring positive changes in the society.

The selected texts seem to present such factors which, if imbibed, will help in curbing these social distinctions. This is the concern of this research. Its additional thrust is to create awareness and maximize the possible benefits Sierra Leonean Literature can produce. The conduct of this research is based on discussing the subjects of social distinctions like; Age, position and social status, cultural perception and gender. Using a phenomenological approach with the views that, its outcome would be applied to Sierra Leone, a country that has been observed to be divided along the factors outlined above. Studies have shown as Mallam Osman Sankoh (2001), Mohamed Gibril Sesay (2015), Joseph Ezekiel Thulla and Philip Yamba Thulla (2014), Oumar Farouk Sesay (2015), Jedidah Adyln Johnson and others, that most Sierra Leoneans writers have directed their discussions based on pertinent issues of social distinctions and it has repaid attention in the sense that, with the established views of social stratification, equity has posed a challenge in most Sierra Leonean societies

INTRODUCTION

In every culture, certain distinctions exist which elevate particular members of society above others. These distinctions most apparent determining factors are; Age, Position and Social-

Status, Class, Cultural difference\Perception, Gender and many more. Sierra Leonean writers when they set out to write discuss these factors to make statements that have potentials to shape the minds of people and the manner and reason people define themselves in relation to others that in most cases bring positive changes in the society. The works of Mallam Osman Sankoh, Mohamed Gibril Sesay, Philip Yamba Thulla and Joseph Ezekiel Thulla, Oumar Farouk Sesay and Jedidah Olayinka Adlyn Johnson have been selected for careful scrutiny in this regard. It has been observed by many scholars like Runcan (2013), Rata's (2010), Khalili et al (2011), that the subject of social distinctions is prominent in their writing.

The selected texts seem to present such factors which, if imbibed, will help in curbing these social distinctions. This is the concern of this research. Its additional thrust is to create awareness and maximize the possible benefits Sierra Leonean Literature can produce. The conduct of this research is based on discussing the subjects of social distinctions like; Age, position and social status, cultural perception and gender. Using a phenomenological approach with the views that, its outcome would be applied to Sierra Leone, a country that has been observed to be divided along the factors outlined above. Studies have shown as Mallam Osman Sankoh (2001), Mohamed Gibril Sesay (2015), Joseph Ezekiel Thulla and Philip Yamba Thulla (2014), Oumar Farouk Sesay (2015), Jedidah Adlyn Johnson and others, that most Sierra Leoneans writers have directed their discussions based on pertinent issues of social distinctions and it has repaid attention in the sense that, with the established views of social stratification, equity has posed a challenge in most Sierra Leonean societies. This initial chapter deals with the following sub-headings:

AIMS AND OBJECTIVES

This research aims at discussing the subjects of social distinctions as portrayed in some of the works of Sierra Leonean writers.

The objectives of this research are to:

- i. Highlight areas in the texts that portray the factors of distinctions;
- ii. To explain how the authors are able to put points across that would let Sierra Leoneans be aware about social distinctions;

- iii. To identify the causes and ways to minimize social distinctions.
- iv. Explain the factors' immediate and implied social appeals of social distinctions.

KEY CONCEPTS

1. Distinctions – differences in perception or beliefs among people
2. Age – difference in growth and experience
3. Position- achievement and successes in the society
4. Class - level or category in which people belong
5. Gender – category of sex (male\ female)
6. Culture – a way of perceiving things or doing things
7. R.U.F – Revolutionary United Front (rebel fighters)
8. Temne, Mende, Kono, Fulas, Limba- tribes in Sierra Leone
9. Ataya base- a meeting point to drink and discuss issues of the day
10. Gang and cliques-groups formed for violent activities
11. Or moray- Islamic member perceived to possess invisible powers
12. Dreams- are perceived to be true future happenings
13. Pan bodi- a place to live in made of corrugated iron sheets
14. Freedom fighters- those who secure the freedom for the people at the expense of their lives
15. Tap tomi- women that can easily sleep with men without being married
16. Kananka- chameleon that would change its color or appearance
17. Maraka - one of the business tribes in Sierra Leone that are respected for their honest dealings
18. Thuma – one's name sake or share similarities
19. Colonel Ranka- higher rank soldier that display foolishness or involve in unlikely situations

20. Poro –secret society that pursue non-members.
21. KafriKamara – ungodly and ruthless killer in pursuance of diamonds.

RESEARCH QUESTION

This research aims to give clear answers to the problems of distinctions as in Age difference, Class, Position- social status, Culture, Gender and others. Despite efforts to curtail these distinctions seeming effective with challenges. The uncompromising difficulties posed by these distinctions creates divide and differences which give room for an investigation into causes of distinctions and possible means to quell down these distinctions. However, Sierra Leonean writers have galvanized efforts to discuss these distinctions in their writing which creates a platform for Sierra Leoneans to become aware and to minimize these distinctions. The writing of Sierra Leoneans by and large seeks to implore all and sundry for a change in the perceptions like- racism (moral superiority) treatment given to strangers, cultural barriers in the society, the perceptions about wealth, misuse of women and many more, will be the main thrust of this research.

The prevailing conditions for social distinctions have gripped the minds of Sierra Leoneans. Their rights and opportunities have been deprived with certain behaviors like jealousy; malicious practices such as neglect of others rights and dignity, political sycophancy and others. The unfair treatment could lead to disgruntled minds that might show off negative reactions. Efforts to restore or level the ambient circumstances of social distinctions seem to be ongoing with less achievable claims to quell the social distinctions. Prominent organizations and bodies like: Anti-Corruption Commission, Legal Aid Board and Human Right Organizations are expected to contribute in minimizing these problems of social distinctions through advocacy and legal means, would minimize the rate of social distinctions. Embracing or utilizing Sierra Leonean Literature will help in providing answers to these factors or wedge the gap of social distinctions. The political landscape envisages the overwhelming misuse of youthful energy that would exert their support to political figures that have involved associations like Supporters clubs, Ataya base clubs and youth clubs which have left their dreams unfulfilled, resulting to youth having pessimistic outlook generally on life. The youth could only show off behaviour patterns that are personally and socially debilitating-prance around in violent dresses belonging to gangs and cliques marauding houses at night and involving in broad-day light robbery, engaging in

fidgety and neighborhood strife rivals between gangs or cliques. The above measures should be the focus of organizations outlined that would contribute to the preaching of Sierra Leonean writers as a potent substitute in discussing their subjects which are ultimately the focus of the dissertation.

However, this work would benefit writers of Literature and others (sociologists, historians) educational cycles (Ministry of Education, West African Examinations Council, Teachers and Tutors of Literature, Pupils and Students of Literature and Future Researchers). Thoughtful considerations would be made by the educational circles (Ministry of Education Science and Technology) for the inclusion of some of these texts in the curriculum and Literature syllabus. This work enhances the benefits for future writers to be able to internalize issues of social distinctions in the Sierra Leonean context. A swift reaction from readers and future researchers would be to promote and include these writings as part of their quest to make Sierra Leoneans aware about social distinctions and the effects they would likely cause. It is important that, if these distinctions are understood and moderated would inject good morals in the Sierra Leonean society. Meanwhile, this work should benefit literature writers who would be able to present a more comprehensive analysis of this nature with the use of other writers and texts. This intention would help to change the direction from which Sierra Leonean Literature was before and even now perceived (as less effective or discuss trivial issues) and of which purpose it was read in Sierra Leone. In other words, this study would instill positive feelings about Sierra Leonean texts works and would seem more relevant to readers, for they place values like acceptance and tolerance for one another, love and empathy etc that are fit to be adopted in Sierra Leone.

In addition, a study of this nature if promoted effectively in schools, colleges, universities and political circles, could stimulate awareness and help to unify various people and groups within these institutions. This study would also lead to a better understanding and would make clear of the usefulness and the roles of Sierra Leonean Literature to moderate social distinctions in the society. Sierra Leoneans are encouraged to pay keen attention to works of Sierra Leoneans. This would stimulate others with expression of actions reflecting the views of writers that would solve the problems of social distinctions. The expansive views of Sierra Leoneans discussing social distinctions can serve as a social remedy not only for Sierra Leoneans but serves as an open appeal that cuts across nations. The writing of Sierra Leonean is capable of addressing the problems of social distinctions by mastering and adopting the ideas put across that expose social distinctions.

Finally, it is hoped that this work will send a message and create an awareness that would propagate the importance of discussing social distinctions and would serve as useful reference for instruction and research by both students and teachers. It will give the study of Sierra Leonean Literature a very special place in our educational system. Conducting a research of this nature offered an exciting challenge, due to the newness of some texts and the importance of reading them. The researcher struggled to raise the finances for transportation fares and to purchase the research materials. The relevant materials cannot be easily accessed at one point; one has to visit different libraries in Makeni, Warima and Freetown to purchase the required books of Sierra Leonean writers. Another constraint is to maintenance his motorbike (with the purchase of rain-gears due to the rainy season) that is the means of transportation from Makeni to Bo and through Njala (Makonde) to meet my supervisor.

RESEARCH METHODOLOGY

The background to a study on the social distinctions as subject matter explored in the works of some Sierra Leonean writers, as required here, brings certain considerations into focus.

- I. Age distinctions
- II. Position and Social-status distinctions
- III. Class distinctions
- IV. Cultural difference\Perception
- V. Gender distinctions

This chapter describes in detail the research design as it is done in three ways:

Phenomenological Approach: this method is used to effectively discuss the issues of distinction as they are expressed through the conduct of semi-structured interviews that help to reveal the experiences of the writers as to how they feel and perceive things. It seeks to bring out these experiences through posing questions to authors that have contributed to the topic under review. The text analysis help to bring out issues of distinction like Age, Class, Position-social status, Cultural difference, Gender and more. The questions are focused on retrieving direct views, thoughts and experiences of writers and why. Texts are referenced and applied to fully capture their thoughts about social distinctions. The researcher interviews the writers, due to their presence or availability of these writers.

Desktop Method- For a dissertation of this nature, it will be less effective in discussing social distinctions without sourcing credible materials from the internet. Websites like Google and Yahoo were visited to source materials that have a bearing to Social distinctions. It serves to complement the views and discussions of writers put forward in their works. Scholars are being quoted to lay emphasis in this discussion of social distinctions.

Library Method- the researcher perused the Regional library in Makeni for the purpose of extensive research. This is to capture the works about scholars that have contributed in discussing social distinctions in various fields as in philosophy, sociology, politics and religion.

The research hypothesis is centered on determining whether “Literature has the moderating effect on human conduct with regards to social distinctions”. In this regard, the researcher has endeavored to review some Sierra Leonean writing in the usefulness of literature to address social distinctions; reviewing claims that Sierra Leonean writers are concerned with social distinctions, collecting and evaluating information about Sierra Leonean successes in this direction, and finally presenting these materials and recommendations as evidences of the outcomes in Sierra Leone.

