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**College of Humanities and Social Sciences**

**Kampala International University, Uganda.**

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# Editorial

This edition of KIU *Journal of Humanities* touches on Development Administration, Social Psychology, Religious Studies, Communication Arts and Literary Studies, as well as Educational Management and Educational Technology.

The first part of the Journal addresses issues in Development Aministration such as internal security and national development, public service delivery, global pandemic and development, crisis of nation building, globalization, foreign direct investment and so on. It is revealed in one of the papers that bureaucracy in Africa should help manage the resources of the state in a manner that much money is conserved for developmental purposes. Ironically, the civil bureaucracies have become huge drain on the scarce resources of the State through a number of avenues; some are official while others illicit. Thus, bureaucracies can be modified to accommodate the influx of change in ideas, culture and values, and adapt to new situations or changing circumstances. It therefore suggests that it is important to reform it to conform to the realities of the 21st century, and until the African bureaucracy is transformed to be people-oriented, transparent and accountable to the people; cost of governance in Africa will remain an obstacle to Africa's development.

In the second section which centers on Social Psychology, various social factors which have impacts upon students, which may include parental attitude, nutritional practices, teachers' attitudes, emotional intellegence, study habit, peer groups, emotional sentiments, and mental hygiene etc. are examined. One of these papers reveals that there is no significant difference between parental attitudes towards the teaching of sex education, majority of the respondents supported the teaching sex education in secondary schools, parents attitude changes based on their marital status, parent in urban and rural areas do not have similar attitude towards the teaching of sex education. Based on the findings of this study, it is recommended among others; that teaching of sex education should be encouraged in all secondary schools. In addition, parents in urban and rural areas should be educated to develop positive attitude towards the teaching as well as educating the children at home on the subject matter.

In Section Three, literary works of Chukwuemeka Ike, Festus Iyayi and Ojaide Agbogidi are x-rayed. Also, one paper in this section investigates how *Boko Haram* identity is constructed in Abubakar Shekau's speeches from a socio-pragmatic approach in a bid to revealing the sect's identity orientations and ideology. It is revealed that the sect's identity orientations when perceived from the way they see themselves provide a socio-pragmatic approach to 'war on terror' in curbing terrorist activities in Nigeria.

In part four, some importance issues in Religious Studies are examined. One of the papers explains the phenomena of the involvement of 'men of God' in all sorts of crime make headlines in local and international newspapers and magazines. It concludes that if all criminal offences are

punished as at when due, and irrespective of status, a growing culture of crime generally in the country and particularly among the clerics would stop.

Sections Five and Six examine salient issues in Educational Management and Educational Technology. Some of these include first aid services in schools, Curriculum development, Quality Assurance and influence of ICT maturity on teaching and learning. Relying on findings from a descriptive survey, it is disclosed in one of the papers that ICT maturity is poor and cannot drive correctional education service delivery efficiently in Nigerian correctional facilities as most inmates do not have access to it. It is, therefore, recommended that ICT infrastructure should be provided to re-position education service delivery in Nigerian correctional system by the Federal government of Nigeria.

In all, this issue of *KIU Journal of Humanities* features many empirical and theoretical based articles. Each of them seeks to profer solutions to one social and management problem or the other. Therefore, there is something to learn by every reader of this issue.

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# Part One
# Development Administration

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# Determinants of National Prosperity Beyond the Scope of Economics (Evidence from Proverbs 14:34)

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**Abstract.** Despite tremendous economic potentials, Africa - the second largest continent in the world is ironically described as the continent of backwardness. Though rich in natural and economic resources, which are foundational to economic growth, development and welfare, its population of over one billion has more than 50 percent living in abject poverty. This paradox of poverty in the midst of wealth has often been attributed to poor and corrupt leadership which is unable to appropriate the vast wealth and resources of the African nations into enviable potentials. Poor and stagnating countries which exhibit economic backwardness are often associated with leaders and followers with poor moral values, ineffective and corrupt public policies that confer rents to a privileged few. This makes it evident that economic waste, fraud and misuse of national resources which makes these countries stagnant are issues of morality. In the same vein, businesses cannot operate in a moral vacuum, the absence of decency and trust breaks down commerce, an aspect of economic activity that drives trade and exchange. The objective of this paper was therefore to reconsider the determinants of national prosperity. With highlight on Nigeria, this paper explores the concept of "righteousness and sin" and their usage in Proverbs 14:34 as determinant of national prosperity. Using the historical-grammatical approach, the study examines the pericope to unravel principles foundational for national prosperity. We proposed that adhering to moral principles, as echoed in Proverbs 14:34, could form the bedrock of prosperity for nations particularly in Africa. We concluded that anchoring the economic principles that drive productivity with moral infrastructure might salvage the African nation from perpetual obscurity.

**Keywords:** Moral Infrastructure, National Prosperity, Reproach, Righteousness, Sin

## 1. Introduction and Background to the Study

Economics, the science of wealth creation, was foundationally considered to be value free and amoral because economic agents acted not out of benevolence but were motivated by expected outcomes. Orthodox economics for instance suggest that the pursuit of self-interest will lead to the benefit of society. In other words, social problems will be non-existent if everybody looks after his own self-interest. However, self-interest when not regulated could lead to greed. Many have argued that pure capitalism with its economic dynamism does not need, and is often inhibited by the intrusion of ethical considerations into business behaviour. Accordingly, greed sometimes disguised as self-interest should be allowed to drive the pursuit of profit, to enhance societal wellbeing. Evidences however reveal that the doctrine of self-interest with the absence of moral undertones have proved to be very unreliable in building a good society; it rather encourages instability, insecurity, inequity, market failure, poor economic development and a viscous cycle of poverty. Thus, Taylor (2014) asserts that while economic issues may want to sidestep moral issues, moral issues are not willing to sidestep economics. Similarly, Proverbs 14:34 links national prosperity with ethics of 'righteousness' contrasting it with the adverse implications of 'sin'.

Morality – conformity to ideals of right human conduct or individual values and convictions about the scope of application of norms of good conduct – is an important factor in individual behaviour and

thus economic outcomes Tabellini (2007). While Milton Friedman notes that the social responsibility of business is to increase its profits, he further noted that the businesses must conform to the basic rules of the society, both those embodied in law and those embodied in ethical custom. McCloskey (2006) identified seven virtues of economic life - love (benevolence and friendship) which makes people generous towards one another, faith which breeds strong confidence in the pursuit of economics activities, hope which expresses optimism in entrepreneurship, courage the bedrock of endurance and perseverance, temperance which promotes restraint and humility, prudence an apt sense of foresight that facilitates risk-taking, and justice that drives integrity and honesty in economic activities. Luigino and Robert (2013) on their own suggested that participation in work and commerce cannot be separated from attributes such as trust and trustworthiness, respect for the wishes of others, and perceiving others as potential partners in a mutually beneficial transaction. Evidences support the notion that when societies develop reputations for responsible behaviours they reap benefits that are sustained beyond the immediate gain.

Poor and stagnating countries which exhibit economic backwardness are often associated with leaders and followers with poor moral values, ineffective and corrupt public policies that confer rents to few privileged elites. As Tabellini (2007) observed, these countries are also characterised with corrupt practices inside public and private organizations. This makes it evident that economic waste, fraud and misuse of national resources which makes these countries stagnant are issues of morality. In the same vein, business cannot operate in a moral vacuum, the absence of decency and trust breaks down commerce, an aspect of economic activity that drives trade and exchange.

Literature clearly identifies economic factors as necessary for driving growth and development in a country. It is important however, to note that these factors do not operate in isolation. They are often influenced by other tangible and intangible factors which could induce or inhibit their growth. Traditionally, Gross Domestic Product (GDP) has always been used as a simple measure of progress in many countries. An increasing GDP or economic growth has historically enabled societies to improve the livelihood of their members, including the poorest and most vulnerable. GDP per capita also serves as an indicator of a society's standard of living – the level of its material welfare – because it captures the value of all goods in the economy as consumed by households, governments, or businesses. As such, it is an enormously useful measure of national production indicating when a country is materially better or worse off. National prosperity however looks beyond the level of production in a country. In the words of Subonis (2017), national prosperity is what makes life good for a citizen in a country. In addition to production, national prosperity takes into consideration equity and political freedom, it affords opportunities to everyone for personal and professional fulfilment. Porter (1990) in the Harvard Business Review succinctly noted that national prosperity is created, not inherited. It does not grow out of a country's natural endowments, its labour pool, its interest rates, or its currency's value… long term national prosperity is driven by the choices and actions of leaders. It is anchored on good governance.

Good governance is the transparent and accountable management of human, natural, economic and financial resources for the purposes of equitable and sustainable development (Cotonou Partnership Agreement, 2000). It is deducible therefore that a great deal about good governance relates to the proper and effective utilization of national resources and hence a major determinant of economic performance. Invariably, the evolution of good governance in a country could reduce the failure of state and promote economic prosperity.

Literature is replete with the notion that countries which have pursued and practiced good governance have been able to attain and sustain faster economic growth (Wijewardena, 2019; Kraipornsak, 2018; Liu, Tang, Zhou and Liang, 2018; Mira and Hammadache, 2017). These countries have been able to do so by upholding certain principles which fosters participation, rule of law, transparency, responsiveness, mediation of different interest groups in the society, equity and inclusiveness, effectiveness and efficiency, and accountability (Sheng, 2009). Other qualities such as political stability and absence of violence and terrorism, regulatory quality which captures the ability of the government to formulate and implement sound policies and regulations that permit and promote private sector development, and control of corruption have also been identified as core values of good governance which promotes and sustains economic prosperity (Wijewardena, 2019). On the contrary, countries with poor governance that have been unable to imbibe and practice the principles identified have remained backward and under developed for centuries (Adeyemi, 2017; Campbell, 2016; Boynton, 2002) Bad governance has also been identified as one of the major initiating cause of all evil within our societies Sheng (2009).

From the foregoing, it becomes impossible to separate good governance from good ethical leadership – a form of leadership in which individuals demonstrate conducts for the common good that is acceptable and appropriate in every area of life (Vallanova University, 2019). Without the duo in a society, it may be impossible to achieve and to sustain effective administration to ensure the achievement and sustenance of societal goals which is ultimately summarised in welfare improvement for the people. Since good governance also means that processes and institutions produce results that meet the needs of society while making the best use of resources at their disposal, it follows that good governance cannot also be separated from good economics – economics done right whose ultimate purpose is to understand and promote the enhancement of well-being (Bernanke, 2012)

Bad governance or poor leadership has often been identified as the bane of Africa. Not only has leadership in Africa disappointed the people, they have also betrayed the trust of the people. The British High Commissioner in Nigeria, Ambassador Paul Arkwright in 2018 rightly described African countries as great in potentials but lacking in good leadership system. He further reiterated that true leadership should be viewed from the perception of rendering services to the people rather than turning the citizens into victims of servitude. It may be concluded that a lack of effective leadership is the common denominator when it comes to problems facing Africa.

Africa could grow and thrive by imbibing good governance. While it is assertive that industry and economy conduct nations to wealth and independence, good morals are the props and safeguards of society. Thus, economic prosperity may be impossible without moral infrastructure. Confucius ($6^{th}$ Century BCE) once stated "that the material prosperity of a nation does not consists in its material prosperity, but in righteousness (right-doing). He further reiterated that to govern is to be upright (Singh, 2008). Lending credence to the above, White (1903) stated that the strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfill God's purpose in the ordinary business of life. We emphasize that leadership that promotes a positive atmosphere is one that will drive productivity to the point of prosperity for the African nation.

The objective of this paper is therefore to answer the following questions: How can Africa achieve a better future for her citizens? How can the future of today's young and the generations after them inherit a stronger economy? How can Africa overcome an endemic poverty and current unemployment crisis and achieve prosperity for all? How can corruption become a tale in Africa? Can African countries become prosperous? With highlight on Nigeria, this paper explores the concept of "righteousness and sin" and their usage in Proverbs 14:34 as determinant of national prosperity. Using the historical-grammatical approach, the study examines the pericope to unravel principles foundational for the prosperity. We propose that adhering to moral principles, as echoed in Proverbs 14:34, could form the bedrock of prosperity for nations particularly the African nation. To this extent, anchoring the economic principles that drive productivity with moral infrastructure might salvage the African nation from perpetual obscurity.

## 2. Textual and Contextual Analysis of the Pericope

### 2.1 A Critical View of Proverbs 14:34 and Issues of Methodology and Hermeneutics Concerning Righteousness.

The text from Proverbs reads: "Righteousness exalteth a nation: but sin is a reproach to any people." Gordis (1943, pp. 104-105, 115) has observed that Proverbs stands out "in the sharpest possible contrast with the rest of the Bible." Proverbs 14:34 clearly establishes a utilitarian morality that naturally translates into a positive view of reward and retribution. As a general overview, the book promotes intentional emphasis to God's wisdom and its relationship to creation (Prov 3:19-20; 8:22-31), and also provide a variety of insight to the dealing of man in relation to his environment. Affirming this position Crenshaw (1998, p. 53) added that the writer of the book had distinctive Yahwistic faith rooted in the two basic principles that God is known (1) through experience and observation of the order he has entrenched in creation and (2) through God's deeds and words in salvation history, in contrast to the mainstream traditions of Israel.

This paper succumbs to explore the concept of "righteousness" and its usage in Proverbs 14:34 as determinant of national prosperity. The background of Proverbs 14:34 suggestively transcends beyond its immediate audience, with probability that the application of the term "Righteousness" is multifaceted and might as well mean righteous, and/or the righteousness of God. Though, scholars

are divided on a number of issues concerning righteousness that boarder on methodology and hermeneutics, it is obvious that, matters of methodology and hermeneutics are intricate and influence the conclusions that scholars reach on every doctrine of Scripture.

Experts in lexical studies of semantics argue that righteousness is a derivative of the Hebrew *s-d-q* (BDB, 841; VanGemeren, Vol. 3, 1997, 744-768; Harris, 1981, pp. 1879b). While the likes of Jepsen (1965, pp. 76, 81) and Schmid (1968, 88-90) maintain that there is a distinction between the masculine (sedeq) and feminine (sedaqan) nouns. Jepsen emphasizes that *sedeq* refers to right order in the community; while *sedaqah*, refers to order in creation. And therefore, righteousness of God is His saving design in action (1965, 78, 99). But some others like Snaith (1946), G. von Rad (1966), Watson (1988), object this distinction. Scullion (1971) reasons that *sedeq* and *sedaqah* are translated by assortment of terms in the Revise Standard Version of the Bible especially as it depends on a given literary context. Nevertheless, several scholars maintain that the range of usage for the masculine and feminine is basically the same (Freedman, 1992; BDB, 841; VanGemeren, Vol. 3, 1997, 744-750; Harris, 1981, pp. 1879b). In other words, righteousness is primarily "proper order, proper comportment" and God's saving action.

This lexical approach examines derivatives of the roots *s-d-q* (righteous), *m-s-p-t* (justice), *r-h-m* (mercy), *h-s-d* (steadfast love) and other lexemes which are used in parallel with *s-d-q* as evident in Psalm 36:5-6a[6-7a], which extols divine *sdq:*

- Your love (*hesed*), O LORD, reaches to the heavens,
- Your faithfulness (*'emuna*) to the skies
- Your righteousness (*sedaqah*) is like the mighty mountains,
- Your justice (*mispat*) like the great deep (VanGemeren, Vol. 3, 1997, 761)

**2.2 *Sedaqah* – Righteousness**

Biblical Hebrew word construction is based on 'roots.' It could be said that roots are a fundamental key to understanding meanings and relationships. The masculine *sedeq* occurs 118 times, while the feminine *sedaqah* occurs 156 times and as far as can be established, there is no difference in meaning between the two forms (Snaith 1964, p. 72). *Sedeq* and *sedaqah* share a common root, *saddiq*. This root translated be just, righteous (*qal*), be justified, put right (*nif'al*), justify, make appear righteous (*pi'el*), do justice, declare righteous, make right (*hiph'il*), justify (*hithpa'el*), basically connotes conformity to an ethical or moral standard. A study of the word can lead to the proper understanding of the kind of righteousness that exalts a nation. Snaith (1964) suggests the original significance of the root *s-d-q* to possibly be "to be straight" (p. 73). Lexical analysis of *sedaqah* provides the various nuances of meaning thus: 1. *righteousness,* in government: a. of judge, ruler, king: *mispat* (Isa 5:7, 9:6, Am 5:7, 6:12) b. of law, *mispatim* (Deut 33:21). c. of Davidic king, Messiah, *mispat* (Psalm 72:1, 72:3, Is 9:6, Jer 23:5, 33:15). 2. God's attribute as sovereign (Psalm 36:7, 71:19); in government, (Psalm 99:4, Jer 9:23); administering justice (Job 37:28); punishment (Isa 1:27, 5:16, 10:22, 28:17, Dan 9:7); vindication of his people (Micah 7:9). 3. *righteousness,* in a case or cause, Job 27:6 *on my righteousness I hold fast;* of God's judgments, (Isa 57:12 (iron.); 4. *righteousness = truthfulness,* (Isa 48:1, Zech 8:8; in word Is 45:28, 63:1, oath Jer 4:2) . 5. *righteousness,* as ethically right (Gen 30:33 (J) Deut 6:25, Is 33:5, 41:18, Ezra 14:14, 14:20, Prov 10:2, 11:4, 11:5, 11:18, 11:19+17); 6. *righteousness* as vindicated, *justification, salvation,* etc.: a. of God (Isa 45:8, 46:13, 51:6 +7; Psalm 24:6, Isa 54:17; Psalm 36:11, 103:17; Mal 3:20 *sun of righteousness* (with healing); b. of people, = *prosperity*, (Pr 8:18; *early rain for prosperity* Josh 2:23) 7. pl. *righteous acts:* a. of God Judges 5:11, 5:11, 1 Sam 12:7, Micah 6:5; vindication of right Psalm 103:6; redemptive Isa 45:24, Dan 9:16. b. of man's moral conduct Isa 64:5, Jer 51:10, also prob. Ezek 3:20, 18:24, 33:13 (BDB, 741).

Estes (2007) asserts that the book of Proverbs teaches that righteousness is not found by accident. Instead, the road to righteousness begins with searching for wisdom, which Yahweh has set forth, as a hidden treasure and to follow its pathway (2:5, 7). This path requires diligent effort, for "he who pursues righteousness and love finds life, prosperity and honor" (21:21). In reference to the foregoing, Estes (2007), quoting Clifford (1999) and Garrett (1993) opine: By devoting intense determination to pursuing righteousness, one not only finds God's way, but also receives the benefits of life in the various dimensions and honor within the community. In moral terms, *sedeq* or *sedaqah* refers to an ethical, moral standard which is akin to the nature and will of God, which in turn is an expression of His holy character. In Proverbs, *sedaqah* bears the distinguishing marks of wisdom and truthfulness. According to 9:10, reverence for Yahweh is the beginning of wisdom, so

*sedaqah* consists of actions and attitudes that respect the character of Yahweh. The antithetical parallelism of 12:17 reflects how truthfulness is a measure of righteousness. Estes (2007) asserts: Righteousness does not bend or break the truth (*'emet*), but rather it corresponds to what is accurate, and in so doing it furthers the cause of justice (see also McKane, 1970).

Proverbs 20:28 elucidate that fact that truthfulness is a key element in effective leadership in the realm of government – a divine pattern that should permeate every aspect of administration, including justice for the poor and less privileged (cf. 2 Sam 7:12-16; Psalm 89:20-37). Further, truthfulness (*'emet*), synonym of righteousness (*sedaqah*), must also prevail in the marketplace. Discussing the effect of insincere merchandise, Ross (1991) asserts: "Whenever hanggling or negotiation over price occurs, there is the danger of legitimate shrewdness turning into a deceitful and unethical misrepresentation of the product in order to get the best deal." Two closely related proverbs in 20:10 and 20:23 warn against the practice of using two sets of measures or a rigged set of scales in order to gain an unjust advantage. These untruthful practices are detested by Yahweh. Although the crooked merchant's cheating may go undetected, Yahweh sees and abhors all such pretense (Clements 1996 noted in Estes (2010).

In Hebrew proverbial thoughts, *sedaqah* and its synonyms are required in relationships (3:28), as Prov 24:28 and 25:18 warn against bearing false witness against a neighbor. This idea of a 'neighbor' will include business partners, fellow citizens and strangers. It is righteousness that delivers one from the bankrupt values of a materialistic culture (10:2), providing protection for the person of integrity against the wickedness that overthrow the sinner (13:6), and leads to personal and national popularity and respect (16:13, 31). Of great significance is the fact that *sedaqah* is the basis of effective leadership, as a throne is established through righteousness (16:12; 25:5). In 31:8-9, Lemuel is challenged to rule righteously by being a champion for the powerless. Estes concludes: "A fundamental feature of righteousness is that it holds to what is right rather than to what is expedient. Instead of bowing to the powerful interests of society, the righteous leader must take the initiative to speak up for those who cannot defend themselves even though they are in the right on the issue" (Estes, 2007). In sum, *sedaqah* protects those who are vulnerable to mistreatment by those who can manipulate the system to their own unfair advantage.

Righteousness therefore can be said to mean a wholistic blameless behavior, and honesty (Gen 30:33; Isa 48:1; Jer 4:2); involving the conduct of the entire being (Prov 15:9); the exercise of justice as human judge (Gen 18:19); justice as characteristics of God the divine judge (Isaiah 5:16); a religious attitude of truth and purity; godliness (2Sam 22:21-25); to show expectant behaviour to God (Gen 15:6); God's justice and expectations for man's conduct with man (Deut 33: 21); reliable; truth (Is 45:23); salvation and deliverance from God (Is 46:12); legal claims (Jer 51:10); God's acts of justice (1Sam 12:7) just acts of men (Isa 33:15); godliness (Ezr 18:24); legal claim (2Sam 19:29); blamelessness (Isa 5:23) (Snaith (1964; BDB, 841; VanGemeren, Vol. 3, 1997, 744-750; Harris, 1981, pp. 1879b).

Righteousness involves the conduct of men with one another. It is the quality of relationships that exist between individuals and is exhibited through conformity to standards set out in the word of God (Achtemeier, 1959, pp. 68-70). A righteous person(s) invests in the peace and prosperity of the community by fulfilling the commands of God in respect to others. Ultimately, the righteous (saddîq) man is one who serves God (Mal 3:18). In the Septuagint, righteousness (sedeq) is frequently translated *dikaiosune* meaning integrity, virtue, purity of life, rightness, correctness of thinking, feeling and acting, the condition acceptable to God. It is synonymous with virtue.

**2.3 Righteousness in the Christian Gospel**

The Christian gospel has contributed tremendously toward establishing righteousness and justice in the world. Although some Christians tend to promote prosperity gospel of wealth which most times undermine the essence of righteousness (Booth, 2017). Promoters of prosperity theology emphasize personal empowerment (Coleman, 2000), the well-being of the physical and spiritual realities shown in one's physical health and economic prosperity (Hunt, 2000, p. 332). It claims that a believer has been given power over creation as the image of God. Positive confession allows the Christian believer to exercise dominion over their environment (Coleman, 2000, p. 28), alleviation of sickness, poverty, and spiritual corruption (Hunts, 2000, p. 333). Gbote and Kgatla (2014, pp1-10) and Ellington (2014, pp. 327-342) reiterate that adherents are made to focus on questionable promises of health and wealth in this life for individual personal benefits rather than true righteousness. These views may be strange altogether to the teachings of the apostles.

The apostle Paul who dealt extensively on the theme of righteousness states: "He (God) made him who did not know sin to be sin for our sake, in order that we might become the righteousness of God in him" (2Cor 5:21). In the mind of Paul, God intends a conferral of His righteousness upon His people. In this sense, righteousness is not an abstract form of being or a doing of individual selection process, rather, a conferral, made possible by the dying of a sinless (guiltless) party in order that the sinful (guilty) party might become justified. Thrall (1994, p. 442) puts it this way: "The traditional understanding of 'becoming God's righteousness' is that it means 'being justified by God.'" God does the justification not by anyone's doing. It is a change of status from guilty to justified. Hooker (2008, p. 369) observes that most interpreters interpret *dikaiosunē* (righteousness) in the genitive, "righteousness from God" having the definitive meaning of *dikaiēthentes* ("having been justified"), Paul probably meant that believers are given the verdict that they are righteous. The same noun *dikaiosunē* (not the participle *dikaiēthentes*) is evident in 2 Cor 3:9; 6:7, 14; 9:9-10; and 11:15. Richard Hays (1996:24) feels rather that Paul "does not say … 'that we might receive the righteousness of God.' Instead, the church is to become the righteousness of God." Otherwise, Paul's assertion that believers become God's righteousness is not the same as saying that believers are justified, or pronounced righteous. This contrasts widely with the positions of Harris (2005, p. 455) and Collins (2013, p. 126), who interpret *dikaiosunē* in 2 Cor 5:21 as essentially meaning "justification". Thrall (1994, p. 444) speaks mainly of a "change in status", though affirms that Paul has in mind more than simple imputation, because of believer's status of being united with Christ. Thrall states further that "in the first half of the verse 21, Paul has described the first element of a dual process of identification and exchange" (1994, p. 442). Therefore, it is appropriate to submit that God's conferral of righteousness on believers is not only juridical but also deeply concerned with transformation. This kind of transformation brings about selfless services to a community for the sole purpose of building national prosperity. "Righteousness exalts a nation…" could imply that any nation that accepts the righteousness of God and productively engages its people with the tenets of such righteousness will ultimately be exalted.

### 2.4 Sin is a Reproach to Any Nation

The concept of sin is a central theme to the Christian faith for which the fundamental message is about redemption in Christ (Rahner, Karl, Schoonberg, Piet, 1986: 1588). Christian hamartiology according to Sabourin (1993) describes sin as an act of offence against God by despising His persons and Christian biblical law, and by injuring others. In Christian views it is an evil human act, which violates the rational nature of man as well as God's nature and His eternal law. Sin is understood by many as legal infraction violation of nonbinding philosophical framework of Christian ethics, in fact, "all unrighteousness is sin" (1 Joh 5:17); a fundamentally irrational loss of love. In the ethics of the Christian religion, a major principle is the rule for one to love his neighbour as oneself (Matt 22:39). Where there is love, righteousness thrives. That is a divine instruction, but a lack brings about disobedience and transgression against God (1 Joh 3). In as much as unrighteousness is wired in the mainframe of governance, reproach will remain the lot of the nation.

### 3. Righteousness and Prosperity: The Nexus in Proverbs 14:34

Righteousness is a choice we make in our manner of behavior as an act of our will. It is not something that comes upon people through mere desire. It is cultivated in our life by our actions. Righteousness exalteth a nation or the exercise of true moral uprightness in every department of a nation's activity will set such a nation up on high, tending to give it material prosperity, for God rewards civil righteousness (Kretzmann, date). Righteousness signifies justice and honest dealing and it is a product of religion. Though religion has been seen by many as being opposed to national welfare and capable of depriving people of their right to the conveniences of life, when rightly practiced, religion and virtue can propel a nation to public prosperity. For instance, the British Empire reached its greatest height of glory and greatness during the reign of Queen Victoria. History tells us that Queen Victoria was a very god-fearing queen with a good administration. Religion which promotes righteousness is the greatest obligation upon conscience to all civil offices and moral duties.

Prosperity is what makes life good for a citizen in a country. It is more than just the accumulation of material wealth, but also as the joy of everyday life and the prospect of being able to build an even better life in the future. Prosperity is about things going well for people, in accordance with their hopes and expectations. A study on GDP and Beyond identified eight measures of national prosperity as shown in Figure 1.

***Figure 1:*** *Dimensions of National Prosperity*

***Source:*** *www.prosperity.com*

Prosperity speaks of the elimination of hunger and homelessness, end of poverty and injustice, a thriving health and education sectors, personal and collective safety of persons and property and hopes for a secure and peaceful society with governance built on integrity and uprightness. Without some realistic way of translating all the dimensions into reality, prosperity remains an illusion. The existence of a credible and robust mechanism for achieving prosperity therefore matters (Jackson, 2009).

