

LITERATURE AND YOUTH DEVELOPMENT IN SELECTED AFRICAN FEMINIST TEXTS

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Abstract

Literature educates, entertains, informs, and places young people on an equilibrium scale worldwide. Literature is the vehicle to an open mind, fast assimilation, and comprehension of people, places, things, and core and mundane foreign heritage, amongst other cogent scientific and artistic information. This research is qualitative and uses three African feminist texts as the background of this study, namely, ‘So long a letter by Mariama Ba for the tenacity of purpose, discipline, friendship, tolerance, great family values, filial duties, and respect. ‘I no fear Boko Haram’ by Akachi Adimora-Ezeigbo for intelligence, foresight, tourism, being loquacious, the effect of insecurity and terrorism on the populace, and Alifa Rifaat’s Distance view of a minaret and other stories where “An incident in the Ghobashi household” “is selected for outstanding family values, consequences of being wayward and indiscipline. Literary works are not judgmental. They present a balanced assessment of characters and situations from the writer’s point of view for a pragmatic and germane assessment by the readers. This paper, therefore, posits that literary text will be of immense benefit to the young adult in every society due to its therapeutic, dynamic, time saving, speeding up time, fleet accessibility of facts and facts of diverse people, culture, wisdom accumulation and fulfillment which serves as a great panacea for youth development, due to its immeasurable qualities.

Keywords: Literature, youth development, African feminist texts

Introduction

Every writing is a sort of literature, be it art, science, commercial, or pedestrian. On the knowledge inherent in books, Ba (1989: 32) asserts:

..... the power of books. This marvelous intervention of astute human intelligence. Various signs are associated with different sounds that form the word. The juxtaposition of words from which spring idea, thought, history, science, and life, a sole instrument of interrelationships and of culture, is unparalleled in means of giving and receiving. Books knit generations together in the same continuing effort that leads to progress. They enable you to better yourself. What society refused you, they granted.

The knowledge in books, especially literary ones can place and make anyone a great entity in words, characters, and situations. Literature has several definitions. It can be referred to as “writings in which expression and form in connection with ideas of permanent and universal interest are characteristic of essential features as poetry, novels, history biography, and essays” (<https://www.dictionary.com>). Equally, the Britannica defines it as a form of human expression (<https://www.britannica.com>art< literature>); and according to Matt King, the oral lecture is a written book, considered to have creative or artistic merit or lasting values, books written on scientific subjects are examples of scientific literature (www.your dictionary.com>literature).

Despite the immense importance of literature in the development of any youth, reading is quietly going into extinction with the growing popularity of electronic media round the clock. Because of the spontaneity of television, young people are developing a lack of interest in reading. A book is written painstakingly from many years of experience is documented in between one to three hours in film and plays. Young people consider this easy and less cumbersome in comparison to reading and putting their imagination and sensory abilities to use. When one reads, the patience, concentration, and calmness of one’s environment make one reflect and give one the ability to weigh the topic, themes, subject matter, and characters’ development to be able to reach a balanced conclusion. Books are complete; films are not, even when it is an adaptation of the book. An example is Chimamanda Adichie’s *Half of a Yellow Sun* (2007) as most young

people who first read the book described it as a masterpiece, while the film is razz.

This is just one out of many examples, the wisdom therein is that young people should read more, and not depend so much on spontaneous entertainment as literature books are germane and they give everlasting education and self-esteem. Three African feminist texts will be used as a background to this study: *So long a letter* (1980), “I no fear Boko Haram” (2013), and ‘An Incident’ in the Ghobashi household (1983) to discuss some of the problems young people encounter and how to solve them in the multi-cultural, religious society we live in now.

The study is qualitative, and it is supported by the liberal feminism theory, which assets women’s individuality in taking actions and making choices that define them. Sotunza (2008:12) believes that liberal feminism aims at achieving equal legal, political, and social rights for women, it strives to bring all women equally into public institutions and extend the creation of knowledge about women so that issues concerning women would no longer be ignored. Liberal feminists believe that women should make choices and take actions that will benefit and make them live peacefully with their families and society. It is an individual-based theory.