Largely, the researcher has relied on the following methods to arrive at a convincing conclusion to the research:

The primary sources of this research were the following texts;

- (a) “Beautiful Colours”,
- (b) “This Side of Nothingness”
- (c) “Youthful Yearnings”
- (d) “The Chameleon Goes Home”
- (e) “Landscape of Memories”

The selection of this choice is mainly based on the great impact which some Sierra Leonean writers are making in discussing social distinctions. It is an exciting challenge to review these books due to their availability and newness that will urge Sierra Leoneans to be fully aware of the existing distinctions and the grave effects they might cause with likely solutions to curb the menace. I have come to think that, in examining these Sierra Leonean books in the

light of quelling down social distinctions, these texts provide sample information that bear upon the dissertation topic and (again in the case outlined above) they are simple texts that can be accessed by Sierra Leonean readers and interested readers. To provide a comprehensive and detailed review of information provided in each of these texts, the researcher has presented them in separate headings, together with sub-headings followed by instances of social effects.

The researcher has also explored a lot more secondary sources depending on their relevance as the work progressed. These include-

- (a) A new readers guide to African Literature (Heinemann Educational Books)
- (b) Students Encyclopedia of African Literature
- (c) The growth of the African Novel (Eustace Palmer)
- Introduction to Sierra Leone Literature Routledge (encyclopedia of contemporary theatre)
- (d) African Women and Literature
- (e) The Last Harmattan of Alusine Dunbar
- (f) No Past No Present No Future

I have also made use of the various libraries within the Makeni city and Regional library in Makeni – to be precise – for the purpose of extensive research. When appropriate, I have quoted credible authorities and according to what they have said I feel it relates directly to what obtains in the texts; and appropriately to Sierra Leone.

The primary sources of this research were the following texts:

- “Beautiful Colours”,
- “This Side Of Nothingness”
- “Youthful Yearnings”
- “The Chameleon Goes Home”
- “Landscape Of Memories”

Because of their strong bearing to the dissertation topic, the following texts have also been made use of:

- A new readers guide to African Literature (Heinemann Educational Books) (1983)
- Students Encyclopedia of African Literature (2008)
- The growth of the African Novel (Eustace Palmer)
- Introduction to Sierra Leone Literature Routledge (encyclopedia of contemporary theatre 1997)
- African Women and Literature
- The Last Harmattan of Alusine Dunbar
- No Past No Present No Future
- “Depression of The Elderly” Patricia Luciana Runcan
- “Social Sciences Today” (Between Theory and Practice) Georgeta Rata
- “A Conference On Psychology Religion and Culture” Shiva Khalili
- “Philemon 1-2” Dr. Philip W. McLarty

The researcher adopted the Interpretive Phenomenological Approach (Hermeneutics). It is a process that would capture and reveal the experiences of writers as to how they feel and react to certain situations. This is evident in the writing of Sierra Leoneans which reveal their thoughts and opinions in discussing social distinctions. Moreover, this process is used as a tape rule to capture and measure the impact of ideas that are meaningful in discussing facts about Age difference, Cultural difference, Class, Gender and more. It is focused on what humans experiences rather what they consciously know. The researcher prefers semi-structured interview. The interview questions would be open-ended and non-directive so that the data obtained is not limited, this is what the researcher seeks to adopt.

The books have been carefully selected through the valuable advice of the supervisor. To provide an easier, fuller perception of the information provided in each of these texts, the researcher has presented them in separate headings, together with sub-headings followed by instances of social effects. The books were read and critically analyzed and used to guide and direct the empirical studies. Reflecting upon the research context within which this study exists, emphasis was placed on the writing of Sierra Leoneans discussing subjects of social

distinctions, to further discuss the specific nature of social distinctions in Sierra Leone and the potential challenge associated with this environment.

The researcher made use of the various libraries in the Northern Province specifically Warima library at a village near Masiaka, which was established by Mallam O. and Jariatu foundation which complement the Sierra Leonean Writers Series (SLWS). Materials are based on scrutiny for the purpose of extensive research.

DATA PRESENTATION AND ANALYSIS

AGE DISTINCTIONS

According to McCann and Giles (2002), Age identification plays a significant role in young adults' mass interpersonal and intercultural communication. The above statement agrees with the concerns one must have for age discrimination issues in Sierra Leone. These concerns if neglected can lead to lawless acts of violence and disorderly behaviour like—obscenity and sarcastic comments with forceful actions of youth acting like thugs, attacking the elderly or those they consider to be responsible for their vulnerable condition. This would lead to confrontation that creates dissatisfaction in the minds of the youth. It is a seeming act to regain self-pride and satisfaction to overcome fears of being considered as failure.

These acts have potential to result to chaos that would result to distinctions. The inappropriate acts by those in authority in the form of; corruption, bribery or bureaucracy to employ youth tends to emanate into violence. The youth, in their own aspirations to gain employment and earn a living becomes very difficult due to their deprived situation. Therefore, there will be grave difference of unequal social status and earning abilities. It poses a huge challenge for youth to survive or succeed. For the past decades empirical studies on the causes of social distinctions in Sierra Leone hinges on age discrimination. Offices and big positions were not manned by youth due to the belief that, they are inexperienced and would take wrong decisions. If the youths are given the chance to occupy big offices, it would pose as threat to the elderly folks and that would mount an unhealthy competition among youth and older people. In the late 90s, majority of the youth were formed into a solid force for destruction by the Revolutionary United Front, which led to problems like: massive youth unemployment, petty-jealousies, greed and permanent occupation of offices and positions by elderly people which can emanate to acts of disapproval and violence to change these conditions.

Before now, youth were deprived to occupy offices due to the belief that, their actions will be full of mistakes with less achievement of desired goals. Youth were perceived to be people that lack foresight and can as well be poor planners to meet set objectives. During the civil strife in Sierra Leone, in Lunsar in (1996), a teacher who was commonly known as ‘a boy’ enforced undue punishment to his pupils that made them go berserk, which psychologically affected their learning. This resulted to an upsurge in violence involving youth actions to curtail the menace. Whether these are the concerns raised in the writing of recent Sierra Leoneans writers? The question requires careful investigation to prove or disprove that fact.

POSITION AND SOCIAL-STATUS DISTINCTIONS

According to Gowdy (2006),--“assumptions about human behaviour that members of market societies beliefs are said to be universal, that humans are naturally competitive and acquisitive, and that social stratification is natural”. According to Ash (2002:402) a Variations Linguist when including social class variables in quantitative analyses, many variationists have followed a set of empirical traditions from sociology that determine an individual’s position in a discrete social class by using scales that draw upon factors like income, education, and occupation. In Sierra Leone, there are conflicting views about the perceptions of position and social-status. These have craved for attention and consideration in the works of Sierra Leoneans mostly discussing the issues of distinctions. The thorny issues of social distinctions have been known to result from occupation and income, wealth and social-status etc. It is a social challenge for the impaired notion about people with low social-status to co-habit with those of higher social-status. A Temne chief in the northern part of Sierra Leone sexually abused a fifteen years old girl in (2017) and he was acquitted and discharged just so that the chieftaincy would not be molested.

Virtually, there is a striking difference among Sierra Leoneans due to occupation and earning abilities. This has created a status filter with regards to belonging or categorization, which opens a huge gap between the two sects; rich and poor neatly fencing the distinctions. Distinctions usually arise between these polarized groups creating poignant feelings on areas of conventional morality- i.e. attitude toward drug abuse, obscenity and sexual permissiveness (Alexander 1994) to this present moment (2018). Social status is envisaged with a sense of enmity for the stagnant and obsessive means and behaviour of those with higher status. Attempts have been made for Sierra Leoneans to level or minimize these distinctions, through the preaching of love and sharing of the (Bible\Quran), in this same

direction, in their quest to minimize the distinctions, the All Peoples Congress party (APC) rule from (2007-2018) in Sierra Leone introduced the “Agenda for Prosperity” that many believed wedged the gap of social distinctions which the (APC) present to the people that it would drastically minimize the rate of poverty, which is a cause for social distinctions, but less is achievable in cementing the distinctions. Those with low social-status in trying to reclaim their dignity would only use the means to speak out, and are grateful to have this unique medium--the music industry presents itself at the right time. Purposeful and strategic, musical artists in Sierra Leone make their themes ‘who is responsible for the present conditions’ like—poor economic status, lack of food security and more, with barrage of accusations to politicians and people occupying reputable positions thus, leading to an equally explosive resistance to their forms by politicians and lead government officials. This is what Syl Cheney Coker recounts in his book, ‘The Last Harmattan of Alusine Dunbar’ (1990) Coker documents how ‘co-conspirators, indigenous and foreign to the country, give rise to and even encourages the savage exploitation of Sierra Leone’s minerals and other resources’. These acts and attempts are geared toward an appalling state that elevates social distinctions in Sierra Leone. However, the uncompromising honesty of the writing of Yulisa Pat Maddy is given great attention in discussing social distinctions. His (1973) novel, ‘No Past No Present No Future’, views on the social and political inequalities in Sierra Leone and Africa as a whole. The interrelationships between people of different classes and values form the foundational concern of Pat Maddy as a writer. This is what Sierra Leonean writers seek to effectively appeal for and moderate the existing social distinctions in Sierra Leone.

CLASS DISTINCTIONS

A class is considered potentially or actually a group which shares similar interests Vis-a- Vis some other class. According to McLarty (2013) in his sermon, “Philemon 1-21”, we live in a world filled with all manner of class distinction; yet there should be no class distinction in the Church of Jesus Christ.

Class membership is not biologically determined but is a form of social stratification based on laws, esteem, wealth or power. In Sierra Leone, class is believed to be a predominant factor for stratification into sects; rich and poor, literates and illiterates etc. The alarming rate at which the distinctions transcend into a negative specter of occurrences extols the persistent nature of the prevailing distinctions. In Freetown, the Creole a disciplined and mostly literate stock of people have in the past and present, mostly occupied the western area. These people

are with the impaired notion that, civilization (to be able to read and write and to understand common ethics) was a determinant factor to become a Krio. It simplistically reminds other tribes like the--Limba, Kono, Temne, Mende etc about where they belong. Before now, the Fulas' who were considered as cattle herders with strong cultural beliefs would not easily submit to marrying other tribes. A stream of ideas that thwarted their importance and unique nature made them think differently from others. This is the reason scholars should spend some time to discuss social distinctions with keen attention to class distinctions. In his novel 'No Past No Present No Future' (1973) Pat Maddy presents the realistic effects of class distinctions and the dynamics of a group of three friends grappling with the current trends (colonialism, physical and psychological and emotional journeys to Europe). Class distinctions as perceived by Maddy resonates throughout his novel outlining the effects of such issues as: the interrelationships between people of different classes and values form the foundational concern of Maddy's writing. Whether this holds for writers of the selected texts, is a matter to examine.

