

THE INTER-DISCIPLINARIAN

C R I T I C A L I N F O R M A T I O N P U B L I C A T I O N S

FITYIYE: AN ESSAY ON RESPECT

SPECIAL POINTS OF INTEREST:

- Definitions of Fityiye
- Origins Of Fityiye in political struggle
- Legal Implications Of Fityiye
- African and religious aspects Of Fityiye
- Internet control

A most over analyzed issue in African culture is corruption. Yet another contributing ingredient, which is prevalently cited, but disregarded in analysis, is “Fityiye” - its meaning and implications on political life and its permeable limitations on socio-cultural cohesion. Imprecise synonyms in English include terms such as, “imprudence, rudeness, saucy-ness, cheek, boldness and indolence” et cetera. In Mende, the equivalent is Makavei, not uncommon to the European term for evil - Machiavellian.

Fityiye has traditionally

within linguistic contexts suggested a certain amount of boldness misappropriated towards the wrong party - ergo the combination of terms “Fit Eyes” or in a more American Southern militaristic



example, to “Eyeball” or to look directly towards an authority. It was in the Freetownian communal order of the past, termed as “Un-

training”. However, it is inaccurate to find English equivalents, since “fit eyes” connotes a sense of properness or correctness. This is exacerbated in Gambia’s linguistic inversion of the term in Wolof speech patterns as, “Yiye fit”, accentuating an urbanized mélange of West African culture.

It is worthy to note, that Milton Margai, was re-routed to Sherbro-Land after becoming a doctor in England because of a homeland security, which did not allow for employment in Freetown or England where most modern

NET JUSTICE AND THE BUFF CASE

Three aspects should be considered in recent insider calls for “internet governance” and issues of regulation versus de-regulation, as suggested by the argument that the internet holds no sacredness over other tele-systems.

The first is that peculiarity should be made between control of the internet and the means of control. The second, historically - the rebellious rupture of science from philosophy in its cyclical state, often in current

manifestation of invention, places one ahead of the other. Internet growth over the last ten years did not occur in step with the public interest considerations of the legal sector even though may have involved personal



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F I Y I Y E

examination of learning towards the conditions of beings, such as Social Darwinism, and that of a lower order of comparable human reasoning. The trouble with this theory of “man’s best friend” is that such acceptance comes from a memory of likeness, which cannot be said to even be remotely true in modernistic terms, since the hypothesis of animism itself, holds a belief against materialism. In order to embrace this belief there must be a respectful return to the “Bush life”.

Examined within confines, Fityiye is often accepted as these types of cultural misunderstandings, such as the African forbiddance of splashing water on an elder or stepping over stretched out feet, is similar to the Chinese restrictions of laying hands on an adults head. The trouble with these examples is that they do not encompass FitYiye as a willful act indicating naked misperception or yet still - bold disrespect. More politically various national examples of perceived Fityiye include the hut tax war, western educated pull out of APC government

during the final years due to increased east European certification and so-called lumpen aristocratism, as well as NPRC military disciplinary actions. It may be that a wisdom of post war nationalism has furthered tolerance between western English and American academic playing fields, leaving at quest, other *origins* of knowledge.

FITYIYE

medicine men sought practice. As result of colonial bureaucratic restrictions, it was no doubt with tribally partitioned contempt that Margai was at the fore of the national independence movement. The current Sierra Leone government does not connote examples of national Fityiye except in the troublesome special

court issue – a body with absolute international right, to adjudicate on local issues. Inversely, the struggle between the US and the UN which was epitomized by New York City’s vehicle ticketing of UN Russian diplomats against the principles of immunity and later eased by isolationist Senator Jesse Helm’s UN

speech, was the crossroads of growing tensions regarding federal and con-federal differences – issues of Fityiye in a manner of speaking. As Helms, notes in his UN speech: *“This will mark another first. Never before has the Senate Foreign Relations Committee ventured as a group from Washington to visit an*



UN Building



Congressional Building

*UN Speech
was the cross
roads regarding
federal and
confederal
differences.*

international institution. I hope it will be an enlightening experience for all of us, and that you will accept this visit as a sign of our desire for a new beginning in the U.S.-UN relationship.” This was perhaps the most expansive example of Fityiye, to be seen through a non-local eye on either side of such dis-

agreements.

