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Goethe-Institut as a Soft Power Foreign Policy Instrument in Nigerian-German Relations

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ABSTRACT

This paper focuses on the impact of Goethe Institut, the German cultural Centre since its establishment in Nigeria in 1962. The examination focuses on socio-cultural enclaves, which are the primary fields of operation of the institute. The socio-cultural enclaves include education, music, theatre and visual arts. The main goal of this intellectual discourse centres on one question: What are the impacts of the Goethe-Institut in the Nigerian-German relations as a soft power foreign policy instrument? Providing an answer to this question is crucial, as it would enable us to understand the impact of cultural institutions on Nigerian-German relations. Published literature and oral interviews, which are secondary and primary sources, served as methodologies employed in the writing of this paper. The outcome of this investigation revealed that Goethe-Institut as a soft power foreign policy of Germany, has achieved and keeps achieving tremendous results in its dual objectives of promoting German language and culture abroad; and achieving international cultural cooperation in Nigeria.

Keywords: Soft power, Goethe-Institut, Foreign policy, Culture, Education.

INTRODUCTION

Goethe - Institut is a product of historical change. It is an offshoot of post - 1945 German history. It was born - out of cultural responsibility on the part of the Germans. The objectives for its establishment hinge on the promotion of the German language abroad; to encourage international cultural cooperation and to convey an all-round image of Germany by providing information on its culture, society and politics.[1] It pursues the same aspiration similar to the British Council, Alliance Française, Confucius Institute and such similar International cultural institutes. The British Council is the United Kingdom's international cultural relations organization.[2] Alliance Française propagates French language in her former colonies and elsewhere around the globe. It was established as a national association to promote the French language around the world. All of the

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aforementioned cultural institutes could be adequately referred to as foreign policy soft power instruments of their respective countries.

The Goethe Institut's headquarters is in Munich. It is remarkable that Goethe - Institut was named after Johan Wolfgang Von Goethe (1749 - 1832) who was the first German writer of unquestioned European stature.[3] Goethe had been internationally famous and was an object of admirable, indeed venerable for many since he arrived in the literary scene in the 1770s. Goethe's words worthy of our attention at this juncture: "All truly wise thought have been thought already thousands of times; to make them truly ours, we must think them over again honestly, till they take root in our personal experience".[4]

By the time the unification of Germany (then called Prussia) came in 1861, Goethe was even linked with Frederick the Great and Von Bismarck as one of the founders of the new German nation. The elevation of Goethe during the Konrad Adenauer's era was unprecedented in German history. This era was noted for strong cultural policy both for national unity in the then West Germany and for promotion of German language and culture globally.

The appreciation of soft power as an alternative to hard power or balance of power diplomacy in international system dates back to the post-1945 after the Second World War. Howbeit, the cataclysmic destruction of life and property in both World Wars redirected the attention of the statesmen, diplomats and scholars in the field of international relations to the immense advantage of soft power diplomacy in a troubled and ideologically polarized Cold-War era. Of all European countries, Germany led the way in promoting diplomacy of pacifism due largely to her less admirable roles in both World Wars. Pacifism as a political philosophy and ideology opposes war and violence as a means of settling disputes. Its tenet is based on the belief that it is morally wrong to use force to resist, punish, or prevent violence

Currently, Goethe - Institut is represented in more than eighty countries, with more than one hundred and fifty branches located in different countries of the world.[5] Goethe-Institut Lagos was officially opened on 31 of August, 1962 just two years after Nigeria's independence. From the outset, the German cultural institute was meant to be a meeting place of cultures, and soon it became a Centre that was accepted and frequented by Africans and Europeans alike. Dr. Richard Thomas, the institute's first director in Nigeria, stressed these aspects in his opening speech:

> Everyone has to recognize the fact Nigeria herself is the home of an ancient culture. The Benin, Ife and Nok Cultures are not only the background of modern life and rich traditions of the Nigerians, nor are they mere memory, but are an assurance of a great future - - - under these circumstances, a foreign cultural institute should not consider its aim as cultural export. Modern jet travel has brought people and nations closer together so that it would be frivolous and irresponsible not to learn to understand our neighbour, because only if we understand him we can respect him[6]

Many years have passed since, but these ideas are as valid now as they were then.