Cultural Difference Perception

It seems obvious that basic cognitive perceptions should not vary by society. That our eyes should see, and our brains should process, essentially the same no matter what we call ourselves, what language we speak, or what holiday we observe. It turns out, however, that even basic cognitions vary across the world (2001) Henrich et al . But as argued by Henrich et al (2001) our susceptibility to this illusion varies by culture. According to Mansfield et al (1997) under the doctrine of filial piety, older people in collectivist cultures – such as Laos and Thailand- are supposedly venerated (by the young and middle aged). Cultures do not uniformly care for and respect their aged. The obligatory forms of filial piety often found in collectivist Asian cultures are quite different from the considerably more voluntary forms of filial piety frequently found in more individualistic western cultures such as the United States and Australia. In Sierra Leone, cultural perceptions vary from regional balance to ethnic groups or tribes. From empirical findings the northern part of Sierra Leone with the Temnes as the dominant tribe show that there is much concern and respect for the elderly with filial attention. This underpins the discussion of social distinctions purported to have been explored by Sierra Leonean writers. In Syl CheneyCoker's novel, 'The Last Harmattan of Alusine Dunbar', a strong sense of decadence and cultural and moral sterility merely paved the way for the tyrannical state that marks the beginning of his novel (p 5). The cultural

variance between the past and present brings to light the perceived views about the culture during a period of time.

Gender Distinction

The concept of gender and its accompanying attitude according to Muffuh (2002:1) appears to have secured a firm hold on current day literary tradition and thought. Gender is one of the most pervasive and prevalent social characteristics used to make social distinctions between individuals and groups. Like many other countries, Sierra Leone is faced with gender related distinctions such as economic, social, political, historical and cultural factors. For instance, if “Literature, though imaginative, can be used for a systematic study of society”, the status of women’s authorship, and the nature of their depiction within the African literary tradition are certainly issues of great relevance (Ogundipe-Leslie Re-creating 44). This stems from the perceptions about women in Sierra Leone and it is a notion that is held about women and their abilities prompt a cause for concern about gender equity. Sierra Leone in this sense shared its bit in the female outcry syndrome. For instance, in Freetown, Rosaline Smith with a college degree is one of (38) women able to run for elections in (2007). She faced marginalization as women have been perceived as weak and can achieve very little. Before, and even now women are of lesser percent to compete with men in politics. Most times women cannot contest with their male counterparts due to their level of education, social status, economic status etc. Therefore, women are in the back, in the kitchen for so long-contesting with men, strong men, it is not an easy battle. Their efforts to succeed are most times frustrated to achieve their aims. It was a herculean challenge to contest with 548 men due to certain factors such as name calling. Women are most times referred to as whores. The reason was to discourage their efforts and pin them out of the race. They frequently faced molestation and bashing from male counterparts. Opposing parties have used thugs to intimidate women. Alternately, the elections slated for March 7th 2018 seems to manifest the same trace. Women are struggling with their male counterparts for recognition and symbols have been awarded to contest in the 2018 elections. In the Makeni municipality; in northern Sierra Leone, the Mayoral symbol is contested for by one man and a woman who are incumbents from the All Peoples Congress Party (APC). The overhauling criticism put forward against the female contestant, seems appalling and shows a stereotype perception about women as being weak and people who achieve very little. It is rather a compensation for loyalty or merit for the symbol to be awarded to the incumbent amidst the criticism. Also, two female candidates contested for the symbol to become

parliamentarians with a male candidate in the APC party. The incumbent was pinned out of the race as she was criticized for being too docile and intolerant to the electorate. In a desperate quest to the adherence of constitutional mandate as it states that all candidates contesting for the 2018 elections should not be dual citizens. The male candidate was nullified as a result of dual citizenship. Female contestants, as it is, would be awarded symbols to minimize the criticisms of those advocating for women representation in politics. A thirty percent quota has been agreed upon for women representation in politics, but it is still a stifling situation due to certain reasons like; educational background, male perceptions about women, male dominance and so on. The focus of this research is to discuss the subjects of social distinctions as portrayed in some of the works of Sierra Leonean writers.

STATEMENT OF THE PROBLEM

According to the prominent views spelt out by Sierra Leonean writers in their writing, there is an overwhelming claim about how people perceive others and the manner and reason people define themselves in relation to others. These differences can result to social distinctions, which are key subjects in their writing in the form of, Age, Class, Position-Status, Culture, Gender and others. There is a long drawn out investigation and findings carried out, that could expose these distinctions and find suitable means to minimize these distinctions but less is achieved in the Sierra Leonean society.

In this session, a review of the literature on social distinctions as captured in the research objectives in chapter one would be the focus. A collection of the ideas of several scholars of Literature, Politics, Sociology and Religion, have been considered. In this collection here, the following major issues are the central focus.

- I. Social distinctions in the Literary perspective
- II. Discussions of social distinctions by Sierra Leonean writers
- III. The factors immediate and implied social appeals of social distinctions
- IV. Identifying how social distinctions occur and how to moderate them

Literature for Social Distinctions

Several scholars have contributed to the impressive discussion on Social Distinctions. Sierra Leoneans like Eustace Palmer (1975) “An Introduction to the African Novel” made comments with an outcry to Social Distinctions revealing several forms of Distinctions- like Culture, Class (with reference to Proletariat and Protest Literature) and religious beliefs. An essay by Howard a literary scholar, discussing how discussions of class distinction used to be common in American fiction” Nick Krafft (2010) states “Yet if all men are created equal, as our declaration of Independence ragingly declares, all men are equally defined by the social class they are born into and often seek to rise above—and nothing more inexorably marks one’s class as the sort of work one does.

This according to Sierra Leonean writers like Mallam Osman Sankoh, Mohamed Gibril Sesay, Philip Y. Thulla and Joseph E. Thulla, Jedidah Adlyn Johnson and Oumar Farouk Sesay in their quest to wedge the gap of distinctions with defined traits as rich and poor could be separate in treatment and acceptance in the society. It is a common perception that the poor are vulnerable to certain distinctions like class; social status, age difference etc are the bells that clamour the teachings of some Sierra Leonean writers. There is a marked cleavage between the rich and the poor, creating a huge gap among Sierra Leoneans. As the world revolves around us; one of the things that stay the same is the way that people criticize others for their social class. Social class is also based on the way you talk and how one project oneself toward others.

Mullan (2012) states, as far as writing and reading is concerned, access to financial support, time, education and experience appear to be the determining factors. These factors, in turn, are largely dependent on social distinctions like those of class, gender and race. Mullan considers both the importance of social status and its satirical potential. Jane Austen’s “Pride and Prejudice”, expected her readers to be sensitive to questions of social status, but she remorselessly satirized characters who were obsessed with fine social distinctions. Aristocrats are at best buffoons, at worst paragons of arrogance.

This is what Sierra Leone writers portray as a canon for literary address with candid expressions of an intense preaching. The effort to derive cross-category design styles from design preferences can be informed by literature that looks to a general evolutionary basis for aesthetic preferences Bar & Neta, 2006; Hekkert & Leder, 2008. Moreover, the utility of the term cultural capital has been criticized for grouping together too many conceptually distinct

variables as well as for its inability to reliably predict academic success (Kingston 2001). Finally, given the increasingly fragmented nature of social class and reported declines in class identification in post-industrial societies, a few more controversial scholars have questioned the very existence of class, let alone class cultures (Kingston 2000; Grusky and Weeden 2002). These facts are what Sierra Leonean writers pointed across through discussing subjects like—wealth, poverty, cultural difference, gender and more. They discuss these subjects to narrow the gap of distinctions which widens as a result of how people think of themselves as against others. The perception about taste difference for likes and dislikes can emanate to distinctions.

As Anthony Enns et Bernard Metz Literary scholars, (2015) explores the various relationships and interdependencies between book production and distinctions of taste by examining how the material aspects of literary texts, such as the cover, binding, typography, and paper stock, reflect or even determine their culture. Moretti's contributions are especially interesting for setting up the criterion of "literary success" for certain titles or genres. According to the articles collected in this issue of tastes, commercial success is related to taste and cultural prestige; they are transmitted through the materiality of literary texts as printed books that circulate in specific ways. Despite its many merits, Moretti's approach neglects such material aspects, as it makes no clear distinction between texts and books. This is a concern for Sierra Leonean writers, in their quest to create awareness to level the distinctions. It is a strongly held notion that Sierra Leoneans lack the culture of reading with regards to cultural perceptions and values. Students or pupils would prefer short stories or texts that are less voluminous to larger ones, based on poor reading habits. It is a cause for an alarm by Sierra Leonean that due to the high rate of illiteracy the few literates or unpolished learners could only afford to grab bits of materials, presuming to have mastered a whole lot. The material culture in the design of texts more or less offers untimely importance to the actual reader of a text. The argument is certainly compelling, yet it is important to note that publishers also attempted to exploit the symbolic value of books through the production of deluxe editions.

Gladwell (2001) as a mixed-race person himself, comments on racial issues several times in his book. In chapter 3 he discusses the Implicit Association Test (IAT) at length, pointing out that many people in the American society carry racial prejudices against blacks, whether they know it or not. Also in chapter 3, Gladwell relates the story of a successful used car salesman

who states, "You cannot prejudge people in this business." The man succeeded because he was unwilling to use the customer's perceived social class as a marker for how he would treat them.

The racial pointers in the writing of Sierra Leoneans are key subjects in circles of prejudice and neglect for one another. It resonates through remarkable acts of violence, uncompromising nepotism and tribal disagreements. According to Michaels (2001), Italian political systems, concluded that political parties, including those considered socialist, cannot be democratic due to the fact that after being created they inevitably would tend to transform themselves into bureaucratic oligarchies (Michaels, 2001). Following Max Weber, Michaels claimed that the main objective of a democracy, which he defined as a society without elites, was impossible to achieve because this form of government was based on some form of acknowledgment from the ruling elite.

The factors immediate and implied social appeals of social distinctions

Individuals or groups can negate certain factors that make up a society in full circles. The society can operate fully well if people conform duly closely to common forms of cooperative behaviour. The opposite might lead to a range of some forms of social distinctions that may result to a huge difference in perceptions of class, social status, gender etc that brings inequality in the society. Such difference in perception, when they occur can either be addressed sociologically, legal or through moral residues. When these forms of address delay or fail, literature comes in to wedge the gaps of a destabilized nation.

Some of the social distinctions that can take the literary address are;

- I. Economic difference
- II. Social difference
- III. Cultural difference
- IV. Tolerance, Acceptance in the Society

Economic Difference

As Piff et al(2012), posit that social class — which they define as a social context that individuals inhabit in enduring and pervasive ways over time — are a fundamental lens through which we see ourselves and others. Because lower ranking people have fewer resources and opportunities than those of relatively high rank, they tend to believe that

external, uncontrollable social forces and others' power have correspondingly greater influence over their lives. According to Melanovic (2010) inequality discourages the political participation of poor people, which, in turn, diminishes their access to education, health care, and other services that contribute to economic growth and development. These are the evidential claims Sierra Leonean writers' factor in their writing that, inequalities stem from the concept of perceiving oneself to others. It creates a gap between two sets of people in which one is greater. Earlier, Piff(2010) and colleagues, for example, reported that less educated people are better than more educated peers at identifying emotions on faces. They also are more accurate at reading a stranger's emotions during a group job interview. Another study finds that people with less income and education are more generous, trusting and helpful than their wealthier, more educated counterparts (Journal of Personality and Social Psychology, 2010).