Masjutina (2018) pointed out that national prosperity is anchored on both hard power (coercive power executed through threats and economic inducement based on tangible resources such as the military and economic abundance) and soft power (persuasive power or the ability to shape the preferences of others through appeal and attraction. It is based on culture, political values and national policies.) Whether a country decides to use either hard or soft power, national prosperity cannot be separated from the system and nature of leadership or governance.

Exaltation means promotion to a state of dignity and honour, usefulness and happiness. Exell (n.d.) illustrate the manner in which righteousness exalts a nation or brings it prosperity. First righteousness exalts the intellectual state of a nation. It encourages the cultivation of the mind, and enlightens the reason. Secondly, righteousness exalts the moral state of a nation. It unfolds the foundation of genuine morality, and affords the ability of conforming to its precepts. By drawing forth into proper exercise the faculties, and forming correct habits, righteousness exalts the morals of individuals and nations. Thirdly. righteousness exalts the political state of a nation. It adds its sanctions to the authority of government. It teaches and enforces subordination. It establishes parental authority and family discipline, without which civil communities cannot flourish. Fourthly, righteousness exalts the social state of a nation or their manners. It influences a people to combine gravity with cheerfulness. Lastly, righteousness exalts a nation by promoting its physical state or its natural resources, such as its population, wealth, and means of defence. The exaltation of a nation is total when it consists in its intellectual, moral, political, social, and physical excellence.

Neither literature nor history affirms righteousness as the sole determinant of national prosperity. Argument against such notion can be seen from (1) the abuses which religion has caused in society, (2) idolatrous or atheistic nations, that have arrived at a great height of prosperity, (3) instance in which vice has proved of more advantage to a state than virtue, (4) the evils which the most virtuous societies suffer. This is to suggest that while true religion and the power of godliness is the beauty and bulwark of a state; so are good laws, enacted and executed (Trapp, n.d.). In other words, while righteousness (godly attributes) has its part to play in driving national prosperity, the natural conscience and man's shrewdness has been

proven to drive prosperity in nations although history has shown that such prosperity is often short-lived.

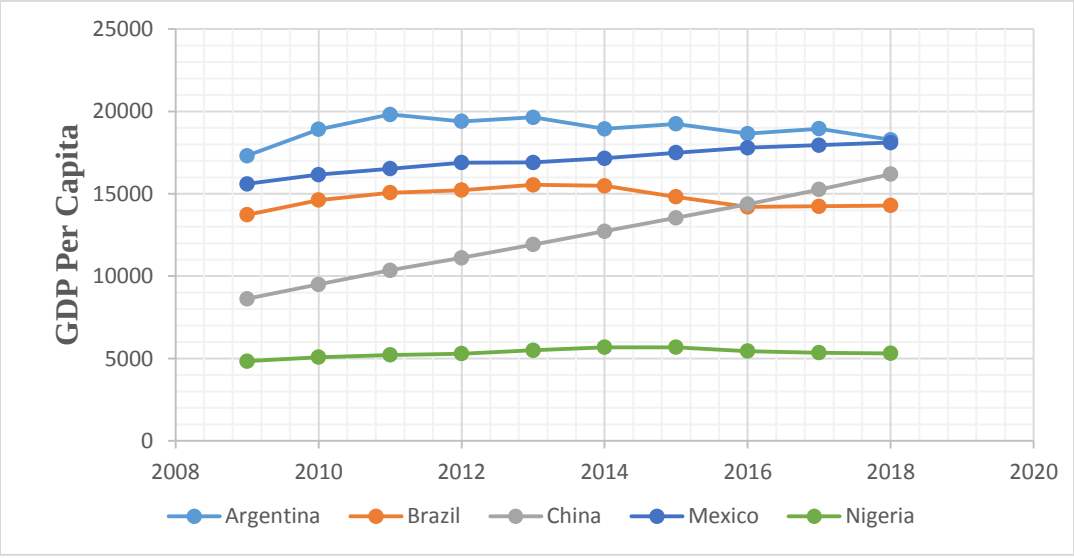
Keil and Delitzsch (n.d.) commenting on Proverbs 14:34 pointed out that history everywhere confirms the principle, that not the numerical, nor the warlike, nor the political, nor yet the intellectual and the so-called civilized greatness, is the true greatness of a nation, and determines the condition of its future as one of progress; but this is its true greatness, that in its private, public, and international life, conduct directed by the will of God, according to the norm of moral rectitude, rules and prevails. Righteousness, good manners, and piety are the things which secure to a nation a place of honour, while, on the contrary, sin – all forms of evil sufficing - is a disgrace to the people. It lowers them before God, and also before men who do not judge superficially or perversely.

**4. Nigeria in Adversity of Prosperity**

Prosperity indicators are a range of characteristic which serve as categorization criteria that helps in organizing countries into groups identified as developed (prosperous), and under developed (poor) countries. Evidences all indicate that Nigeria is far from being a prosperous nation considering the criteria that are often used to identify such nations. Despite being the largest oil producer with the largest natural gas reserves in Africa, Nigeria has not been able to translate its resource wealth into high living standards for the citizens. Compared with six other randomly selected countries (not African countries since Nigeria is often identified as the giant of Africa) identified as developing counties by the CIA (2019), Nigeria's statistics is comparatively very dismal.

The per capita GDP (PCI) is often used to categories countries based on their level of development. The countries with the highest PCI are those with high concentration of wealth and hence prosperous. When the PCI is adjusted for purchasing power parity (PPP) (PPP is used to equalize the purchasing power of different currencies by taking into account differences in their cost of living and inflation), it becomes a useful equalizer for comparative analysis. Using data from Trading Economics, an online platform that provides historical data, economic forecasts, news, and trading recommendations for 196 countries, Figure 2 shows Nigeria with the lowest PCI compared to other countries with the same level of development.

***Figure 2:*** *GDP Per Capita at PPP for Nigeria and other Selected Developing Countries*

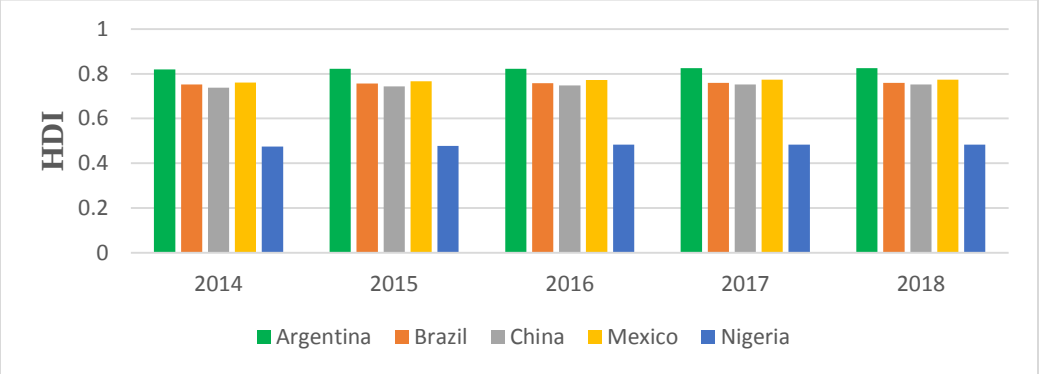



***Source:*** *Trading Economics, 2019*

The Human Development Index (HDI) is another criterion often used to compare how well nations are doing. The HDI provides a composite statistic that measures key dimensions of human development using metrics of life expectancy at birth to measure a long and healthy life, literacy and educational enrolment to measure being knowledgeable and PCI as a measure of having a descent standard of living (Roser, 2019). The index was created to include human capabilities alongside economic growth as an ultimate criterion for assessing national development.

Using data from the United Nations Development Programme (UNDP, 2018), figure 2, comparatively reveals the backwardness of Nigeria in terms of her human capabilities.

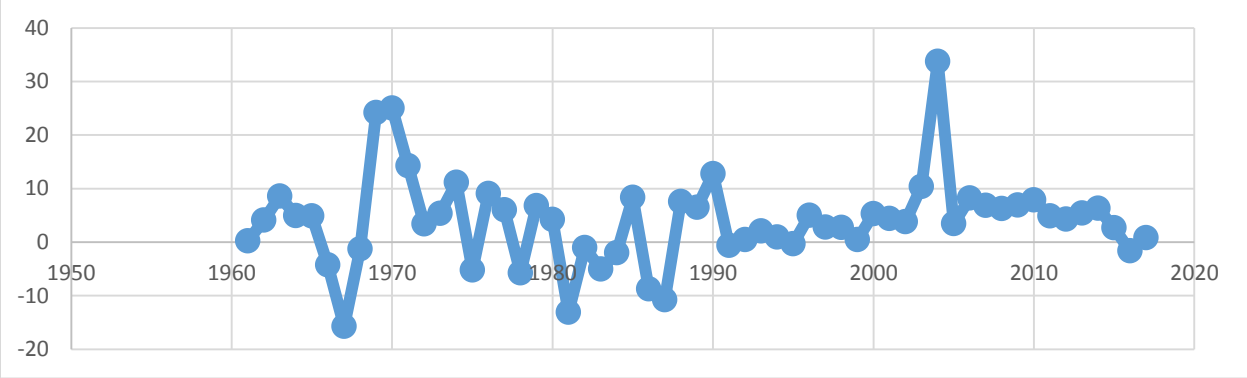
***Figure 3:*** *HDI for Nigeria and other Selected Countries 2014 – 2018*




***Source:*** *UNDP Human Development Data Bank (2018)*

The GDP growth rate in Nigeria shows no apparent improvement as evident in figure 4. For 57 years, growth rate in GDP averaged 3.99% though 13.8% growth rate in GDP was proposed if Nigeria was to become one of the largest economies in the world by 2020 (NPC, 2009).

Figure 4: Growth Rate in GDP 1961 -2017




***Source:*** *CBN Statistical Bulletin, 2018*

Other indicators such as the Multidimensional Poverty Index (MPI) which is a comprehensive picture of people living in poverty permits comparison across countries. Based on the UNDP Human Development Reports (2018), in 2018, the percentage of the population that was multidimensionally poor in Brazil was 3.8%, in China it was 4%, Mexico was 6.3% while 52% was recorded for Nigeria. In 2016, it was reported that 112 million Nigerians live below the poverty level. This, according to the Nigerian Bureau of Statistics (NBS) represented 67.1% of the country's total population (Ahiuma-Young, 2016). on June 26, 2018, the World Poverty Clock also reported that Nigeria had overtaken India as the country with the largest number of people living in extreme poverty surviving on less than $1.90 or approximately ₦684 a day.

The corruption perception index ranks countries based on how corrupt the public sector is perceived to be. The ranking is done on a scale of 0 (highly corrupt) to 100 (very honest). Among the countries examined, Nigeria was considered the most corrupt in 2018. While Argentina scored 40, China and Brazil followed closely with respective scores of 39 and 35. Nigeria scored 27 following Mexico closely with 28 (Trading Economics, 2019). Nigeria lags behind other countries in the area of industrialization, poverty is widespread in the country, and large chunk of the country's population lack access to quality health care and education. The Commitment to Reducing Inequality Index (CRI) is an index that ranks governments based on efforts to tackle the problem of inequality. The 2018 report stated that Nigeria had the unenviable distinction of being at the bottom of the index for two years. While China was ranked 81$^{st}$, Brazil occupied the 39$^{th}$ position out of 157 countries. Inequality the report stated is bad for everyone; in addition to reducing economic growth, it

worsens other macroeconomic variables in a country and increases social tensions. The maniac can however be tackled if the government possess the political will to enact and implement policies that will narrow the gap between the rich and the poor through progressive taxation, and increased social welfare spending.

The paradox of poverty in the midst of wealth is the description for Nigeria. Despite being the 6th largest oil exporting country in the world with reserves well in excess of 37 Billion barrels, Nigeria is a chronic importer of Premium Motor Spirit (Petrol, 5.32 bln litres), Automotive Gas Oil (Diesel, 1.30 bln litres) and Dual Purpose Kerosene (Kerosene, 114.19 mln litres) for its national consumption needs in the 4$^{th}$ quarter of 2018 (Gboye, 2018, NBS 2019). The four refineries in the country are either non-functional or fraught with operational and administrative inefficiencies. In addition to oil, the country is blessed with abundance of other resources that are yet to be exploited, including its human resources. With almost 160 accredited universities, a plethora of polytechnics, colleges of education and research institutes, the country still suffers from dearth of quality education and very low per capita productivity. Though over 80% of the land is arable, Nigeria cultivates less than 40% of its arable land (World Bank, 2018) and still remains a net importer of food items. Nigeria is ranked among the poorest in the world in terms of per capita electricity supply and industrialization is almost nonexistent in Nigeria when compared to other emerging economies. Though blessed with abundance of resources, the largest populous black nation, Nigeria, is grossly impeded from national prosperity as a result of corruption, poverty, ethnic conflict and civil unrest, political instability, environmental issues, ethnic nationalism, socio-economic inequalities, and constitutional challenges

Literature consistently alludes to the fact that the Nigerian problem is leadership oriented (Achebe, 1983; Ejere, 2013, Gberevbie, Shodipo, and Oviasogie, 2013; Ehiaghe, 2018; Fasan 2020). While the country wallows in extreme poverty, Nigerian parliamentarians are the most highly paid in the world with a salary of 750,000 naira per month approximately 2000 dollars plus allowances of 13.5 million naira per month, totaling 14.25 million naira per month as revealed by Mr.Shehu Sani a senator for the governing All Progressive Congress (APC) Party who considered the payment of such money for the running of senatorial offices a moral issue since there is little accountability about how the money is spent (BBC News, March 12, 2018, Campbell, 2018). Former President of Nigeria Olusegun Obasanjo reportedly noted that "the real problem bedeviling Nigeria and the African continent is not the shortage of policies and economic roadmaps, but what he called 'leadership problem' driven by government corruption and poor governance (Agbonile, 2017; The Premium Times, 2017, Omoniyi, 2018;).

**5. Implications of Proverbs 14:34 for Nigeria**

Can Nigeria achieve a better future for her citizens? The answer is yes. Proverbs 14:34 provides a foundation for sustained prosperity – righteousness an attribute that must be imbibed by the leadership in Nigeria. Confucius is noted as saying:

*"Who dares not to be upright if you yourself (the leader) are upright? If the ruler acts properly, the common people will obey him without being ordered to: if the ruler does not act properly, the common people will not obey him even after repeated injunctions"* (Singh, 2008).

If righteousness is administered by the government, it will be exercised by subjects towards one another and it will become a norm or way of life. Achebe (1983) aptly noted that the problem with Nigeria is one of failed leadership. When leadership does not subscribe to accountability in the management of public resources, it stalls the development of the nation. In Nigeria political leadership is more often than not associated with corrupt practices – the abuse of public offices for private gain. Historically, when governance is associated with poor management of public resources, wastage becomes the norm. Resources meant to drive prosperity are cornered into private coffers and poverty becomes endemic in the land.

Homilists commenting on Proverbs 14:34 generally agree that in relation to power and abundance of resources, the true majesty of a kingdom lies in its moral virtue. The state whose heart beats loyally to the eternal principles of rectitude gains an influence upon earth mightier than the mightiest armies or battalions can impart. According to a popular quote, what is morally wrong, cannot be politically correct. Thus, immoral actions or unrighteousness cannot be excused on the grounds of political activities. Good governance anchored in righteousness is essential in Nigeria to drive national prosperity. Good leadership in Nigeria will promote growth in social infrastructure, ensure stability of power, construct good roads for safe, easy and affordable transportation, provide basic amenities for the people, ensure good security system by quelling tension resulting from ethnic differences, such government will seek to make the cost of living affordable for the masses, increase standard of living by instituting an

economic atmosphere that encourages the creation of more jobs, in relation to maintaining peace, unity and transparency.

To drive productivity and create wealth in Nigeria, factors such as the availability of natural resources, physical capital or infrastructure, human capital, population, law, innovative technology and functional institutional framework which regulates economic activity are often identified as drivers of output. However, truth, honesty, integrity in a people are the best guarantees of commercial advancement. The more credit a nation has, the more business it can do; and the more business, if rightly conducted, the more will be the accumulation of wealth. The Punch newspaper on February 18, 2018 reported that fake and substandard products are killing Nigeria in the same way corruption is. It is proposed that fifteen billion naira is lost annually to fake goods. This constitutes direct loss of tax revenue, income and jobs to the government, local manufacturers and unemployed respectively. Bishop Newton commenting on Proverbs 14:34 stated that neither public companies nor private persons, can long carry on a beneficial and flourishing trade without virtue which teaches sobriety, industry, frugality, modesty, honesty, punctuality, humanity, charity, the love of our country, and the fear of God. Summarily, it can be said that the absence of righteousness or virtue in the conduct of business denies a nation the opportunity of prospering and jeopardies the future of the growing generation.

How can the future of today's young and the generations after them inherit a stronger economy? How can Africa overcome an endemic poverty and current unemployment crisis and achieve prosperity for all? How can corruption become a tale in Africa? When Nigeria and other African countries embrace righteousness, their nation will be exalted. When greed and avarice are subdued by godly virtue, when justice, reigns in Nigeria, the country will be honoured. A righteous administration of the government, impartial equity between man and man, public countenance given to religion, the general practice and profession of virtue, the protecting and preserving of virtuous men, will exalt our nation Nigeria, these virtues uphold the throne, elevate the people's minds, and qualify a nation for the favour of God which ultimately results in economic prosperity.

## 6. Conclusions

When a nation is bounded by godly principles or conforms to standards set out in the word of God, it cannot but grow. Righteousness in any nation enables its people to exercise a just judicial system, an equitable government, enjoying the high favours of peace and fruitfulness. Not only nations, but smaller communities, tribes, cities, and societies of all sorts are betrayed should they be characterized by evil. All right-thinking people will reproach them and God will reject them unless they repent. Righteousness is a succinct recommendation with an antidote for national obscurity. It has the potential to drive and sustain national prosperity such that tribalism, indiscipline, corruption, false image of the people, social injustice and the cult of mediocrity, amongst others will become history. Therefore, anchoring the economic principles that drive productivity with moral infrastructure might salvage the African nation from perpetual obscurity.

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# African Bureaucracy and Cost of Governance: Road Map for Resolving the High Cost of Governance in Africa

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**Abstract:** Cost of governance in Africa has been a serious challenge to development and concern to scholars alike. Cost of governance is making it difficult for governments to implement development plans and projects. Mismanagement and waste appear to be the order of things as high recurrent expenditure, corruption; budget deficit and fiscal indiscipline continue to plague public finance. All these have led to underdevelopment in all facets of human endeavor coupled with the world economic recession that has threatened global economic management. It is against this background the paper within the framework of public interest theory examines the interface between African bureaucracies and cost of governance and its attendant effect on Africa's development. This study was carried out using qualitative desktop method in deriving data for addressing the issues raised. Over 25 literature were consulted and analysed in order to establish the nexus between African bureaucracy and cost of governance. Subsequently, relevant sources of this research were fairly and professionally scrutinised, understood and tested with the available literature for the purpose of the research. Inter alia, it included scan-reading, comprehensive and critical reading and writing down ideas. Authoritative scholarly sources were reviewed, during a desktop study. The purpose was to identify the relevant publications and apply them in the research. This paper utilizes the qualitative research design to gain an insight into the nature and character of African bureaucracy and cost of governance. It is also exploratory because the paper attempts to establish the nexus between African bureaucracy and cost of governance as well as its implications on development in Africa. This article, which is theoretical in nature, drew its arguments mostly from secondary data, which included, textbooks, journal publications and internet sources. The paper argues that, bureaucracy still holds the keys to financial transparency, probity and accountability. It can do this however, if it embraces ethical rebirth, the rule of law and Constitutionalism, international best practices in management of resources and good governance, among other remedial steps. The paper concludes that bureaucracy in Africa should help manage the resources of the state in a manner that much money is conserved for developmental purposes. Ironically, the civil bureaucracies have become huge drain on the scarce resources of the State through a number of avenues; some are official while others illicit.

**Keywords:** Accountability, administration, civil service, efficiency, prudent

## 1. Introduction

Civil bureaucracy is established to help government through its designated institutions to carry out its duties and responsibilities and by implication fulfil its obligation to the people. Bureaucracy as a model for handling government administrative system has gained worldwide acceptance which explains why it

has been the norm in government establishment all over the world. One of the reasons why bureaucracy has attracted acknowledgement across political systems is its assumed role in bringing about efficiency in administration (Akhakpe, 2014:213). Government resources; be they human and material are always in short supply relative to the demand for them. Therefore, they have to be managed judiciously to ensure that they are distributed fairly and equitably among the people.

If these goals are ever to be achieved, a mechanism should be put in place to ensure that these resources are properly managed to the benefit of all. In pursuance of this goal, bureaucracy has certain elements that will enable it meet this target. Some of these elements are impersonality and the legal-rational model (Igbokwe-Ibeto, Ajulor and Afegbua, 2012:105). With these and other features in place, bureaucracy can achieve good governance with less cost to the State and the people. However, this can only take place, if these values are deeply engraved in the ideology, career structure and mind-sets of staff in civil bureaucracy (Akhakpe, 2014:213). Members of the bureaucracy can only do these if they rise above the schism in the society and uphold at all times, the sacred "principles/philosophies of a dispassionate institution". But in Africa, it would seem that the bureaucracy has not been able to manage State resources to achieve all round development in the polity.

The bureaucratic arena refers to all state organizations engaged in formulating and implementing policy as well as in regulating and delivering services (Igbokwe-Ibeto et al., 2012:104). While issues of bureaucratic governance are not constitutive of development per se, they are seen as crucial determinants of the degree to which a country makes social and economic progress - or fails to do so. This set of issues has been of concern since the advent of centralized administration, but they have taken on particular significance to academics and practitioners alike since the work of Max Weber some hundred years ago. In recent years, there has been increasing evidence, from case studies and cross-country empirical analysis, that bureaucratic performance is important for development performance (Akhakpe, 2014, Igbokwe-Ibeto et al., 2012).

Governance issues in the bureaucratic arena take on special significance given the massive pressures that have been placed on public agencies in recent years to become leaner, more efficient and bring services closer to the people. In developing countries, there have been pressures to dramatically reduce the role of the state in relation to the market and cut the size of the civil service (the numbers of employees and wage bill). Lack of economic and social progress in most African countries has also led to many calls for improving the managerial efficiency of bureaucracies. However, bureaucracy should not only be studied in the context of policy implementation alone, but also in terms of governance. The rules that determine procedures in the bureaucracy, whether formal or informal, are especially important for public perceptions of how the state operates. As we know, many contacts that citizens have with government are with first-level bureaucrats responsible for processing requests for services and assistance.

From one country to another in the continent of Africa, cost of governance has gone increasingly high making it difficult for governments to implement development plans and programmes. Mismanagement and waste are the order of things as high recurrent expenditure, corruption; budget deficit and fiscal indiscipline continue to plague public finance. All these have hindered development in all facets of life. Matters are made worst by the world economic recession that has threatened global economic management. All these call for a new thinking on how to maintain some form of development by cutting down on waste and enthrone accountability and transparency in governance. Therefore, this article seeks to identify the relationship between bureaucracy and cost of governance, examine factors that affect the role of the bureaucracy in managing the scarce resources of the state, discuss problems that attend such efforts, and to find solution to constraints facing bureaucratic roles in this regard.

To analyse the issues raised, the chapter is structured into four sections. The first, aside from introduction and methodology, explores the conceptual and theoretical terrain of bureaucracy and governance. The second examines the nexus between bureaucracy and cost of governance in Africa. The third provides an overview of the reasons for the high cost of governance in Africa, while the fourth looks at the road map for resolving the challenges of high cost of governance in Africa and then conclusion.

## 2. Methodology

This paper utilizes the qualitative descriptive approach to gain an insight into the nature and character of African bureaucracy and cost of governance. It is also exploratory because the paper attempts the nexus between African bureaucracy and cost of governance as well as its implications on development in Africa. This article, which is

theoretical in nature, drew its arguments mostly from secondary data, which included, textbooks, journal publications and internet sources. Subsequently, relevant sources of this research were fairly and professionally scrutinised, understood and tested with the available literature for the purpose of the research. Inter alia, it included scan-reading, comprehensive and critical reading and writing down ideas. Authoritative scholarly sources were reviewed, during a desktop study. The purpose was to identify the relevant publications and apply them in the research.

## 3. Conceptual and Theoretical Analysis

Bureaucracy belongs to the tribe of disputed concepts in social and management sciences. This is because the term 'Bureaucracy' has been confronted with a lot of misgivings, wrong interpretations and apprehensions. The sociologists are value-neutral towards bureaucracy and as such it must be studied objectively as a form of complex organization. The term bureaucracy is derived from the French word 'bureau' which means 'office' literally bureaucracy means that power is in the hand of officials. Sociologists use the term to designate a certain type of structure, a particular organization of rationally coordinated unequal, and reject the term which equates bureaucracy with "red tape", inefficiency and the likes (Aluko & Adesopo, 2004:14). Most social scientists define bureaucracy in a more neutral way as the formal organization of administrative tasks. In defining bureaucracy as the formal organization of administrative officials, social scientists have tried to avoid prejudgments. Bureaucracy is not necessarily rigid, insensitive or power striving. However, the idea of bureaucracy, as it is used in social science theory does carry special connotations. Bureaucracy is the most visible branch of the executive arm of government which is charged with the responsibility of giving effects to government policies and programmes and the provision of goods and services to the people (Akhakpe, 2001:84).

Cost of governance as a concept is not new in government quarters. From the medieval times, governments have always focused on keeping government finances under laid down procedures and rules. In theory, there are rules, regulations and procedures that have to be followed to achieve government policies and programmes within stated limits. At the centre of this process is the need to ensure that public funds or tax payers' money is judiciously used in line with global best practices which include transparency and accountability, respect for the rule of law and constitutionalism. Several views have been put forward to explain what cost of governance is. However, before going further, it is imperative to first understand the meaning of governance. Governance as a concept has attracted several definitions. African Peer Review Mechanism (APRM) sees governance as a mechanism for development in line with Sen's formulation of development as freedom which requires public institutions and processes to promote, guarantee and secure the five distinct types of freedom which include: political freedom, economic facilities, social opportunities, transparency guarantee, and protective security (Economic Commission for Africa (ECA, 2012). Cost of governance may refer to the political and administrative cost of running government machineries. It could also mean the administrative cum political expenditures incurred in the course of carrying out the responsibilities of governments. Adewole and Osabuohien (2007:139) divided cost of governance into two–recurrent administrative expenses and capital administrative expenses. They then define cost of governance as "cost associated with the running of government. Furthermore, Fluvian (2006:42) defines cost of governance as any expenditure in maintaining government administrative structures". This definition appears to capture a broader view of the concept as it covers all expenses incurred in the course of running governments.

Igbokwe-Ibeto et al. (2012:107) and Drucker (2007:88) attempts to bring this point to bold relief when they aver that cost of governance is "government budget allocated to both capital and recurrent expenditures or maintaining government administrative structures which appears to be very enormous in Africa..". Two issues can be drawn from this view of cost of governance. The first situate it within the conventional budget governments put forward annually to guide it and members of the public on what to expect and channel their expectations and activities accordingly. The second is that it hinted at the worrisome aspect of government running cost under democratic rule in much of Africa. Also, since independence, public servants in Africa have resisted reform programmes that are antithetical to their corporate interests (Akhakpe, 2014:225). This means that the high cost of running bureaucracies through these parastatals and agencies would continue even as more of them are being established to deal with emerging development in the polity.

Another area of concern is the increasing number of political bureaucracies at the national, regional, state, municipals and local government councils. Keeping

these bureaucracies lean remains a major challenge as the fledgling democracies in the continent as they approach the consolidation stages. Can African countries support or finance the rather expensive liberal democracy that is the vogue in much of Africa? Answer to this question may not readily be in the affirmative as politics remain materially driven. Unless changes are embraced, the pursuit of good governance by public officeholders may not put an end to prolificacy in public sector management in Africa.