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Social - Cultural Setting of Nigeria

Culture is bedrock of soft power diplomacy. There are several definitions of culture in the anthropological and sociological literatures. E. B. Taylor, a nineteenth century anthropologist who provided one of the earliest form of definitions of the term defines culture as that complex whole which includes knowledge, belief, arts, morals, law, custom, and any other capabilities and habit acquired by man as a member of society.[7] The dictionary of sociology refers to culture as part of total repertoire of human action (and its products) which is socially as opposed to genetically transmitted.[8] The 2010 Oxford Advanced Learner's dictionary defines culture as the customs, beliefs, art, way of life and social organisation of a particular country or group.[9]

It is obvious that culture covers all aspects of human life, ranging from economic and social systems of a society to its technology, religion, language, ethical, intellectual, artistic, scientific and political dimensions. Culture embraces all material and non-material expressions of a people, the procession of a people as well as the process with which the expressions are communicated.[10]

Nigeria has a rich cultural heritage. The colonial experience and subsequent super-imposition of alien culture, notwithstanding, the autochthonous cultures of most Nigerian societies have persisted, especially in the rural areas.[11] Nigerian cultural heritage is manifested in tools, crafts, arts, music, festival, dance, drama, religion, language, myths, greetings and mode of dressing found among the different groups in Nigeria.[12] In Nigeria, as in many other African countries, there is not just one culture but several cultures. These cultures reflect the different ethnic groups that constitute Nigeria. Some of the major ethnic groups include Hausa - Fulani, Yoruba, Igbo among others. Apart from these major groups, there are several other smaller ethnic groups scattered all over the country.

Goethe - Institut as a Soft Power Foreign Policy Instrument in Nigerian - German Relations

Joseph Nye, the renowned neoliberal international relations scholar and defense technocrat in Democratic administrations in the United States was responsible for coining the term "soft power", which is the theoretical basis of argument of this paper. Soft power involves the ability to influence behaviour and international relations without resorting to threats or coercion, but mainly by using the power of attraction or persuasion.[13] Two types of soft power have been put forward: strategic soft power being employed by states ; and ethical soft power which is compatible with a neoliberal approach that sees international regimes as institutions possessing norms, decision rules, and procedures which facilitate a convergence of expectations around issue area and which are largely social construction.[14]

Nye says soft power is not inherently ethical, it is used strategically by states. Soft power is always being generated through international programme such as educational mobility, cultural mobility, tourism, sports, entertainment, trade and investment.

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Considered from all sides, Goethe - Institut could adequately be described as an effective Germany's foreign policy soft power instrument in our contemporary world.

"DEUTSCHLAND Ueber alles", a phrase in German which is perfectly interpreted German first, German over and above everything else. That is the slogan that goaded and continues to spur the Germans into social mobilisation and on to excellence in all aspects of human endeavour.[15] Such slogan is a clarion call to utter nationalism and patriotism. However, the Germans have, since the end of the Second World War decided to reach out to their European neighbours and other regions around the globe. According to Gordon Craig, the structure and machinery of a nation's foreign policy is often a product of its history and the nature of its political development.[16] Ade Adefuye defines international relations as relations among nations, each implementing aspects of its foreign policy.[17] He further states that the manner of formulation and implementation of a country's foreign policy is considerably influenced by the nature of its culture.[18] According to Ali Mazrui, "how people view the world, is generally conditioned by one or more cultural paradigms to which they have been exposed".[19] Therefore, Goethe - Institut Lagos can be adequately described as an extension of Germany's foreign cultural policy towards Nigeria.