In terms of definition Serneau,(2012: 263-264). "Life expectancy is an estimate based on projections of death rates...it allows us to compare numbers that make sense at the individual level: How long one can expect to live" When looking at life expectancy rates throughout the world, there is a significant difference in rates between more economically developed states as compared to economically developing states. These are the intricacies dealt with in the writing of Sierra Leonean writers to create an awareness and platform where sharing and empathy could be a means to moderate distinctions. Again, Markus et al(2005) in a paper, showed that college-educated participants were much more upset when they didn't receive an item they had hand-picked than were working-class peers. Like the theory proposed later by Kraus Piff and Keltner, they also found that working-class people tend to believe that maintaining relationships and fitting in are more important than expressing preferences and standing out in a crowd (Journal of Personality and Social Psychology, 2007). In (2013), Park et al, found that class influences the way people in different countries view and express emotions. Comparing American and Japanese respondents, for instance, they corroborated an earlier finding that lower-status Americans are more likely than higher-status Americans to express anger, especially when it involves frustration. In Japan, however, those of higher social standing were more likely to express anger than lower-status participants, especially when it involved making important decisions. In the writing of some Sierra Leoneans, these key subjects can be realized as—superiority\inferiority, wealth, poverty and others which underpins the focus of their writing that can be sometimes insignificant if not well posited to level the ambient problems of distinctions.

i. Cultural Difference

The term culture according to a sociologist Gusfield (2006, 43) may refer to specific institutions of knowledge and creativity such as language, science, religion, film, and literature” which are of concern to scholars of inequality insofar as their creation, dissemination, or use creates symbolic boundaries, obfuscates inequality, or naturalizes the status quo. The striking difference in culture can dissuade the chances of trust in one another. Sierra Leonean writers could in a way magnify these through a vivid portrayal of acts of distinctions that would take the literary address. Keister (2008) at the micro level, culture refers to deeply internalized personality traits, attitudes, or values, which are invoked to explain differences in economic or social success. The claims made by Gusfield are glaringly factual, as a result of the spheres of symbolic boundaries created with attendant strain leading to inequality. Fair enough, the values and traits imbued in a people are the ultimate distinctions. It is a clear proclamation of the contemporary controversy of cultural distinctions and how they can adopt the literary address. Moreover, (Kingston 2001) the utility of the term cultural capital has been criticized for grouping too well as for its inability to reliably predict academic success.

Drawing heavily on the work of Lamont and Molnar (2002), this burgeoning literature explores the lines people draw between “us” and “them,” particularly when evaluating the worth of others. Although current studies tend to focus on investigating the context of symbolic boundaries and how they vary by context, the field of culture and inequality could benefit from future research examining how people actively draw upon these conceptual categories of worth in their educational, occupational, and social lives, particularly in the context of micro social interaction.

McGovern et al., (2007) whilst it does this reasonably well, the schema has been shown to be of less use in explicating the wider cultural and social activities and identities (Savage, 2000), which do not appear to be closely linked to people’s class position, as defined by the Goldthorpe class schema, and alternative schemas have been proposed to explain patterns of cultural consumption (Le Roux et al., 2008). (Wood & Eagly, 2010, 2012) the division of labor structures psychological sex differences and similarities. By observing the activities of women and men in their society, people form gender role beliefs or sex-typed expectations. For example, given that women perform more childcare than men in most industrialized societies, women are believed to be especially nurturing and caring. The participants that eat certain foodstuffs spoke a particular language or put on certain dress codes invariably would

send a signal of belonging to a group, that is devoid from others. The Sierra Leonean literature teaches in this direction as a means of leveling the distinctions to maintain a balance in cultures that would accept all or respect each culture.

Social Difference

According to Wardhaugh (2011), says that Sociology of language is how language affects society whereas the area of sociolinguistics seeks to determine just how society affects language development (p. 12). Differences between social groups have led to tensions because of the different language codes that they use. In some areas it is often dangerous to use an “elaborated code”, because of the negative connotations that come from using a “prestige dialect”. Members of the lower class will see it as a prideful or arrogant distinction. This can also be said of the middle/upper class where a person who uses “restricted code” will be looked down on as uneducated. This is what Sierra Leonean writers manifest to minimize distinctions. In the 80s and to this date in Freetown Western area, the Creoles would simply notice strangers from the Provinces through their expression in Krio. This can lead to unfair treatment and lack of trust, most times the Creoles would look low on others because of the difference in expression.

Bennet et al 2008 cultural capital, latent class analysis, social class Over the past decade, there has been a striking renewal of interest in the analysis of social class inequality, driven by accumulating evidence of escalating social inequalities, notably with respect to wealth and income, but also around numerous social and cultural indicators, such as mortality rates, educational attainment, housing conditions and forms of leisure participation (e.g. Bennett et al., 2008; Dorling, 2011; Hills, 2010; Wilkinson and Pickett, 2008). Social class differences are far emphatic in the writing of Sierra Leoneans they show off exhibit through spelling out the divide that is created with social differences. The occupation of higher positions that uplift status and the possession of wealth are squarely responsible for distinctions. This will take the requisite address of Literature, which Sierra Leonean writers seek to address. Goldthorpe (2010) adopted the standard sociological approach of abstracting class from measures of income and wealth in order to derive class from measures of employment.

However, Blanden and Machin (2008) analytical step has increasingly been criticized by economists who examine moves between income groups, rather than occupational classes, to measure changing patterns of social mobility. Although Erikson and Goldthorpe (2010) have mounted a powerful defense of the value of occupational class measures, nonetheless it is

possible that income variation within occupations is growing and that if economic measures of inequality are to be kept within the purview of class analysis we need to go beyond measures of occupational class alone. Moreover, as feminist critics such as Crompton (2008), Skeggs (2004), have insisted, a focus on occupations as the sole measure of class occludes the more complex ways that class operates symbolically and culturally, through forms of stigmatization and marking of personhood and value. Such an appreciation requires a more culturally sensitive mode of analysis. All these factors explain the appeal of developing a new, multi-dimensional way of registering social class differentiation. This is in relation to the class level and organization of strong institutions where members of the society belong. As Sierra Leoneans claim that social traits can differ from one society to another, with the basis lingering on the level of education, status and social living. The Sierra Leonean literature seeks to address this notion that, the social aspirations of a society will transmit or gain new grounds if fully accepted by its members.

Messner a sociologist (2005, 2) argued, for instance, that treating women as a group united in its victimization by patriarchy” obscures differences among women and results in “too narrow a focus on the experiences and perspectives of women from more privileged social groups” Messner’s conviction is based on the individual treatment of patriarchy. It deals with realistic perception of the majority in a society. The literary address expound on the treatment and acceptance of women.

P. Collins (2000) states that, a growing recognition that social distinctions interact in important ways has helped spur development of a burgeoning literature on social groups located at the intersections of multiple classification systems(e.g., black middle-class women). The views of Collins are what Sierra Leonean writers portray that connects with harsh treatment for women that concerns with male-chauvinistic tendencies. The society is akin to male dominance and superiority has a rippling effect on women for a tirade suitable for distinctions.

Tolerance, Acceptance in the Society

According to Fish (2014) tolerance is a fair, objective, and permissive attitude toward those whose opinions, practices, race, religion, nationality, etc., differ from one's own; freedom from bigotry. Acceptance in human psychology is a person's assent to the reality of a situation, recognizing a process or condition (often a negative or uncomfortable situation) without attempting to change it, protest, or exit. Tolerance is a virtue. It is a version of the

golden rule in that, insofar as we want others to treat us decently, we need to treat them decently as well. Tolerance and Acceptance according to Fish is a notable source of distinction, if others are ill-treated and their opinions are neglected. It will take a twist for a disadvantage set of people revealing the distinctions due to discrimination leading to a social sentence. For instance, when a son or daughter tells a parent about an unwelcome career choice, marital partner, or sexual identity, he or she wants that information not just to be tolerated, but to be accepted. This, in some respect will create awareness, that the views expressed by some people might send a signal of expectation and acceptance. Notwithstanding, the repercussions of the end result of their actions can be militating for loss of confidence in opinions. These are contentious views of Sierra Leonean writers with an attempt to fostering and build up confidence and trust of others, to wedge the distinctions.

Durham (2017) states that, Intolerance breeds hatred, hatred leads to distrust, distrust causes disunity. Tolerance allows people of different backgrounds, religions and races to work and live together, and this breed unity. In a tolerant country, every citizen remains loyal to his country and is willing to make sacrifices for the sake of the country. “A house divided cannot stand”.

Tolerance, as we define it, refers to the skills we need to live together peacefully. The mingling of relationships and communion with each other restores peace and unity. Durham further invokes a justifiable claim that, “A house divided cannot stand” implies, a cooperative society will embrace and tolerate each other despite individual tribe, religion or social background.

These are the claims in the form of subjects of some Sierra Leonean writers with strong convictions to wedge the gap of social distinction. In the same token, Tennehill (2016) states that Mere tolerance is a wraith with no past and no future, an existence out of phase with its reality. And by no future, I mean that this tolerant existence precludes the opportunity to build fully realized relationships. There is no starting point to discover commonalities, to build, to connect or to love, to be loved. To be needed and wanted and have the full range of the human experience available to you. Its full potentials only if; they can meet at the same platform of respect for all despite one’s background. Tennehill suggests that a society cannot live with pretence or unclear judgments of others. The society can explore acceptance has to do with the embrace of others with unquestionable actions with peaceful outcomes. This is

therefore the over-hauling claims that Sierra Leone writers put forward as discursive of Social Distinctions.

While Ford (2008) found racial intolerance to have declined in Britain in the 1980s and 1990s, Coenders and Scheepers (1998) found support for discrimination of immigrants to at first decline and then to rise during the same period in the Netherlands.

We understand the concept of tolerance in a broad sense; that is, as denoting acceptance of, and favorable and inclusive attitudes towards, various minority groups that are often marginalized and/or discriminated against by the majority. This means we consider its antonyms to be hostility, prejudice and exclusionism (see also Dejaeghere et al., 2012). We are aware that this goes beyond its original meaning, which revolves around the idea of enduring and respecting something one dislikes

Hainmueller and Hopkins, (2014) there is extensive literature on tolerance and prejudice, particularly regarding immigrants, but considerably less debate about where these attitudes come from and why individuals (and societies more generally) become more or less tolerant of cultural others at particular points in time Politically,(Ford, 2008) racist views have become completely unacceptable due to their association with the Holocaust and Apartheid. Racial intolerance should thus have declined as the assumptions on which such attitudes are based have been shown to be false and morally objectionable. Inglehart and Welzel (2005) argue that the steady rise in living standards in the Western world after the Second World War meant that new generations grew up under ever more prosperous and secure conditions.

Also, Stubager (2008) education cultivates tolerance directly through socialization: the longer individuals stay in the education system, the more they are exposed to tolerance as the core value that it promotes and thus the more likely they are to internalise it. Third, education enhances the competitive position of individuals and diminishes feelings of economic insecurity. Educated people therefore see people from other culture as less threatening, which makes them more welcoming and inclusive in their attitudes towards outsiders.