The rising cost of governance in most African countries especially Nigeria is very worrisome particularly when viewed against the backdrop of several dehumanizing conditions in the continent such as chronic poverty, diseases, and hunger, infrastructural deficit, security concerns, unemployment, drug abuses, among others. This has led concerned citizens and government officials to focus on how to reduce government recurrent expenditure and to build enough capital for development purposes. But before going into the ways of addressing these concerns, it is pertinent to discuss why the cost of governance has been on the rise in Africa.

There are several theoretical frameworks on which the subject matter of the paper could be discussed and analysed. These include political culture, public interest theory, nature of society, theory of the two publics, legal-rational and comprehensive theories. While other theories may be relevant in their right, the paper is anchored on an eclectic approach of legal-rational, comprehensive, the nature of society and public interest theories. This is because of the advantages the present in analysing the issues raised in the study.

Rationalism enables us to direct our search light on critical analysis of thinking, reason and reasoning processes. An action is rational if it is agreeable to reason. Comprehensiveness examines all available alternatives (Igbokwe-Ibeto et al., 2012:108). The purpose is to achieve maximum result at the minimum cost. Public interest theory viewed public bureaucracy as a body of individuals whose desire it is to serve the (governance) public by doing what is right. The nature of the society interrogates the interface between political culture, bureaucracy and development. Politics is grounded in the nature of society in which it takes place. Indeed, politics-administration dichotomy has generated much debate among scholars with those against gaining upper hand. Dudley in (Osaghae, 2011) made one of the elaborate attempts at explaining the political behaviour and institutional patterns of societies in terms of Weberian postulations on individuals and collective values embedded in their bureaucracy.

Is ideal bureaucracy desirable in development? If yes, how? If not, why? Laski in (Akhakpe, 2014) emphasized the fact that since the work is professionalized; nepotism is guarded against and the conditions of work operate in favour of economic morality and against corruption. Scholars such as Akhakpe (2014) have argued that rules in bureaucracy act as substitutes for orders, since they comprise an explicit body of standing obligations.

According to Igbokwe-Ibeto et al. (2012:6-7), bureaucracies have the virtue of securing cooperation between the numbers of people without those people necessarily feeling cooperative. No matter what they feel about each other, or about their tasks, sheer discharge of their stated functions ensures that the total bureaucracy is working (Moore, 1962). At the other hand, Wilmot in (Igbokwe-Ibeto et al., 2012) argued that on the positive side, bureaucracy is economical.

*Like other social structures and pattern of routine such as habits, norms and culture it regulates behaviour, lays the basis for reciprocal expectations, and reduces arbitrariness, unpredictability and potential disorder. The criterion of expertise, as a basis for recruitment makes the ideal of the "right man for the right job" possible. This together with the division and specialization of labour, hierarchical control and accountability from above theoretically increases the probability of performing the set objectives of complex, large-scale tasks. The assurance of a fixed salary and the existence of public, rational criteria for assessing performance and conduct, allow the ideal bureaucrat to concentrate on the specific task he has been assigned and for which he is qualified" (Wilmot in Igbokwe-Ibeto et al., 2012:6).*

However, in spite of the positive sides of bureaucracy as stated above, there still exist some negative sides from the standpoint of modern management. With the exception of Max Weber, other sociologists and philosophers such as Karl Marx have been very critical of bureaucracies. Karl Marx believed that bureaucracies were used by the dominant capitalist class to control the working class. From the Marxists' point of view, bureaucracies are characterized by strict hierarchy and discipline, veneration of authority, incompetent officials, lack of initiative or imagination, fear of responsibility and a process of self-aggrandizement. For the Marxists therefore, bureaucracy only exists to benefit the capitalists and helps to subdue the working class and in the process the workers become alienated (Amuwo, 1998).

The rigidity in roles occasioned by strict adherence to rules and regulations often creates a situation where

officials perform their job without any emotional attachment. This rigidity problem also makes bureaucracy non- adaptive. According to Maduabum (2008), the delays in obtaining official rulings for unusual situation, lead to stereotyped conditions refers to as 'bureaucratic mentality' and 'red tape'.
According to Laski in (Aluko & Adesopo, 2004:16), the concentration of power in the hands of bureaucrats can jeopardize the liberties of individual citizens. The bureaucracies become the exclusive preserve of oligarchies of specialists. It becomes uneasy and sometimes difficult to control the expert, with his specialized knowledge, skill and data. Because the bureaucrats are often called upon to justify or rationalize their actions, some of them fear to take some necessary initiatives, risks and experiments thereby introducing timidity and conservatism into the system.

One of the theories that explain cost of governance is public interest theory. According to Iyoha, Gberevbie, Iruonagbe and Egharevba (2015:252), government is viewed to be made up of individuals whose desire it is to serve the public by doing what is "right." In this context, the government becomes an instrument that will or should improve the welfare of society. Those who seek to achieve financial efficiency or prudence in government organization look up to the bureaucracy and its principle of efficiency in administration to realize their goal. They draw their inspiration from Weber's characteristic that states that the bureaucratic administrative organ is from a technical point of view, well capable of achieving the highest degree of efficiency (Lane, 1987:106). The basis for this assertion is founded on empirical generalization about the comparative findings from various administrative forms on this question of efficiency. Again, this claim is based on Weber's ideal type bureaucracy that for Igbokwe-Ibeto et al. (2012:108:) has the following properties: "impersonal authority structure, hierarchy of offices in a career system of specified spheres of competency, free selection based on achievements in accordance with specific rules, remuneration in terms of money in accordance with clear rules; discipline and control in the conduct of the office". This formal feature of bureaucracy does not say anything about bureaucratic behaviour that could prove the deciding of how efficient it can be.
In African (public sector) bureaucracies, there are factors and forces that impinge on the effort at achieving efficiency goals of the bureaucracy. Also, the human relation school has done much to debunk the basic mechanism that is implied in the Weberian model of control to the accomplishment of organizational goals. According to Argyris in (Akhakpe, 2014:220) there is always the tendency for conflict and tension between what the organization wants to achieve and the needs of the individual. Because there is this clash of intensions and expectations, the informal behaviour tends to predominate. In other words, since the social structure called bureaucracy fails to answer to the needs and demands of the people in developing countries, its rules are sometimes disregarded for more informal ways of achieving the individual ends. These informal behavioural patterns are important if the civil bureaucracy is to operate effectively in Africa, rather than adhering to the formal characteristics of the Weberian system (Lane, 1987). It is on this basis that the rational patterns of civil bureaucracy in Africa should be understood.

Studies in public finance literature have established that cost of governance is associated with current expenditure, which is "the expenditure allocated to the maintenance of civil bureaucracy itself and not for the benefit of the economy and the society as a whole" (Chigozie, 2013:43). However, according to Nurudeen and Usman (2010:4); Adeolu and Evans in (Iyoha et al., 2015:255), increase in government expenditure on socio-economic and physical infrastructure enhances economic growth. Also, where a rising proportion of government budget, at whatever level, is used to support the administrative cost of civil bureaucracy, poverty and penury are bound to be pervasive as economic growth slows down or even stagnates (Adeolu & Evans in Iyoha et al., 2015:255). Therefore, those in public service being rational, should be able to provide answers to a growing number of questions such as: what is the right cost of governance, does current output correlate with level of spending, could more be achieved with current spending and could the same output be achieved with less spending? What then is the relationship between civil bureaucracy and cost of governance? This forms the subject of analysis in the next section.

## 4. The Nexus Between Bureaucracy and Cost of Governance in Africa

The bureaucracy in Africa for reasons adduced in the above analysis is struggling to conform to the Weberian prescriptions for efficiency because there is a disjuncture between what the aims to achieve and what the exegetical conditions required or impose on it in Africa. Any attempt to ignore Africa's historical reality could make civil bureaucracy a form without substance in Africa. The emergence and operations of bureaucracy in Africa impose a burden on it that

makes it difficult to play roles like its homologue in Europe.

Even Max Weber himself was quick to warn that the bureaucratic model he articulated was not a descriptive reality and that several or different conditions may actually affect and eventually dilute its efficacy. This has been the case in Africa more or less. While bureaucrats may have sworn to conform with the spirit and later of the institution, it is in the process side that bureaucracy has had its greatest challenge. Bureaucratic behaviour in many situations tends to assume responsibilities and refuse to experiment with new ideas and ways of doing things. This sometimes, leads to civil bureaucracies that are mal-adapted to the needs of the people they are to serve.

Failure to adapt to the needs of the government of the day and the people could increase the cost of governance. Proper search activities are not carried out before they are valued and executed. This may be an unintended consequence of the administrative processes. Bureaucrats can be sincerely wrong unless they remain focus and patriotic in carrying out their activities and actions. Any self-assessment by bureaucrats is not: likely to come up with negative verdicts, for they cannot willingly admit to any wrong doing in what its members consider as patriotic duties to the State. This can be found in Asiodu (1979:82) assessment of the civil service between the civil war years and the immediate post war years in Nigeria which he said brought out some of the sterling qualities of the higher civil servants. They were able among other patriotic acts to manage the war era economy without borrowing money from within or abroad. But it does appear that they have faltered in the post-civil war years and under civilian rule to modernize the economy in line with global best practices in public management.

Therefore, it is expected that assessors of the civil service at any given point in time should separate the myth from the realities in their analysis of the civil service. While there could be genuine misunderstandings arising from calculated misrepresentation, as is the case with politics, efforts should be made to contextualize their activities and actions over time. The question that remained to be answered is, has the bureaucracy particularly the higher civil service helped to ensure that government policies and programmes are faithfully carried out in an efficient manner to conserve cost in line with resources appropriated and circumstances prevailing in Africa? To this concern, the study directs its focus in the section that follows.

**Table I** below shows evidences that the recurrent expenditure has been rising in Africa especially since 2008 while capital expenditure has been sacrificed. According to Iyoha et al. (2015:155), the increasing recurrent expenditure in African bureaucracies could be one of reasons why education, health, governance structure, the economy, political institutions etc. have all "broken down". It would appear this was the case with the privatization of government owned enterprises in Africa. Hence the need to investigate the interface between the cost of governance in Africa and its implications on development, using certain indices such as the human development index, unemployment rate and the ever-persistent conflict, violence and crime in some parts of Africa.

**Selected African Countries:** Human Development Index (HDI) Trends 2009-2018

| S/N Country | HDI Rank | Annual HDI Growth Percent | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | 2009 | 2010 | 2011 | 2012 | 2013 | 2014 | 2015 | 2016 | 2017 | 2018 |
| 1.*South Africa | 113 | 0.633 | 0.642 | 0.649 | 0.657 | 0.664 | 0.675 | 0.685 | 0.692 | 0.696 | 0.699 |
| 2. Tanzania | 154 | 0.486 | 0.493 | 0.499 | 0.506 | 0.507 | 0.515 | 0.528 | 0.533 | 0.538 | 0.538 |
| 3. Zimbabwe | 156 | 0.45 | 0.467 | 0.478 | 0.505 | 0.516 | 0.525 | 0.529 | 0.532 | 0.535 | 0.535 |
| 4. Nigeria | 157 | 0.49 | 0.484 | 0.494 | 0.512 | 0.519 | 0.524 | 0.527 | 0.53 | 0.532 | 0.532 |
| 5. Rwanda | 158 | 0.47 | 0.485 | 0.493 | 0.5 | 0.503 | 0.509 | 0.51 | 0.52 | 0.524 | 0.524 |
| 6. Lesotho | 159 | 0.489 | 0.493 | 0.498 | 0.505 | 0.505 | 0.509 | 0.511 | 0.516 | 0.52 | 0.520 |
| 7. Madagascar | 161 | 0.503 | 0.504 | 0.504 | 0.507 | 0.509 | 0.512 | 0.514 | 0.517 | 0.519 | 0.519 |
| 8. Uganda | 162 | 0.477 | 0.486 | 0.49 | 0.492 | 0.496 | 0.5 | 0.505 | 0.508 | 0.516 | 0.516 |
| 9. Benin | 163 | 0.468 | 0.473 | 0.479 | 0.489 | 0.5 | 0.505 | 0.508 | 0.512 | 0.515 | 0.515 |
| 10. Senegal | 164 | 0.449 | 0.456 | 0.467 | 0.476 | 0.481 | 0.486 | 0.492 | 0.499 | 0.505 | 0.505 |
| 11. Togo | 165 | 0.449 | 0.456 | 0.463 | 0.466 | 0.472 | 0.481 | 0.495 | 0.5 | 0.503 | 0.503 |
| 12. Sudan | 167 | 0.468 | 0.47 | 0.474 | 0.485 | 0.475 | 0.492 | 0.497 | 0.499 | 0.502 | 0.502 |
| 13. Cote d'vore | 170 | 0.437 | 0.442 | 0.445 | 0.454 | 0.462 | 0.465 | 0.478 | 0.486 | 0.492 | 0.492 |
| 14. Malawi | 171 | 0.431 | 0.441 | 0.45 | 0.455 | 0.461 | 0.468 | 0.47 | 0.474 | 0.477 | 0.477 |
| 15. Ethiopia | 173 | 0.401 | 0.412 | 0.423 | 0.43 | 0.438 | 0.445 | 0.451 | 0.457 | 0.463 | 0.463 |
| 16. Gambia | 174 | 0.438 | 0.441 | 0.44 | 0.445 | 0.453 | 0.454 | 0.457 | 0.457 | 0.46 | 0.460 |

***Source:*** *United Nations Development Programme (UNDP, 2019)*

The picture depicted in table I above indicates that aside South Africa, other African countries has not improved in its human development Index. For instance, out of the 16 African countries surveyed, only South Africa falls within medium HDI, the remaining 15 falls within low HDI (UNDP, 2018). Unemployment is one of the major challenges facing Africa today even though several efforts have been made by governments at various levels to proffer solutions. It is a paradox that a continent that boast of numerous human and natural resources still has unemployment rate that continues to rise annually (Aganga in Iyoha et al., 2015:256). This is pathetic situation. South Africa has unemployment rate of 25.2 percent, while on the average,

Ghana and Nigeria have 22percent and 38percent respectively (National Bureau of Statistics, 2019). The fundamental question is: why is there so much unemployment, poverty, preventable diseases, penury, hunger and starvation in the midst of plenty in Africa? The answers are legion and include the following: neglect of the agricultural sector, corruption, infrastructural decay, unfavorable government reforms, impunity, and systemic problems in education among others (Igbokwe-Ibeto & Okoye, 2014:50; Asaju, Arome & Anyio, 2014:16).

## 5. Reasons for the High Cost of Governance in Africa

High cost of governance in Africa is a major concern to development experts in the continent. It would appear the future of the continent is mortgaged due to heavy debt burden. This phenomenon has diverted scarce resources to areas where they are not needed, thereby putting African developmental agenda at risk. There are deliberate and inadvertent reasons surrounding this development. Some of these factors are discussed in this section.

***Spiraling Cost of Administering States:*** Developing state in Africa has a unique character with regard to fiscal management. At independence in many of African countries, the emergent states and its elites took it upon themselves to fast-track processes of development and social change. Statist approach to development was therefore embraced leading to the rapid expansion in national and regional bureaucracies.

Subsequently, local or municipal governments came on board to increase the number of bureaucracies which invariably increased the cost of governance. Every organization created at the different levels of government to kick-start or jump-start development and social change, place burdens on the lean finances of the state and government. While the people of the newly independent African states crave for socio-economic and political transformations, they in most cases did not have the funds to meet the expectations of the people. Some had to resort to domestic and external borrowing to meet their obligations. Also, bureaucracies had to be set up and are still being set up to meet the needs of the people for socio-economic development.

***Natural Disasters:*** In some African countries, natural disasters are common phenomena. These include: flood, food crisis, desertification, earthquake, oil spills, hurricane, and communicable diseases, among many others (Igbokwe-Ibeto, 2019). When these happen, government is forced to set up relief agencies to deal with the situation in the interest of mankind and the preservation of its legitimacy to govern. This swelled the number of bureaucracies and the cost of running government inevitably increased.

***Duplication of Bureaucracies:*** Also, there is the tendency for bureaucracies to duplicate or multiply itself in order to expand their scope. Studies have shown that once a bureaucracy is created, it almost always divides itself into smaller units, thereby multiplying its numbers. This is popularly referred to as the Parkinson disease (Akhakpe, 2014:227). It derived its name from Northcote Parkinson. It posits that bureaucracy increases by division and creation of new departments and agencies from existing ones in order to decentralize responsibilities but also to increase bureaucracy's influence and money that accrues to it.

***Pressure from Centrifugal Forces:*** Most countries in Africa are currently under pressure from centrifugal forces to meet the hunger for new states or regions by ethnic nationalities. No thanks to the poor developmental role of the state and mal-distribution of power and resources. As a result of these developments, the agitation for states and local or municipal governments by ethnic nationalities has been an ever-present factor that somehow the African governments have to deal with. The hunger and taste for new state or regions and local governments will persist for a long time to come, perhaps until such a time efficiency and effectiveness become the norm in public management.

***Duplication of Functions:*** Another source of the high cost of governance in Africa is the setting up of parallel organisations that do almost the same thing with the existing ones. Sometimes these institutions

or organizations are set up not really to add value to governance but to feather the nests of the "strong man" in power. One of such organizations in recent times is the presidency. It has risen to become a very powerful organization within the executive branch of government, consuming huge chunk of State funds. Yet, there are no new roles they are performing that hitherto existing departments, ministries and agencies have not or cannot perform. Every financial year, huge sum of money is appropriated to them, with little or no checks on how they spend these monies. This has become a huge drain on the nation's finances especially in a situation where other key sectors of the economy and society are in dare need of funds.

***Security Threat:*** Yet, another area where government has been spending much money is security. While security matters have become issue of concern to all governments across the globe, African states have been under serious threat in recent years resulting in diversion of huge amount of resources to tackle emerging security threats from within and outside their shores. In Nigeria, Cameroon, Chad and Niger, for example, national security concern has heightened in the past ten years with the Boko Haram radical Islamic (terrorist) group killings, manning and destroying life and properties worth billions of dollars. Also, in the South Africa, there has been high rate of crime, rape, drugs and substance abuse, while Somalia and South Sudan has been in civil war for years, kidnapping and militancy, pipeline vandalization and oil theft is a common phenomenon in Africa (Igbokwe-Ibeto, Ewuim & Agbodike, 2015:190). Government at the national, regional and state levels has had to spend millions of dollars to fight these threats to national security. Organisations have been setup, personnel recruited to fight or manage these socio-economic and political menaces. All these have increased the cost of governance in these countries.

***Perception of Public Organisations as Alien Institution:*** Furthermore, the state and other public organisations are still seen by people as alien institutions many years after independence. Allegiance to these institutions remain passive or non-committal because they have not been transformed into truly public organisations that cater for all irrespective of age, sex, religion and ethnic origin. This was the case of colonial institutions. With independence, not much has changed. As it was in the colonial era, so it is today, government business is seen as no man's business. Therefore, to steal from it or behave irresponsibly towards it and its institutions is considered amoral rather than immoral (Igbokwe-Ibeto et al., 2012:108). This has been an age long concern to successive governments, be they military or civilian. Indeed, Ukpabi Asika in (Osaghae, 2002:140) expresses this concern thus:

*We must reject for all times the conception of the state as a foreign institution standing outside the community and whose money, property and goals are not the direct responsibility and concern of the community. The community is the government and the government the community. It is no longer olu oyibo (meaning white man's job). The government business is truly and properly olu anyi (community business).*

One of the consequences of this development is that both the elite and members of the political communities do not feel they have proprietary rights over the state and by implication; public service therefore, is not matched by accountability. It is interesting to note that majority of Africans who appear to be concerned about the state of affairs in public finance of their country would seem to be doing so based on their personal interest rather than that of the common good. Also, the review of wages and salaries of public servants is a source of increased cost of governance in Africa. The government is always under pressure from labour to review its salary structure due to inflationary trend in Africa that is always on the rise. Therefore, as cost of living increases, workers are inclined to demand for review of their salaries which in turn increases government wage bills.

This has encouraged and promoted the equally ruinous perception of the government in its allocative and distributive functions. In the words of Osaghae (2002:142):

*Government is presented and approached by the vast majority of the citizens as a benevolent father Christmas who distribute the 'national cake'. This perception which was also encouraged by the anti-colonial nationalists distorts and stultifies the development of the necessary social and political correlates of public finance.*

***Corruption:*** The political culture of public finance is no doubt in crisis as can be gleaned from the mind burgling revelations of embezzlement of public funds by individuals and groups in the prescient and corridors of power in Africa. The state resources are easily carted away by state elite making the state a big bazaar. Corruption remains top priority for those in powers or close to the power that be. A continent where trillion of dollars cannot be accounted for is definitely a rogue continent. Africa has record of monies stolen from the state treasury. For those in

power and would be rulers, the materialist perception of the state is still high. Little wonder therefore, the cost of governance is high because these plundered funds are explained away as recurrent expenditure. Limousine cars are bought at prices costlier than the same car used by the British Prime Minister.

***Political Culture:*** The cost of running adopted liberal democracy is prohibitive. It has in no small measure inflated the cost of governance in Africa. According to Akhakpe (2014:226) most African legislators earn more than the American President who rules over the richest country in the world, shows how profligate African politics and democracy are. Ironically, this is a system borrowed from the West. It would seem, Africa as a people are quick in appropriating the form not the content of structures and institutions. System adaptation and pattern maintenance are keys to institutional survival and good governance.

The above point is further buttressed by the African Baptist Convention that notes the expensive nature of the African democratic structure which makes cost of governance prohibitive. Corroborating the point made earlier, it observes that many people are into politics because of the financial benefits it holds. People therefore; go into politics not because they have the spirit of service but due to the money being paid to the elected officials of the State. For this group of clergymen, one area that has increased the cost of governance is in the number of political aides and special assistants to elected officials. In the words of the Baptist Convention (2013).

We have too many special advisers, senior special assistants and personal assistants. By the time we calculate the salaries, allowances and costs of logistics being given to these appointees many of whom are not doing anything in the real sense of it, one can see that a lot of money is being spent on running of government alone and at the expense of the essence of governance.
When these expenses are added to the jumbo pay and allowances of members of the national, state or regional assemblies, the total cost of running government is rather imagine than described. To make matters worse, the behaviour and attitudes of political officeholders complicate the already poor system being run. They treat issues of the State or government with contempt and disdain believing that nobody cares, not even the law can protect the State from criminal minded socio-economic and political elites.

***Ghost Workers Syndrome:*** In Africa, the state remains the largest employer of labour. Since the private sector is not expanding enough, governments at all levels are forced to employ the teaming crowd of unemployed youths, thereby increasing its wage bills. Besides, the phenomenon of ghost workers remains high in the public service. The government labour force cannot numerically be ascertained, due to poor record keeping and unpatriotic act of some bureaucrats and politicians who conspire to inflate the number of public servants entitled to salaries and wages.

## 6. Road Map for Resolving the Challenges of High Cost of Governance in Africa

Can Africa as a people come out from this "quagmire" or "*cul de-sac*"? Some prescriptions can be made to manage if not cure these ailments. The economy should get to a threshold where it can absolve majority of the unemployed in the society. In pursuance of this goal, the economy must be diversified to move away from import dependence. Solid minerals are lying fallow in parts of Africa waiting to be explored and developed for both domestic and foreign consumption. This will reduce the vulnerability of the economy to shocks in the global market. As has been observed, government at all levels should as a matter of priority "promote aggressive, rapid industrialization and modernization of agriculture, both to deliver value to Africans and to create jobs for the army of the unemployed. A corollary to this is that governments would need to address the infrastructural deficit in the continent especially health, transportation and energy sectors through massive investment in these sectors.

The development in these areas will get the youths engaged, reduce inequality and bring about better distribution of resources in the countries of Africa. Some of the youths' restiveness being experienced in Africa is products of joblessness, faulty distribution of State resources and bad governance. Government should encourage small and medium scale enterprises which would serve as the bedrock of industrialization in Africa.

However, a bigger problem that needs to be addressed is the question of attitude and behaviour of public servants themselves who connive with unscrupulous elements to perpetrate these acts. The level of patriotism among Africans is still very low. Not even the rebranding efforts of some African government have changed the unpatriotic acts of Africans who steal public funds to boost their ego and or meet their insatiable taste for rabid consumerism. Past efforts in this regard did not yield many dividends and there is no reason to believe that

the situation will be different now. Perhaps, the reason for this assertion is because government officials in Africa do not say what they mean or mean what they say.

The huge cost of running the present democratic system can be reduced only if the political elite decide to do so as part of their own contributions to nation-building and national development by saving for rainy days. They must be committed to building capital for development. The power elite should allow the rule of law and constitutionalism mediates their actions and activities. Politics of impunity which has led almost to the return to the state of nature in Africa should be discarded for more consensual and cooperative practices in all areas of the national life.

Civil society organizations that played major roles in bringing back civilian governance in Africa appears to be in stupor. The social space should be strengthened as a basis for critically assessing and constructively criticizing government, political leaders and the power elite in and outside government (Otite, 2007:201). Their present state of immobilism should give way for more proactive intervention in fiscal governance among other issues in the body politic.

Also, it is important we embrace once again institutionalism. Governments all over the world operate as a system of rules, regulations and laws that should be adhered to and allowed to mediate the actions and activities of public officeholders. Without rules or laws, we might return to the discredited traditional and charismatic authority systems where legitimacy to rule is based on might and irrationalities.

## 7. Conclusion

This article has examined the nexus between bureaucracy and cost of governance as well as its implication on Africa's development. Also, public interest theory was used to explore the intellectual cobweb sounding the issues raised. The article argues that bureaucracy in Africa should help manage the resources of the state in a manner that much money is conserved for developmental purposes. Ironically, the civil bureaucracies have become huge drain on the scarce resources of the State through a number of avenues; some are official while others illicit. These developments have increased the cost of governance in the continent. Some of the consequences of this trend are: the failure of government at all levels to discharge its fiduciary responsibilities to its citizens in the areas of job creation, infrastructural development, education, health, and housing, among others. Bureaucracy still holds the keys to financial transparency, probity and accountability. It can do this however, if it embraces ethical rebirth, the rule of law and constitutionalism, international best practices in management of resources and good governance, among other remedial steps. Ultimately, the power elite should go to the roundtable to agree on fundamental issues confronting their country's political economy irrespective of their ethnic, religious and sectional backgrounds.

Finally, whether bureaucracy is desirable or not, it had come to stay as it is from all indications an inevitable feature of modern societies. What cannot be avoided or discarded must be accommodated. As such modern societies must come to terms with it. At best, bureaucracies can be modified to reflect the peculiarity and the uniqueness of the African culture and society. Thus, bureaucracies can be modified to accommodate the influx of change in ideas, culture and values, and adapt to new situations or changing circumstances. Our final thesis is that it may be impossible to dismantle bureaucracy; however, it is important to reform it to conform to the realities of the 21st century, and until the African bureaucracy is transformed to be people-oriented, transparent and accountable to the people; cost of governance in Africa will remain an obstacle to Africa's development.