The statute that established the Goethe - Institut states its main mission of promoting the study of the German language abroad; and encouraging international cultural cooperation and conveying an all - round image of Germany. Cultural work involving dialogue and partnership is declared the third pillar of German foreign policy. During the Willy Brandt's era (1969 - 1976), a cultural broadmindedness which has come to be known as the "extended concept of culture" has formed the basis of the Federal Republic of Germany foreign cultural policy. The innovations in German foreign cultural policies have devised a cultural concept which is opened to politics, everyday life, exchange and collaboration. Dialogue and cooperation entails an historical awareness of Germany's own culture and unbiased approach to and interest in foreign cultures.

Such positive attitude forms the basis of the Goethe - Institut's cultural and educational work in Nigeria and elsewhere the institute is located around the world. Exchange in the sense of a balanced, open - minded, give - and - take remains the guiding principle behind the work of the Goethe - Institut worldwide. The words of Arne Schneider, a former Director of the institute in Nigeria buttress this fact vividly:

> The Goethe - Institut Lagos of course wants to convey the image and culture of Germany, but what is important is the 'idea of collaboration'. That means that we are not in our host country just to present our culture, but most important things is to develop with our Nigerian ideas and put them to work together. And that means we put German experience and know how, and together we want to achieve something which if we are alone, we will never achieve.[20]

Goethe - Institut Lagos teaches German language and spread information about Germany and its culture. However, it does so in joint venture with their Nigerian local partners.

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The idea of collaboration is very important to the Institut's operations. The institute has helped and keeps helping Nigerian artists by sponsoring their tours of Germany in order to educate and inform the German public about Nigeria's culture. Intercultural processes chiefly demand that peoples possess knowledge about one another. With adequate information about German society, arts, science and politics, Goethe - Institut Lagos gives its audience the opportunity to get an insight into the German culture through the mutual understanding of the culture of the host country. The words of Richard Thomas, Goethe - Institut first director in Nigeria buttressed this point:

> and so we would be only too glad if Nigerian artists, authors and musicians would find time to join us in our activities. Only when Nigerian artists have exhibited here their sculptures and paintings, when Nigerian authors have read poems or extracts from their novels, Nigerian musicians played and Nigerian actors performed here, this centre will become a real cultural institute. This is the aim and hope of our work here in Nigeria.[21]

Both the Goethe - Institut and Germany's foreign cultural policy heavily based on partnership and dialogue, and are inextricable linked to the Germany's democratic post - war history. German foreign cultural policy is expressly committed to tolerance and liberty as traditions of German history. It is opposed to racism and xenophobia and also, out of a sense of historical responsibility.

Nigerian - German relations entered a new era when the Chancellor of the Federal Republic of Germany, Helmut Schmidt paid official visit to Nigeria in June 1978. In September 2007 Germany's Federal Foreign Minister, Frank - Walter Steinmeier visited Nigeria. He focused his attention on the intensity of educational and cultural relations between Germany and Nigeria.

In the same vein, the then Minister of Culture and Tourism under the administration of President Obasanjo, Chief Ojo Madueke signed on behalf of Nigeria in Berlin Germany, a cultural agreement between the Federal Republic of Nigeria and the Federal Republic of Germany in 1999. Several similar educational and cultural agreements exist between Nigeria and Germany since 1960. The contributions of the Goethe - Institut to socio – cultural development in Nigeria cut across many facets.

Goethe - Institut Serves as a Language Learning Centre

The Institute is the leading centre when it comes to learning German language in Nigeria. The institute understands in its strategy that language is the key to world understanding and is an essential element of culture. Taiwo Oyegoke declares that language gives identity to a people and their culture.[22] Promoting German language, the Goethe Institut aims to make communication with Germans easier for people who speak other languages, and to make Germany and German culture more accessible to people who are interested in learning German. Multiculturalism is an offshoot of globalization in the twenty - first century. Shield Patterson has this to say on multiculturalism: “A state in which the incoming groups as a whole through its own organisation adopts itself to permanent membership of the receiving society in certain major spheres of associations,