Usually Fityiye carries a restriction of age but more recently its linguistic growth has expanded the debate over its use to encase a sense of tort or trespass with serious intent, rather than that of a trivial disciplinary concern. It involves the

aberrant masquerade of insult culminating in civil trepidation. The idea, that is, that the road was built by one man alone. There is the example of a recent encounter of a passer by along a lonely dust road, in which one man declared, *“How dare you pass on this road which I built”*, and the

FITYIYE

response was *“One day you too will walk on a road, which you did not build”*. As Rousseau eloquently argued: *“As soon as men learned to value one another and the idea of consideration was formed in their minds, everyone*

claimed a right to it, and it was no longer possible for anyone to be refused consideration without affront. This gave rise to the first duties of civility, even among savages: and henceforth every intentional wrong became an outrage,

because together with the hurt which might result from the injury, the offended party saw an insult to his person, which was often more unbearable - than the hurt itself.” However, Afro-Culturally, if we are to examine political



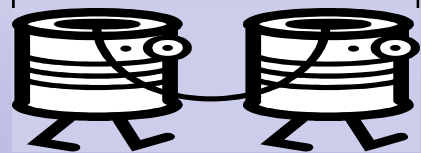
Jean-Jacques Rousseau

NET JUSTICE AND THE BUFF CASE

attempts to further free speech. However, it would in radical extreme, be a platform for governmental program writing - even on a local network level. The idea, that is, of push button interactive or download democracy. There would in effect eventually be no characteristic between private and public functionality. The internet was and can be the path of so-called alternative or surrealist approaches. It is

doubtful whether any such "hegemony" has occurred other than the entrance of established privatization models into the variance of the salon, for spheres of influence. The third is that as consequence of reason, real internet justice would be the written word in consideration of its "non-physical dimensionality" as opposed to being a simplification of the reverse. While some forms of science en-

courage random sampling in principle, the intentions of justice on the other hand, particularly legal authority are in contrast. Perhaps a unification of these ideals lies in the internets "non-physical dimensionality" being a permissible buffer of tolerance.



FITYIYE

Fityiye in a spectrum of nationalism, "Fityiye" is a result of expectancies not met such as the unmasking of a seemingly familiar dancing figured deity, which causes little physical damage - is considered a spiritual confrontation of audacity. When a deity is passing,

money and honor is given or a respectful vanishing for cover. Nevertheless, there is the consideration of a recent incident in which a government official was blocked by the revelry of a football team deity, the outcome of which secularist treatment of native forms contradicted

the very foundation of plural authority. In this state of affairs it can be said; tradition did not win.

Thus in an open sense, Fityiye has found its place in youth generational indignation, peer to peer disagreements and the conflict of the sexes. As the young women



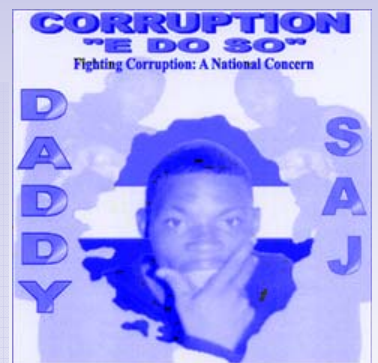
Borbor Belle

FITYIYE

declare, "Na foh Di fitYiye, we Noh go tek am! - Nah foh Di fitYiye, we noh go tek am!" Exclaiming not to take an insult, in what is the characterization of the arrival of the "baw-baw/bor-bor". Yet this model of rebellion arguably does not correctly distinguish the term in cultural

context of Africa's reverence of age old age as opposed to the Western glorification of youth - or moreover the native perception of a modern dimension undergoing a pubescent catharsis. There is again the scrutiny of such approaches to be hidden within old ideas of Animism

dressed up as new, as in Phaedrus - the idea, that every life form carries a soul, therefore there is in all things a competition between man and animal. Yet it is questionable if animals hold this perception. Often, Fityiye finds itself a contrivance caught between a higher



Corruption Album inadvertently opens FITYIYE Pandora's Box