Identifying the Causes of Social Distinctions and how to moderate them

According to (Hooks 2000,26) Feminism is said to be the movement to end women's oppression. One possible way to understand 'woman' in this claim is to take it as a sex term: 'woman' picks out human females and being a human female depends on various biological and anatomical features (like genitalia). Historically many feminists have understood

‘woman’ differently: not as a sex term, but as a gender term that depends on social and cultural factors (like social position). In so doing, they distinguished sex (being female or male) from gender (being a woman or a man), although most ordinary language users appear to treat the two interchangeably. More recently this distinction has come under sustained attack and many view it nowadays with (at least some) suspicion. This entry outlines and discusses distinctly feminist debates on sex and gender.

More recently, Mikkola (2011) has argued that the sex/gender distinction, which underlies views like Rubin's and MacKinnon's, has certain unintuitive and undesirable ontological commitments that render the distinction politically unhelpful. First, claiming that gender is socially constructed implies that the existence of women and men is a mind-dependent matter. This suggests that we can do away with women and men simply by altering some social practices, conventions or conditions on which gender depends (whatever those are).

These thoughtful claims that Sierra Leonean writers present are far overarching such as literacy, economic and racial divide and at some level gender. These pointers are profoundly thought of serious distinctive features widening the distinctions in the society. It is a cause for an alarm that, the numerous concerns raised by literary scholars who contribute in discussing social distinctions, give valuable facts that would wedge the problems of social differences in the Sierra Leonean society. Society is characterized by pervasive inequality based on social class, race, gender, and other factors. Far-reaching social change is needed to reduce or eliminate social inequality and to create an egalitarian society. Social problems arise from the interaction of individuals. People who engage in socially problematic behavior often learn these behaviors from other people. Individuals also learn their perceptions of social problems from other people. From a clear standpoint Sierra Leonean writers compare Sociology and Literature almost to an equal degree in terms of its appeal in the society; and they see it as a requisite substitute more than any other influence in the society. The self-created distinctions are obsolete in a typical perspective of Sierra Leone writers, this, in a way can be debilitating effects in the society. These are acts of reminiscences in the minds of individuals and groups, which might result to differences. This is what Sierra Leonean writers preach to level or minimize in the society.

POINT OF DEPARTURE

The following points have been adapted from this Literature Review to guide the research;

- I. The usefulness of Literature to address social distinctions.
- II. To explain the factors immediate and implied Social appeals that can accommodate the literary address in Sierra Leone.
- III. To explain how the authors are able to put points across and achieve their aim in regards to social distinctions.
- IV. To identify the causes and ways to minimize social distinctions.

FINDINGS AND DISCUSSIONS

Introduction

This session presents the findings of the study provided in this research. The first part provides a description of the social distinctions as evident in the Sierra Leonean society. This is followed by various reactions and social changes that have resulted about the presentation of Sierra Leonean Literature with regards to subjects of social distinctions being prominent in their writing. In the second part, the factors of social distinctions as Age difference, Class, Position-social status, Cultural Difference, Gender and more form the basis of the discussion by Sierra Leonean writers. The final part of the findings suggests likely solutions as to moderate social distinctions in the Sierra Leonean society. Scholars like Malcolm Gladwell (2000), Pierre Bourdieu (1984), (Gusfield 2006) and others have contributed immensely in discussing social distinctions.

Insofar as the discussions based on social distinctions are breathtaking, we patiently delve into issues relating to the topic under review, **BEAUTIFUL COLOURS (2001)**

SUMMARY, CONCLUSION AND RECOMMENDATIONS

‘Beautiful Colours’ is one among the pair __ ‘Hybrid Eyes’ that Mallam Osman Sankoh wrote with great passion in discussing social distinctions. It was an informed decision for the author to expose the readily existing distinctions like racism, cultural perception, religious beliefs, gender and more. The belief in being superior to others can be one of the major causes of distinction that make others to feel or think different from others. We see the effect of segregation based on colour, as one would never know or beware of colour difference between two people, except they stay close to each other. The fact remains that the colour

black and white are key divisions in thought and feeling for each other. ‘Beautiful Colours’ specifically portrays the realistic existence of social distinctions, which are mirrored with clarity reflecting the racism that discriminates one another.

Factors of social distinctions

Gladwell (2001) feels American society carry racial prejudices against blacks, whether they know it or not. This is based on the moral and immoral thinking about ‘feeling’ or ‘belief’ in oneself. The alternatives of racism are showing partiality and prejudice; for instance-blacks versus whites. Implicitly, a fear of the unknown can be a cause for concern and inferiority and complexes can as well nail the board in this case. Another is the striking differences in cultures with perceptions of superior\inferior in nature of individuals or groups can be receptive with racism that would lead to distinctions. Cultural racism in the guise of female circumcision (p39) can be perceived as racism for male counterparts who are not circumcised. History, politics, culture, religion and economic strength are all determinants for racial behaviours. ‘Beautiful Colours’ is an uncompromising disposition of cultural and ethnic disagreements that leads to racism. The simple idea that resonates with racism is because some people are born to parents of a specific skin colour. Colour in the sense predetermines superior\inferior with a belief of economic birth right and be able to dominate one’s will and enslave others. Also, the environment influences one to become a racist. This can be realized as a result of indoctrination of ideologies and uplifting ideas that would propagate racism. Contentiously, the complex problem of racism stems as a result, “It is innate in humans to hate another for just being different” the white man’s slavery is race based. Typical Sierra Leoneans disliked Fullas from neighboring Guinea because they are not Sierra Leoneans.

Analysis of Author’s Points

“Beautiful Colours” from Mallam Osman Sankoh’s view projects different forms of Social distinctions. First, he reflects the economic standing of individuals and groups that could be perceived to be a source of distinction. The rich and poor are two different categories that can easily separate them. As he states in (p45) “we use our economy to determine our values against others”. Economic birth right and others are characterized by poverty and disease. Secondly, he presented history as another cause of distinction. As he rightly says, “we use our history to place ourselves somewhere above others”. The effects of such opinions held by members of the Sierra Leonean society would be misleading and would bring divide amongst

Sierra Leoneans. It is rather obvious for the society to live in division and categories due to their social statuses. Thirdly, he confirms that, “We use politics and our culture to look down on others. The influences of politics and culture are massive and compelling to bring distinctions among Sierra Leoneans. It is a known fact that political belonging (party A or B) and cultural differences like secret societies (Poro, Bondo, Wonde) etc are exclusive in dividing the society. Female circumcision (p39) is perceived by foreigners (whites) as crude and hazardous. The difference in perception uplifts the distinctions. Lastly, as in (p45) “we use religion to suppress others who do not share our views. One fact is evident: it is our very selves who are the problem. It is as a result of indoctrination of shared concepts of individuals as against others.

4.1.4 The texts’ factors immediate and implied social appeals

‘Beautiful Colors’ seems to explore the disquieting facts about racism and its consequent effects in a society. It addresses sordidly the misconceptions and the disenchanting views of individuals and groups. These are inevitably witnessed in the question put forward thus; “why should people believe themselves to be superior to others because they were born to parents of specific skin colour”? (p48). The answers are obvious, due to cultural superiority, economic birth right and the ability to dominate and impose on one’s will. These are obsessive acts that culminate an upsurge of distinctions that could be in the form of choosing or selecting one’s parents for a safer placement in the society. On reading the novel, we become more concerned about racism and its effects as being defamatory and disproportionate to individuals and groups.

Suggested ways to minimize social distinctions

- a) Racism and prejudice can only be minimized through massive sensitization by creating awareness for the acceptance of others. A fear of the unknown could be avoided if Sierra Leoneans could stop discriminating without valid reasons.
- b) If Sierra Leonean writing should be exposed through the conduct of symposium, acting plays, producing films that involve acts of distinctions (racism, prejudice, partiality and more).

- c) The preference shown to few others and neglect others with regards to acceptance would bring negative and grave effects must be cautioned and minimized.
- d) The cultural differences must be respected and accepted in the Sierra Leonean society.
- e) The works of these writers are strongly recommended to be included in the syllabuses of schools and colleges to instill moral teachings in the society.

LANDSCAPE OF MEMORIES (2015)

SUMMARY

Landscape of Memories is Farouk's first novel after establishing himself as a prolific playwright and a poet with an anthology of poems published in (2007) and (2015) respectively. The novel crops up in a sublime beauty and memories of the past, with the acculturation of the immediate present worth for a living. The worn out relics projects a view of ruin and wastefulness of the activities done in the past such as mining. Cultural dispensation reflects a divided society; the initiated versus the uninitiated. A mixture of people, honest versus dishonest and the perceived views about western education as having corrupting influence to the koranic promulgation. Adama's flashbacks are portrayals of the intermittent struggles for survival and the harsh realities of brutal civil war with its attendant vices.

Factors of social distinctions

Keister et al claims that, at the micro level, culture refers to deeply internalized personality traits, attitudes, or values, which are invoked to explain differences in economic or social success. This is evidential to the experiences of the Masingi's inhabitants and their beliefs___based on culture (poro society) versus religion. The view on the culture (poro society) is one of mixed feelings and awe which presents a thin line amongst the inhabitants creating different mind-sets of distrusting that would threaten the safety of non-conformists.

Cultural barriers of the society, "cults checkmated any effort to spread the religion" (p49) this is used as a defense in the society. "The fact that this ceremony has been performed on him means that he was no longer indebted to anyone, the debt has been obliterated totally"(p58). Baba had evangelical ambition to marginalize the society with koranic teachings that would

overturn the cultural outlook for a quiet society with religion superseding cultural beliefs. The perceptions of Silakeh, Adama's husband about the consumption of alcohol prevents him to mingle with others.

The treatment given to strangers, Kurbalay from the Gambia is realised as indifferent with a low key of marginalization. People forged relationships on the bases of origins, shared language and culture (p89). Traditional beliefs are in high esteem, birds tweet at a particular hour of the day could portend tragic news. Also, the presence of insects tells about the coming of strangers. However, Adama's perceived views about the society presents mixed feelings between a bleak future and hope. It is a lingering fact that, her husband's (Silakeh) mischievous death made her to grapple with many issues like religion, social living and economic diversions. Transient wealth uplifts the status of individuals, the 'sansan boys' sand miners with lavish spending would cause some women to abandon their husbands. The weak versus the oppressed, Kafri Kamara and Kurbalay intimates the non-adherers of the law to ruin the lives of others in the name of achieving wealth (to retrieve stolen diamonds). The act of gang rape due to the civil strife, demoralizing victims is perceived through an edge in position (p159), "Don't you dare call these acts of violence against defenseless civilians a revolution, if anything, this is revulsion" as Fanta puts it. "The story of the Konneh family took away the veil of shame and the boundaries of decency which defined humanity"(p163). An act that is shrouded with mystery would petrify a whole nation. Of all the bullets fired by Colonel Ranka, the three hundred million cluster bombs fired at Fanta by a gun wedged between the launch pad of her legs had decimated the town like the Hiroshima bomb (P195). The text's circumstance, entwined with the plot, deals specifically with issues of wealth, culture, religion and brutality.