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notably economic and civil life. On its side, the receiving society accepts the group as lasting entity differing in certain spheres that do not directly affect the overall life of the society".[23]

Multiculturalism, otherwise known as cultural globalization, therefore, processes recognition for the cultural autonomy of different races of humankind while at the same time striving to make these cultures one and whole. "World languages" such as English, French and Spanish are experiencing communicational expansion globally. It is not surprising that German is not one of the six official languages of the United Nations due to her less admirable role during the two World Wars. Nevertheless, it is remarkable that German is the most spoken native language within the European Union. It is spoken by more than one hundred million native speakers in Europe. German is a widely spoken as official language in five countries within the European Union - Germany, Austria, Switzerland, Liechtenstein and Luxembourg that border one another in Central Europe. Therefore, the knowledge of German is required for admission into most degree programmes in the universities in aforementioned countries.[24]

The language work being carried out by the Goethe - Institut in Nigeria and elsewhere is a composite part of Germany's language policy which aims not to propagate the German language at any cost but rather to be guided in its supply by demand, and interest arises from education and the economy sectors of Nigeria. The education services being rendered by the Goethe - Institut are conditioned by the requirements voiced by the interested parties themselves. According to Arne Schneider, there are many reasons some Nigerians opt for studying German language:

> but there are lot of many reasons for people to learn German, many of our students at the Goethe - Institut Lagos work with German companies which have branches in Nigeria such as Julius Berger Construction Company and Lufthansa airline. Many of our German language students want to travel to Germany, many have German spouses, German friends, and relatives in Germany, so that they want to visit Germany, and others want to do business on their in Germany[25]

Partnering With Some Nigerian Universities in Educational Exchanges

Bachelor of Arts degree programme in German language are taught by some Nigerian universities. University of Ibadan, University of Nigeria and Obafemi Awolowo University are some of the universities in Nigeria offering German language at undergraduate level. A number of other Nigerian universities offer German language courses at the subsidiary course level. These universities include University of Ilorin, University of Calabar, University of Port Harcourt, Nnamdi Azikiwe University, Babcock University and University of Uyo among others. Students of German language from the three aforementioned Nigerian universities which offer German as a major course of study are mandated to spend their university third year at the Goethe-Institut Lagos, as

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part of requirements for graduation. Initially, it was not so. Observation below corroborates this fact:

> Initially our students were being sent to Germany up to early 1990s until we found out that most of the students sent to Germany were not coming back to Nigeria to complete their four years Bachelor of Arts degree programme in German - - - we also discovered that most of them had to borrow money in order to be part of the programme since their parents could not afford to pay for their trips - - - The relevant authority in Germany informed us to look for other alternative here in Nigeria since they could not monitor the students in Germany. That was when the Goethe-Institut Lagos came in[26]

Goethe-Institut promotes the study of German language in the Nigerian universities which offer German language as a degree course. Particular emphasis is placed on the support of the local structures which centres on drawing up of syllabuses, and the training and further education of the local German teachers at the Nigerian universities. The words of Arne Schneider, once again buttress the extent of support being given to some Nigerian universities offering German language as a course of study:

> We move closely in co-operation with Nigerian universities, which offer German as a major course of study. We support them when it is necessary with materials like textbooks, and we come in when it comes to teachers' training. We send Nigerian German lecturers to Germany, two or three lecturers per year- - - also we do have once a year meeting with all the German teachers in Nigeria[27]

It is noteworthy that Goethe-Institut is not the only German institution when it comes to giving support to the Nigerian universities for teaching of German. Academic Exchange Service, popularly known in German as Deutsche Akademische Austauschdienst (DAAD) and others are also known for giving scholarships to qualified foreign students who wish to study in Germany. Goethe-Institut and the Academic Exchange Service are responsible for the sponsorship of distinguished students from the Nigerian universities offering German language as a major course of study for three or four months in Germany.