Literature and Youth Development in the selected Feminist Texts

A. Ba’s *So long a letter* (1980) is an epistolary text about Ramatoulaye and the women around her and their diverse experiences in an African Muslim society. Through a letter communication and flashbacks, readers can visualize how these women metamorphosed from youth to adulthood through tolerance, tenacity, discipline, friendship, great family values, filial duties, and respect. The author herself was born in 1929 in Senegal and died in 1981 at Dakar, the capital city of Senegal after a prolong illness. *So long a letter* won the first Noma award for publishing in Africa and has been translated into sixteen languages for better widespread. The novel opens with a received letter and a reply that became a diary of some sort. It is no longer news that young people of this generation love written communication via all sorts of social media platforms like twitter, Instagram, face book, WhatsApp, and many others as a form of diary keeping of events and experiences around them. The only difference being that most are written in abbreviation and codes that only they know. Aside this shortcoming, confiding in others takes away or allays pains, especially those you grow up with for separation and long absence from people sometimes change their attitude and character. Any young person, especially women who come across this text will

learn a thing or two about the Senegalese Muslim community and their different ways of reacting to life issues. As women, marriage and the choice of a spouse should not be decided on emotion, appearance, and how eloquent men present themselves during courtship. Parental input and reason should be considered for experience is always the best teacher. One can have more clothes, but never more rags than one's parents as assets below in the following sub-topics:

Filial duties and Respect: When a husband die as recorded in this text, a woman's duty is to obey all rules in the rite of passage as seen here:

This is the moment dreaded by every Senegalese woman, the moment when she sacrifices her possessions as gifts to her family-in-law and worse still, beyond her possession she gives up her personality, her dignity, becoming a thing in the service of the man who has married her, his grandfather, his grandmother, his father, his mother, his brother, his sister, his uncle, his aunt, his male and female cousins, his friends. Her behaviour is conditioned. (Ba, 1989, p.4).

This culture stipulates that the widow gives everything she possesses to the man's family so that she will be treated well. What a reap off, all in the name of filial duties and respect for the culture and husband's family in obeying her mother's plea for a better life. Binetou mortgaged her life and married the elderly Madou Fall because her mother wants to go to Mecca and answer Alhaja. For such frivolity, she became a young widow having lost all her youth and wallowed in sadness when reality dawned on her.'

At the age of love and regret from care, this child is dogged by sadness (Ba, 1989; p.4)

In obeying one's parents, youths should be careful about superficial gains and the objectives of the parents. If you are not careful, depending on their greed, your parents may sacrifice you on the altar of selfishness through malicious and emotional blackmail. The tenacity of purpose makes a youth assertive and focused. The growing years of the women in the text were not without some sacrifices. Traditional values of women not wanting to be educated and becoming a full-time

housewives and the education of the girl-child as against the male children have been a bane through the development of women over the years but being assertive and focused brings tenacious victory.

We all agree that much dismantling was needed to introduce modernity within our tradition. Torn between the past and present we deplored “hard sweat” that will be inevitable. We counted the possible losses. But we know that nothing would be as before. We were full of nostalgia but were resolutely progressive (Ba, 1989: 18 - 19).

Success is only gotten from excellent tenacity. Tolerance is a major life tool if one must succeed. It is important to first learn how to live with people respectfully in peace and tolerate all with a discerning alacrity. Most youths these days are intolerant of themselves and short of others. Life is about tolerating each other’s characters. Ramatoulaye does not like the fact that Binetou was by her side, in her home during the funeral rite of Madou Fall but she tolerates her quietly without anyone noticing her disguise. ‘The presence of the co-wife besides me irritates me’ (Ba 1989:3) she also tolerated his sisters and their ridiculous vices:

I tolerated his sisters, who too often would desert their own homes to encumber my own’’ (Ba, 1989, p.19)

When she had to take public transport while the new wife rides in the Alfa Romeo, she was calm; ‘I survived. I experienced the inadequately of public transport’ (Ba, 1989: 53). Life is never on a straight latitude, it undulates, it goes up and down. There will also be tough times, but they don’t last but tough people do.

Discipline is the ability to judge right and do right things always, undermining the situations one finds him/herself. It is also a performance in behavioural attitude towards people. As Sonaike (2018: 247) avers, ‘performance is defined as observable or measurable behaviour in a particular situation’. No matter the situation one finds oneself in, discipline is to be performed with all might, imagine the woman who came to empathize with Ramatoulaye gossiping at the top of their voice in the house of mourning about clothes, jewellery, and henna designs. Despite the warning call from the male in the crowd, they only stop for a moment and continue. A house of

mourning is a place for salient lessons and reflection because one will observe the vanity of life in such gathering and not be transformed into a gossip arena as depicted here:

In the woman's corner nothing but noise, resonant laughter, loud talk, hard slaps, strident exclamations. From time to time an exasperated manly voice rings out a warning and recalls the purpose of the gathering: a ceremony for the redemption of a soul (Ba, 1989:6).