Analysis of Author's points

'Landscape of Memories' seems to explore the overwhelming nuisance with a retrospective outlook on the society that extols prominent distinctions. It addresses sordidly, the notion of wealth acquisition and its perceptions. Cultural explosion create fissures that glaringly descends to distinctions. Hick's(2010) claim can be a manifestation of the difference of earning of different categories of people that would likely spell out distinction in their life style. The transient wealth acquired by the 'sansan boys' clearly manifests the social deviance of living with acute distinctions. The flaunt appearance of the society members would spurn others due to the differences in beliefs. Although some theorists are giving explanations about

distinctions that highlight the social living as upper, middle and lower classes. The war descended in the town, transforming it into a derelict and the struggle to rebuild the remains of their lives is prominent in the novel. It is the socio-cultural nuances that the text addresses as the tragedy struck- the death of Silakeh in a mining accident, with Adama's fight for survival with bleak aspirations in a senile society. This is clearly manifested in the short poem in chapter nine (p115).

A mad man drenched in rain

And soaked in insanity

Saunters past me as I lift another wrinkle

From Adama's face.

The Text's factors immediate and implied social appeals.

The comments of scholars uphold the power of 'Landscape of Memories' as a literary text to address various social distinctions or conditions fundamental to distinctions. These are outlined below:

FEASIBILITY OF ADDRESSING TRADITION AND RELIGION

The following revelations about the effects of the texts on historical record prove that it is feasible to apply it to address the conflicting views spread about tradition and religion that cause or may cause distinctions in Sierra Leone:

- (a) Farouk's "Landscape of Memories" results to displaying the shocking experiences of Adama grappling with culture and religion influenced by the Sierra Leonean society which serves as a relic of the destruction of tradition and religious values in Sierra Leone.
- (b) The aspect of Wealth acquisition – the hardly found diamonds often seem to be a curse, as they often bring punishment or death unto others and make people to become poorer in 'Landscape of Memories'. Evil and distinctions are repeatedly challenged in 'Landscape of Memories' in Sierra Leone.

(c)The act of demoralizing victims through gang rape is perceived through an edge in position_ with forced incest, the story of the Konneh family took away the veil of shame and the boundaries of decency which defined humanity (p163).

(d) Such instances as the indecent Portrayal of Fanta, a newly wedded wife of Sundiata who was publicly raped by Colonel Ranka implies the long and ever unforgotten prejudice because of striking cultural difference (poro society) between Sundiata and Colonel Ranka brings calamity and social sentence to all that experience the war. It is believed that if ‘Landscape o Memories’ could have such impacts, it could as well have serious implications in Sierra Leone.

THE FEASIBILITY OF ADDRESSING STEREOTYPES

The following disclosure about the appeal of the text from recent- past and present records proves that it could be useful in addressing the stereotypes that cause or may cause distinctions in Sierra Leone. The essentials of culture are prominent as Adama’s parents could do little to persuade her to marry another man. The fact remains that, she has already dedicated to spend her life-time with his school mate Silakeh in the Quranic School. According to the Muslim, marriage in the past and even some presently, a bridegroom for the bride will be selected by elders (parents), based on Quranic acclamation and awareness of the individual. It helps reveal the perceptions about them being properties. In addition, it helps in challenging the treatments of women in patriarchal society and also in reforming concept of primogeniture which then applied exclusively to male heirs was extended, as well, to women.

Although Farouk’s intended focus was not geared toward placing women above their husbands, his novel opened new ways for the emancipation of womanhood. Sierra Leonean writers make statements that reverberates the Sierra Leonean understanding of women that; although they might not be too sure about their choice of a husband, they should be allowed to make their choice. This is the stance of Adama in the text, with notable and decisive actions to be allowed to marry to her own liking. The effect above could have a tremendous implication in its treatment of gender in Sierra Leone.

Suggested ways to minimize social distinctions

- a. Farouk’s text invokes an overwhelming solution to social distinctions by reflecting acts like gang rape, forceful murder, religious and cultural clashes and acquisition of wealth. If readily embraced in Sierra Leone would remind all and sundry about the effects of distinctions.
- b. The Sierra Leonean society would benefit from this text as it uplifts to galvanize the support of each other, strangers or citizens to minimize distinctions.
- c. In a nutshell, Shakespeare’s “Othello” works in a similar way like “Landscape of Memories” being that Kurbalay’s treatment with prejudice for being a stranger signals the astute conditions of distinctions worth noting to change the mindset of Sierra Leoneans.
- d. The text offers serious lessons that would teach Sierra Leoneans like gender stereotypes, prejudice, jealousy and more. The koranic promulgation by Baba extols a seeming difference in the society through religion and cultural practices.

YOUTHFUL YEARNINGS (2015)

Summary

This remarkable novel sets the stage reflecting the poor and vulnerable status of the characters. The poor status of Alhaji’s family could be described as deplorable who live in a ‘Pan bodi’ house built with boards and corrugated zinc sheets, the story will not be complete without the mention of a drunkard father who constantly brings shame and disappointment to the family. The contrived views of the society with the drunken feats of the father arouse sympathy and regrets. It is a disposition of the abilities of womanhood with unflinching support for the family amidst difficulties and the civil strife. Alhaji’s mother was raped because she wants to protect her children from rebels taking them away. After the death of the father, Uncle Momoh made some advances to marry Alhaji’s mother as his third wife portrays the cultural perceptions of the society. Alhaji’s appearance is transfixed with the insignia of R U F a signal of discrimination and segregation being a social sentence. Drugs were the escape for the rebels_ a blinding of the truth and reality. The anticipated love of Claire for Alhaji--to the driver’s disbelief wonders if love exists.

Factors of social distinctions

Jedidah shows the scathing intrigues surrounding social distinctions with subjects like poverty, brutality, love among others. The poor state of affairs of Alhaji's family could rather speak volumes about the unequal nature of the society. The chief's sons could afford to ride on bicycles, which depicts affluence with a purposeful living. He loses faith in all with regards to a sick society that is full of deception and greed. It is once a condescending fact that, "when the individual loses faith in all, it is the society that have failed". Hawthorne (1804-1864). This is the major issue Jedidah addressed.

Analysis of Authors' points

Ryan's concerns are strongly recommended that individuals are likely to be blamed for their miserable living, rather the responsibility of the larger society. The description of the novel can be a reflection of the intricacies of a society that maintains an intransigent position of distinctions. The mingling effects of socio-economic differences and gender are apt circumstances in the novel.

"Dad's imperfections were many, and there were times when I was ashamed of him as he was himself" chapter 10 (p39). "The soldiers wanted things we can ill-afford" (p24). Reiterate the dismal position of the society that would barely eke for a living.

The book's social circumstances of distinctions are varied; the most striking among them is the contrary views of the freedom fighters to secure freedom for the people at the expense of their lives (p98). The RUF freedom fighters commander Foray could only boast of giving freedom to the people, when they are already captives and are prone to death. When commander Foray proclaimed the stance of his men, he says at once; "freedom fighters, I bring you greetings from our leader. We are fighting a noble cause, a cause worth dying for. We are fighting for the people of this country for their freedom, for a better future. We live in a country that is not poor, yet we are all poor..." do not think twice before you kill anyone. Whoever gets caught in the cross fire, man, woman or child, well, it is just one of the little prices everyone must pay for freedom. Ryan outlines the contentious nature of commander Foray's orders to his men to kill with volleys of bullets without any hesitation for that is the price to gain freedom. Alhaji condescend to stay with the RUF but with ulterior motive of saving Claire from the RUF.

The texts' factors immediate and implied social appeal

As Jedidah's 'Youthful Yearnings' realistically appeals to social distinctions as a literacy text address various social distinctions or situation related to distinctions. The following are outstanding ones:

THE FEASIBILITY OF ADDRESSING GREED AND SELFISHNESS

Statements of the following serve as proof to show that it is feasible to address the greed and selfishness that result or may result to distinctions in Sierra Leone.

(a) The overwhelming effect of social status of the father had grave effect on the family, they live in abject poverty 'pan bodi', eat sleep rice (left over), while others like the chief would stop at nothing. Meanwhile, commander Foray made ironical claims that, the society has diamonds and minerals that would transform the lives of the people, but turns out futile. The Politicians, Educated class could only amass this wealth at the loss of others. Inequalities discourage poor people in political participation Melanovic (2010).

THE FEASIBILITY OF ADDRESSING BRUTALITY AND DEHUMANIZATION

Analysts and critics have also found 'Youthful Yearnings' effective in addressing brutality and dehumanization, which are resultant factors or may be the resulting factors for distinctions in Sierra Leone. The following revelations stand as proofs.

(a) Jedidah's novel 'Youthful Yearnings' brought useful notice to the Sierra Leonean society, through the use of brutal means. Innocent people would suffer for the unjust; the father of the family was killed by a stray bullet during an attack. Also, Ribsey, the favourite baby that 'brings light' to the family died because of the civil strife.

(b) Quoting from 'Youthful Yearnings' the unpredictable circumstance of brutality led Alhaji's mother to insist on having sex with one of the soldier, rather to conscript her children into the army. It helps Sierra Leoneans to avoid future strife and acts of brutality.

(c) The text teaches lessons that fully inform Sierra Leoneans that, killing cannot be a solution to wedge distinctions but rather worsening the situation. The perception of kill or being killed__Alhaji was almost shot by the soldier whom he had wanted to spare.

(d) With the realization caused by 'Youthful Yearnings' Sierra Leoneans would learn from acts of dehumanization that are prominent factors of distinctions. Alhaji's feminine

appearance resulted for him to be humiliated and was reminded about his father's drunkenness

Suggested ways to minimize social distinctions

- a) Jedidah's "Youthful Yearnings" serves to inform Sierra Leoneans about acts that can stimulate social distinctions like- poverty, segregation, gender bias etc, must be minimized.
- b) It sends a key note that Sierra Leoneans must not force widows into marriage because they are poor.
- c) "Youthful Yearnings" is a clear manifestation of the avoidance of brutal acts and violence that could result to strife.
- d) If shown to the Sierra Leonean Populace, "Youthful Yearnings" would create awareness about factors of distinctions like- poverty and negligence which are binding and could lead to distinctions, **THE CHAMELEON GOES HOME (2014)**

Summary

The novel 'The Chameleon Goes Home' projects interplay of cultures picturing the misguided thoughts of a White man with skepticism. It is within the circles of cultural, traditional and religious transformation of a society etched with superstition. Joseph E. Thulla and Philip Y. Thulla precisely point at symbols-shrines, chameleon (nanka), amulets, tail of cow etc represent meaningful ideas that explain the culture of the society. Pin's perception about making certain changes in a culture that is full of an enigma of distinctions seems unaccomplished. His ploys to deceive others can merely break through to certain awareness of his disposition. He made several disparaging comments to his wife- Bora and others about his disapproval of certain cultural traits imbued in the people. The book's motives can be realised as-civilization, wealth, religion, culture, racism etc.