Admission into the Goethe-Institut Lagos takes place in January, February and September of every year. There are morning, afternoon and evening classes per day. It is left for the prospective students to apply for the lecture period that is most suitable for them. The duration for each level is three and a half months. At the end of duration of every programme, various certificates would be awarded. In the same vein, at the end of their one year compulsory course at the Goethe-Institut, undergraduates from Nigerian universities which offer German language will be awarded Zertifikat Mittelstute Prufung (ZMP), which is the certificate of participation. The institute offers other certificate courses for various purposes.

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Library services and films are an integral part of the institute's focal point. The library users find the Goethe - Institut Lagos library a valuable source of information of all kinds. The library contains more than seven thousand volumes of books, of which about two thousand and six hundred are in English. Daily and monthly newspapers, magazines, periodicals and journals from Germany such as Suddeutsche Zeitungder Spiegel, Welt Zeit, Austausch and Forschung are all available for interested readers. There are constant

internet services at the institute's library for students. The institute's central home page on the internet coordinates cultural and educational information relating to Germany.
The film activities of the Goethe-Institut worldwide cover all genres and eras of German cinematic history. The film activities of the institute are intercultural. German cinematic arts are being presented in relation to that of host country. Feature films and documentaries help in gaining access to connotative fields and symbolic levels of German language and culture. These films have subtitles in English. Moreover, the institute offers more than hundred language cassettes for lending and reference purposes as well as video language courses with textbooks.

Contributions to Theatre Development in Nigeria

From the outset, the German cultural centre was meant to be a meeting place of cultures. The institute has been known for promotion of theatre or stage drama in Nigeria right from its inception in 1962. Pioneers in the field of stage drama in Nigeria had at one time or the other been supported by the Goethe - Institut Lagos. Actors like late Hebert Ogunde, who was popularly referred to as doyen of Nigeria's popular theatre, late Duro Ladipo, late Kola Ogunmola and Moses Olaiya (popularly known as Baba Sala) and late Prof. Ola Rotimi among other prominent theatre artists that had been supported by the German cultural centre. These artists had been sponsored by the Goethe - Institut Lagos through their theatre groups such as Ola Rotimi National Theatre, Duro Ladipo National Theatre, Osumare National Theatre Group, Etus Concert Party, Aromire Theatre Group, Dunmoye Theatre Group, Amadi Travelling Theatre, Edo Cultural Theatre, Moses Olaiya's Alawada Group and Bode Osanyin Theatre just to mention a few.[28] The institute partners with these theatre groups notably in the sixties and seventies. It is remarkable that the traditional Yoruba dominated the performances organized by these groups. Such stage drama centred on historically inspired topics in Yoruba language like 'Oba Koso', 'Oba Waja', 'Moremi', 'Obatala', 'Alaafin Ladigbolu', 'Are -Ona -Kakanfo', 'Are Kunrunmi', 'Bashorun Gaa', 'Bashorun Oluwole' and 'Afonja'.[29]
Goethe - Institut Lagos organized Duro Ladipo's German tours way back in 1964/65. This particular tour is important in many ways. Duro Ladipo's play, “Oba Koso", thrilled audience not only in Nigeria but also in Germany and Britain. The words of Ernest Kreuder and Jahnheinz Jahn, who were notable German writers, appraised the importance of Duro Ladipo's German tours which was supported by the Goethe - Institut Lagos: “. . .The plays coming from Nigeria which have been successful in Germany are

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in the first place 'Oba Koso'' by Duro Ladipo which made its debut at the Berlin festival and when touring Germany in 1964, made an enormous impression".[30]

Furthermore, the institute has been organizing theatre workshops since 1962 in which experts in the field of theatre, both from Nigeria and Germany have participated. Such experts from Nigeria include late Professor J. A. Adedeji, (the first Nigerian professor of Theatre Arts), Professor Dapo Adelugba, Dr. Adebayo Faleti, Akin Sofoluwe, and J. A. Sanbe has participated in such workshops. Experts from Germany include Bertolt Bretch, Jahneiz Jahn and Earnest Kreuder among others. The institute has been supporting Theatre Departments in various Nigerian Universities. Also, the institute has been partnering with some Nigerian film - makers. Prominent among them is Tunde Kelani who produced a very short film based on good governance and democracy prior 2007 general elections in Nigeria.[31] It should be noted that the institute is also in partnership with cultural institutions in Nigeria such as Nigerian National Theatre.