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# Effects of Youth Unemployment and its Consequences on Economic Growth in Nigeria

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**Abstract.** This study investigated the effects of youth unemployment and its consequences on economic growth in Nigeria. One of the greatest challenges facing the Nigeria economy is unemployment. The problem of unemployment in Nigeria is a national issue that should be handled with care as the rate of unemployment in Nigeria since 1973 has been growing in a geometric progression. Its source could be traced to the diversification of Nigeria economy into oil sector that only provides less than 10% employment opportunity to its labour force. Descriptive research design of survey type was used while multi-stage sampling technique was employed in selecting 600 respondents. Two research questions and three research hypotheses were tested using Effect and Consequences of Youth Unemployment Questionnaire (EACOYUQ). Data were analyzed using frequency counts, percentages and Pearson product moment correlation. The results showed that there is significant relationship between youth unemployment rate and Nigerian economic growth ($r=0.820$, $P<0.05$), between youth unemployment rate and government's programmes to solve the problem ($r=0.924$, $P<0.05$), and between government's programmes to solve the problem and government's possible ways in ensuring the reduction of unemployment level in Nigeria ($r=0.765$, $P<0.05$). The result further showed that rapid growth of population (89.1%), massive corruption (81.7%), growth of labour force (81.5%), lack of employable skills (80.6%), lack of industries/factories (79.2%) and cultural barriers (64.3%) were major causes of youth unemployment while the study also revealed that the use of youth as political thugs (87.5%), the use of youth in various anti-social vices (81.5%) and the use of youth to destabilize and truncate the democratic and development process in the state (71.7%) were the consequences of youth unemployment. Based on this it was recommended that government should encourage entrepreneurial activities which are believed to be the remote cause of unemployment problem in Nigeria. Also, National Directorate of Employment should be allowed to give loans to people with viable and profitable projects that could guarantee employment through the product of both industrial and agricultural consumable products and goods.

**Keywords:** Effects, Unemployment, Growth, Nigeria, Economic Development.

## 1. Introduction

One of the greatest challenges facing the Nigeria economy is unemployment which has maintained a rising trend over the years. The problem of unemployment in Nigeria is a national issue that should be handled with care. The rate of unemployment in Nigeria since 1973 has been growing in a geometric progression and the issue has become a world-wide phenomenon demanding for increased attention as the impact is more devastating (Ejikeme, 2014). According to the National Bureau of Statistics (2012), Nigeria rate of unemployment stand at 19.7%. In fact, Akeju & Olanipekun, (2014), identifies unemployment as one of the major challenges confronting the Nigeria - economic development. The menace of unemployment in Nigeria since early 1980s has been an issue of great concern to the economists, policy makers, economic managers, individuals, government and many others (Bello, 2003). The effect of financial crisis on public and private sectors has led to renew attention on the phenomenon. Fadayomi (1992) and Osinubi (2006), argued that unemployment is as a result of the inability to develop and utilize the nation's manpower resources effectively.

Nigeria is a country that is endowed with enormous resources, both human and material. Despite the abundant resources endowed on Nigeria by nature, its citizens are still struggling to survive due to

economic hardships or difficulties in the country (Ekpo, 2008). Undoubtedly, parts of the macroeconomic goals which the government strives to achieve are the maintenance of stable domestic price level and full-employment. Macroeconomic performance is judged by three broad measures-unemployment rate, inflation rate, and the growth rate of output (Fadayomi, 1992). Unemployment is generally seen as a macro-economic problem as well as socio-economic problem. It has been categorized as one of the serious impediments to social progress. Apart from representing an enormous waste of a country's manpower resources, it generates welfare loss in terms of lower output thereby leading to lower income and well-being (Ejikeme, 2014; Ekpo, 2008). Unemployment arises as a result of insufficient and non-availability of jobs to correspond with the growing population, even those who are employed sometimes lives with the fear of being unemployed due to job insecurity and retrenchment of workers. There is employment if factors of production are engaged in production.

Fajana (2000), defined unemployment as a situation where people who are willing and capable of working are unable to find suitable paid employment. He said further that the higher the rate of unemployment in an economy, the higher the level of poverty and associated welfare challenges. It is a widely accepted view in economics that the growth rate of the Gross Domestic Product (GDP) of an economy increases employment and reduces unemployment. The Nigeria economy has had a truncated history. In the period of 1970-1980, the Gross Domestic Product (GDP) recorded 3.1 percent growth annually. During the oil boom era, roughly 1980-1988 GDP grew positively by 6.2 percent annually; a remarkable growth. However, in the 1990s, GDP had a negative growth rates. In the period of 1998-2007 which constitutes the period of structural adjustment and economic liberalization, the GDP responded to economic adjustment policies and grew at a positive rate of 4.0 in the years after independence, industry and manufacturing sectors had positive growth rates except for the period 1990-1998 where industry and manufacturing grew negatively by -3.2 percent and -2.9 percent respectively. According to Okun (1962), the negative relationship between movements of the unemployment rate and the real gross domestic product (GDP) was as a result of changes in aggregate demand, industry changes their production pattern which leads to changes in demand for labour which alter the unemployment rates.

According to Oni (2006), unemployment problem in Nigeria has different dimensions. There are underemployment cases in which people receive incomes that are inadequate to support their basic needs, in terms of food, clothing and shelter. There are also cases of disguised unemployment where people take up jobs that are below their educational attainment and experience. The worst case of all is that of people seeking for job opportunities but who cannot find any either in the public or the private sector. Some people are willing and ready to set up enterprises themselves and engage in one type of economic activity or the other but are constrained by the prevailing poor macroeconomic environment. All these have contributed significantly to the high level of unemployment and poverty in Africa. The rise in the unemployment rate was largely attributed to the increased number of school graduates with no matching job opportunities, a freeze on employment in many public and private sector institutions as well as the slow disbursement of the capital budget by the Federal Government (Adebayo, 1999; Arewa & Nwakanma, 2012). Alanana, (2003) opines that unemployment is potentially dangerous as it sends disturbing signal to all segments of the Nigerian Society. The rate of youth unemployment in Nigeria is high, even at the period of economic normalcy i.e. the oil boom of the 1970s (6.2%); 1980s (9.8%) and the 1990s (11.5%).

Daniels and Ejara (2012) opined that there are many types of unemployment in Nigeria: structural unemployment, cyclical unemployment, frictional unemployment and classical unemployment. The structural unemployment occurs due to globalization and technological advancement which replace the workers with the machinery that causes the layoffs in the economy. It is also caused by mismatch of skills of workers from the underlying jobs. Cyclical unemployment occurs when the aggregate demand of the economy is not sufficient to give the jobs to everyone who wants to work, because aggregate supply of goods and services exceed from the aggregate demand that can discourage the production and consequently it reduces the workers. Frictional unemployment occurs when the skills of the workers are mismatched with the underlying jobs, it is like a structural unemployment but it is short run in nature while structural unemployment has long lasting effect. Classical unemployment arises when government set the wage rates above the equilibrium prices that cause labour to rush for the jobs in the labour market which exceeds from the existing vacancies. They concluded that the analysis of employment data in the last decade shows that the rate of new entrants into the labour market has not been uniform. The rate was on the increase from 2007 to 2009, but declined significantly from 2009 to

2010, and increased again from 2010 to 2011. "Within the five-year period, there has been an average of about 1.8 million new entrants into the active labour market per year".

Walterskirchen (1999) argued that higher employment among low skilled workers leads to higher growth because it becomes more profitable to invest in human capital when this is combined with more low skilled workers. Higher employment also implies more human capital accumulation if this occurs mainly through learning the job. An effect working in the opposite direction is however, that higher employment is likely to reduce the average time spent in the education system before students enter the labour force (Storesletten & Zilibotti, 2000). Adebayo & Ogunrinola (2006), noted that unemployment in Nigeria increased by 69 percent from 6.1 in 1985 to 19.7 in 2009 while in 2010 and 2011 experienced an increased to 21.1 and 23.9 percent respectively. The economy grew by 72 percent from 281,407.4 in 1995 to 814,407.0 in 2011. What this means, is that, as unemployment was increasing, the economy was equally growing, why? The rate of unemployment increases as a result of increase in the population of the country. An increase in population signals an increase in labour supply.

It should be noted that the average contribution of the oil sector to the GDP between 1995 and 2011 is 26.7 percent, while agriculture which is the main source of gainful employment in the country contributed 39.3 percent just a difference of 12.6 percent from that of oil that employs less than 10 percent of the labour force. In 1995, agriculture contributed 34.1 percent to the GDP and 43.5 percent in 2011; this represents an increase of 9.4 percent with this sector employing over 50 percent of labour in the country, there should have been a decrease in the rate of unemployment but rather the rate of unemployment increased by 69 percent (CBN, 2012). This can be attributed to the neglect of the important sectors such as agriculture where the country has comparative advantage (Adebayo & Ogunrinola, 2006). Other causes of this abnormal situation include: Gross mismanagement of national resources leading to wasteful spending and misappropriation of funds and priorities (Bassey & Atan, 2012); weak infrastructural facilities in the country that did not aid rapid industrialization (Akintoye, 2008); and lack of political will to implement certain policies that could open up the Nigerian economy to private sector participation (Bello, 2009). One of such is the unwillingness on the part of the government to implement full deregulation in the downstream sector of the oil and gas. Bello (2003) also added that another cause is the weak educational system that is not adequate to equip youths with requisite technical and entrepreneurial skills.

Scholars have written widely on unemployment issue and its effects on the growth and development of Nigeria. According to Anyadike, Emeh & Ukah (2012), every nation's economy is characterized by both active and inactive populations. They observed that the economically active ones are those populations willing and able to work, and include those actively engaged in the production of goods and services and those who are unemployed. The International Labour Organisation in their contribution has it that the unemployed are numbers of the economically active population who are without work but available for and seeking for work. They also include people who have lost their jobs and those who have voluntarily left work (World Bank, 1999). On the part of Bassey & Atan (2012), Nigerian has the potential for rapid economic growth and development, with her rich human and material resources, yet the country's economic performance has been described as being truncated, erratic, dismal and largely unimpressed (Ajayi, 2002; Akeju & Olanipekun, 2014; Ekpo, 2008). The poor growth performance of the economy is depicted in the rising incidence of poverty, massive and graduate unemployment, skyrocketing inflation, worsening balance of payments disequilibrium, monumental external debt burden, widening income disparity and growing fiscal imbalances which takes into consideration the Nigeria crises of underdevelopment. This is why Ekpo (2008) in Bassey & Atan (2012), affirmed that all these problems are rooted in the pervasive distortions existing within the economy.

Unemployment, takes a doomsday scenario in Nigeria as it developed a decade after Nigeria had her independence. Akintoye (2008) opined that the rate of unemployment rise from 4.3% to 6.4% and further rose to 7.1% in 1987. This rise in unemployment rate came as a result of economic depression which engulfed the nation and spread its effects that resulted to massive closure of businesses and retrenchment of workers. This was followed by the placement of embargo on recruitment which further worsened the situation. Bassey & Atan, (2012) opined that the Structural Adjustment Programme (SAP) had a salutary effect on job creation leading to a sharp fall in unemployment figure from 7.1% in 1987 to 3% in 1994. However, the rate of unemployment in Nigeria kept on increasing. Oyebade (2003) asserted that, Nigeria's unemployment can be grouped into two categories: first, the older unemployed who lost their

jobs through retrenchment, redundancy, or bankruptcy; and second, the younger unemployed, most of whom have never been employed. In the words of Awogbenle & Iwuamadi (2016), a statistics from the Manpower Board and the Federal Bureau of Statistics indicated that, Nigeria has a youth population of 80 million, representing 60% of the total population of the country. Also, 64 million of them are unemployed, while 1.6 million are under-employed.

In fact, Feridum & Akindele (2006); George and Oseni (2012); Ezie (2012) and Ede, Ndubisi & Nwankwo (2013), identifies unemployment as one of the major challenges confronting the Nigeria-economic development. The menace of unemployment in Nigeria both now and in the recent past has been an issue of great concern to the economists, policy makers, economic managers, individuals, government and many others (Bello, 2003). This earliest thinking on economic issues did not fail to give a central point of reflection on the undesirability of unemployment (Njoku & Ihugba, 2011). Unemployment has been defined as a situation where
people who are willing and capable of working are unable to find suitable paid employment (Fajana, 2000). He said further that the higher the rate of unemployment in an economy, the higher the level of poverty and associated welfare challenges.

The issue of unemployment brought about some social and economic consequences such as; increase in crime rate, loss of respect and identity, reduction in purchasing power, psychological injuries, corruption among others. Muhammed, Inuwa & Oye (2011) submitted that unemployment constitutes a series of serious development problems and is increasingly more serious all over Nigeria. They said further that the implication of unemployment on gross domestic product in Nigeria over the period of nine years (2000-2008) showed that unemployment has an enormous effect on the Nigerian GDP and there exist an inverse relationship between unemployment and gross domestic product, which implies that as unemployment increases, gross domestic product falls. Alanana (2003), argued that unemployment is potentially dangerous as it sends disturbing signals to all segment of the economy. Ejikene (2014), assessed the link unemployment and poverty has on security in Nigeria and concluded that both unemployment and poverty have direct link to security challenges in Nigeria.

## 2. Statement of the problem

The level of unemployment in Nigeria has grown large as it affected the youth and the economic development of the country from a broad spectrum of socio-economic perspective. It is obvious that unemployment especially that of graduates impedes Nigeria's progress in several ways. Apart from the economic waste it brought to the nation, it also constitutes political unrest for the country. Thus, the situation is disturbing and even more disheartening that the country's economic condition cannot absorb an optimal proportion of its labour force. This situation has contributed to the increase in crimes and other social vices experienced in our society in recent time. Based on this aforementioned reason, the study sought to investigate the effect of youth unemployment and its consequences on economic growth in Nigeria.

## 3. Research Questions

**RQ1:** What are the causes of youth unemployment in Ogun State, Nigeria.
**RQ2:** What are the consequences of youth unemployment in Ogun State, Nigeria

## 4. Hypotheses

The following hypotheses were tested to guide the study:

$Ho_1$: there is no significant relationship between youth unemployment rate and Nigerian economy growth
$Ho_2$: there is no significant relationship between youth unemployment rate and government's programmes to solve the problem
$Ho_3$: there is no significant relationship between youth unemployment rate and government's possible ways in ensuring the reduction of unemployment level in Nigeria

## 5. Methodology

**Research Design -** The study adopted a descriptive research design and a survey type was employed as the manipulation of variables was not possible.

**Population -** The population for the study comprised of all the unemployed youth from three local government areas that were randomly selected in Ogun State, Nigera.

**Sample and Sampling Techniques -** The sample of the study was selected using the multi-stage sampling procedure. First, simple random sampling technique was used to select Ogun East Senatorial District from

the three senatorial districts in Ogun State. Second, simple random sampling technique was used to select three local government areas from the nine local government areas in Ogun-East Senatorial district. Lastly, convenience sampling technique was applied in selecting 600 respondents form the population.

**Instrumentation -** Data were collected using well structured questionnaire with title - Effect and Consequences of Youth Unemployment Questionnaire (EACOYUQ). The questionnaire consists of three sections. Section A contained the demographic data of the respondents; section B contained information to elicit responses on the effect of youth unemployment on while section C contained information to elicit responses on the consequences of youth unemployment in Ogun State. This instrument has 18 likert scale items with four options ranging from "strongly agree" to "strongly disagree" while 7 other items were not likert scale items. The instrument was pilot tested on fifty unemployed graduate youths from a local government that was not part of the real study sample and a reliability coefficient of 0.83 was recorded using crombach alpha reliability. The administration of the instrument was coordinated by the researcher. 589 copies of the instrument were found to have been properly completed and returned at the end of the exercise.

**Method of Data Analysis -** The data collected were analyzed using descriptive statistic of frequency counts and percentages while the hypotheses were analyzed using inferential analysis of Pearson Product Moment Correlation.

## 6. Result Findings

**RQ1:** What are the causes of youth unemployment in Ogun State, Nigeria.

**Table 1:** Causes of youth unemployment

| Causes of youth unemployment | SA | A | D | SD | Total |
|---|---|---|---|---|---|
| Rapid growth of population | 350<br>60.3% | 167<br>28.8% | 45<br>7.8% | 18<br>3.1% | 580 |
| Rapid growth of labour force | 362<br>64.4 % | 96<br>17.1% | 54<br>9.6% | 50<br>8.9% | 562 |
| Lack of employable skills | 335<br>58.3 % | 128<br>22.3% | 67<br>11.7% | 45<br>7.8% | 575 |
| Massive corruption | 360<br>61.3 % | 120<br>20.4% | 87<br>14.8% | 20<br>3.4% | 587 |
| Lack of industries / factories | 349<br>63.1 % | 89<br>16.1% | 48<br>8.7% | 67<br>12.1% | 553 |
| Cultural barrier | 225<br>42.4 % | 117<br>22.0% | 103<br>19.4% | 86<br>16.2% | 531 |

Table 1 revealed that rapid growth of population was ranked first with response percentage of 89.1%. This was followed by massive corruption (81.7%); rapid growth of labour force (81.5%); Lack of employable skills (80.6%); Lack of industries/factories (79.2%) and the least of the causes of youth unemployment in the state was the cultural barrier with response percentage of 64.4%.

**RQ2:** What are the consequences of youth unemployment in Ogun State, Nigeria

**Table 2:** Consequence of youth unemployed in the state

| Consequence | SA | A | SD | D | Total |
|---|---|---|---|---|---|
| Youth as political thugs | 251<br>43.6% | 154<br>26.7% | 104<br>18.1% | 67<br>11.6% | 576 |
| Youth as local militants | 280<br>47.9% | 117<br>20.0% | 106<br>9.6% | 81<br>18.2% | 584 |
| Youth as an instrument for anti- social vices | 376<br>64.1% | 102<br>17.4% | 49<br>8.3% | 60<br>10.2% | 587 |

The result of Table 2 revealed that the use of youth as an instrument for anti-social vices is one the major consequence of youth unemployment in the state, this represented 81.5% of the respondents. This was followed by the use of youth for political thugs with 70.3% of the respondents agreeing with this. The Table 2 further revealed that 67.9% of the respondents were of the view that unemployed youth were utilized as local militants to attack, destroy properties and lives which affect the socio-economic status of the state.

**Re-statement of Hypotheses**

$Ho_1$: There is no significant relationship between youth unemployment rate and Nigerian economy growth
$Ho_2$: There is no significant relationship between youth unemployment rate and government's programmes to solve the problem
$Ho_3$: There is no significant relationship between youth unemployment rate and government's possible ways in ensuring the reduction of unemployment level in Nigeria

**Result**

**Table 3:** Correlation matrix of the three variables

| | Unemployment rate | Government's programmes to solve the problem | Government's possible ways in ensuring the reduction of unemployment level in Nigeria |
|---|---|---|---|
| Unemployment rate.<br>**Sig. (2- tailed)** | 1<br><br><br>589 | .820**<br>.000<br>589 | .924**<br>.000<br>589 |
| Government's programmes to solve the problem<br>**Sig. (2- tailed)** | .820**<br>.000<br>589 | 1<br><br>589 | .765**<br>.000<br>589 |
| Government's possible ways in ensuring the reduction of unemployment level in Nigeria<br>**Sig. (2- tailed)** | .924**<br>.000<br>589 | .765**<br>.000<br>589 | 1<br><br>589 |

*****Correlation is significant at the 0.01 level (2-tailed).

Table 3 reveals that there is significant relationship between unemployment rate and government's programmes to solve the problem (r=0.820, P<0.05). The table also shows that there is significant relationship between unemployment rate and Government's possible ways in ensuring the reduction of unemployment level in Nigeria (r=0.924, P<0.05). The table further reveals that there is also a significant relationship between government's programmes to solve the problem and government's possible ways in ensuring the reduction of unemployment level in Nigeria (r=0.765, P<0.05).

## 7. Discussion of Findings

Table 1 revealed that various factors cause the youth unemployment in the state. These factors range from rapid growth of population to cultural barrier. The rapid growth of population was ranked first with response percentage of 89.1%. This was followed by massive corruption (81.7%); rapid growth of labour force (81.5%); lack of employable skills (80.6%); lack of industries/factories (79.2%) and the least of the causes of youth unemployment in the state was the cultural barrier with response percentage of 64.4%. This finding agrees with that of Adebayo & Ogunrinola (2006), Alanana (2003), Awogbenle & Iwuamadi (2016) and Ayinde (2008) who equally observed that, among the causes hindering unemployment of youth in Nigeria were rural urban-migration, rapid growth of population, lack of employable skills, lack of vibrant industrial sector and massive corruption.

The result of Table 2 revealed that the use of youth as an instrument for anti-social vices is one the major consequences of youth unemployment in the state and this represented 81.5% of the respondents. This implies that youth were made to become willing tools of arson, assault, abduction, stealing, armed robbery, terrorism, sex offences and so on. The findings also revealed that 70.3% of the respondents agreed that youth were used as political thugs in the state. This implies that youth were made to become willing tools in the hand of politicians as they were used for anti-social and dirty political activities. This has the potential to destabilize and truncate the democratic and development process in the state and Nigeria at large. The table further revealed that 67.9% of the respondents were of the view that unemployed youth were utilized as local militants to attack, destroy properties and lives which affect the socio-economic status of the state. This finding was in agreement with the findings of Awogbenle & Iwuamadi (2016), Ejikeme (2014), Osinubi (2006) and Fadayomi (1992).

Table 3 reveals that there is significant relationship between unemployment rate and government's programmes to solve the problem (r=0.820, P<0.05).

The implication of this is that the programme from the government is good enough to solve the problem of unemployment rate. The table also shows that there is significant relationship between unemployment rate and government's possible ways in ensuring the reduction of unemployment level in Nigeria ($r=0.924$, $P<0.05$). This implies that Nigerian government has in many ways established and initiated various policies and programmes that have helped to eradicate unemployment in the country, but in view of these initiatives like; National Directorate of Employment (NDE), National Economic Employment and Development Strategy (NEEDS), National Poverty Eradication Programme (NAPEP), amongst others, the objective of the initiated programmes and policies is yet to be realized owing to high level of corruption and nepotism in the country.

It follows that the possible ways of reducing unemployment level in Nigeria is in agreement with the unemployment rate. There is also a significant relationship between government's programmes to solve the problem and government's possible ways in ensuring the reduction of unemployment level in Nigeria ($r=0.765$, $P<0.05$). However, the study revealed that there are other possible measures that could be adopted to ensure that unemployment rate in Nigeria are reduced to the barest minimum. These include; compulsory introduction and full inclusion of entrepreneurship studies in all curriculum of higher learning, monitoring of the disbursed funds and ensure that these funds get to the people it is meant for, setting training centres in all local government area of the states in Nigeria and amongst others. This finding was supported by Njoku & Ihugba (2011); Anyadike, Emeh & Ukah (2012); Bassey & Atan (2012) and Bello (2003).

## 8. Recommendations

Government should encourage entrepreneurial activities which are believed to be the remote cause of unemployment problem in Nigeria. Also, National Directorate of Employment should be allowed to give loans to people with viable and profitable projects that could guarantee employment through the product of both industrial and agricultural consumable products and goods. The government should also improve the power sector to end the looming energy crisis in Nigeria and encourage entrepreneurial activities which is believed to be the remote cause of unemployment problem in the country. This could help to improve the employment rate in the country which in turn will improve the people's standard of living. Finally, there should be a government regulated means on the lending rate from banks to encourage youths to borrow money in order to invest more on small scale business as lack of access to finance or high interest rate contributed to the major problems of entrepreneurship development in Nigeria. The government should also concentrate on cautioning the rising unemployment rate in Nigeria. This could be achieved by the establishment of programmes that will encourage the unemployed populace in skill development which invariably leads to self-employment irrespective of their locations. If this is done, a reduction in waste of manpower will be observed and this will contribute to the buoyancy of the nation's growth. Furthermore, government spending should tend towards local production to caution inflationary condition in the economy.

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# Out-of-School Boy Child as an Impediment to the Achievement of UBE Enrolment Goal in Jos North LGA

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**Abstract**. This paper investigated the impact of out-of-school boy-child on the achievement of UBE enrollment goal in Jos North LGA. Three research questions were formulated to facilitate the findings of the study. The descriptive survey research design was adopted in the study. The population of this study consisted of consist of 2320 comprising of 223 teachers, 2000 out-school boy-children, 96 Principals and 1 Educational Secretary in Jos North Local Government Area. The sample for the study consisted of 100 respondents consisting of 60 out – of- school boy-children, 29 UBE teachers, 10 principals, 1 education secretaries in Jos North Local Government Area of Plateau State. Purposive sampling technique was used to draw the sample of the study. Two questionnaire instruments were developed by the researcher. These instruments were Causes of Out-of-school Children Questionnaire (COSCQ) and Assessment of Out-of-school Children and UBE Goal Questionnaire (AOSCUGQ). The COSCQ was used to collect data from the out-of-school boy-children and the UBE teachers while the AOSCUGQ was used to collect information from the UBEC staff, Principals and Education Secretaries. Descriptive statistics such as mean score and percentages were used in analyzing the data collected in the study. The findings of the study revealed that out-of-school boy-children have great impact on the achievement of UBE enrollment goals in Jos North Local Government Area. The high rate of out-of-school boy-children has negated the achievement of UBE enrollment goals. Based on the findings of the study, it was recommended among others that there is need for concise effort on the part of the government on the need to educate and enlighten parents on the need to enroll their school-age children in the UBE programme. Also, vibrant policies should be formulated by the government to assimilate all out-of-school boy children into the UBE programme.

**Keywords**: Out-of-School, Boy-Child, Achievement, UBE, Enrolment, Goals.

## 1. Introduction

The most common definition of the out-of-school boy-child is any boy of school age who is not in school for any given reason (James, 2015). Such boys may have not reached adulthood but roam the street for a source of livelihood, and is inadequately protected, supervised or directed by responsible adults (Isaacs, 2015). The word "out of-school boy child" was further expanded by UNICEF (2004) who describe him as any child of the male gender who is below eighteen years of age and is not currently receiving any form of formal education but should have been in school. According to Mbozi (2012), the out-of-school boy-child include orphans, street children, out-of-school boy-children, nomads, young farmers, young miners, dropouts, out-of-school juvenile delinquents among others. Bamgbade (2013) expanded the context of the out -of -school boy-child to include abandoned male children, foster male children, and runaway male children. What distinguishes these children from other children is their characteristic engagement in "street life," including menial jobs, begging, gangs, and sleeping in alleyways and trees and also the fact that they are not enrolled in school. In many developing countries, they comprise most of the male orphan population. Their existences represent both a cause and input of national underdevelopment; the street is their home and source of livelihood and thus local economies and street children rely on e other for sustenance. Because they mostly dwell in urban areas, they must contend for resources in an already competitive context. This context puts their skills of survival, negotiation, relationship, and life management under

pressure. They grow up only with the support of each other in largely unpredictable situations.

Mkombozi (2011) categorized "street involved children" into two groups. Part time - Street included boy-children; majority of them return home at the end of the day, and they help a piece of their profit to the financial survival of the family unit. They may be going to class and hold a feeling of having a place with a family or family unit. They might inevitably decide on a changeless life on the street in view of the monetary delicacy of their general public/ family circumstance. Full time-street included male children: This alludes to those "children on the street" who really live on the streets; family ties may exist but frail and keeps up just easily. The majorities of these children have no changeless habitation and move from spot to place and from town to town.

According to Yacub (2009), Nigeria and Plateau State in particular has the problem of out-of-school boy children. He noted that such boys are usually used for child labour and criminal activities. Yacub stated that it is not an unusual sight in Plateau State especially in the rural areas to see school age children working on farms during school hours. Infact, one can easily see some of these children working in mining camps to earn money rather than being in school with their counterparts. Other can be seen in market places carrying loads for traders and buyers of goods, others serve as sales boys in shops while others are into vocational trades such as mechanics, carpentry, painters among others.

The boy-child can also be among the educationally disadvantaged group if he is not enrolled in school. It is not an unusual sight in Plateau State especially in the rural areas to see school age children working on farms and mining camps during school hours to earn money rather than being in school with their counterparts. Others can be seen in market places carrying loads for traders and buyers of goods; others serve as sale-boys in shops while others are into apprenticeship. Unfortunately these boys did not enroll for LD the essential element (education) that makes them good future leaders which the society expects them to be.

The goals of the UBE as stated in the UBE implementation guideline (UBE Act, 2004) is to provide free basic qualitative education for every Nigerian child. This involves providing accessible UBE schools in every community in Nigeria with qualified teachers and adequate instructional facilities to ensure that teaching and learning are effective in the schools, with high rate of retention and completion. Unfortunately some of supervisors are not provided with basic logistics and support to regularly supervise the schools and most times supervision report are not always implemented. All these challenges mentioned above can militate against the achievement of the UBE enrollment goal in Plateau State (Ayuba, 2014).