Every place and event has an existing format/rule, hence youths should follow what is right always.

Information is key: Literature informs the mind about whatever idea you seek. Odewumi (2013:18) explains that: "African literature is as old as the African people. Literature in this context is an expression of the people's consciousness culturally and socially. The consciousness of the various forces that influence growth, development, and ordering of society was once only heard, but can now, in addition, be ready". The text informs us about a lot of things, such as what is needed during burial rites of a male relation by women as seen in (Ba, 1989: 3); the exploitation by the extended family of the wife (Ba, 1989:4); information about the system of government practiced by the Senegalese community (Ba, 1989: 24); information about international and regional marriages and its consequences; the separation of emotion from reality as the case was with Jacqueline, the Togolese woman married to the Senegalese man, and the information about cultural practices forewarning women to be careful and to make consultations before marriage as all is not about love for marriage is deeper in some African settings, you are not only married to the man but also his family and clan.

When youths are observant and vigilant, things will be easy for them to avoid disappointment in many areas of their endeavor. Ramatoulaye was not vigilant. She would have noticed that her husband was staying away and that Binetou was transforming and should have checked, especially when Madou Fall was always offering to drop her off; "I sometimes noticed that

Madou Fall was interested in the pair” (Ba, 1989: 35). When husbands start offering help to curvy girls, a wife should be suspicious.

Friendship: This is a beautiful bond, especially when it is without guile, youths should cultivate good friendships and try not to betray the trust of this bond, because it comes needy anytime, anywhere, and anyways. The friendship between Ramatoulaye and Aissatou senior was clean and sincere. The test of friendship is not when things are smooth but when things are rough and stormy. Aissatou came to the rescue when things became rough for her friend and Madou Fall could not believe it:

I shall never forget your response, you, my sister, nor my joy and my surprise when I was called to the Fiat agency and was told to choose a car which you had paid for in full (Ba, 1989: 53).

The lesson from this text is that there is nothing in life that is permanent, and so also is youthfulness. It is important for youths to be careful of what they do and guard against youthful exuberance so that their future will be safe, sound, and rewarding.

B. “I no fear Boko Haram” by Akachi Adimora-Ezeigbo is a poem taken from her (2013) anthology titled: ‘Dancing mask’. It is an eleven-line narrative poem about the dreaded insurgence group called Boko Haram. Boko Haram is feared throughout Nigeria because of its heartless demeanor, especially for its kidnap of over two hundred (200) Chibok school girls and most recently, over one hundred (100) Dapchi school girls in which the young girl, Leah is still held. The literary writer is a strong social visionary. When Ezeigbo published this poem: “I no fear Boko Haram”, the group has not gotten to the cities mentioned in the poem, but alas! All has come true now.

I no fear Boko Haram

Boko Haram na de talk wey full we kontri

De oil ol’ man take chop word

De tori ol' woman take crack palm
kernel Everybody fear Boko Haram, no
be small Governor fear Boko Haram

Emir fear Boko Haram

Small man, big man run for Boko Haram
Policeman nko? Abi soldier man ndem
Even safe, Mr. President Fear Boko
Haram Na only me no fear Boko Haram,
lai lai.

Make una listen, tori dey

I go my village for the rising sun
side See plenty people

Wey run for sake of Boko Haram

I begin shake my head: na wetin be dis

Person run from him house like rat from burning house

One ol' man talk say Boko
Haram Na dry meat wey fill de
mouth

Feet of leather, dancing on top of broken
bottle Na de ogogoro we dey shack bobo

Na de aristo wey consume fine fine
babe For television, na him dey rumble

For radio, Boko Haram dey bubble

Which kain wahala be dis?