Promotion of Arts Exhibitions in Nigeria

Art has been defined as the use of the imagination to express ideas or feelings, particularly in painting, drawing or sculpture.[32] Arts also include crafts and design, textile, pottery, metalworks, woodworks, and weavings. The works of arts found among the different ethnic groups in Nigeria are rich. Nigerian arts rank among the finest in Africa. The Edo is reputed for its human head cast in bronze. Among the Biron in Plateau State, there are terracotta of the Nok culture. Ife bronze is known all over the world. On a general note, since Nigeria became independent in 1960, the British Council, United States Information Service, Italian Cultural Centre, the Alliance Françoise and the Goethe - Institut have been given a lot of encouragement to art exhibitions and promotion in Nigeria.

If arts promotion is taken as a desired feature of friendship between nations, and a means of f creating understanding and mutual respect, then a very healthy trend has evolved between Germany and Nigeria since the inception of Goethe - Institut in Nigeria. The healthy trend could be seen in the naming of a section in Bayreuth, Germany as 'Iwalewa Haus', that is 'Iwalewa House', in recognition of rich works of arts coming from Nigeria into the institute's orbit at one time or the other.[33]

Many Nigerian artists have developed an almost sentimental attachment to the German cultural centre, especially in the old days when Nigeria had not yet established its own infrastructure to promote the arts and therefore dependent more on foreign assistance.

Most of the great names in the work of arts in Nigeria such as Festus Idehen, Simon Okeke, Uche Okeke, Osogbo Artists, Erharbor Emokpae, Prof. Yusuf Grillo, Jimoh Buraimoh, Twins Seven - Seven, Muraina Oyelami, Obiora Udechukwu, Rufus Ogundele, Tijani Mayakiri, Ademola Onibon - Okuta, Date Alabi, Kola Oshinowo, Bisi Fakeye among others have come into the institute's orbit at one time or the other.[34] The institute has been assisting Nigerian artists in presenting their works in Germany, whereby African Arts is getting more and more popular. Examples of such Nigerian artists who were trained in Germany courtesy the support of the institute include Prof. Yusuf Grillo, Uche Okeke, Jimoh Buraimoh and Bisi Fakeye. Rufus Ogundele, Muraina

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Oyelami and Obiora Udechukwu had worked at 'Iwalewa Haus' Bayreuth in Germany as artists in residence, while Tayo Adenaike exhibited his magnificent water colours in Germany.[35]

In fact, one of the biggest collections of contemporary African art is owned not by an African but by a European, who has acquired more than hundred paintings and sculptures from all parts of Africa. Germans value the works of arts a great deal. Therefore, it is not surprising that city of Cologne, which is located in Germany, is considered as one of the liveliest centres of modern art in Europe. Besides sponsoring some of Nigerian artists, the German cultural centre is also known for inviting German artists to come to Nigeria and work with their Nigerian colleagues. In doing this, the institute intends to contribute to a cultural dialogue that will enrich both sides. Such gestures can present new trend in contemporary European painting and sculpture, thereby acquainting the Nigerian artists with the latest development in Europe and America. In recent times, Ayo Aina and Emeka Udemba are two Nigerians that are prominent among those that are enjoying the support of the Goethe - Institut Lagos.