According to Federal Government of Nigeria, (2014) UBE implementation guideline states that the UBE programme shall provide basic qualitative education to every Nigerian child. This involves providing accessible UBE schools in every community in Nigeria with qualified teachers and adequate instructional facilities to ensure that teaching and learning are effective in the UBE schools. Many parents do not enroll their children in the programme due to ignorance, lack of awareness of the programme and traditional or cultural misconceptions and socio-economic background of the parents. It is in the light of the foregoing that the present study sets to investigate the out-of-school boy-child and the achievement of Universal Basic Education goals in Jos North Local Government Area of Plateau State.

## 2. Statement of the Problem

The problem of out-of-school boy-children has become an issue of immense concern to the Nigerian society. The Nigerian government made a provision to ensure that every child of school age is enrolled in school in line with National Policy on Education (FRN, 2014) by establishing Universal Basic Education. The UBE was established with some number of goals, among which is ensuring that every child of school age has access to quality education in Nigeria. In spite of this provision and government interventions through media enlightenment and mobilization programmes, it is observed that a lot of school age children are out of school in Plateau state.

The high rate of out-of-school boy children in Plateau State is so alarming that it requires urgent intervention to produce future generation with meaningful education for national development. The boy-children are commonly seen roaming around, at jungles, market square, mining camps and used as sale-boys around Jos during school hours instead of being in school. If these high rate of out of school age children is not urgently addressed, they can be vulnerable to social vices in the society and used as tools in the hands of arm –robbers, cultists, politicians and constitute serious threats to the society in various ways. They can also escalate the level of crime in the society as the dropout children become easy targets for criminal gangs and terrorist

organizations as obtained in Nigeria thus becoming detrimental to the growth and development of Nigeria (Adamaechi, & Romaine, 2010)). It is on the basis of the aforementioned problems that this study is premised and conceived to examine the problem of out-of-school boy-child and achievement of UBE enrolment goal in Jos North Local Government Area of Plateau State.

## 3. Research Questions

- What are the causes of high rate of out-of-school boy-children in Jos North Local Government Area of Plateau State?
- What is the impact of out-of-school boy-children on the achievement of UBE enrolment goal in Jos North Local Government Area of Plateau State?
- What are the efforts put in place by the government to reduce the high rate of out-of-school boy-children in Jos North Local Government Area

## 4. Methodology

The descriptive survey research design was adopted in the study. The population of this study consisted of consist of 2320 comprising of 223 teachers, 2000 Out-of-school boy-children, 96 Principals and 1 Educational Secretary in Jos North Local Government Area.

The sample for the study consisted of 100 respondents consisting of 60 Out-of-school boy-children, 29 UBE teachers, 10 principals, 1 education secretaries in Jos North Local Government Area of Plateau State.

Purposive sampling technique was used to draw the sample of the study.

Two questionnaire instruments were developed by the researcher. These instruments were Causes of Out-of-school Children Questionnaire (COSCQ) and Assessment of Out-of-school Children and UBE Goal Questionnaire (AOSCUGQ). The COSCQ was used to collect data from the Out-of-school boy-children and the UBE teachers while the AOSCUGQ was used to collect information from the UBEC staff, Principals and Education Secretaries. To ascertain the validity and reliability of the research instruments, they were submitted for peer review by the following experts to establish its content and face validity: Two expert in Educational Administration/ Planning was given the instrument to check whether issues raised are adequate and relevant to the research problem; an expert in English language to check the clarity of expressions and accuracy of language used and the other expert from Research, Measurement and Evaluation checked to ensure appropriateness of the instruments in generating relevant information needed for the study. The instruments were sent to the experts along with the aim and objectives and research questions of the study. The observed corrections were duly effected for successful delivery at the field.

The reliability of the Causes and Solution to Out-of-school Questionnaire (CSOSQ) and Stakeholder Assessment of Out-of-school Children and UBE Goal (AOSCUGQ) instruments were established using test-re-test procedure; the instruments were administered to 50 respondents consisting of teachers, principals, directors and out-of-school children who are not part the real sample selected for the study and were re-administered to the same respondents after a time gap of two weeks. These respondents were selected from Jos East Local Government Area which is not part of the local governments sampled for the main study. Both scores obtained were correlated using Pearson Product Moment Correlation (PPMC) to establish the reliability of the instruments. This is meant to find how consistent the scores obtained shall be over time and a reliability index obtained between 0.60 to 0.90 will be considered as reliable (Awotunde and Ugodulunwa, 2004). The outcome of the PPMC analysed for the CSOSQ and AOSCUGQ were found to be 0.76 and 0.79 respectively. This implies that, there is strong linear relationship between the two sets of scores. Hence the instruments were considered adequately reliable for use in the study. Descriptive statistics were used in analyzing the data collected. The descriptive statistics was used to answer the research questions

**Research Question One:** What are the causes of high rate of out-of-school boy-children in Jos North LGA?

**Table 1:** Shows the Responses of Respondents towards the Causes of out- of-school boy- children

| S/N | Statement | N | SD | $\bar{X}$ | Decision |
|---|---|---|---|---|---|
| 1 | Ignorance of the importance of education by parents | 100 | 22.20 | 3.28 | Agreed |
| 2 | Poor mobilization by government and non-governmental agencies | 100 | 15.86 | 3.54 | Agreed |
| 3. | High dropout rate of children from the UBE | 100 | 20.59 | 3.30 | Agreed |
| 4 | Poor parental enlightenment by government and non-governmental organizations | 100 | 23.49 | 3.50 | Agreed |
| 5 | Cultural factor | 100 | 20.99 | 3.51 | Agreed |
| 6 | Poor socio-economic status of parents | 100 | 16.44 | 3.03 | Agreed |

**Criterion Mean: 3.00**

The results of the analysis in Table 1 shows that ignorance of the importance of education by parents, poor mobilization by government and non-governmental agencies, high dropout rate of children from the UBE, poor parental enlightenment by government and non-governmental organisations, cultural factors and poor socio-economic status of parents are all causes of out-of-school children in Jos North LGA of Plateau State.

**Research Question Two**: What is the impact of out-of-school boy-children on the achievement of UBE enrolment goal in Jos North Local Government Area of Plateau State?

**Table 2:** Impact of out-of-school boy-children on the achievement of UBE enrolment goals in Jos North LGA

| S/N | Statement | N | SD | $\bar{X}$ | Decision |
|---|---|---|---|---|---|
| 1 | The problem of high rate of out-of-school boy-child has negated the achievement of UBE enrollment goals in Jos North | 100 | 21.22 | 3.11 | Agreed |
| 2 | Due to the high rate of Out-of-school boy-children, the UBE enrolment goal has been stagnated in Jos North LGA | 100 | 19.86 | 3.14 | Agreed |
| 3. | Out-of-school boy-child has no effect on the achievement of UBE enrolment goal in Jos North LGA | 100 | 10.59 | 1.30 | Disagreed |

Table 2 shows the responses of the respondents on the impact of out-of-school boy-child on the achievement of UBE enrolment goals in Jos North LGA. The statement on whether out-of-school boy-children has negated the achievement of UBE enrollment goals in Jos North LGA was rated with a mean score of 3.11 and was agreed with. The next statement on whether due to the high rate of out-of-school boy-children, the UBE enrolment goal has not been achieved in Jos North LGA was rated with 3.14 and was therefore agreed with. The last statement on whether the out-of-school boy-children has no effect on the achievement of UBE enrolment goal in Jos North LGA was rated with a mean score of 1.30 and was therefore disagreed with.

**Research Question Three: T**o what extent have the efforts of stakeholders reduce incidence of Out-of-school boy-children in Jos North LGA of Plateau State?

**Table 3:** Showing Responses on the Efforts of Stakeholders towards Reduction of Out-of-School Boy-Children in Jos North LGA

| S/N | Efforts of Stakeholders | Extent of achievement | | | | | |
|---|---|---|---|---|---|---|---|
| | | High | % | Moderate | % | Low | % |
| 1 | Making the UBE programme compulsory for all school age children by law | 30 | 30% | 23 | 23% | 47 | 47% |
| 2 | Providing easy access to the UBE schools in rural and urban areas | 10 | 10% | 39 | 39% | 51 | 51% |
| 3 | Admitting the out-of-school boy-children into UBE programme | 19 | 19% | 21 | 21% | 60 | 60% |

The results of the analysis in table 3 reveal the responses of respondents on the effort of stakeholders towards reducing the rate of out-of-school boy-children in Jos North LGA of Plateau State. From the analysis, 30 respondents representing 30% agreed that the extent to which stakeholders have made the UBE programme compulsory for all school children by law is high, 23 respondents representing 23% said it is at moderate level while 47 respondents representing 47% said it is at low level. From the statement on the extent to which stakeholders have provided easy access to the UBE schools in rural and urban schools, 10 respondents representing 10% said to a high extent, 39 respondents representing 39% said to a moderate extent while 51 respondents representing 51% said to a very low extent. From the statement on the extent to which stakeholders have carried out enlightenment campaign on the admission of Out-of-school boy-children in the UBE programme, 25 respondents representing 25% said to high extent, 22 respondents representing 22% said to a moderate extent while 53 respondents representing 53% said to a very low extent.

## 5. Discussion

Research question one on the causes of high rate of out-of-school boy-children in Jos North Local Government Area of Plateau State is analysed. From the analysis of data collected, it was discovered that the major causes of students' dropout from the UBE programme include ignorance of the importance of education by parents, poor parental enlightenment by government and non-governmental organisations, cultural factors and socio-economic factors. This finding is consonance with the findings of Abiri (2009) who discovered that cultural and religious factors are responsible for the high rate of out-of-school boy-children in Nigeria.

The results of research question two which sought to establish the impact of out-of-school children on the achievement of UBE enrolment goal in Jos North Local Government Area of Plateau State is analysed. From the analysis of data collected, it was discovered that the out-of-school boy-children has negated the achievement of UBE enrollment goals in Jos North, due to the high rate of out-of-school boy-children, the UBE enrolment goal has not been achieved in Jos North LGA. This finding is in conformity with the findings of Abutu (2015) who discovered that the high rate of out-of-school boy-children in Nigeria has increased the rate of out-of-school children thus militating against the achievement of UBE enrollment goals in Plateau State.

The findings from the analysis of research three on the efforts put in place by the government to reduce the high rate of out-of-school boy-children in Jos North Local Government Area revealed that the effort of government in reducing the rate of out-of-school boy-children include making the UBE programme compulsory for all school age children by law, providing easy access to the UBE schools in rural and urban areas and admitting the out-of-school boy-children into UBE programme. This finding corroborates the findings of Adekunle and Ogbogu (2016) who discovered that government has made effort to curb the rate of out-of-school boy-children through drafting of policies to assimilate them into the UBE programme.

## 6. Conclusion

From the aforementioned findings, it is obvious that there are still a high number of out-of-school boy-children in Jos North LGA and therefore, the extent of achievement of the UBE enrollment goals is still low despite effort by stakeholders to curb the rate of out-of-school children. Therefore, it is concluded in this study that there is need to put more effort towards curbing the rate of out of out-of-school boy-children in Jos North LGA of Plateau State.

## 7. Recommendations

Based on the findings of this study, the following recommendations were proffered:

- More UBE schools should be established in Jos North LGA to accommodate the high number of out-of-school girl-children in the LGA
- The UBE programme should be made compulsory for very Nigerian child of school age
- Child marriage should be discouraged in Nigeria and be made punishable by law.
- Enlightenment campaigns should be carried out by government and other stakeholders on the need for enrolment and re-admission for dropouts from the UBE programme
- Vibrant policies should be formulated by the government to assimilate all the school age out-of-school boy-children into the UBE programme.

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# Deregulation Policy of Tertiary Education and Effects on Human Resources Development in Nigeria

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**Abstract.** Due to students' enrolment explosion in Nigerian universities annually, it becomes imperative that to satisfy the ever-increasing demand for university education, the deregulation of the sector is paramount. This study focused on the implications of the deregulation policy on human resources development. Descriptive research design of survey type was employed for data collection. The sample for the study comprised 100 employers of human resources and 100 parents and lecturers drawn from Lagos and Ogun States because of their representative nature in terms of education and pool of human resources. Stratified random sampling technique was used to obtain the sample. The instrument titled: Implications of Deregulation on Human Resources Development (IDHRD) with 0.85 reliability coefficient was used to collect necessary data from the respondents. The data were analysed using descriptive and inferential statistics. The study revealed that; the deregulation of education influences human resources development in Nigeria; human resources produced from the private higher institutions in Nigeria are not more competent than the human resources from the public higher institutions; the deregulation policy is, to some extent, achieving its goals. It was concluded that the involvement of major Nigerian stakeholders, complemented by multiple partnerships with international agencies, NGOs, foundations, will be essential if the goals and potential of Nigerian educational system are to be realized.

**Keywords**: Deregulation, Human Resources, Human Resources Development, Capital Goods, and Consumer Goods.

## 1. Introduction

Education is not only an investment in human capital, but also a pre-requisite for economic development. This formed the basis for streamlining the provision and financing of education, from primary to tertiary, in Nigeria to the public sector. This was hinged on the assumption that it is only the government that can effectively provide quality education given the externalities associated with it. However, the government has been incapacitated to fulfil this task due to her dwindling resources. Nigeria, in past decades has been facing the problem of underfunding of her education, as the result of which the country witnessed gradual degradation in infrastructure, in manpower development and access to quality education (Rowell and Money, 2018). More so, there are unanswered questions from education analysts and policy makers as regards the sustainability of education financing by the governments.

One of the major controversies among the education analysts and policy makers concerns the objectives of educational development. The contended objectives are a continuum with one end regarding education as a consumer good that should be provided for its own sake, as a means of enriching individuals' knowledge and developing their full personality. The other end posits that education is a capital good which should seek to prepare people to perform functions that are essential for the transformation of their environment. The educational policies of some countries around the world have been subjected to the influence of these two prevailing perspectives to education.

The classification of education as a capital good is rooted in the concept of "human capital," which attaches a high premium to human skills as a factor of production in the development process. A corollary of this is that human skill is just as important an input in the process of development as other factors such as finance, land and material resources. Because education plays a most important role in the creation and improvement of human capital, its relevance and importance to economic growth and development are now very well

recognized in development planning. It has been pointed out that shortage of talents and skills needed for development can decisively retard economic progress (World Bank, 1995).

In the quest for development, developing countries have acknowledged that investment in and adequate funding of higher education are viable conditions that facilitate change since the value of education hinges on teaching, learning, research and the production of qualified personnel which are needed for national development (UNESCO, 2002).

Oghenekohwo (2004) classified the funding of higher education into two regimes namely: Pre-deregulation and deregulation regimes. In the pre-deregulation regime, higher education funding in Nigeria was done by government funding alone. High priority was accorded to funding higher education, thereby creating a wrong impression amongst Nigerians that funding of higher education is the exclusive preserve of governments. On the other hand in the deregulation regime, which is mostly a post Structural Adjustment Programme (SAP) period, things began to change. The benefits of the acquisition of any higher education programme now went largely to the individual as a "private good" for which beneficiaries and their families should pay (Babalola, 1995; Adedeji and Babalola, 2003).

In the submission of Okebukola (2003), he noted that "an additional concomitant of the 'private good' is that, grants have been changed to loans, pacing major burdens on many university graduates". The interactions of the various stakeholders (parents, teachers, students, administrators, ministries, and private sectors that employ the produced human resources) involved in the schooling process determine the educational success and outcomes. Therefore, the financing of higher education should be the function of all the stakeholders because government alone cannot fund it.

Other studies believed that not all levels of education ensures equity but rather there is higher private returns in higher education and as such individuals should be made to bear the cost of their higher education (Psacharopolous, 1996), while funding by the government should be limited to the basic education alone. Sharp, Register and Leftwich (1988) agreed with some studies that proposed cost-sharing in which those who can afford higher education are made to pay for it while the government should support the poor who may not be able to afford it. Reliance on one source of financing education by only the Government can inhibit educational growth. Possible options of financing education in Nigeria should be diversified to include private contributions by commercial organisations, consultancies and research activities and community participation.

From the foregoing, in an attempt to chart the right path for the financial operations of the country's tertiary education systems, the government has embraced the deregulation policy. It is in this context that this research study has been undertaken to assess and critically investigate the implications of the deregulation policy on human resources development.

### 1.1 Research Questions

The questions answered as preludes to drawing valid conclusion and making recommendations are:

- To what extent is the deregulation policy of the tertiary education sector achieving its goals?
- How does the deregulation policy affect human resources development in Nigeria?
- Are the graduates of private universities performing better than those from public universities?

### 1.2 Research Hypotheses

The hypotheses tested in this research study are:

There is no significant influence of the deregulation of tertiary education on human resources development in Nigeria.
Graduates of private universities are not more competent than graduates of public universities.

## 2. Literature and Theoretical Framework

The development of the term "deregulation" is traceable to the free market economy of Adam Smith. It is based on the doctrine of laissez faire that favours capitalist self-interest, competition and natural consumer preferences as forces leading to optimal prosperity and freedom. However, in a free market economy, government is expected to provide education, which is a "public good". As a public good its consumption by one individual does not reduce the amount of good left for others. Secondly, the benefits that an individual receives do not depend on that person's contribution (Encarta Encyclopedia 2003).

Deregulation implies the withdrawal of government controls in the allocation of resources and the

production of goods and services. Deregulation of education removes the monopoly of Government in the provision and management of education and then transfers the power to the private sectors. It nullifies the notion that education is a public good. As against the features of public goods, consumption by an individual is now deemed to reduce the amount of goods left for others, and the derived benefit is directly related to that person's contribution. Deregulation breeds competition and hence expectation of high yields or dividends or profits from investment. It means sale of knowledge to the highest bidder and hence possible lowering of standards for the attraction of customers (Kaplan and Norton, 1996). The deregulation of higher education means freeing the operations of the higher education from legal and governmental restrictions. Government would no longer be solely involved in the establishment, owning, funding and management of universities in Nigeria.

Lawton (1992) identified six main relationships between the public and private sectors in the areas of ownership, finance, administration and control of higher education. The first relationship concerns a completely free market of higher education where there would be no government intervention. This model affords the parents a complete freedom of choice with respect to their financial constraints. There are no provisions made for public financial supports, central controls and monitoring of standards coupled with free choice of attendance.

The second theory has to do with a completely privatized system of higher education operating within the framework of government guidelines. In this second theory, the central monitoring as well as the control system is usually specified by the nation's legislation. The national laws therefore provide for admission conditions, infrastructural and minimum standards, curriculum, teacher qualification, monitoring system and specific conditions for the closure of institutions not measuring up with the required standards.

The third option is privatized system of higher education subsidized by government. The argument in favour of this is that private sectors would be more efficient than the public system because it would enjoy some freedom of bureaucracy. In addition if the private higher institutions failed to be efficient, they would be forced to close down. The fourth option is the theory of competitive relationship between private and public higher education institution. Thaver (2003) argued that since public higher education systems are slow, unresponsive and bureaucratic, an existence of parallel private system would lead to "value for money" for the consumer and is capable of raising the standard of higher education.

The fifth option assumes a complementary relationship between public and private higher education institution. In this model, both sectors co-operate to produce the required skilled man power. The sixth option is a system of higher education where only public institutions are permitted. Gianatti (1981) criticized this theory on the basis that it is only possible where private higher education has failed to be self-regulating and totally irresponsible thereby discouraging people from participating in private higher education.

The Nigerian University system is characterized by rough politics, and it is believed that deregulation of university education would reduce excessive politicization and encourage stakeholders to be more committed to investment in education. Nwagwu (1998) therefore argues that privatization would spread more strongly at the university level to sustain the system. In Nigeria, public universities are battling lack of commitment of teachers resulting from poor remuneration and conditions of service, cultism, examination malpractices, moral decadences and inadequate research facilities, to mention a few, as manifested in the products of the public school system.

Riley and Forglone (1997) examined the conditions of education in public and private schools: how do they differ? It was concluded from the study that how successful students are in school does not depend on whether they attend public or private schools, but is related in complex ways to the abilities, attitudes, and problems they bring to school; the skills and expertise of their teachers; and the quality of the learning environment, which is the joint responsibility of students, teachers, school administrators, parents, the larger communities in which the schools are located, and policymakers at the local, state, and federal levels.

Omoleke (2003) examined the effects of Nigerian government privatization policy on tertiary education in Nigeria. He established that the privatization policy of the Federal Government has positively and negatively impacted on educational sector. On the positive side, more opportunities are available for University aspiring students as private Universities came on board through privatization policy. Furthermore, more job opportunities were available in private Universities thereby reducing to some

extent, the degree of unemployment in Nigeria. Academic calendars are more stable in Private Universities than in the Public Universities, owing to absence of industrial strikes in private Universities. The fear of the nature of private ownership of organization was also mitigated when it was established by this study that intellectual excellence is not likely to be compromised with profit maximization which seem to be the motives of private organizations. This finding was informed by the control of the N.U.C on Private Universities especially in the areas of standardization and uniformity. On the negative side, the research established that only the few rich Nigerians can afford to send their wards to Private Universities as the school fees in private Universities is on the high side compared to the public universities. Corollary to this fact is that the poor would have no opportunity to enjoy university education. Furthermore, the private universities are deficient of staff and facilities and they rely mostly on the Associate Lecturers from Public Universities.

Okuwa (2004) in his research study titled "Private Returns to Higher Education in Nigeria" found out that the higher the level of education, the higher the rate of return to individuals. This makes higher education worthwhile investment for individuals.

Babalola, et al (2006) in an "economic thought about private sector education: policy implications for management of universities in Africa" provided relevant economic ideas that can assist Nigeria and other African countries to make innovative policies that will help them privatize their university education. Using the Babcock (private) University experience, they offered suggestions on area of policy response in sharing the costs and benefits of university education between government and private sectors.

Lubienski (2006) in their study of "charter, private, public schools and academic achievement," discovered that after accounting for the fact that private schools serve more advantaged populations, public schools perform remarkably well, often outscoring private and charter schools. Yingxia (2007) undertook a research study titled, "Private higher education and the labour market in China: Institutional management efforts and initial employment outcomes." In this study, it was found out that Chinese private colleges have made major efforts to link private higher education to the labour market and that their efforts and their graduates are well received. Erinosho, et al (2008) undertook a research study on the quality of Nigeria's private universities using three private universities (Babcock, Bowen and Igbinedion). It was established that the mission institutions are better positioned to give quality education.

Coulson (2009), in a research study titled "Comparing Public, Private and Market Schools", found out that the private schools graduates outperform the public schools graduates in the overwhelmingly majority of cases. Osokoya (2013) considered the benefits of higher education to the public and the poverty profile of Africans. He established that a completely free market of higher education would be both unfair to the majority of the population and uneconomical to the African society where skilled manpower has been considered as a major constraint to socio-economic development. Nevertheless, a shift towards more privatization in Africa is in good direction because it will change the present pattern of public subsidy and the huge financial resources which governments expend on higher education. It is therefore recommended that Africa should settle for a model that balances between privatization and subsidization.

## 3. Methodology

This study was carried out using the survey research design. The general population of the study includes lecturers and parents that are directly involved in investing into the training of human resources, and entrepreneurs that engage the services of the trained manpower. A sample size of 100 employers across all major business sectors were selected and used for the study. 36 parents and 64 lecturers (32 each from private and public universities) were selected using a stratified random sampling technique. The employers comprise managers of companies whose workforce are a combination of private and public universities graduates with a working relationship of not less than a year. The lecturers, with not less than five years of lecturing experience, were from four leading public universities (University of Lagos, Lagos State University, Olabisi Onabanjo University and Tai Solarin University of Education) and four leading private universities (Covenant University, Babcock University, Crescent University, and Crawford University). The parents are made up of those with graduated children or who are currently schooling at either private or public universities. The accessible population of employers were divided into strata while simple random sampling method was used to select representatives from each stratum. The instruments used for the collection of data are questionnaires tagged "Implications of Deregulation on Human Resources Development (IDHRD)" with

reliability coefficient of 0.85 and containing expected 21st century skills from university graduates. The questions were in Likert scale format with allotted points: undecided (U) – 0, strongly disagreed (SD) – 1, disagree (D) – 2, agree (A) – 3, strongly agreed (SA) – 4. Descriptive statistics of frequency counts and percentage was used to answer the research questions and the hypotheses were tested using chi-square at 0.05 level of significance.

## 4. Findings

**Question 1**: To what extent is the deregulation policy of tertiary education in Nigeria achieving its goals?

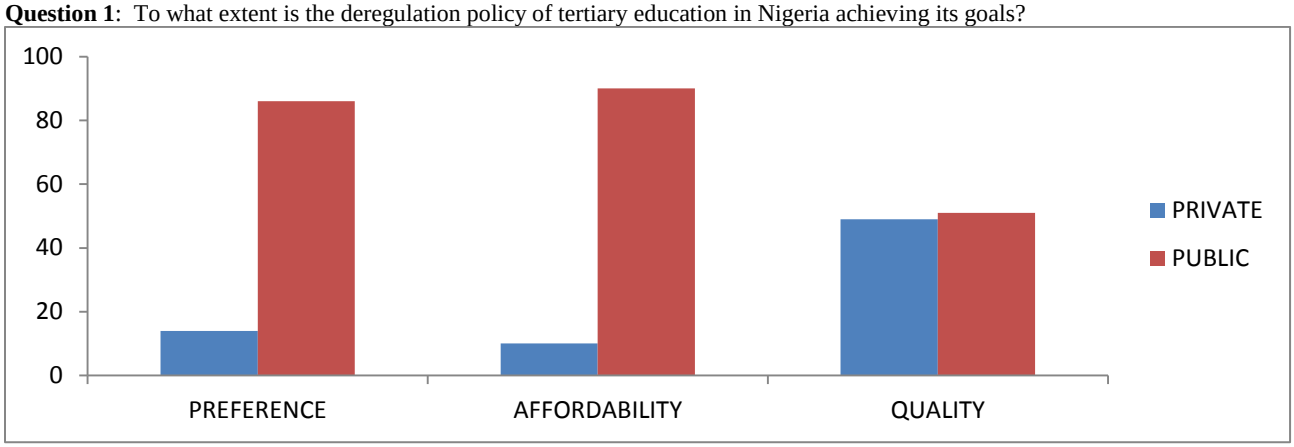


***Figure 1:*** *Response Distribution on Whether the Deregulation Policy is Achieving its Goals.*

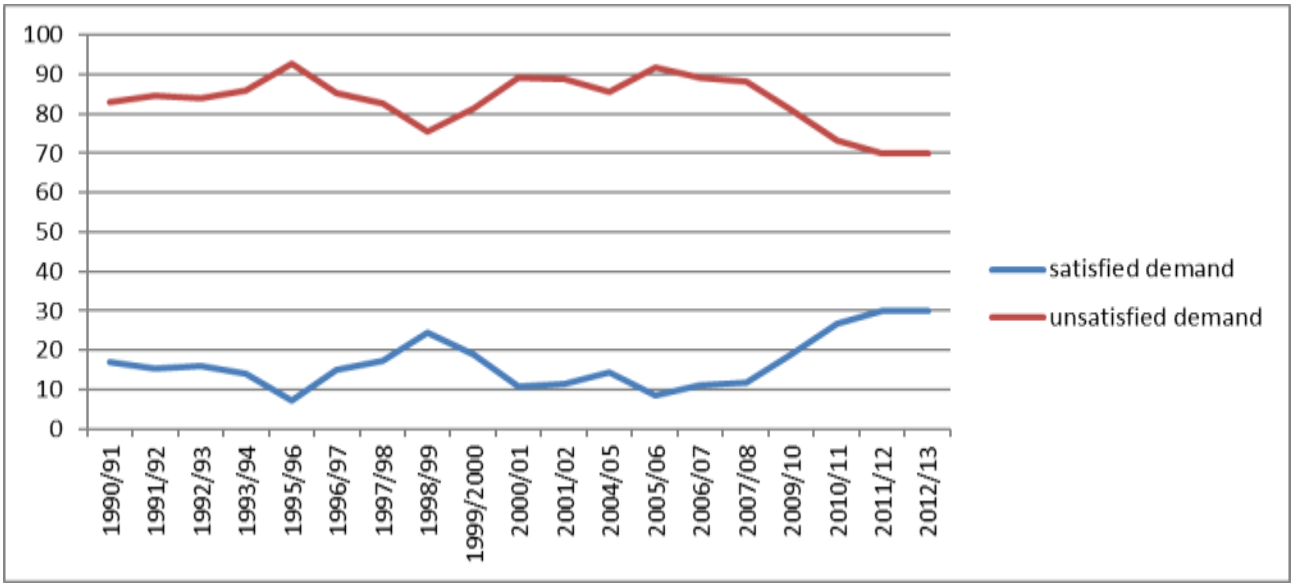


***Figure 2:*** *Comparison of the Satisfied and Unsatisfied Demand for Tertiary Education.*

The underlying rationale for the conception of the deregulation policy is to relief the pressure on public universities by offering admission to the teeming population of unsatisfied admission seekers annually. The study, as indicated from the graphs above, reveals that the private universities are not more preferred, are not affordable, and do not relief the public universities of admission pressure. But in the area of the quality of service rendered by the private universities, they are almost measuring up with the public universities in this regard. Therefore, the deregulation policy is tending towards achieving its goals.