Kaaka... Gbim gbim gbim! Na bomb be
dat Dum Dum Dum... Gbudum
Gbudum

Kano, Kaduna, Maiduguri dem don
kpfuka Sake of Boko Haram bombing
wahala

People die like chicken for Boko Haram hand

One ol' woman say Boko Haram be 'Echi eteka
'Dis snake kill person at once as it dey bite am
Person no go reach tomorrow before him die
Boko hram , spider wey carry death for him
mouth Mercy no dey for him heart at all

One man for my village say Boko Haram na
cross Nigeria carry dis cross because of plenty
sin

De blood of innocent citizen dey cries

From time immemorial people dey kill
people Blood flow for dis kontri like river

Massacre dey nyafu-nyafu; no be
small Pogrom' 66 never commot for
mind Chei, na so blood dey flow for
we kontri Dead people ghost vex well
well

Na'im make death worry Naija.

Now Boko Haram come to join
hand Boko Haram no dey tire.

Walahi! Kano don become
ghost city Mubi lie flat for
ground

Kaduna dey riggle like
earthworm Damaturu sef dey for
coma,

Abuja no fit sleep again

Na wetin be dis? weytinbe dis? Wetin kontir go do?
Na so everybody dey wonder.

You see me, I no fear Boko Haram

If I see dem with my korokoro eye sef

I no fit run, no fit enter bush for dem. Mba
nu! I go challenge them for a proper fight

You dey laugh? Do you think say I dey
joke? Oya, bring Boko Haram come
meet me

I dey kampe! I dey gidigbam
gidigbam I be original mkporogwu

I commot my village reach Akwa

I enter one hotel, get me one room
Everybody dey talk about Boko
Haram People ask: wetin government
dey do? Make government cage Boko
Haram Make government castrate
Boko Haram Show dem say power
pass power.

If small pikin throw him papa up
Him papa ogodo go cover him
eyes

I tell dem say me I no fear Boko Haram

I dey for hotel for Akwa dey nack
sleep Dat sleep sweet me, no be small

Even sef I dey dream one fine fine
dream I dey happy for my dream, dey
enjoy life.

From yonder, I come hear one big
noise I jump up, dey shake like leaf

De security man dey shout: Boko Haram-
o! I run commot for room , my feet fly
like bird Me sef dey fly like flag, I no look
back

Na so everybody for hotel dey run

Boko Haram don come! Boko Haram don
come! Katakiti, katakiti! Na race be dat

I reach main road before I come
stop I dey breath like trailer wey
climb hill

I dey like Olympic champion wey do marathon.

Na by dat time I come hear somebody shout:

“make una come back! Come back!

Na gas cylinder explode for hotel kitchen.”

Na him
my mouth
open
wide,

Chei, so gas cylinder sound like bomb,
Na long time before I fit close my
mouth. Dis Boko Haram, na waa-o!

Youth and insurgency: Most youths are cajoled into this militancy, especially in Nigeria because of hunger and unemployment. Akachi Adimora Ezeigbo is an emeritus professor at the Anambra State University, Awka. She has written and published various titles in all genres of literature and has been canonized in the literary circles with her snail sense feminism theory. The issue of Boko Haram, like all topical issues, is on the lips of everyone yet no solutions. Written in Pidgin English, one of the popular means of communication in Nigeria, the poem presents the Nigerian populace's state of mind, expressing insecurity, fear, false alarms as superstition, insights into intelligence, and tourism.

Intelligence: Reading makes one not just enlightened but very intelligent because of the information one gets from literary texts. Any young person who comes across this poem will be fully aware of the tension the Boko Haram group has placed on the Nigerian citizenry and even the West Africa region. The group is dreaded and feared but like it happens most times, the Nigerian government only pays lip service doing plenty of talks that do not amount to anything germane as in the first eight (8) stanzas of the poem; "Boko Haram de talk whey full we kontri" (Ezeigbo, 2013: 99-101). The poem presents a travel guide warning not to visit certain states in Nigeria between the year 2013 and 2017.

Foresight: When this poem was published, Boko Haram had not reached most of the Nigerian cities mentioned in the poem. The great visionary foresight of the poet would have made a responsive government careful and plan ahead but the government only talked, and no serious action was taken. As depicted in stanzas 3 and 6, "Kano, Kaduna, Maduguri dem don kpafuka," Mubi lie flat for ground.....Damaturu sef dey for coma" (Ezeigbo, 2013: 99-100).