Factors of social distinctions

Joseph E. Thulla Jr. and Philip Y. Thulla show the aggrandizing robes that Pin puts on could better place him as non-conformist to the culture. Most prominent about the culture is the initiation rites, which portray a dazzling, picture of cultural beliefs. Today, as it happened during Pin's time, would likely happen to Americans or white folks visiting Sierra Leone for the first time. Pa Gbanah's outfit in his traditional regalia-holding a decorated object that

looks like the tail of a cow, depicts his authority as a tribesman. Pin's ordering of cosmetics and western- style dress, seems noticeably strange among others, and depicts his preference to the western culture creating distinctions. The language spoken by Santigie, as guttural sounds are likened to a complete stranger in the society. There is a huge surprise for a black compatriot to relate with Pin of the white race. The transformation that took place for Bora to be named Elizabeth, gave a new impetus to her status with religious indoctrination. She was named 'KaNanka', "The Chameleon", because of his\her unusual mixed, bright coloured outfits, like the rainbow. Young Pin's dress code sends an influence among the youth a remarkable division between young and old, which signals difference in perception.

A society cannot live with pretence or unclear judgments of others.

In "Accepting other Peoples Differences" Intolerance breeds hatred, hatred leads to distrust, distrust causes disunity. Tolerance allows people of different backgrounds, religions and races to work and live together, and this breed's unity. (Jeff Durham 2017). This is the major issue Joseph E. Thulla and Philip Y. Thulla seek to address.

Analysis of Authors points

Fish's (2014) statement relates to 'The Chameleon Goes Home' that, tolerance is a fair, objective, and permissive attitude toward those whose opinions, practices, race, religion, nationality, etc., differ from one's own; freedom from bigotry. From this standpoint, the book reflects the permissive African culture that can accommodate and tolerate strange concepts for adoption and peaceful living. The adventure mode of Pin's approach was precisely an adroit reaction to cultural disillusion Fish (2014). The book's social circumstances are varied. The most striking among them is the incident indicating the diamond deal between Munku Jammu and Pin; his hopes were shattered for the diamond all in the name of expertise by Pin and other white folks. Jammu ponders over the future of the diamond;

"Ah kam for si Director Pin," he stammered. "I am here to see Director Pin."

"Believe me. You go be satisfactorily rewarded," said Pin.

"Aw?" Jammu asked.

"I send you to Amerika," Pin replied.

"Ustem?" he asked. "What time?"

“Soon, if you accept the deal en keep quiet.” Pin smiled and offered the man a mug of tea.

Beds of boards are better.

But graveyard bed can be bug bear’d.

Don’t bed board me with bugged bed!

For beneath the tomb of brassy beds,

Lays the benignity that beds of board best bemoan. Pin found leaving home a real wrench, the influence of food and the perception about snakes bewildered him as wrongfully thought.

The text’s factors immediate and implied social appeals

As ‘The Chameleon Goes Home’ works from diverse critics and analysts maintain the power of distinctions, as literacy text to address various social distinctions or situation related to distinctions. The following are outstanding ones

THE FEASIBILITY OF ADDRESSING CULTURAL PERCEPTIONS

The following claims forwarded by analysts about the appeals from past records show that it is possible to apply “The Chameleon Goes Home” to address cultural difference in the society that have resulted to or may result to social distinctions in Sierra Leone.

(a) With the realization caused by “The Chameleon Goes Home” and the history purports that, the entire text resonates on cultural difference. “Tolerance is a virtue. It is a version of the golden rule in that, insofar as we want others to treat us decently, we need to treat them decently as well” (Jefferson M. Fish 2014).

(b) The use of guttural voices in “The Chameleon Goes Home” depicts the differences in culture for a definite perception of being strange, which would result to neglect of views or opinions. “A contribution to the awareness of cultural distinction—dress code, spoken language, food choice etc stratify the society into cadres unleashing the distinctions Piff et al (2012).

(c) At the micro level, culture refers to deeply internalized personality traits, attitudes, or values, which are invoked to explain differences in economic or social success. Pin’s

religious and educational values are key to the difference in perception with the entire society (Keister 2008).

SUGGESTED WAYS OF MINIMIZING SOCIAL DISTINCTIONS

a) With the realization of cultural differences, ‘The Chameleon Goes Home’ proffers solutions to minimize cultural differences. Gusfield (2006, 43) may refer to specific institutions of knowledge and creativity such as language, science, religion, film, and literature” cultural imbalance and negative perceptions among Sierra Leoneans would be addressed.

FEASIBILITY OF ADDRESSING RACIAL DIVIDE

Instances stated below about the effects of ‘The Chameleon Goes Home’ as a literary text prove that it is possible to address the racial division for people of different colour or ethnicity which has resulted to or may result to distinctions in Sierra Leone.

(a) Because Joseph E. Thulla Jr. and Philip Y. Thulla’s “The Chameleon Goes Home” depicts a racial disagreement between the blacks and the white based on birth-right and origin. “Massey and Denton described the effects of residential segregation on the behavior and attitudes of urban blacks. They argued that ghetto dwellers, in attempting to adapt to the poverty and isolation of their social environments, are likely to develop an “oppositional” culture that is sharply at odds with the values of middle-class society Massey and Denton (2005).

(b) Pin restricted the speaking of local languages and tagged his house, “The American Green Boulevard” this is a total rejection of the African culture that create racial divide. This is what Sierra Leonean writers would seek to minimize.

THIS SIDE OF NOTHINGNESS (2015)

SUMMARY

This novel stands as a portrayal of social, literary and psychological perspectives that are glaringly subsumed with social distinctions. Mohamed Gibril Sesay epitomizes the text “This Side of Nothingness” with reflections about a society prone to distinctions. A novel that is balanced with sanguine evidence of distinctions in the society, the stark belief or opinion of others might not be worse than critics. “The ladies lost in the ecstatic apparition sliced their

palms for onions without knowing... see the lines in our palms? (P5). It moves beyond the ordinary sphere of rehash and practice of distinctions that are part of the experiences of the society. The novel seeks for reparation of lost identities and values in the society.

Factors of social distinctions

The novel opens with a redress on culpable distinctions with reference to psychological instincts. The author's trance mood narrative symbolizes the perturbed nature of "This Side of Nothingness" with insistent line of activities that preoccupied the characters acumen. The punitive alternative way of seeing and being with regards to perceiving Godless as He\she\it gives repose to the inconsistencies of judgments and responsibilities of doers and actions. The book's portentous nature is sometimes philosophizing, which resonates right through the novel. Gender is evident in the novel as poor and vulnerable women had sex for food or money. It's mutual, the girls are food starved; the boys are sex starved (p40). The cultural perceptions of the Muslims corpse-dumping....tears, if you don't know are faggots-like on the skin of corpses. Mohamed GibrilSesay's citing of bloody civilian by the rebels reflects the status of the ordinary as could be dealt with in any shape or form creating distinctions (p93).

Analysis of Author's Points

Messner (2005) presents sordidly the position of women that, "treating women as a group united in its victimization by patriarchy" confirms the savagery and brutal acts of rebels in the gang rape of 'woman stranger'. Mohamed GibrilSesay affirms the subjection of women to precarious situations that can be life threatening. Sesay's reincarnation into a hermit shows his perceptions about God's being as He\she\it can take responsibility to acts committed by humans. There is a balance of culture, religion, sociology, and philosophical instincts form the basis of his presentation. As to reunify her status 'woman stranger' wants to be immaculate in her being, therefore decides to murder her baby to ward off her bastard blood. Hawa says, 'it's not my daughter, it's his son, he resembles the rapist...look I want to start anew. Did I do any wrong when they raped me, what did my daughter do? A reassurance of social status of seeing and being. Younger brother's perturbed nature resonates throughout the novel. He constantly subjects the revelations made to ensuing interpretations of distinctions. Younger brother would not cry due to men not accustomed to crying in funerals, as could be perceived as being weak. The philosophical instincts as, 'those who have faith follow the established meaning of words, those without follow the metaphorical implication'

(p66). A display of cultural beliefs is evident as could be realised in the following lines: ‘I remembered papa’s whacking for drinking wine (p104). It is a clear cut conclusion by muslim followers that, if one drinks alcohol would not acquire the good will of Allah. The poor living status of Sana glaringly professed the deplorable conditions in which Sierra Leoneans are entwined. “I slithered through the slough of our reality and entered the leaning house of Sana” (p127).

The Text’s Factors immediate and implied social appeals

Like many works ‘This Side of Nothingness’ gives a profound background of distinctions as a literacy text that can moderate the differences among Sierra Leoneans. The following are outstanding ones.

THE FEASIBILITY OF ADDRESSING DEHUMANIZATION AND NEGLECT

The concerns raised in “This Side of Nothingness” epitomize the present day treatment given to women in Sierra Leone.

- a) The rape of Sana’s visitor and Sata exposes acts of lawlessness. Sierra Leoneans recently are quite aware of an increase in rape and rape attempts on women, whether young or old. The civil strife culminates the act of gang rape which demoralize the statuses of victims of rape can be an eye opener for all.
- b) The neglect of others because of their status with regards to their educational background can result through acts of thieving, extortion or depriving their rights can be debilitating. ‘Anyone who has to pay Momodu should say it now or report to his family’ likewise his debts. This captures the senile way of behaving among Sierra Leoneans as Piff (2010) states that, people with less income and education are more generous, trusting and helpful than their wealthier, more educated counterparts (Journal of Personality and Social Psychology, 2010).
- c) “This Side of Nothingness” reflects the trance mood of Sana trying to show empathy to ‘woman visitor’ not to abort her pregnancy from her rape. But she decided to murder the baby. Serneau (2012), when looking at life expectancy rates throughout the world, there is a significant difference in rates between more economically developed states as compared to economically developing states. Sharing and empathy are very important in wedging the gap of distinctions.

SUGGESTED WAYS TO MINIMIZE SOCIAL DISTINCTIONS

- a) It is a direct connect to the mad state of ‘Hamlet’ due to the confuse nature of Hamlet as not to take immediate actions. Sierra Leoneans would learn from the careful nature of Hamlet as not to be rash in taking decisions. It might lead to regrets and loss of precious lives.
- b) The emptiness and puzzled state of Momodu with psychological instincts could reverberate the culpable distinctions which Sierra Leoneans would be cautioned by reading some of these works.
- c) If shown to the populace, through radio discussions and acting plays on distinctions, can instill redress by creating awareness to Sierra Leoneans.
- d) Dehumanization and neglect can be readily addressed through creating awareness by organizing symposium and factoring some of these writings of Sierra Leoneans in the Curriculum. This is to emphasize the preaching of morals in the society.

CONCLUSION AND RECONMMENDATION

This session presents, (i). The summary of the findings, ii The discussion and conclusion of the findings, and (iii).The recommendations.