**Question 2**: How does the deregulation policy affect human resources development in Nigeria?

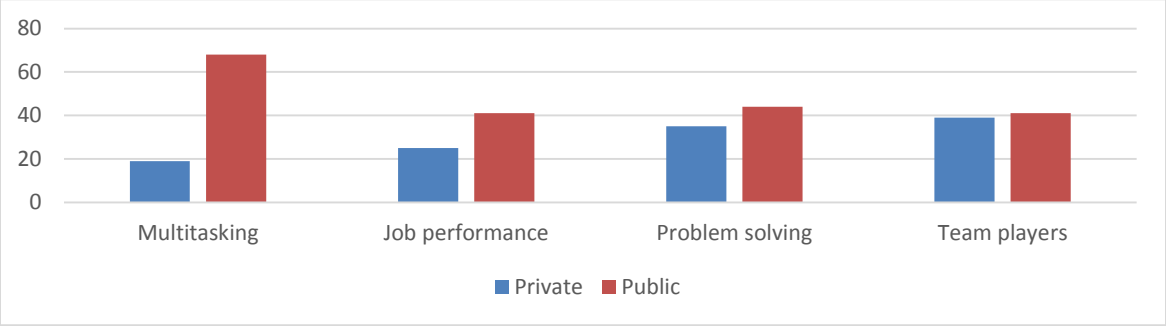


**Figure 3:** Response Distribution on How the Deregulation Policy Affect Human Resources Development

The figure 3 above showed that the graduates from private institutions are not as multi-tasking as those of public institutions, there is no much gap between the job performance of the products of both the private and public institutions, private university graduates are a bit limited in functions, there are no specific fields where private university graduates display more competence than the public university graduates and both graduates are almost at the same level of team players. Thus, the deregulation policy has effects on human resources development in Nigeria.

**Question 3**: Are the graduates of private institutions performing better than those from public institutions?

**Table 1:** Response Distribution on whether the Graduates of Private Institutions are performing better than those from Public Institutions.

| ITEMS | U | SD | D | A | SA |
|---|---|---|---|---|---|
| 10. Graduates from private universities tend to have acquired a substantial level of skills required in their fields of study than their counterparts. | 2 (2.06) | 31 (31.96) | 50 (51.55) | 7 (7.22) | 7 (7.22) |
| 11. The creative and innovative dexterity of the private university graduates are higher than that of the public university graduates. | 5 (5.15) | 39 (40.21) | 36 (37.11) | 8 (8.25) | 9 (9.28) |
| 12. The graduates from the private institutions always work with little or no supervision unlike the graduates from public institutions. | 2 (2.06) | 32 (32) | 49 (50.52) | 12 (12.37) | 2 (2.06) |
| 13. Private universities graduates' are more technologically-inclined. | 2 (2.06) | 29 (29.9) | 51 (52.58) | 10 (10.31) | 5 (5.15) |
| **Mean Total Response** | 2.75 | 32.75 | 46.5 | 9.25 | 5.75 |
| **Mean Percentage Response (%)** | 2.83 | 33.76 | 47.94 | 9.54 | 5.93 |

The Table 1 above indicated that private universities graduates do not acquire more skills in their fields of study, their creative and innovative dexterity are not superior, they do not work with little or no supervision and they are not more technologically-inclined.

Judging by the foregoing, we can conclude that the graduates of private institutions are not performing better than their colleagues from public institutions in their fields of study.

## 5. Hypotheses Testing

### Hypothesis One

Ho: - There is no significant influence of the deregulation policy of tertiary education on human resources development in Nigeria.

**Table 2:** Test of the Effects of the Deregulation Policy on Human Resources Development in Nigeria

| Variables | Observed Frequency | Expected Frequency | Total Freq. | $\chi^2_{cal.}$ | N | $\chi^2_{tab.}$ | Level of Significance | Degree of Freedom | Remark |
|---|---|---|---|---|---|---|---|---|---|
| Deregulation Policy<br>Changes in Human Resources Development | 491 | 485 | 976 | 49.91 | 25 | 21.03 | 0.05 | 12 | Ho Rejected |

Form table 2, the chi-square calculated value of 49.91 is greater than the critical value of 21.03 at an acceptable level of significance of 5% and 12 degree of freedom. Judging by the estimated value of the calculated chi-square in comparison with the critical value, the null hypothesis is rejected while the alternative hypothesis is accepted. Thus, the deregulation of tertiary education influences human resources development in Nigeria.

**Hypothesis Two**

**Table 3:** Test of the Effects of the Deregulation Policy on the Competence of Graduates from Private and Public Institutions.

| Variables | Observed Frequency | Expected Frequency | Total Freq. | $\chi^2_{cal.}$ | N | $\chi^2_{tab.}$ | Level of Significance | Degree of Freedom | Remark |
|---|---|---|---|---|---|---|---|---|---|
| Deregulation Policy<br>Competence of Graduates from public and Private Institutions | 582 | 580 | 1162 | 10.64 | 20 | 26.30 | 0.05 | 16 | Ho Accepted |

The tabulated result in the table 3 above showed that the calculated value of the chi-square of 10.64 is less than the tabulated value of 26.30 at 0.05 levels of significance and 16 degree of freedom. This reveals that the null hypothesis is acceptable. Therefore, graduates of private institutions are not more competent than the graduates of the public institutions.

## 6. Discussion

This research study revealed that the deregulation of tertiary education influences human resources development in Nigeria. This means that the deregulation of the Nigerian University Education has the potency to produce students with elaborate intellectual skill that can guarantee a high level of manpower dexterity. This finding contradicts the words of Obayan (1999) who noted that the quality of education offered by Nigerian universities recently has deteriorated substantially, despite the deregulation policy of the government. However, the Nigerian University Education curriculum should be revisited to incorporate courses that would be specifically directed at developing adept intellectual skill in the students for entrepreneurship. This is because the success of every business venture involves effective and efficient intellectual skill input especially in a downturn economic environment like that of Nigeria today.

It was also found out that graduates of private institutions are not more competent than the graduates of the public institutions. This means that Nigerian university graduates from private universities cannot boast of elaborate value judgment and sound decision making skills compared with their counterparts from public institutions. This finding is in line with that of Osokoya (2013) who noted that Nigerian private universities produce non-qualitative human resources when they supposed to breed graduates that are properly equipped with decision making skills and proficient competence in their fields. This finding also agrees with the findings of Lubienski (2006) who established that public institutions perform remarkably better than the private schools in terms of their graduate outputs. This contradicts the findings of Coulson (2009) who asserted that the private school graduates outperform the public school graduates in the overwhelmingly majority of cases. Erinosho, et al (2008) tends to be neutral when he pointed out that the private university graduates are remarkably alright at some specific fields- humanities, social and management sciences. Riley, et al (1997), are also neutral in their findings, by expressing that how successful students are does not depend on whether they attend public or private but on some relevant factors such as the abilities, attitudes of students, the learning environments and the teachers.

Another finding from this study is that deregulation of tertiary education has, to a small extent, achieved its goals. Private schools provide an alternative for parents who are dissatisfied with public schools or have other reasons for wanting their children to attend a private school. Higher family income facilitates both public and private school choice. Because most private schools charge tuition, only parents with the personal financial resources or financial aid to afford the tuition truly have the option of selecting a private school. Although many aspects of teacher qualifications are difficult to measure, public school teachers appear to be more qualified than private school teachers in terms of their education and years of teaching experience. Public school teachers were more likely than private school teachers to have earned Doctoral degree.

However, in both years, graduates of private universities were more likely than their public universities counterparts to take advanced and

professional courses as may be related to their fields of study. This will no doubt enhance the quality of graduates from the private institutions.

While the current trend in licensing private universities in Nigeria might be premised on the pursuit of effectiveness and efficiency of the educational system, it not only reflects the intensification of inequality, it also serves the interest of the wealthy parents rather than the public. In addition, while the Nigerian government felt that deregulation of education is worthwhile and most desirable in line with the Public-Private Partnership argument and in the face of dwindling national resources and global economic crisis, the goal of enhancing access to university education through licensing of private universities has been aborted since these institutions have transformed themselves into profit-making ventures.

## 7. Conclusion

Major educational transformations are required in the Nigerian education system. The tasks ahead are numerous and daunting. It is quite clear that it will be impossible for these tasks to be tackled by the Government of Nigeria alone or with the help of a few international partners. The involvement of major Nigerian stakeholders, complemented by multiple partnerships with international agencies, NGOs, foundations, will be essential if the goals and potential of Nigerian educational system are to be realized. The experience already gained through the implementation of various projects by the World Bank in the sector, particularly with the involvement of local stakeholders, has demonstrated the value of ensuring community ownership of projects. Lessons learnt from past experiences should inform future plans in the reform and development of education in Nigeria.

## 8. Recommendations

On the basis of these research findings, the following recommendations are provided:

- Just as polytechnics were saddled with solely technical disciplines, the courses to be offered in private institutions should be streamlined to those areas that require simple facilities and easy to manage for the proprietors. Courses that are cost-intensive should be left for the public institutions because of the ease of accessibilities to funds from the government and international bodies.
- Monitoring of the individually established universities should be more regular than before.
- It is however very important that governments should extend subventions to students in private universities so as to reduce the burden of finance borne by parents.
- The government should ensure that the human resource requirements of the country are identified and plans are made for satisfying those requirements. Professionals should be employed to estimate the future demand for labour and evaluate the size, nature and sources of supply which will be required to meet the demand in the country. This will boost the effectiveness and efficiency of our institutions because they will be operating base on the set objectives with time bound.

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# Revitalizing the Nigerian Textile Industries for Mitigating the Effect of COVID-19 and Achieving Sustainable Economic Development

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**Abstract.** The paper examines the role the textile industry can play in achieving the diversification of the Nigerian economy as a way of reducing the effect of COVID 19 pandemic on the economy. The economy had been largely dependent on revenue from crude oil to the neglect of agriculture, manufacturing, services/trade and other emerging sectors. COVID 19 pandemic has made the Nigerian economy vulnerable to vagaries of price crash in the world oil market and this vulnerability has given rise to many challenges such as massive job loss, the inability of many states and the federal government paying workers salary, inability to embark on capital expenditure and putting everything on hold in many states, with basic infrastructure decaying. The paper examines the effect of COVID 19 pandemic on Nigeria as well as the importance of textiles to human sustenance, and the socio-economic development of Nigeria; the effect of government long years of negligence and adverse policies on the textile industry. The paper concludes that the revitalization of the textile industry would be a way to diversify the economy for mitigating the effect of COVID-19 in the post-pandemic era and achieving sustainable development. The paper recommends that government should provide new intervention fund to the textile industry; government should improve the obsolete technology in the textile industry and provide necessary infrastructural facilities especially power supply to local textile manufacturing companies.

**Keywords:** COVID 19 pandemic, mitigating, Nigeria, Textile Industry, Revitalizing

## 1. Introduction

Pandemics are for the most part, disease outbreaks that become widespread as a result of the spread of human to-human infection. The word "pandemic" according to Navarro, Kohl, Cetron and Markel, (2016) refers to a widespread epidemic of contagious disease throughout the whole of a country or one or more continents at the same time. Harris (2009) defines a pandemic as an epidemic occurring worldwide, or over a very wide area, crossing international boundaries and usually affecting a large number of people. Also WHO, (2011a) describes a pandemic as an epidemic that occur over a very wide area and usually affecting a large proportion of the population and distributed or occurring widely throughout a region, country, continent or globally among others. For WHO to pronounce a level six pandemic alert, there has to be sustained transmission in at least two regions at the same time.

There are some key basic characteristics of a pandemic, including wide geographic extension, disease movement, novelty, severity, high attack rates and explosiveness, minimal population immunity, infectiousness and contagiousness, which help us to understand the concept better, if we examine similarities and differences among them. The pandemic related crises have been associated with enormous negative impacts on health, economy, political, social disruption and security of national and global communities. According to WHO (2011b); Rewar, Mirdha, & Rewar (2015); and Gesinde, (2020), there have been a number of significant pandemics recorded in human history, including smallpox, cholera, plague, dengue, AIDS, influenza, Hong Kong Flu, H7N9, Ebola, severe acute respiratory syndrome (SARS).

In December 2019, a cluster of pneumonia cases from an unknown virus surfaced in Wuhan, China. Based on initial laboratory findings, the disease named Coronavirus disease 2019 (abbreviated as

COVID-19), was described as a highly infectious disease that is caused by severe acute respiratory syndrome coronavirus 2. The COVID-19 outbreak has since spread to about 209 countries and territories in every continent and as of 10th April 2020, it has accounted for *over* 400,000 confirmed cases with over 18,000 deaths *(*Sheikh, 2020). The first death of the pandemic was recorded in China on 9 January, 2020 while the first death outside China was confirmed on 13 January in Thailand and Nigeria confirm its first case of COVID-19 pandemic on 27 February 2020 (NCDC, 2020; & Ifijeh, 2020).

### 1.1 COVID-19 Pandemic and its Effects on Business and Economy in Nigeria

A pandemic impacts both supply and demand and its effect threatens all aspects of economic, political, and social fabric of mankind (Drake, Chalabi & Coker, 2012). Specifically, COVID-19 pandemic, as it is presently, has created all manner of economic shocks which can be organized and be put into three bins. According to Garrett (2008) and Odunsi (2020) the first shock is the purely medical shock which the COVID-19 pandemic met the Nigeria Government with. Our health sector condition was exposed and found not to develop enough to be able to handle the pandemic. Nigeria's health system before the pandemic was nearly collapsed. In most of the cities, health systems are completely dilapidated as they have not received adequate attention, and some government officials have contributed to health system collapse by encouraging medical tourism.

The second shock is the economic impacts of containment measures of the pandemic. Efforts to flatten the epi curve reduce economic activity. Government initially downplayed the disease until sustained community transmission takes hold and then they imposed severe social distancing policies to contain the pandemic. The containment policies flatten the medical curve of the pandemic, but steepen the recession curve. Containment measures started with a lockdown of the country. The lockdown involves closing down of schools, churches, mosques, theatres, markets, stores, airports just to mention but a few but this sprang up uproar among the citizens as a result of hunger, armed robbery as well as other negative outcomes attributed to the lockdown. The concern is that a large proportion of the population, especially in the commercial hub of the country, lives on daily income with no savings to act as a financial buffer during the lockdown. The palliative measures promised by the government does not have any positive effect because only a small proportion of the population attested to receiving any support.

The third shock is the expectation which made the COVID-19 crisis to have consumers and firms all around the world and Nigeria, in particular, putting off spending; thereby making them to be in a wait-and-see mode has there is limitations in spending and declining consumptions. The Effects are felt disproportionately across the economy amidst sectors specifically with government, hospitality and Small and Medium Scale Enterprises (SMEs) most adversely affected by suffering huge losses. According to Bouey (2020), everyone is someone else's employee, customer, lender, and others. If one of these buyer-seller links is ruptured by the disease or containment policies, the outcome will be a cascading chain of disruptions.

A typical example here is the adverse effect of the pandemic on the sporting world and the spiraling effect on the owners of the ubiquitous soccer leagues viewing centres across Nigerian cities, towns and even villages where sport fans pay to watch these matches. With the suspension of the various leagues, it has been zero financial income for this sector. Another example is the aviation industry which witnessed an unprecedented suspension of its activities and led to loss of millions of jobs around the world. The private sector have their own share of the effect of the pandemic in that many of them have started laying off their staff because they could not meet up with payment of salaries since they were not in operation. The Nigeria government, undoubtedly had its fair share because the pandemic has worsened an already precarious situation of the economy in that, there was crash in crude oil prices in the world oil market which had negatively affect the country's revenue and foreign exchange earnings resulting in debt challenges, massive job loss, inability of many states and Federal Government to pay workers salary. The Minister of Finance, Budget and National Planning expressed the effect of the pandemic on Nigeria economy when she admitted that the COVID-19 pandemic, is driving Nigerian economy to experience recession if not into recession already, as it might contract the economy by -8.9% (Royal, 2020, Ugbodaga, 2020).

It is already apparent from the emergence of the pandemic that there are implications on the economy, factories are shutting down or cutting down production and output, while staff work from home to limit physical contact. Unfortunately, the nation has grossly underachieved in setting aside sufficient buffers for rainy days. Government now needs to

focus on mitigating the consequences of this pandemic. In addressing these daunting economic challenges, government should deploy policies that will prevent this pandemic era to lead into "recession" by avoiding long-lasting damage to our economy and adopt diversification priorities to alternative sectors such as agriculture, textiles, solid minerals, manufacturing and services sectors. Thus, there is the need for government to revitalize the textile industry as an alternative to the oil revenue component.

## 2. Literature Review

### 2.1 Conceptual Framework

#### 2.1.1 The Concept of Economic Diversification

The main conceptual issue in this work is economic diversification. By economic diversification, we mean the strategy of making the economy dependent on a wide range of products and sectors instead of relying on just one product. It also means integrating the economy into different regions of the global economy so that a robust economic growth and sustainable development can be generated (Organization for Economic Co-operation Development (OECD), 2011; Uzonwanne, 2015).

With regard to Nigeria, economic diversification is the process of avoiding over dependence on crude oil to the neglect of agriculture, manufacturing, textile industry, services/trade and the other emerging sectors and revenue earners. Available statistics indicate that since the 1970s when the civil war ended and Nigeria experienced oil boom, there has been over-reliance on crude oil as the main revenue earner up to the tone of close to 100% (Osaghae, 2012). Before the dominance of oil, Nigeria used to export agricultural products namely: oil palm produce, cocoa, groundnut, cotton and a host of others. The solid minerals exported included tin ore, iron, cobalt, coal, columbite etc. With reliance on oil, all these non-oil exports were neglected and Nigeria became a mono-cultural economy depending solely on oil prices in the world market for her revenue and economic progress. The essence of diversification is to make Nigeria go back to a non-oil economy based on the quadruple of agriculture, manufacturing, trade/services, textile, and other emerging sectors like entertainment and telecommunication.

#### 2.1.2 The Concept of Sustainable Development

Development is sustainable when a country is committed to a national policy on environment that ensures proper management of natural resources in a manner which meets the needs of the present and future generations (Emaviwe, 2016). Development, per-se, is the process of enhancing the economic, socio-cultural, political, legal and technological living standards of a people through the exploitation of natural resources (Meier, 2018). It becomes sustainable when it meets the needs of the people not only now but also for the future generations. Cavagnaro, and Curiel (2012) define sustainable development as the development model that allows us to meet present needs, without compromising the ability of future generations to meet their own needs. The essential objective of this development model is to raise the quality of life by long-term maximisation of the productive potential of ecosystems, through the appropriate technologies for this purpose (Gwilt, and Rissanen, 2011). Sustainable development is not only a new concept, but also a new paradigm, and this requires us to look at things differently. It is a notion of the world deeply different from the one that dominates our current thinking and includes satisfying basic human needs such as justice, freedom and dignity (Ehrenfeld, 2019). It is the vision through which we can build a way of being (European Commission Enterprise and Industry (2012). Moreover, Suzuki and Dressel (2012) define sustainability, at the individual level, as the assessment of all human behaviour with the vision of reformulating those that contradict the development of a sustainable future.

#### 2.2.3 Empirical Studies

Many studies have found that there are many channels through which an infectious disease outbreak influences the economy. The experience from the previous disease outbreaks provides valuable information on how to think about the implications of COVID-19. Previous pandemics such as SARS (severe acute respiratory syndrome) and the 1918 'Spanish Flu' may provide some indication to the economic effects of COVID-19, however, the evidence suggests that the current pandemic is very different from those previously experienced. The spread of COVID-19 has seen economies struck by a simultaneous demand and supply shock, with there being no correlation between economic impact and mortality rates (Fernandes, 2020).

Rassy and Smith (2013) examine the effect of the H1N1 influenza pandemic ('Swine Flu') on the Mexican tourist and pork industries during spring 2009. Several nations imposed travel restrictions to Mexico, which led to reduced demand and cancellations. Many airlines cut their flight frequencies to Mexico City or suspended flights for

at least a month. At the time, tourism, Mexico's largest service sector, was recovering from the global financial crisis of 2008, but the H1N1 pandemic brought the industry to a standstill. Reports that the H1N1 virus originated from swine led consumers to cut down on pork consumption. Domestic demand plummeted, and countries around the world banned imports of Mexican pork.

Brahmbhatt (2005) examines the social and economic impact of the Avian flu in East Asia – a human pandemic similar to the 1918 influenza pandemic. Findings indicate direct economic costs on the poultry sector due to losses from the disease and control measures put in place. Poultry recorded mean financial losses to farmers and impacted the poultry supply chain and the sector as a whole with a 15 per cent economic loss in poultry output in Vietnam amounting to approximately 0.1 per cent of GDP. Findings by Lin, McCloud, Bigman and Viswanath (2016) on the potential impact of an influenza pandemic suggest a concurrent decline in global aggregate demand and international trade leading. The magnitude of this loss is estimated at $1.5 to $2 trillion (2005 dollar value), representing some 5 per cent fall in global GDP over one year.

McKibbin and Sidorenko (2006) model a range of scenarios (mild, moderate, severe and ultra) using the USA to explore the implications of a pandemic influenza outbreak on the global economy. The four scenarios mimicked are: the 1968-69 influenza 'Hong Kong flu' (mild), the 1957 influenza 'Asian flu' (moderate), and the 1918-19 influenza 'Spanish flu' (severe) which was without the anomalously high elderly survival rates (ultra). Findings from the study indicate different degrees of impact on the global economy with a mild scenario estimated to lead to 1.4 million mortality and a global loss of approximately $U330 billion (2006-dollar value) in economic output. This amounts to a loss of 0.8 per cent of GDP. Keogh-Brown and Smith (2008) analyse the macro-economic impact of the 2003 Severe Acute Respiratory Syndrome (SARS) outbreak. Of the approximately 10,000 infected population, a mortality of 10 per cent is reported. Findings from the study indicate that the largest economic impact of SARS is related to overall GDP and investment with the most affected sectors being hotels, restaurants and tourism.

Smith, Keogh-Brown and Barnett (2011) also estimate the economic impact of pandemic influenza in the UK using scenario modeling. A single country Computable General Equilibrium (CGE) open-economy model is developed to estimate fatality rates for three influenza scenarios (mild, moderate and severe) alongside the cost estimates of the impact and associated policies. The model consists of twelve industry sectors (agriculture, food, materials manufacturing, wood and paper manufacturing, chemicals manufacturing, utilities and construction, retail hotels and restaurants, transport and telecommunications, banking and investment, other business services and other services) ) with the finance sector aggregated together with the other sectors and industries. Findings indicate that at a macro-level, the impact of the influenza pandemic itself is lower than the effect of the mitigation policies put in place to combat the disease. The combined effect of school closure and preventive absenteeism led to a cost impact of 1.1 per cent (£14.7 billion), 1.3 per cent (£16.3 billion) and 1.4 per cent (£18.5 billion) respectively for the three modeled scenarios. Cost estimates indicate GDP reduction of 0.3 per cent (£3.5 billion), 0.4 per cent (£5 billion) and 0.6 per cent (£7.4 billion) for the mild, moderate and severe scenarios respectively (Obansa, Okoroafor, Aluko and Millicent, 2013).

## 3. The Nigeria Textile Industry

Textile is a general term which refers to any material made of interlacing of fibers such as fabric, cloth, carpet, and belt among others. Generally, it is a flexible woven material consisting of a network of natural or artificial fibers which are often referred to as thread or yarn. The importance of textiles to human sustenance, and the socio-cultural and economic development of a nation cannot be over emphasized. Apart from food and shelter, textile (clothing) has been identified as the most important in the hierarchy of man's need.

In Nigeria, the production of textiles had flourished at both cottage and industrial levels. Studies by Asaju (2004), Oloyede (2014) and Makinde (2015) show that the industry had been a major employer of labour (about 60% of the labour force) in the manufacturing sector and contributed immensely to the socio-economic and cultural development of the country, it is unfortunate, however, that the current economic downturn in Nigeria has developed adversarial forces clamping the proper functioning of the textile industry as a resourceful economic contributor. It becomes germane at this point to briefly trace the history of the development of both the traditional cottage textiles and industrial textiles overtime.

### 3.1 Traditional Cottage Textiles

Cottage textile production in Nigerian refers to the traditional artisanship of the rural and urban people

who produce various textile related items with locally available raw materials and skills inherited from past generations. Most of the textile products produced in the cottage textile industry is handcrafted and the raw materials locally sourced. The International Labour Organization (ILO) (2007) describes handcrafting as a part of economic activity characterized by certain features like reliance on local available resources and skills generally acquired outside the formal school system, unregulated and in a competitive market.

Nigerian traditional textiles can be classified as woven, non-woven, dyed or patterned which are decorated and designed structurally at the surface. These include; "Aso Oke" (Yoruba), "Akwete" (Igbo), "Okene" (Ebira), "Ashiasha" (Tiv), and "Adire" (Yoruba) among others. Basically, these textiles are structurally decorated and produced on both vertical and horizontal looms that are exclusively handled by women and men weavers in the society. These fabrics have age long qualities such as high durability, unique textures and traditional designs. They are traditionally used on special occasions such as burial, wedding, naming, house warming and chieftaincy installation ceremonies among others. The surface decorated ones like "Adire" are produced by the process of dyeing, printing and direct application of other elements of finishing unto the surface of the locally woven fabric. These surface decorated fabrics appear in a variety of complimentary, cool, warm, harmonious and contrasting colours with designs that are mainly from traditional sources (Aguiyi, Ukaoha, Onyegbulam, and Nwankwo, 2011).

### 3.2 Industrial Textiles

Industrial textiles refer to textiles produced through the use of automated electronic machines which usually come in a variety of colours, designs, and quality. This became possible due to a number of factors. Traditionally, Nigeria is noted for the production of cotton, silk and other fibers, which are primary materials for the textile industries. However, the situation has changed today; Nigeria now relies on imported raw materials and foreign technology to make the industry function. According to Aremu, (2015) the first textile mill in Nigeria was established in 1956 and between 1960 and 1988; the country has witnessed a rapid growth of the industry as a result of her rich stable economy arising from her oil-wealth (petroleum/oil boom).