Tourism: Travelling is not only a pleasant adventure but also offers enlightenment about places

and people. The poet thinking that the Eastern part of Nigeria will be peaceful decides to go for a holiday away from the Boko Haram talk, yet due to fear of the sect, an explosion of a gas cylinder in her hotel room in Oka scared all the tourists and everyone was on a hundred (100) metre race; “..... I come to hear one big noise. I jump, dey shake like leaf. De security man dey shout: Boko Haram oh! Na so everybody for hotel dey run” (Ezeigbo, 2013:101).

Travelling to other cities of one’s country is good, but one must be careful. Youthful days should not just be spent watching films and going to cinemas, travelling, and discovering places to keep one abreast of situations and demystifies one’s fears.

- **Loquaciousness:** Plenty of talks exasperates one. After saying everything one knows, telling lies is next. This poem reveals to people that talk is cheap while facts are sacred. The poet boasted throughout the poem from the first stanza to the tenth of how she will defeat Boko Haram and how fearless she was, but just a blast of a gas cylinder, she was flying like a kite that is loosed from the owner’s grip. Silence is golden as compared to boasting and unprofitable conversations.
- **Effect of insecurity on the populace:** Most countries of the world in going through troubled times and young people are cajoled into different terrorist groups all in the name of unemployment, hunger, religious hypocrisy, love for money, and lack of patriotism. Whatever excuses the youths of most countries will give, it is not enough for these senseless killings, kidnaps, and suicide bombings. They are the future and if there is no one around, who will they govern, they should learn to say no and stand up for what is right, because, in the end, war, insurgency, bombing, and other forms of disaster affect all irrespective of gender, age or race. Dialogue is always better for resolving any conflict or disagreement.

C. “An incident in the Ghobashi Household” (1983) was written by Alifa Rifaat, an Egyptian writer, who was born on 5th June 1930 and died on 1st January 1996. The text is one out of the fifteen short stories in the collection titled, *‘Distant view of a minaret’*. “An incident in the Ghobashi Household” is a story of a family and the difficulty a mother faces when teenage children are left with just one parent to handle while the other parent goes to work for the good of the family. It is chosen to make the youths understand that parenting

and living a responsible and responsive life is a must, to avoid some unfortunate mishaps that can be avoided. Young women are always on the receiving end of an affair. It is the girl that will be pregnant, go for abortion, carry the pregnancy, give birth, lactate, nurse the baby, feel, and endure the stigma, miss a year or some of the schooling, and then live with the stigma of being branded wayward and a single parent. That Nima's mother, Zeinat took it upon herself to pretend to be the one pregnant, reflecting that Ghobashi will be happier with a legitimate son when he returns from work oversees than an illegitimate child is better for Nima, who does not even know the father of the child she is carrying. Youths will find this text intriguing in measuring qualitative family values, advice, consequences of being wayward, and indiscipline. The very strict warning in the second paragraph on the first page of the novel, "Prayer is better than sleep" (Rifaat, 1987: 23) is a wakeup call for youths to put God first in all they do and not to be a stubborn sluggard and sleep away their day in places of prayer. Helping one's parents with whatever chores or business they do without question is a sign of respect and discipline, especially when there are other siblings. Zeinat looked around her many sleeping children and picked on her eldest, Nima. As a firstborn, there are a lot of expectations, and one cannot just say 'I am a youth', one must live up to your expectations as seen in this conversation between Zeinat and Nima:

It's morning, another of the Lord's mornings. Get up, Nima- Today's market day". "Are you going to be able to carry the grain to the market, daughter, or will it be too heavy for you? Of course, mother, after all, who else is there to go? (Rifaat, 1987, p.24)

When parents give orders during informal training, they should be obeyed without questions. Although notes are not taken during informal home training, these life skills are fundamental for a good and better life later in the future. For excellent success in one's home, especially for a girl child, the youths should never forget that no matter their slightness, parents can be better in cunningness and mischief, especially if such parents are observant about their children. Zeinat watched with care how Nima was trying very hard to hide her pregnancy, forgetting that mothers are spirits, as the Yoruba maxim says, *Orisa bi iya o si*" meaning 'there is no kindred spirit like a mother.

the cunning little thing was hanging out her towel as at the time of period every month just as though nothing had happened and here, she is, in her fourth month and there is nothing showing (Rifaat, 1987, p.25)