THE SUMMARY OF THE FINDINGS

In the previous chapter, the researcher tried first to discover how far the discussion on social distinctions attracts the views of many critics. The exclusive nature of the writers has singled out a great attention that has effectively influenced the conduct of the people. This is particularly influenced through the conflicts ensuing as a result of ethnicity and tribal disagreements. The essence is to effect positive social change. To achieve this, the researcher explored, the intended social address portrayed by Sierra Leonean writers in each of the texts selected. Secondly, the researcher also tried to identify some specific social elements of social distinctions like- jealousy, neglect, brutality and others that were at stake and which could be influenced by literary address.

Thirdly, among the methods used is to quote credible and appropriate authorities on the topic under review. Although the concerns put forward by Sierra Leonean writers have varying interpretations of social distinctions, the researcher explored through statements of other

authorities, in this regard, that Sierra Leonean writing which points out culture, have both direct and suggest appeals and have caused a need for several social changes especially in the Sierra Leonean society.

Finally, the research found out that social circumstances presented in each text has arguably been at the apex of discussions on distinctions in the Sierra Leonean society.

CONCLUSION OF THE FINDINGS

The conclusions of the findings are presented through juxtaposing the instances of possibilities under each element of social distinctions given after which conclusions in that regard – and then in general terms, to seal the propositions of the findings.

In conclusion, to return to claims about Sierra Leonean writers concerns with social distinctions; circumstances of their works and statements of their appeals; and situations of social distinctions in Sierra Leone. I should like to say that this necessarily rather scanty exploration does bring out the following things very clearly:

1) That The background to a study on the social distinctions as subject matter explored in the works of some Sierra Leonean writers, as required here, brings certain considerations into focus.

- I.** Age distinctions
- II.** Position and Social-status distinctions
- III.** Class distinctions
- IV.** Cultural difference\Perception
- V.** Gender distinctions

Claim in (2.3 p20) that; American society carry racial prejudice to blacks, whether they know it or not. It portrays the negative effects of distinctions that can happen unconsciously it is good to induce morality to reshape individuals to be worthy members of the society-it agrees with our findings in (5.1 p39). “Landscape of Memories” creates an awareness about the Temne culture of putting into custody the non-conformists or non-members of the Poro secret society on hold in pursuance of Syndicate. This help in addressing the cultural barriers in the Sierra Leonean society as the circumstance in the text parallel situations that have occurred or may occur in Sierra Leone as in Keister et al (4.4.3.1), I should like to conclude -cruelty and selfishness could be addressed, especially among community people in Sierra Leone, whose

lust for foolish pride and self-centeredness have heightened the differences among them, in the same way Sierra Leonean writers works made an impression in the Sierra Leonean society. -Since we have become aware and subjected to many distinctions, the Sierra Leonean society the texts could help to facilitate proper social orientation and awareness among the people of Sierra Leone;

2. Also, Piff in (4.5.3.1) claims that the less educated people are better than more educated peers at identifying emotions on faces. This claim agrees strongly with the characters of Munku Jammu's in "The Chameleon Goes Home" his hopes were shattered for the diamond all in the name of expertise by Pin and other white folks. Instead of viewing his end as a befitting one, we see him as a poor wretch whose end is pitiable. At the end its presentation helped in promoting patriotism among the Sierra Leonean people during a crucial period when the country needs support. We want to believe that because it had this effect; it could have similar effect to modern day Sierra Leonean people.

3. Similarly, Messner's claim in (2.1.1) that; violence leading to treating women as a group united in its victimization by patriarchy obscures differences among women and results in "too narrow a focus on the experiences and perspectives of women from more privileged social groups" injustice and evil lurks the women in Sierra Leone. It is a defined situation in "Youthful Yearnings" Alhaji's mother prefers to be raped in order to protect them from the rebels. It is a dark moment for the Sierra Leonean society to face these realities. Realizing the concept of forgivingness and morality among Sierra Leoneans would uplift an awareness of distinctions. Since again, the circumstance in the text is similar to the situations of injustice and brutality in Sierra Leone as portrayed in (2.2), I conclude thus:

-that injustice and brutality could be curbed out of the Sierra Leone society if texts such as "Youthful Yearnings" are shown to the Sierra Leone populace and especially to those who bear the greatest responsibilities for the well-being of their citizens so that peace might reign.

Since we have become aware of social distinctions that are common in the Sierra Leonean society, Sierra Leonean writers suggest ways to minimize and create awareness through their writing. These texts can transform the perceptions and views of Sierra Leoneans if read and appreciated.

4. Moreover, Wardhaug's claim (2.1.1) that sociology of language is how language affects society, whereas the area of sociolinguistics seeks to determine just how society affects language development.

Differences between social groups have led to tensions because of the different language codes that they use. In some areas it is often dangerous to use an "elaborated code", because of the negative connotations that come from using a "prestige dialect". Members of the lower class will see it as prideful or arrogant distinction. Our findings in "The Chameleon Goes Home" clearly manifests the differences between Pin's accent and Munku Jammu picturing the low grade krio dialect that he speaks to the struggle of Pin's understanding of pidgin for both to transact goods (p85).

Ah kam for si Director Pin," he stammered. "I am here to see Director Pin."

"Believe me. You go be satisfactorily rewarded," said Pin.

"Aw?" Jammu asked.

"I send you to Amerika," Pin replied "Ustem?" he asked. "What time?" "Soon, if you accept the deal en keep quiet." Pin smiled and offered the man a mug of tea. Since again, the circumstance in the text is similar to the situations of fraudulent deals and duping through illegal transaction mostly with foreigners. Sierra Leone as portrayed in (2.2), I conclude thus: -that corruption can be curbed in the Sierra Leonean society if a text like "The Chameleon Goes Home" are been exposed through reading at appreciating it contents and the lessons it teaches.

-that if the message in this text is carefully spread will create an awareness for distinctions through moderating fake contracts and deals in the Sierra Leonean society.

Likewise, Tennehill in (2.1.1) states that ... "Mere tolerance is a wraith with no past and no future, an existence out of phase with its reality". And by no future, I mean that this tolerant existence precludes the opportunity to build fully realized relationships. Tennehill suggests that a society cannot live with pretence or unclear judgments of others. Acceptance has to do with the embrace of others with unquestionable actions with peaceful outcomes. The circumstance in "Beautiful Colours" demonstrate common attributes of distinction like – 'A fear of the unknown', 'Inferiority and complexes' and 'Difference in cultures'. These are remarkable pointers of distinctions in the society. In Sierra Leone people believe themselves

to be superior to others because they are born to parents of a specific skin colour. The perceptions in culture and economic birth right and others are characterized by poverty and disease, could be immediate problems of distinctions that Sierra Leonean writers give preference in their writing, with the quest to resolve or minimize these differences to level the distinctions. Since these suggestive means are gear toward wedging the gap of distinctions by Tennehill in (2.1.1). This will serve as a requisite means to address distinctions in Sierra Leone. I should want to conclude, in the light that:

-showing Mallam Osman Sankoh's "Beautiful Colours" to the Sierra Leonean populace and could help in unifying the different tribes or group of people in Sierra Leone.

-showing that the use of history as a retelling of the past to address the immediate distinctions will benefit Sierra Leoneans to become sensitive and embracing as "Beautiful Colours" suggests.

-the exposition of the different races and their subsequent colours which Mallam Osman Sankoh exhibits, if shown to tribal heads and tribesmen could stimulate the acceptance of each other in the Sierra Leonean society.

5. Drawing heavily on the work of Lamont and Molnar (2002), this burgeoning literature explores the lines people draw between "us" and "them," particularly when evaluating the worth of others. This is what Oumar Farouk Sesay paints in "Landscape of Memories" as Baba had evangelical ambition to marginalize the society in setting-up religion versus culture. In the same footing, the treatment given to strangers Kurbalay (Gambian) would perceive mistrust and fear to him. Since these Sierra Leonean writers are explicit and definite about social distinctions, could present positive values that could teach Sierra Leoneans about the better ways of living fit for a society. I should like to conclude in that:

-If "Landscape of Memories" is read and involved in schools and colleges could create positive impact in addressing distinctions.

-that would pacify the short-comings as hatred, neglect of others and rejection that could lead to distinctions. The manner in which these subjects of distinctions are discussed gives reminiscences of the dim past that witnessed grave acts of distinctions. Taking a retrospective outlook on the effects of distinctions like the murder of strangers, dislike for strangers through giving unfair treatment and manifestation of hatred could teach morals in the Sierra Leonean society.

6. In summary, the claims made by Gusfield in (2.1.1) are glaringly factual, as a result of the spheres of symbolic boundaries created with attendant strain leading to inequality in terms of culture. This Mohamed GibrilSesay reaffirms in “This Side of Nothingness” with the creation of psychological naming of He/she/it with reference to God. It is obvious that Sierra Leoneans perceive God to be responsible for all acts committed either good or bad. Sana’s narration of Hawa’s belief in superstition in trying to wade-off the rebel rapist in her dreams, by tying multi-coloured beads just above her hips. This actualizes the cultural perceptions of Sierra Leoneans as to believe in cultural practices which is predominant among the illiterates who are gripped by the culture. This would turn out to bring distinctions between some literates and illiterates respectively. I want to believe that these situations are common in Sierra Leone, since they can be resolved by Mohamed GibrilSesay’s “This Side of Nothingness”, I conclude in that respect that:

- Since Mohamed Gibril Sesay, can intervene effectively with clearly defining the differences in culture with a guide for Sierra Leoneans to understand and accept each other.
- That it would foster strong relationships among the different cultures in Sierra Leone.
- It would rehabilitate the lives of Sierra Leoneans through the trust for each other’s culture.
- It could reclaim the dignity of the different cultures that have been neglected or segregated.

Finally, to reflect back to our important discussions and minor conclusions; and to the firm hold of our gatherings, I should like to make my points in additions to the voices of credible authorities in this light that:

- a) Sierra Leonean writers have remarkably proffer solutions to social distinctions.
- b) Most problems of distinctions can be addressed through sociologically, psychologically or morally can as well accommodate the literary address.
- c) Some Sierra Leonean Writing can be used to address Social distinctions.

d) By and large with the contributions of some Sierra Leonean writers, with incidents of concerns raised in the texts as jealousy, hatred, neglect of others, mistrust and others their little efforts to solve “how people perceive others and the manner and reason people defined themselves in relation to others”.

Thus, this research is a necessity but does not in any way dictate how people must behave, but rather suggests a way of reshaping the lives of people and would serve as a reference material for those who may want to undertake deeper studies in these areas.

RECOMMENDATIONS

Sierra Leonean writing needs to be emphasized with the seriousness it deserves; it is in this vain that I want to recommend the following:

TEACHING

Sierra Leonean writers’ works should not only be taught in Schools/Colleges with the aim of passing their examinations, but emphasis should be placed in the moral aspect of texts, those that would help to reshape our lives for better ways of living to transform the Sierra Leonean society.

RESEARCH AND WRITING

Thorough future researches must be conducted to give emphasis on the importance of Sierra Leonean writing, as critics are also encouraged to give their profound criticism to give Sierra Leonean writers their ultimate task of writing.

RADIO PROGRAMMES

Sierra Leonean works should be given special attention through organizing debates or talks that can be aired through radio programs. This can instill positive efforts by relating the corresponding views of the writers that can wedge the gap of distinctions.

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