Andrae, and Björn (2009) state that, the oil boom era stalemated the steady growth and promising future of Nigeria political economy as it resulted in the neglect of other aspects of the economy such as agriculture (cocoa, groundnut, palm); textiles, art and crafts among others in pre and post independent Nigeria. These other sectors of the economy were gradually undermined through inadequate funding. The unpleasant scenario, over the decades, has resulted in an economy that is oil-based, thereby making other sectors of Nigeria's economy largely unsustainable; hence, the country remains a developing economy. The current state of Nigerian textile industries is worrisome because; most textile industries in the country today had already folded up or dying by the day.

### 3.3 The State of Nigerian Textile Industry Today

A survey of technological gaps in the textile industries in Nigeria revealed that less than 12 mills (industry), representing 61% of the total capacity spin only cotton while 25% of the existing mills are integrated mills (supply reference). It has also been observed by Muhammad, Mukhtar and Lola (2017) that most of the industries operate on low spinning capacity and they are generally lagging technologically without any hope for improvements in the weaving mills. Also, labour productivity in spinning operations is not high because of low capacity utilization and inadequate provision for on-the-job training. Low productivity level also limits export capacities. Notably, with substantially liberated economic policies that Nigeria offers to avoid quota restrictions under the Multi Fibre Agreement (MFA), foreign entrepreneurs are induced, mostly from Asian countries, to establish export-oriented plants in the country.

The long years of negligence and adverse policies have led to the under-utilization of these resources, despite abundant human and material resources in the country. These resources according to Aremu (2015) have not been effectively utilized in order to yield maximum economic benefits to aid national development. This has been confirmed to be one of the primary causes of unemployment and poverty in Nigeria and a clear index of underdevelopment. In essence, the Textile Industry has been confirmed to be the most affected in Nigeria today. The money made from oil boom provided a lot of money into the economy which increased the purchasing power of the government and made them to develop a cultic taste and hedonistic tendency for comfort as an expression of wealth and class. It suddenly became a burden for the government to plan and work towards the development of other sectors of Nigeria's economy such as agriculture and the textile industry; while it became easy to promote an oil-based economy which later jeopardized the economic

viability of the country by neglecting and eventually crippling other sectors of the economy (Oloyede, 2014). Consequently, a country that cannot provide gainful and sustainable employment for her teeming population like Nigeria stands the risk of perpetual economic instability and dependency on established economies of the world.

## 4. Contributions of Textile Industry to Economic Development in Nigeria

In-spite of the daunting challenges pose by the emergence of COVID-19, Nigeria can still take off and diversify the economy once there is a will and transparent leadership. Revitalizing the traditional textile cottage industry can take the shine away from oil. Textile industry has the potential to make very glaring impact on the economy of Nigeria at these trying times of COVID 9 pandemic to bring back the economy to normal. The following are some of the possible contributions of the textile industry to Nigeria:

### 4.1 The Textile Industry Improves Means of Generating Funds to the Economy

The textile and clothing industry would contribute to the Nigerian economy in a distinctive manner. If strategically revamped and re-positioned, Nigeria will witnessed unparalleled growth in this sector, as it would be a source for the largest exporting industry in Nigeria. The problem of textile industry in Nigeria is not the market; the market is huge. Once the problem of power is largely solved, the textile industry would attain a high profile in terms of foreign exchange earnings, exports, industrialization and contribution to GDP within a short span of time. The textile industry, with its woven, knitted, tie-dye and batik fabric sub-components, would be a pre-dominantly export oriented sector, with 95 per cent of the woven and 90 per cent of the knitted fabrics being exported to foreign markets.

### 4.2 Employment Generation

The textile industry would not only play a major role in the manufacturing sector, but also in Nigeria's economy as a whole. This industry has remained a major generator of employment because of its labour intensive nature. In April 2008, the textile and clothing industry accounted for 14,373 jobs compared to 30,000 in 2004. This means that since August 2004, the industry has seen a loss of more than 15,000 jobs, due to factory shutdown. This trend continued as the total number of jobs dropped further to 11,493 in December 2010. Revitalization of the textile industry will, however transform the industry and bring it back to its glorious days of yielding employment as well as economic fortune to Nigeria.

### 4.3 Textile Industry Spill-over Effects on other Sectors of the Economy

Reviving of textile industry would spawn a whole new set of linkage industries and facilitate expansion of many service sector activities. The textile industry has had some spill-over effects, which benefited other sectors and rendered large externalities by contributing to other economic activities in such areas as banking, insurance, real estate, packaging, hotels and tourism, recycling, consumer goods, utility services and transportation.

### 4.4 Textile industry effect on Banking and Insurance

The growth of the textile industry and the related activities would contribute a lot to the robust growth of the financial sector in Nigeria. A World Bank survey revealed that almost all firms (98%) are the clients of the commercial banks for working capital and procurement of machines and equipment (57%). All firms in the textile industry have their machines and plants insured and, additionally, 87% of importers of textile input and 15% of the textile industry exporters get their imports/exports insured and all of these firms would contribute to the economic development of Nigeria.

### 4.5 Textile industry effect on Shipping and Logistics

The textile sector would contribute to the shipping business in Nigeria and stimulated setting up of several container yards, expansion of port facilities to handle large container carrying trains, increase of cargo handling and storage facilities. For instance, the textile manufacturers would extensively use services of Clearing & Forwarding Agents for the purpose of customs clearance of their inputs and finished goods. It is estimated that port usage fees earned from the textile sector may account for more than 40% of the income of the port authority.

### 4.6 Textile industry effect on Information and Communication Technology

The textile industry sector of the economy would also play a catalytic role in the growth of the country's ICT sector. The services consumed by the textile industry generated revenue for the ICT sector. Payments for ICT services which include

communication, hardware and software services are estimated at 19.34 million dollars in the 2014 fiscal year when the sector was still operating at low ebb. If the textile industry is revitalized now, it is expected that more revenue would be generated to the government.

## 5. Policy Options towards Nigeria Textile Industries to Stimulate the Economy for Mitigating the Effect of the COVID 19 Pandemic

For Nigeria to make a quick recovery from the effect of COVID-19 pandemic, the Nigerian government must essentially lead economic diversification drive towards the Nigeria textile industries. This would require the government to ramp up resilience planning and deploy policy options discussed below to proactively revive the Nigeria textile industries towards achieving sustainable development.

### 5.1 Provision of Intervention Fund to the Textile Industry

Government should channel more funds to the textile industry to enable it lead the diversification process. Government should provide new intervention fund to the textile industry by directing the central bank to come to the aid of the textile industry as part of strategy to diversify the economy and achieve inclusive growth through job creation. This should be backed with a ban on the importation of foreign textile and second hand clothing to rejuvenate production of local textile materials. Government should encourage local textile manufacturing companies by providing them with soft loans and easy access to credit facilities through the Bank of Industry.

### 5.2 Improvement of the Obsolete Technology in the Textile Industry

There is no doubt that textile industry globally is largely labour-intensive (Anderson, 2012; Traub-Merz, 2006 and Xiaoyang, 2014), and the Nigeria textile industry requires new and advanced technology to achieve a higher level of productivity and competitiveness (Anyanwu, 2000). For example, due to modern technology, the Chinese spindle produces twice as much as African spindle (Bedi, 2014, cited in Becker, 2014). However, most textile mills in Nigeria are still using old and obsolete technology (COMESA, 2011). This has an adverse effect on mills' productivity and product quality.
Nigerian textile mills depend heavily on foreign technology (machines) and accessories. This practice becomes problematic and costly to the nation's economy due to high cost of importation of materials and tools, non-availability of spare parts for the replacement of worn-out or damaged tools, coupled with poor maintenance culture arising from inadequate knowledge of its components. Often, these machines wear out with use and age while the unserviceable ones are often vandalized in an attempt to put the working machines in good shape. This invariably affects production and quality of products and this often leads to abandonment of local textiles for the imported ones as better substitutes. The federal government should establish the Nigeria machines tools industry to boost the fabrication of spare parts and the modification of the existing machines

### 5.3 Development of Basic Infrastructure

Government should provide necessary infrastructural facilities especially power supply to local textile manufacturing companies. The socio-cultural challenges are daunting in that there is a dearth of basic infrastructure to support industrialization. According to Global Competitiveness Index (2016 - 2017) Nigeria ranked 130 out of 180 countries in overall infrastructure development (Hassan, 2018). This includes energy crises, poor transport facilities, poor communication network and bad roads etc. The problem of power supply has worsened, in spite of privatization of the power sector, and this has forced many textile companies to relocate to other countries like Ghana, Benin Republic, Cameroon etc. For instance, there have been days during the year, when electricity generation from the Generating Companies (Gencos) was zero megawatts due to grid collapse occasioned by vandalization of pipelines that supply gas to the Gencos (Yusuf, 2018).

The local refineries cannot meet local demand and the importers cannot sell at control prices without subsidy which had been tinted with corruption have been used to reap the country off over the years. Even fuel pipelines are not spared of vandalization by the enemies of the government in the Niger Delta. When we come to road network, we see that Nigerian roads are not industry friendly. They are riddled with potholes that regularly make trailers carrying industrials raw materials and merchandize to fall over and destroy their wares. Again, railway lines that provide cheap means of transport in the industrialized countries of the world are not readily available any more in Nigeria in spite of the billions of naira regularly sunk to rehabilitate what the colonialist left for the country. Government should promote and protect the Nigeria textiles industries to ensure that

basic infrastructure such as power supply, poor communication network, poor transport facilities and bad roads etc. are made to be industry friendly, by putting them in order.

### 5.4 Adequate and Regular interaction between Industry and the Academia

One of the major problems faced by the textile industry in Nigeria is the lack of interaction between industry and the academia. Universities are places where researches are conducted on regular basis on current issues which are very much helpful in solving problems and providing innovative policies that will bring drastic changes to be used in addressing current situations. But unfortunately, there is no linkage between the textile industry and Academia. Government should ensure that there is regular linkage between the textile industry and the academia (University, Polytechnic and Research institute) in the area of research and training in order to come out with new designs and modern marketing strategies that will ensure better ways of improving sales of textile products.

### 5.5 Creation of Stakeholder's Support Policies

Government should spearheaded the signing of a Memorandum of Understanding (MoU) between the Armed Forces of Nigeria, Nigeria Police, Paramilitary Institutions and National Youth Service Corp on one side and the Nigerian Textile Manufacturers Association (NTMA), Ginning Companies and National Cotton Association of Nigeria (NACOTAN) on the other side to supply textile fabrics to these government agencies. This policy directive to these agencies to source their uniforms locally would have positive impact on the industry if it would be well implemented. The utilization of local fabrics by government agencies would be favourable to the textile industry in that it will help to mop up stocks because companies are producing and have mass stock in line with the Executive Order 003 of 2017, and will also create a market and provide an outlet to sell part of the products produced by the textile industries.

## 6. Conclusion and Recommendations

Global security is threatened by pandemics, in terms of lives and economic stability. An effective and efficient emergency response can reduce the avoidable consequences of this COVID 19 pandemic and reduce the types of economic and social impacts. How to have an effective and efficient emergency management will be a critical task of governments to deal effectively with COVID-19 pandemic outbreak now and in the future. Despite many difficulties faced by the textile industry over the past years, it continued to show its robust performance and competitive strength. The Nigerian textile mills have the capability of making the Nigeria economy improve again to mitigate the effect of the COVID-19 pandemic if given proper handling and attention. Both traditional and contemporary textiles are essential to national growth. The financing of the industry would clearly have to be taken seriously.

The Nigerian government's determination and political will to be active players in the industry will help to fully realize its potentials. It is opined that if there is the potential to grow the textile industry, with government determination to introduce policy options and programmes designed to proactively revitalize the textile industry, the industry can stimulate the Nigerian economy, retain and create jobs, thereby turning COVID-19 to opportunity.

Based on the conclusions, the following policy recommendations are proffered:

- More funding should be channeled to the manufacturing industry to enable it lead diversification. This should be backed up with a ban on the importation of foreign textiles and also blocking of smuggling of textile materials into the country to encourage local production.
- Government should assist the practitioners in the textile industry to adopt innovative strategies by investing in human resource development. In the face of economic downturn, they should redeploy staff to other areas instead of retrenching them.
- Textile companies should replace outdated machines with newer ones which also make use of modern technology. Almost all the textile companies were found to be using overage machines with outdated technologies.
- Government at federal, state, and local levels should return to agriculture and concentrate on cotton cultivation to provide needed raw materials for the textile industry.
- The Federal Government of Nigeria should increase investment in electricity infrastructure so as to increase the amount of electricity to the textile industry. Less than 5,000 Kilowatts of electricity is presently generated for a population of over 197 million people.
- Governments at all levels should implement developmental policies especially as it

relates to the productive sectors of the economy as economic growth has been shown to be a determinant of foreign direct investment.

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# The Challenges of Post-Modern Political Theory and Theorizing

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**Abstract.** Post-modern theory and theorizing are as critical and fundamental as they are pungent in understanding, describing and analyzing political events, actions, activities and trends in societies. Essentially, the application of political theories as dependable frameworks or tools of analysis for studying and analyzing politics in contemporary times is fraught with a number of challenges. The major objective of this paper is to examine the challenges faced by Post-modern political theory and theorizing. This paper adopts the historical descriptive method of analysis. Much of the study is based on archival and library research which include texts, journals, models and works of other scholars related to the study. In an attempt to answer the question, what are the challenges plaguing Post-modern political theory and theorizing, the paper identified interpretation, consistency and language, critical appraisal and value-judgment, background influences and objectivity, among others as some of the challenges. The paper recommended, among others, that there should be consistency and uniformity in interpretation of theories, Political theorists should come to an agreement or consensus on the role and purpose of the state instead of having different views, there should be objectivity in political theory and theorizing. The paper concluded by strongly suggesting that the earlier the challenges are addressed the better the future of political theory and theorizing.

**Keywords:** Post-Modern, Political Theory, Theorizing, Challenges.

## 1. Introduction

It is believed that politics has existed since men started to live together in communities to exchange ideas and influenced each other's behaviour. But it is also true that the actual origins of the concept 'politics' or what metamorphosed to become known as political Science today, lie in the classical period of Greek philosophy with the greatest writers and philosophers like Plato and Aristotle among others. The early Greek philosophers did not approach, in the actual sense, political Science as a specialized discipline in the modern sense, but they thought and systematically wrote about government. They were concerned, above all, with how politics can contribute to a life of excellence and virtue. Aristotle, for instance, saw political Science as a moral endeavor Committed to the betterment and well-being of the human condition. Greek philosophy, and with it the habit of systematic reflection upon government, became part of the cultural tradition of the Western World. The ideas of the Greek thinkers or philosophers laid the foundation stone and became the springboard for all other ideas and theories on politics. Political theory-modern political theories, post-modern political theory among others were all fallouts from the ideas and thinking of the early Greek philosophers. Political Science had continued to exist as a branch of moral philosophy, and important contributions were made by authors who also wrote in other areas of philosophy such as Aquinas, Hobbes, Locke, Mills, Hegels, Marx, St. Augustine, Machiavelli, Rousseau etc. great names in the history of Western intellectual tradition generally as well as in its political aspect. Such writings extending over more than two millennia constituted a

rich body of wisdom that is still the Foundation of Political Science and Political Theorizing.

The place of post-modern political theory and theorizing the world over cannot be over-stressed. They are as critical and fundamental as they are pungent in understanding, describing and analyzing political events, actions, activities and trends in the societies.

Inquiry in Political Science is systematic and is based on both scientific and normative approaches in attempt to strike a balance considering the importance of the two approaches to the problems of the society. Facts are important as values in trying to use empirical evidence to solve the problem of right and wrong or that of morality. More current endeavours to the study of politics have advocated interdisciplinary approach to the problems of society. This is a way of employing research instruments across relevant disciplines so as to achieve better result in our investigation.
There are abundant possibilities and resources available to mankind the world over, but despite all these, increased production and use of weapons of mass destruction, political violence, bad leadership and massive poverty prevalent in most societies, especially in the Third World countries/societies, remain some of the visible threat to human existence. Political theorization and implementation of the post-modern world have not been able to stop the dwindling poverty in the Third World societies.

Essentially, the application of political theories as dependable frameworks or tools of analysis for studying and analyzing politics in contemporary times are fraught with a number of challenges. Consequently, the central focus and objective of this paper is to generally examine the challenges plaguing or affecting post-modern political theory and theorizing.

## 2. Conceptual Clarification

After having briefly touched on the origin of politics and political Science, let us now turn to the understanding of the nature of political theory and theorizing. However, before that is done, it will not be out of tune to try to make the layman or those who are not in the Social Sciences understand what is meant by the term 'theory'.

The term theory is derived from the Greek word "theoria", which has to do with a concentrated mental look at a phenomenon with the intention of understanding it. A theory is an abstracted generalization which is primarily and initially, a matter of mind rather than fact (Mahajan, 2008) or as Johari (1987:8) puts it.
*"It refers to set of systematically related generalizations, and involves viewings and thinking. It also generates insight loosely conceived; it comprises sets of systematically related generalizations. More specifically, it is a coherent body of generalization and principles associated with the practice of a field of inquiry."*

For Anikpo (1986) a theory is a set of generalized statements made on or in relation to hypothesis inferred from a set of premises which have been confirmed true. Gauba (2003) posited that the term theory 'stands for a systematic knowledge'. Thus he believes that political theory denotes a systematic knowledge of political phenomena. That is, it is an intellectual effort to attain a systematic knowledge about the goals and methods of politics.

A theory, for Heywood (1999) cited in Biereenu-Nnabugwu (2013) is an explanatory proposition, an idea or set of ideas that in some ways seek to impose order or meaning upon phenomena.

According to Gauba (2003), political theory implies an intellectual effort to attain systematic knowledge about the goals and methods of politics. Political theory seeks to explain political phenomenon, predicts political future or prescribes solutions to political problems. It is concerned with issues pertaining to politics, state power, government, structures and institutions relating to the state or government.

For Sabine and Thorson (1973), Political theory is, quite simply, man's attempt to consciously understand and solve the problem of his group life and organization. Thus, political theory is an intellectual tradition and its history consists of the evolution of men's thought about political problems overtime'. Sabine concluded that it is the "disciplined investigation of political problems".

With respect to political theory, it is evident that political theory is as old as human existence. It is applied to defend, justify or question the status quo and aims at describing, explaining, rationalizing, justifying or criticizing existing political structures, institutional arrangements, balance of power or power equations in political communities or societies. No wonder Johari (1987) agreed that "political theory is an objective description of politics" and one of the principal functions of political theory is not only to demonstrate what political practice should be, but

also what it actually means and every political theorist is bound to play both the role of a scientist and a philosopher. Political theory is also concerned with individual or group political belief systems, orientations and values, ideologies and aspirations. According to Thakurdas (1982);

*"Political theory is the speculation of a single individual who is*
*attempting to offer a Theoretical explanation of political reality,*
*namely the phenomenon of the state. Every theory by its very*
*nature is an explanation built upon a certain hypothesis which is*
*always open to criticism".*

Political theory is often used interchangeably with political thought, political philosophy, political ideology, political inquiry and political analysis. However, there are still marked differences among them.

There are variants of political theory such as formal political theory, empirical political theory and normative political theory. Formal political theories are theories which emanate from an existing political theory, for example, Neo-Marxist political theory. Empirical political theory which is descriptive in character makes use of scientific methods such as observation, hypothesis formulation, generalization etc. it is almost value-free and is concerned with political realities.

Normative political theory is a value-laden theory. It takes the study of politics into the arena of what is good or bad and suggests how political system can be made "perfect".

Having conceptualized political theory, it can be aptly contended that political theorizing is concerned with the ability to have one's own political view and the capacity not only to express and defend it, but to do so intelligently and persuasively.

Let us now turn to the term 'post- modern' for purposes of clarification in meaning. The term post-modern is linked with and influenced by post-modernism which is a style or movement in the art, literature, social sciences etc. that since the late 20th century reacts against modern style by mixing features from traditional and modern styles. Basically, few terms in the contemporary critical lexicon have been as vociferously and as persistently unstable in meaning and used as post- modernism and its various avatars, such as post-modernity. Despite this instability, post-modernity may be defined as a broad category designating the culture that historically extends from the late 1960s to the early 21st century and that is economically determined by post- industrial capitalism.

Post-modernism would refer, more narrowly to the characteristic intellectual and aesthetic currents and practices of that era reflected for example, in certain philosophical ideas or works of literature or art.

The terms post-modernity and post-modernism also suggest a break respectively with modernity, determined economically by capitalism and culturally by humanism and the Enlightenment, and with Modernism the literary and esthetic movement of modernity in the late 19th and early 20th centuries. While the distinction between modernity and post-modernity can be made without much difficulty, the distinction between modernism and post-modernism is more complicated. Some early critiques argued that post-modernism was not really "post" at all, but simply "late" modernism. It quickly became apparent however, that, despite its continuities with modernism, post-modernism does represent a definite break from its predecessor, as well as a broader overall phenomenon, which includes in particular post- modernist theory.

From the foregoing, it can be deduced that post-modern political theories and theorizing are those intellectual efforts, movements, processes and approaches geared toward the combination of traditional and modern approaches or methods in the study of politics as a way of building political theories that can solve social problems. This will be couched against the backdrop of the recognition of the use of historical, legal, institutional, behavioral and post-behavioral approaches to executing philosophical or normative researches through empirical and other relevant methods in the study of politics with a view to bridging the theoretical Lacuna in political science.

The Paper adopted the historical descriptive method of analysis. Much of the study is based on archival and library research which include texts, journals, models and works of other scholars related to the study.

The main focus of this paper is on the challenges of post-modem political theory and theorizing. The paper therefore intends to answer the question what are the factors militating against post-modern political theories or put differently, what are the challenges facing post-modern political theory and theorizing?

## 3. Challenges of Post- Modern Political Theory and Theorizing

The import and purport of post-modern political theory and theorizing lie, among others, in having a proper and comprehensive understanding of politics generally and how to fashion workable, effective and efficient political system that is capable of maintaining law and order and guaranteeing sustainable socio-economic and political growth and development of society, which above all, are targeted at improving the well-being of man. It is a truism that post-modern political theory and theorizing is faced with a number of challenges. Such challenges included, but are not limited to the following:

i. The challenge of interpretation
ii. The challenge of critical appraisal
iii. Value based challenge
iv. The challenge of background influences
v. The challenge of objectivity
vi. The challenge of consistency and language
vii. Methodological challenges
viii. Challenge on the use of Abstractions
ix. Challenge of Lack of Funds

### 3.1 The Challenges of Interpretation

In post- modern political theory and theorizing, evidences abound to show that political theorist have and often displayed diversity of understanding in the interpretation of both the theories of political thinkers and scholars and their application in understanding contemporary political societies as well as in advancing policy recommendations on how to sanitize the political system and institute an enduring political order, thus, post-modern political theory has the problem of critical comprehension, proper interpretation, and critical evaluation of political theories. One challenge faced by postmodern political theory is the existence of a plethora or abundance of literature on political theory, some dating as far back as antiquity (over two thousand five hundred years ago) and some as new as this year, which creates problem of interpretation.

Commenting on this, Johari (1987:63) observed that:
*The most interesting as well as the most perplexing thing about political theory relates to the problem of its critical interpretation. We have abundant literature on this subject from Plato and Aristotle in ancient times to Laski and Lasswell in present times. But the problem stands out as to how we should categorize the ideas of the stalwarts of political theory. Commentaries on the political ideas of these great thinkers are varying in the nature of their description and treatment that look like hovering between the poles of full appreciation on the one side to that of uncompromising attack on the other, though some taking to a balanced or middle- of-the road view of things.*

### 3.2 The Challenge of Critical Appraisal

Post- modern political theory and theorizing are equally faced with the challenge of critical appraisal of political problems, situations and circumstances. For instance, there are different views and roles assigned to the all-important political institution of the state. Whereas some political theorists feel that the state should play the role of a moralizing agency which should aspire to attain the good life (e.g. Plato and Aristotle), Marxists are of the view that the state being nothing but an executive arm of the bourgeoisies should wither away as soon as the dictatorship of the proletariat is instituted via the socialist revolution.
This shows absence of agreement among political theorist on the role and purpose of the state and creates a problem of critical appraisal in political theory and theorizing.

### 3.3 Value-based Challenge

There has been serious controversy as to the issue of whether political theory should be fact-oriented or value-laden over the years. Behaviouralists gained prominence for their emphasis on facts while the Normatives continued to hang on to value (Biereenu-Nnabugwu, 2013).

Political theory, especially the normative typology, is value-laden in the sense that it is prone to value judgment. It is also subject to multiple perspectives in the sense that political theorists look at political problems, issues and solutions from variegated perspectives. While this may be regarded as a major source of strength for political theory and theorizing, it also poses a great challenge to the extent that the political theory and theorizing having multiple perspectives are capable of introducing complexities into political theorizing.

### 3.4 The Challenge of Background Influences

Political theorists are products of diverse environmental, ideological and academic backgrounds and persuasions. In engaging in political theorizing, they reflect and bring to bear, directly or indirectly influences from these backgrounds. This inevitably poses a challenge to political theory and theorizing as political theorists sharply disagree on how best the political system should be organized

and operated, who should play what role, how and when as well as the best system of government, especially in consideration of the fact that internal dynamics and circumstances greatly determine and define the character and form of political organization best fitted for any given society.

### 3.5 The Challenge of Objectivity

It is a general requirement and expectation that socio-economic and political experiments and analysis should be objective. Objectivity is seen as the ability to examine evidence dispassionately. It is a study or investigation which is independent of beliefs, biases, hopes and fears of any individual. Unfortunately, in political theory and theorizing, there appears to be a reasonable degree of objectivity among political theorists. Very often their personal beliefs, idiosyncrasies, motives, biases and eurocentrism inform and are demonstrated in their political theories and theorizing. Bias, as Biereenu-Nnabugwu (2013) observed, whether hidden or obvious, latent or manifest, tends to obfuscate, blur or misdirect the true essence of a theory; an example is the theory of political development.

### 3.6 The Challenge of Consistency and Language

A political theorist in the process of theorizing must be consistent in his views and articulations in order to be properly categorized. In providing justification for this position, Johari (1987: 67) emphasized that:

*....It is desired that the ideas of a social and political theorist must be thoroughly consistent so that he may be easily and safely put into a particular rubric of school like that of an individualist, a socialist, an anarchist or a communist and the like. If this is not there, we criticize a thinker for being inconsistent and his political theory is accused of being full of contradictions...*

As regards language, no doubt, political theory and theorizing are also faced with the language challenge. Generally, in the social sciences to which political science belongs, terms, words and concepts are subject to many definitional analyses and operational interpretations. Thus same words, terms or concepts used by scholars in political theory and theorizing are subject to different meanings as may be perceived or applied by such scholars.
Johari (1987: 69) posits that:

*One more problem in this direction relates to the use of words and phrases by some leading thinkers, theorists and analysts of political theory. We find that some terms have different implications at the hands of different political thinkers, theorists and analysts. ... The same problem stands out as to which meaning should be accepted and appreciated, or refuted and denounced.*

Stressing on the same problem Anikpo (1986) concluded that the attempt to precisely specify the meaning of development, for instance, sparks off a barrage or rhetoric which in the end renders the concepts scientifically unhelpful.

### 3.7 Methodological Challenges

Another major problematic of postmodern political theory and theorizing is in the appropriate method or approach to follow. This has posed a great threat to political research/theory. This scenario had generated a lot of debate in political inquiry. While some theorists argue in favour of normative method, others accept empirical method. However, the point to note here is that both the normative and empirical approaches or methods are all valid, important and relevant tools to the study of politics.

### 3.8 Challenge on the use of Abstractions

Political theory and theorizing, in most cases, is fraught with abstractions. Abstractions are like mental-constructs which enables a theorist to translate his mental images into phrases or frames of reference (Biereenu-Nnabugwu, 2013). Most times, the illustrations used in the theories are alien or foreign to readers and students of political science, particularly in the Third World Societies. Political theory encourages the imitation of Western or Eurocentric ideas.