When in deep trouble or situation, suicide is not an option nor is it a planned accident, there is always a way out of all trouble situations. Pregnancy, especially unwanted pregnancy makes many young girls contemplate killing themselves as seen here:

wouldn't it be for the best, mother, if my foot were to slip as I was filling the water jar from the canal and we'd be done with it (Rifaat, 1987, p.26)

As a young person, it is always better to consider the consequences of one's action before taking it. Committing suicide is never the solution to any immoral situation one finds oneself. It is very pertinent for maidens to be close to their mothers as one cannot underestimate the passion of a mother in the situation of having an unwanted pregnancy. Zeinat quickly comforted Nima and removed such suicidal thoughts from her mind, with promises of a better solution before the return of her father, Ghobashi from Libya:

calm down and let's find some solution before your father returns (Rifaat, 1987, p.25).

When young people face any kind of challenge, be it health, moral, or societal, it is imperative to discuss and speak about it with them. Parents should not keep silent but always keep their children abreast of any likely solution they have in mind to help solve the problem because every mood and move is observed by the one in trouble. Parents should be kind, understanding, and calm, so as not to trigger any action that will be regretted later. After the conversation, it is observed that "Nima sat watching her finger held round the hot glass" (Rifaat, 1987: 26). To save Nima the shame from societal and religious tongue-lash, she had to send her away to Cairo with her life savings and her old maternity clothes with these words of encouragement:

get together your clothes and go straight away to the station and take a ticket to Cairo. Cairo is a big place, daughter,

where you will find protection and a way to make a living
till Allah bring you safely to your time (Rifaat, 1987, p.26).

Because the recommendation is not an acceptable practice in society, it must be hidden, due to the judgmental nature of the community they live, hence another precaution after the birth of the baby:

then bring it back with you at the dead of night without
anyone seeing you or hearing you”(Rifaat, 1987:.26)

Youth should note that everything has time, and every season should be used for what it is meant for. Sex is not for young, unmarried couples. It is a thing to be respected and used by a husband to demonstrate his love for his wife, not a plaything to be abused and exploited for animal pleasure. Nima’s impromptu departure from her comfort zone was with carefulness as there was a consideration of what her mother will tell her father when he returned, her mother says:

before you go off to the station, help me with the baskets
that I can go to the market for people to see me like this.
Isn’t better, when he returns,

for your father to find himself with a legitimate son than an
illegitimate grandson?”(Rifaat, 1987, p.27).

Everything about youthfulness is special because it is a time one cannot go back to or undo whatever mistakes one has made. But if one can obey simple instructions laid down by society and parents, the path to adulthood will be simple and much will not be regretted. Many youths are not aware of their parents’ daily challenges in bringing them up as meeting their domestic filial obligations, financial, and spiritual duties are not as simple as it looks. Zeinat must take care of everything in the house, she farms harvests clean, and sells them in the market. While her husband goes to Libya to work for a whole year:

Zeinat walked towards the corner where Ghobashi had
stored the maize crops in sacks, he had taken his ticket from
the office that had found him work in Libya and which

would be bringing him back in a year's time (Rifaat, 1987, p.24).

Reading this short tale will bring to the fore what parents go through in keeping the family together and well. They toil all day and night leaving the comfort of the home, family, friends, and relatives to make sure all is well. This great sacrifice should not be repaid with entitlement syndrome, lack of respect, stubbornness, indiscipline, and disobedient and wayward behaviours that will not only land one in trouble but also cast aspersion on one's parents, especially one's mother because in most African societies, the delinquent child is the mothers.

Recommendation

Since we are all living beings, we do make mistakes, most especially during the youthful and carefree years of our lives when we feel we know it all. Parents are to serve as guides and guards, curators, mentors, religious leaders, providers, heads of the homes, and God's representatives on earth, just to mention a few. It is then appropriate for youths to obey instructions given to them by their parents because, as the Yorubas will say, 'bomode ba laso bi agba, ko le lakisa bi agba' which means 'if a young fellow has more clothes than the elders, he/she cannot have more rags than the elders'. This readily implies that youths cannot be more experienced about life than their parents as they have more experience in quantum much more than the youths. So, parents should be responsible, responsive, and disciplined while our youths should be tenacious, obedient, industrious, and never take any training given for granted.

Conclusion

Someone once said that poor people watch television while rich read books. Reading literature texts makes us able to acquire cross-cultural knowledge, rites, and customs, and increases one's capacity in general knowledge across the globe – making one an expert of some sort in many disciplines.

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