Support for Nigerian Music

Music is an integral part of culture. Africa music and indeed Nigerian music is well rooted in Africa culture. The Yoruba are well known for their talking flute - horns. Among the Hausa, the most popular traditional music is the 'gogo', while 'atilogwu' and 'nkpokiti' are popular among the Igbo. The most popular traditional music among the Idina of Benue State is 'Onyonkpo', while 'apala', 'sakara' and 'juju' music feature prominently among the Yoruba.[36]

The German cultural centre has been identifying with Nigeria's music industry right from its inception in 1962. The support has been in form of organising lectures and workshops in African music to the sponsoring of musical of performances and exchange of musicians, especially musicians from Nigeria and Germany. Among prominent Nigerian musicians that have been supported by the German cultural centre in the past include late Fela Kuti, Laz Ekwueme National Chorale, Christopher Oyesiku, late Sunny Okosun, Sunny Ade, Akin Euba, late Steve Rhodes, late Fatai Rolling Dollars and late I. k. Dairo. In the same vein, the institute at one time or the other has invited German musicians to come and perform in Nigeria. These German artists include Hannover Singers, Triod' Anches, Klaus Boerner among others.[37]

Lectures, Seminars, Workshops and Readings Organised By Goethe - Institut Lagos

The institute has been organising lectures, seminars, workshops and readings since early sixties. These seminars and workshops were based on different topical issues that cover various fields of human life, especially theatre, music, arts, journalism, literary and science. In these seminars and workshops, ideas are shared among the participants. Scholars such Noble Laureate, Prof. Wole Soyinka, Chinua Achebe, late Cyprian Ekwensi and many others had delivered lectures and carried out readings at the institute in the past. It is noteworthy that books by Nigerian authors, as well as anthologies of Nigerian literature have already been translated into German language, making them one of the

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widely published African literatures in Germany. Scholars and experts such as Prof. J. A. Adedeji, Dr. Adebayo Faleti and Prof. Dapo Adelugba among others had delivered papers on theatre and stage drama at the institute. Ambassador Segun Olusola, Prof. A. Babalola, Prof. C. Onwuachi among others had delivered papers on African culture at the institute. In the area of journalism or broadcasting, experts like Dr. Abiola Irele, Tony Momoh among others had delivered lectures at the institute. In the same manner, Prof. Alagoa had delivered lectures on African history at the institute.[38]

Furthermore, several German scholars and experts had come to deliver lecture or attend workshop in Nigeria through the support of the institute. Notable among them was Prof. Ulli Beier who was so much fascinated with African culture and spent many years in Ibadan in the sixties. It is remarkable that most of these workshops were made possible through the mutual cooperation between the institute and various institutions of higher learning in Nigeria such as Yaba College of Technology (YABATECH), National Museums, National Council for Arts and Culture, Nigerian National Theatre, Nigerian Television Authority (NTA), various departments in the Nigerian universities among others.

An Assessment of the Influence of the German Language in Nigeria

Judging from all angles, the influence of German language in Nigeria is very low when compared with either English or French. The reasons for this are not far - fetched. Being colonised by the British, Nigeria inherited English language as an official foreign language after independence in 1960. Most Nigerians are influenced to learn French since it is the language being spoken by Nigeria's Francophone neighbouring countries. Arne Schneider affirmed this fact:

> Foreign language in the Nigerian university system does not have much importance as far as I discovered in the past three years. I think the knowledge of German is very low in Nigeria; we have English as official foreign language aside other local languages. There are probably more Nigerians who learn French because all the neighbouring countries of Nigeria are French speaking. So this definitely is the motivation for some Nigerians to the French studies.[39]

Conclusion

This study has investigated the impact of the Goethe - Institut Lagos as Germany's foreign policy instrument in its relations with Nigeria. The foreign cultural policy has contributed to exchange of international students between Nigeria and Germany. The knowledge of German language is been broadening in Nigeria as a result of German language courses being offered at the institute since inception. In the same vein, the rich Nigerian cultures are being promoted in Germany. Based on the huge impact of Goethe - Insitut Lagos on Nigeria's socio - cultural landscape, one could conclude that soft - power is a more admirable foreign policy instrument when it comes to pursuing national objectives using non - coercive means. Currently, Goethe - Institut Lagos is pushing for renewable energy in Nigeria as a way of salvaging epileptic electricity supply in the country. The institute's sees this as understanding culture in a broader sense.

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