### 3.9 Challenge of Lack of Funds and Grants

It is altruistic that research is very much a capital-intensive venture. It requires sponsorship and grants from individuals, private organizations, governments and other institutions. Lack of funds and grants had caused a wedge in the wheel of political theorizing, especially in developing societies of the Third World (Agbaenyi, 2012).

## 4. Conclusion

From the above analysis, it is abundantly clear that the role of political theory and theorizing in mapping out a road map to the institution of a proper political

organization and order in society is indispensable. However, at the theoretical level, such exercise is ridden with the several challenges especially in the areas of interpretation, consistency, and language critical appraisal and value judgment. Others are background influences and objectivity, Methodological Challenges, Challenges on the use of Abstractions, Challenge of Lack of Funds and Grants. It is, therefore, contended that the earlier, these challenges are addressed, the better the future of political theory and theorizing.

## 5. Recommendations

In the light of the above challenges associated with post-modern political theory and theorizing, this paper makes the following suggestions and or recommendations:

(i) There should be uniformity of understanding in the interpretation of both the theories of political thinkers and scholars and their application in understanding contemporary political societies. Uncompromising attacks and commentaries on each other among political theorists should end and a balanced view be maintained. Scholars in political research should unify their efforts than allow ideological differences divide them.
(ii) Political theorists should come to an agreement or consensus on the role and purpose of the state and its institutions instead of having divergent views.
(iii) Political theorists should endeavor to adopt unified methods and approaches of political inquiry in order to bring about an all-encompassing process of political research that will be more responsive to solving problems facing our societies. Fact-value or normative-empirical approaches' debate amongst political theorists are not necessary in the contemporary world as these approaches are relevant in one way or the other. Efforts should, therefore, be made at unifying these approaches and methods to achieve, in the words of Agbaenyi (2012p.464) "eclectic approach more potent to the problems that necessitated its promulgation".
(iv) Objectivity is needed in political theory and theorizing. It is seen as the ability to examine evidence dispassionately. Political theorists should generate theories that can cement together capitalist democracy with the cultures of various societies.
(v) Postmodern Political theory and theorizing should be consistent in their views and articulations in order to be properly placed and categorized. In line with Agbaenyi (2012), Political theorists, as a matter of fact, should focus on the clarity of problems, society, circumstances and time of political theories to guard against wrong perception and application of theories by relevant executive authorities.
(vi) Political research should be properly funded by governments, non-governmental organizations, individuals, Multinational Corporations among others to enable political theorists/political scientists embark on meaningful and serious researches that could yield positive results.

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# Ethno-Religious Issues and Electoral Violence in Sub-Saharan Africa: The Cases of Nigeria and Kenya

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**Abstract.** Liberal democracy is characterized by main attributes such as periodic and regular competition for political power with the governed as free agents exercising their free and unfettered choice among competing platforms. Elections have undoubtedly become a significant and crucial pillar in the democratic process since they underscore the principles of political participation, accountability and legitimacy. However, democratic transitions in Africa are historically more complex than in other parts of the world. Specifically, the intersection of politics with ethnicity and religion are perhaps major factors in this regard. For instance, the conduct of elections in plural societies like Nigeria and Kenya are often fraught with animosities and violence. At the core of this bitter contest is the struggle for power by factional elite groups perceived as representing ethno-religious and regional interest. The countries' electoral history is replete with narratives of flawed and disputed elections that have turned violent, resulting in numerous fatalities and reversing previous attempts at democratic consolidation. This paper therefore examines the influence of ethnicity and religion on the electoral process in Nigeria and Kenya. It engages the issues or factors that make elections conduct in both countries to be violent prone and undermine attempts at institutionalizing a stable democratic tradition. The paper employs the qualitative and content analysis approach by relying on secondary data from books, journal articles and newspaper commentaries. It affirms that ethnicity and religion play a major role in the elections of both countries and concludes with practicable recommendations.

**Keywords:** Ethnicity, Religion, Electoral Violence, Nigeria, Kenya, Sub-Saharan Africa

## 1. Introduction

Nigeria and Kenya are two of the countries in Sub-Saharan Africa facing the greatest problems of politicization of religion and ethnicization of politics that impede socio-economic and political development in the countries. Kenya is a secular, multicultural, and multiethnic state like Nigeria. No doubt, ethnicity and religion in particular are key variables in the politics and governance of both countries. Elections in most African multicultural societies like Kenya and Nigeria are often characterized by violence in various forms, especially electoral violence all of which often threaten their institutionalization of a stable democratic tradition. Indeed, data suggests that over three-quarters of conflicts in the region are coded as either ethnic or religious (Sambanis, 2001). According to McCauley (2016), political divisions in sub-Saharan Africa, particularly in the context of civil conflict, often follow either ethno-linguistic or religious lines. This has become worrisome. For instance, electoral violence in Nigeria takes on an ethnic label in some instances and a religious one in others. Similarly, Moywaywa (2018) opine that the need for peaceful cohabitation of all Kenyans despite their ethnic and religious backgrounds is a subject that dominates not

only conference proceedings but also religious sermons throughout the country. It has been contended that Nigeria and Kenya have constituted scenes of repeated electoral violence and indeed, the regularity with which electoral violence occurs in many areas of the countries suggests that underlying grievances or structural characteristics may be tied to the elections and fuel the violence (Bekoe, 2010).

Africa's post-colonial history is replete with the quest toward national integration in the face of socio-economic and political challenges and, as argued, one of these challenges is democratic sustainability (Schraeder, 2004; Thomson, 2004,). Accordingly, provided there are strong institutions, one of the vital elements and foundation of any democracy is periodic election. However, despite different reforms and in some occasion military interventions, the electoral processes in Africa on the average have been characterized by various activities that have marred its credibility; one of such activity is electoral violence (Bayart, 1993). The greatest obstacle to the nascent democracy is the pervasive insecurity of lives and property, as evidenced by the spate of ethnic and religious conflicts (Ojo, 2010). Election is viewed as fundamental to democracy. It follows that electoral process is expected to contribute towards democratic consolidation in any given society. The electorates have the civic opportunity to vote for the candidates and parties that will represent their varying interests via elections. However, in many African countries such as Nigeria, the electoral process has brought about unwarranted political instability (Olowojolu et al, 2019).

The point is that since the 1990s many African autocracies have engaged in various efforts towards democratization, Nigeria and Kenya not being the exceptions. The expectation is that these institutional efforts would improve economic performance and reduce proneness to political violence (Fearon & Laitin, 2003; Carothers, 2007; Soudriette & Pilon, 2007). However, with a few exceptions the record of African elections so far has raised serious arguments that in ethnically divided societies, competitive electoral processes could in fact be destabilizing by widening existing divisions and deepening divisions between winners and losers (Wilkinson, 2004; Mansfield & Snyder, 2005; Eiffert et al, 2007). Elections in poor African countries such as Kenya and Nigeria have seemingly increased proneness to various manifestations of violence (Collier & Rohner, 2008). There are several likely reasons for the frequent failure of African elections such as ethno-religious intolerance. Onuoha and Ufomba (2017) have posited that like ethnicity, religious polarization plays a key role in electoral violence in Africa emphasizing that the population of the continent is divided between three main religions; Islam, Christianity and African Traditional Religions (ATR). For instance, politicians have the tendency to use ethnicity in drawing support from their locality, while using religion to bolster support from those who may not be under their ethnic influence but who uphold similar religious conviction and affiliation. Different authors have argued that this power politics along ethno-religious lines can be identified as having ripple effects on the democratic system since it create and sustain political tension and ultimately electoral violence (Egwu 2001; Jega 2002; Osinubi & Osinubi 2006; Salawu 2010).

African political systems possess multiple lines of potentially ethnic cleavage that can be easily mobilized, especially during electoral process. Communal identities in Africa take many forms though all can be ordinarily lumped under the term "ethnic". For instance, people may identify themselves in religious terms, by language, on the basis of tribal affiliation, clan membership, geographic region of origin, or race. Even though election outcomes have been influenced by religious convictions and mobilization, ethnicity is one of the other major factors that affect outcomes of elections in both countries. Although the federal government of Nigeria, for instance, often stresses the need for the citizens to put national interest above ethnic and religious considerations, ethnicity and religion continue to have considerable influence on the voting patterns of the Nigerian electorates. The purpose of this paper is to assess the influence of ethnicity and religion on the electoral process in Nigeria and Kenya and determine if ethnicity and religion play a major role in the elections of both countries based on qualitative and content analysis method.

## 2. Conceptual Discourse

Elections are vital to a genuine democratic system. Election is defined as a process through which the people choose their leaders and indicate their policies and programme preference and consequently invest a government with authority to rule (Osumah & Aghemelo, 2010). Serious incidents of widespread electoral violence take place after election results have been announced while pre-election violence seems to contribute to violence after elections as severe post-election violence is rare without pre-election violence (Straus & Taylor, 2012). Accordingly, election related violence is distinguished from other types of political violence in that it is directly associated with an impending

electoral contest or an announced electoral result. Previous studies have argued on the risk of electoral violence as associated with the degree of competitiveness between political actors, weak institutions, and a gradual loss of the state's monopoly of legitimate force (Laakso, 2007; Höglund, 2009; Mueller, 2011).

According to Fischer (2002), electoral violence is any random or organized act that seeks to determine, delay or otherwise influence an electoral process through threat, verbal intimidation, hate speech, discrimination, physical assault, forced-protection', blackmail, destruction of property or assassination (Fischer 2002). In their opinion, Birch and Muchlinski (2018) understand electoral violence as coercive force, directed towards electoral actors and/or objects, that occurs in the context of electoral competition – can occur before, during or after elections and it can target a variety of actors, including candidates, activists, poll workers, election observers, journalists and voters. In a related view, Ogundiya and Baba (2005) conceive electoral violence as all sorts of riots, demonstrations, party clashes, political assassinations, looting, arson, thuggery, kidnapping spontaneous or not, which occur before, during and after elections. For Albert (2007), electoral violence involves all forms of organized acts of threats aimed at intimidating, harming, blackmailing a political stakeholder or opponent before, during and after an election with an intention to determine, delay or influence a political process. Similarly and comprehensively, Igbuzor (2010) indicates that electoral violence is any act of violence perpetuated in the course of political activities including, pre, during and post-election periods, and may include any of the following acts: thuggery, use of force to disrupt political meetings or voting at polling stations, or the use of dangerous weapons to intimidate voters and other electoral process or to cause bodily harm or injury to any person connected with electoral processes.

The conceptual discussion of religion simply signifies different meanings to different people. By this is meant that opinion on what religion means has not enjoyed a general consent. It is in view of this that Egwu (2001) sees religion as a difficult subject of inquiry, especially in respect of attempts to define and conceptualize it. It follows that religion has varying definitions among different scholars. For instance, Adeniyi (1993) argues that religion represents a body of truths, laws and rites by which man is subordinated to the transcendent being. In another view, Ejizu (1993) opines that religion is man's intuition of the sacred and ultimate reality as well as man's expression of that awareness in concrete life. For Ayinla (2003), religion is a particular system or set of systems in which factors such as doctrines, myths, rituals, sentiments and other similar elements are interrelated. It is opined by Fawole and Bello (2011) that religion is a system of relation which links man to an ultimate being or ultimate value epitomized in God. It could be inferred from the foregoing that religion is concerned with norms and rules which emanated from God and which the believers are mandated to follow. No doubt, looking at the history of human civilization, it can be argued that religion has always played a significant role in the determination of societal structure and people's political life. Although the importance of religion may be viewed from different perspectives depending on the society or country, its significant socio-political influence is generally observed all over the world.

The concept of ethnicity is associated with social phenomenon. For instance, Osaghae (1992) refers to ethnicity as a social formation that is based on culturally specific practices and a unique set of symbols and cosmology. In another situation, Osaghae (1995) opines that ethnicity is a social construct and as such it indicates the employment of ethnic identity and differences with a view to gaining advantage in situations of cooperation, competition and conflict. Similarly, Fawole and Bello (2011) conceive ethnicity as an existing interaction or relationship among people of different ethnic groups who chose to relate on the basis of difference while competing on issues such as wealth and power. The foregoing definitions indicate that the formation of ethnic groups is based on the extent that ethnic identities are used by the actors to categories themselves and other for interaction purpose. Ethnicity is therefore, seen as a social phenomenon visible in interactions among individuals belonging to different ethnic groups within a political system where most prominent attributes are language and culture.

## 3. Theoretical Review

This paper relies on ethno-religious dynamics theory as established by Fox ((1999) and elite theory. It has been argued that religion is an important factor in a conflict although it has the ethnicity aspects as a whole (Fox, 1999). The point is that the concept of ethnicity is susceptible to changes over time, especially through assimilation and differentiation. Fox (1999) therefore believes that religion is not merely an ethnicity aspect, but that religion is an independent factor that contributes to the ethnic

identity. Osaghae and Suberu (2005) have submitted that different religions can be an integral part of ethnic differentiation while Salawu (2010) notes that an ethno-religious conflict is different from other types of social conflict because it involves various ethnic groups practicing different religions. Ethnic differences and religious differences are viewed as the determining factors of identity. In relation to Nigeria and Kenya, the term ethno-religious conflict is used to refer to a conflict between ethnic identity and religious identity. But, identity may not automatically trigger conflicts. For instance, a conflict breaks out because of a mobilization process of ethno-religious identity by the elite and it is not the identities that are involved in the conflict (Klinken, 2007). It has also been suggested that ethnicity and religions do not cause conflict but they are used to mobilize support and to justify a conflict that is actually triggered by other factors such as economic and politics (Panggabean in Trijono, 2004).

A theory of ethno-religious conflict dynamics which was established by Fox (1999) is used to describe the role of the elites in the mobilization of ethno-religious identity in Nigeria and Kenya electoral processes. Fox (1999) believes that the ethno-religious dynamics theory is more dynamic, coherent, and scientifically testable as it explains how religions contribute to conflicts. Although other theories are comprehensive, they seemingly fail to construct a dynamic framework. According to Fox (1999), the ethno-religious dynamic theory explains the four basic social functions of religion in that religion as, a meaningful framework for understanding the world; the rules and standard of behaviour that link individual actions and goals to a religious framework; a link between individuals and a greater whole; and an ability to legitimise actions and institutions.

## 4. An Overview of Ethno-Religious Issues and Electoral Violence in Nigeria and Kenya

Although the general presumption has been that ethnic identity is a more prominent and stable source of identity in Nigeria, a substantial number of researchers have demonstrated that religion was more significant than ethnicity as a source of identity and conflict in Nigeria (Ruby & Shah 2007; Pew Research Center 2010; Green 2011). As a fact, religious identity is more pronounced than ethnic identity and only serves to stimulate ethnicity, especially in the Hausa-Fulani North of the country (Osaghae & Suberu 2005). Another argument therefore, is that out of the two major ethnic groupings in the country, the Yoruba are more likely to identify themselves with their ethnic group than are the Northern Hausa-Fulani (Lewis and Bratton 2000; Osaghae and Suberu 2005). The fact that an average Nigerian is very religious has been observed by some sources (Oluduro 2010; Ekundayo 2013). Accordingly, religion plays a critical role in Nigerian society and has expressed itself as a potent force to be reckoned with in the geopolitical development and electoral process of the country. Ironically, this force which has been used to unite Nigerians is the same force that has led to numerous conflicts in the country. For instance, Nigeria has been engulfed in numerous religious crises and/or conflicts between 1980 and 1994 (Warner, 2012). Ethno-religious conflicts have gained notoriety as the most violent crises in Nigeria due to their tendency to spread into other areas after an early stage in one area. According to Osaghae and Suberu (2005), most of these conflicts used to occur in the middle-belt and along the culturally borderline states of the predominantly Muslim North, and also take place between Hausa-Fulani groups and non-Muslim ethnic groups in the South.

For instance, Kaduna state in Nigeria is divided along ethnic and religious lines with a majority of Hausa-Fulani who are predominantly Muslim in the northern part of the state and a majority of Christians of different ethnicities in the southern part of the state. Since the 1980s, the state has had a history of inter-ethnic communal clashes featuring mobilisation of religious and ethnic sentiments in competition over access to state resources. Before the 2011 post-election violence, there were different episodes of violence in the state, especially in southern Kaduna during confrontations in Kafanchan in the south of the state when an evangelical event was hosted at a college and in 1992, the proposition to introduce a sharia penal code triggered clashes in 2000, and protests in 2002 against the Miss World beauty competition. All these recurrent ethno-religious clashes in Kaduna state alone have deepened segregation of the population along that divide. Most notably, it has affected the pattern of residence in urban areas as Muslims and Christians tend to live in separate areas. This has further affected the structure of social networks as these have become increasingly dependent on religious affiliation.

The announcement of Jonathan as winner of the presidential election triggered street protests and violence in several cities in the north. The protesters alleged massive rigging and irregularities in the election and protests spread through the northern states of Sokoto, Niger, Kano, Kaduna, Bauchi, Gombe, and Adamawa. Nigeria has witnessed a

rising tide of contentious elections ending in heated debates, court challenges, protests and legitimacy crises. In some instances, these election disputes were settled peacefully through legal means and electoral reforms. In others, they triggered bloodshed, destruction, and undermined the capacity for stable governance, political inclusion, and national integration. For instance, the 2015 general elections in Nigeria were not only the 5th quadrennial since 1999 but the most competitive and divisive in the annals of electoral democracy in the country (Nwangwu et al, 2018). The 2015 and 2019 general elections in the country were also largely characterized by ethno-religious sentiments all of which have seemingly necessitated the government to recently consider the passing of the controversial hate speech bill with death penalty.

Kenya has since the re-introduction of multiparty politics in 1991 experienced periodic electoral conflicts (Wambua, 2017). As a multi-ethnic country like Nigeria, Kenya's pluralist elections are inevitably marked by ethnic undercurrents and strategising. Since the re-birth of pluralist democratic politics in Kenya in 1991, the country once defined as the beacon of peace in Africa has repeatedly suffered electoral conflict (Wambua, 2017). For instances, during the 1992, 1997, 2007, and 2017 general elections, the country experienced electoral violence that led to loss of lives and internal displacement of persons (Oyugi 1997; Akiwumi Commission 1999; Mwagiru 2008; Commission of Inquiry into Post-election Violence [CIPEV] 2008; Kenya National Commission on Human Rights, 2017). Specifically, the identity dimension, most especially the ethnic-identity dimension, is one of the most significant when it comes to analysing electoral conflicts in Kenya (Oyugi 1997; Wamwere 2008). Kenya is composed of forty-four ethnic identities, commonly defined in the derogatory form as 'tribes' (Wambua, 2017).

The tendency to isolate these ethnic groups in analysing electoral conflicts in the country has permeated national discourses on Kenya's conflict transformation process (Wambua, 2017). The constant 'ethnification' of political arguments has taken centre-stage in electoral processes in the country. For instance, the consistent serialisation of electoral contestations using ethnic connotations such as: 'ethnic entrepreneurs, 'ethnic cleavages', 'ethnic coalitions', 'ethnic manipulation, 'ethnic chieftains', and 'ethnic chauvinism', anchors an ethnic perspective that erroneously permeates national dialogues on conflict resolution (Murithi 2009).

Religious identity differences have also permeated Kenya's ethnic discourse as religious leaders openly enter into political alignments during election periods and there is an emerging tendency for regional and religious arguments to assume ethnic alignments (Wambua, 2017). Besides, there have been regional ethnic identity-based arguments in Kenya's electoral process. For example, Raila Odinga's signing of the Memorandum of Understanding with the Muslim community under the National Muslim Leaders Forum in 2007 was a clear attempt to introduce religion-based ethnic divisions in Kenya's already polarised political scene (Cussac, 2008; Maupeu 2008). These regional- and religious-identity differences are oriented along ethnicity as the prime factor for political alignments.

Elections serve different good purposes such as giving voters the freedom to choose candidates of their choice in order to manage their affairs and affording the candidates the opportunity to canvass for the votes of the eligible voters in a free and fair contest (Obianyo & Emesibe, 2015). It is however a different case, as elections in Africa have been observed as relatively far from achieving these purposes among others. The argument is that they are increasingly contentious and often divide the countries along ethno-religious lines. Specifically, ethnicity and religion have become a key factor in Kenya's political culture and democratic development. The instrumentalizations of ethnicity and religion as the primary means of mobilization have become an integral part of political life in Kenya. For instance, the aftermath of most elections in Kenya, particularly the 27 December 2007 general elections, was recorded as dividing the country along ethno-religious lines and left more than 1,300 people dead and nearly 600,000 in Internally Displaced Persons (IDPs) camps (Barkan, 2013; Opondo, 2014). Accordingly, the hotly contested election was mostly between Mwai Kibaki of the Party of National Unity (PNU) and Raila Odinga of the Orange Democratic Movement (ODM). Subsequently at this period, Kenya witnessed a level of division and violence never seen before in its electoral history. In a similar development, the August 2017 presidential election contest mainly between Uhuru Kenyatta and Raila Odinga further reinforced in-group ethno-regional and clannish cleavages in the country.

## 5. Prospects for Violence Free Elections in Kenya and Nigeria

Religious polarisation is viewed as an especially important source of conflict (Reynal-Querol, 2002). In relation to ethno-religious mobilisation,

expectedly, different types of social networks and their platforms are important for mobilization and such networks will become important in contexts where conflict over who is to control and to benefit from state resources in a specific area is associated with notions of how people are defined in ethnic or religious terms with regard to different localities (Bøås & Dunn, 2013). In order to curb the influence of ethnicity and religion on electoral process, appropriate constitutional mechanisms are established. For instance, the constitution regulates the formation and activities of the parties in an attempt to mitigate ethno-religious mobilization.

In relation to Nigeria, there are provisions for the political parties to be nationalistic in character. For example, the members of the executive committee or other governing body of the political parties seeking for registration shall originate from at least two-thirds of the 36 states of the federation in with the specification in Constitution of the Federal Republic of Nigeria, section 223(2)b). Besides, there is a provision in relation to presidential elections which indicates that apart for securing a majority of the votes, there is a need to obtain at least 25% of the votes in two-thirds of the 36 states, that is, in 24 states. In spite of all these provisions, Joseph (1987) argues that the 'prebendal' character of Nigerian politics still makes political representation a question of having ethnicities, religion and regions reflected in power. But rather than having political parties associated with different ethnic or regional camps, the regulations have specified the parties as an arena for these struggles, which has by extension contributed to violence surrounding party primaries (Sisk, 2012).

No doubt, ethnic and religious groups' affiliation continues to function as a primary form of identity within both urban and rural environments in Nigeria and Kenya. The violence that characterizes electoral processes in Nigeria and Kenya based on ethno-religious issues notwithstanding; there are prospects for peaceful pre-elections and post-elections in both countries. As a way forward, the public must be educated about what ethnicity, religion and election stand for in order to avoid the negative use of both ethnicity and religion in all walks of life, especially in political activities. According to Wambua (2017), realizing positive peace in a country facing electoral violence like Kenya and Nigeria will require the initiation of several interventions including a focus on how to address historical injustices that were meted out to the local communities during the colonial era, especially injustices surrounding land distribution and geographical structuring in the countries. Also, there is a need to ensure overall structural reforms in the countries, especially in the distribution of the political power resource.

Strengthening of institutions is further seen as of great importance in assuring positive peace in the country. It is believed that institutional failure contributes significantly to the cycle of conflict in the countries because their key institutions have been infiltrated with ethnicity. In another view, although institutional strengthening can assure integrity in electoral processes, enacting and enforcing sound legal regimes would make the countries attain national cohesion and integration. There is also a need to institute measures to counter the culture of violence in the countries via the continuous promotion of nationhood and tolerance and understanding among all ethnic, religious and regional formations in the countries. To ensure violence free elections in both countries now and in the future, ethno-religious sentiments must be discouraged among politicians. Anti-ethnic/religious sentiments bill which is also likened to hate speech bill should be passed into law in Nigeria and Kenya. By this, politicians and religious leaders that sponsor or incite the voters under the umbrella of ethnicity and religion should be either be disqualified or made to face jail terms accordingly. Above all, contemporary technologies have presented innovative tools to enhance election processes, including the use of biometric information to create more accurate voter registers and verification of voters, as well as the use of SMS technology to transmit and collate citizens' observations during election processes. If these technologies and, especially e-voting are genuinely embraced by governments in Sub-Saharan Africa, especially in Nigeria and Kenya with corresponding political will, there is likelihood of hope for peaceful elections.

## 6. Conclusion

From the above discussion, it has been demonstrated that ethnicity and religion have had an immense influence on the practice of Nigerian and Kenyan elections from the pre-colonial period to the present, but most prominent in the post-colonial period. For instance, the accusation and counter-accusation that Muslims and Christians brought against one another is a strong evidence of religious' influence on the elections of both countries. This paper therefore affirms the influence of ethnicity and religion on the electoral process and discusses salient issues that characterize elections conduct in Nigeria and Kenya. Although the paper establishes that ethnicity and religion play a prominent role in the elections of both

countries, it indicates prospects for violence free electoral processes of the countries in the future.

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# The Entrepreneur and Effective Conflict Management in a Business Environment

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**Abstract.** In every living society where there is interactions and relationships, certain general phenomenon cannot be found wanting and prominent among these is ''Conflict''. Conflict, though generally understood to be a state of misunderstanding has been perceived in different ways by different thoughts, and it may not only be detrimental in a deep sense of consideration as the occurrence of same may give rise to positive values and ethics than can govern every human relationship depending on the perception of the involving parties. Literature reviews extensively deals with a lot of items that deals with conflict but little attention has been placed on the influence of an entrepreneur in either sustaining the conflict or eradicating it. This study using analytical method of research through Literature Review particularly examines the person and operations of an Entrepreneur in relation to dealing with conflict situations in a business place. This study postulates that business place conflicts can be easily avoided where the entrepreneur is well tutored and skillful in the art of Conflict Management. The findings and recommendations in this study will help to enlighten entrepreneurs on strategic conflicts management in an organization.

**Keywords:** Business, Conflict, Entrepreneur, Organisation

## 1. Introduction

Business environment is the operational base of an entrepreneur and it may from time to time experience both internal and external crisis which if not properly managed may be fatal to the operation of the business, thus occasioning serious losses not only to the entrepreneur but also to all stake holders. It is therefore in times of conflict situation in the business environment that the capability of the business owner in conflict management is put to test and probably pushed to the limelight. Such demonstration of his personality may either show his strength or depicts his weakness in that regard. It is not enough that the entrepreneur possesses the vision and the resources, such must be seen displaying high competency in continuance sustenance of the positive growth of the business by ensuring that there is an enabling environment for cordial and peaceful relationships among members of staff. Most business environments have nosedived not as a result of lack of fund or dearth of visionary leadership but due to lack of skills in Conflict management most especially as it relates to the work place ethics and values. Entrepreneurs are founders and operators of businesses and in their various capacities are deemed to be leaders who will not only dictate the tune of profit making but become worthy examples in their managerial skills. This attribute of the entrepreneur is necessary and germane as it will help the entrepreneur to live up to his expectation to all the stakeholders in the industry.

It is worthy of note that one of the greatest challenges posed to entrepreneurs is conflicts or crisis management both within and without the business. The conflicts within are those likely to emanate from the working relationship among the members of staff while those without are those relating to factors affecting the organization from outside and these includes; vendors, suppliers, customers, clients, government organizations and other entities. Conflicts in an organization may be occasioned by a whole lot of factors which may include; maladministration, personalities clash, communication lapses, lack of moral and ethical values, inability to meet up with timelines and targets, stringent conditions of service, favoritism, archaic methods of operations, poor welfare package,

poor condition of service, poor salary and zero emoluments or inconsequential retirement benefit. Thus, this study seeks to identify the causes of conflicts in a business environment vis-à-vis the role of an entrepreneur in the management and resolution of conflicts in a business environment.

## 2. Conceptual Clarification

It is very essential to clarify some of the concepts germane to the understanding of this study and they are herein discussed as follows:

**Business Environment:** William F. Glueck (1980) defines business environment "as the process by which strategists monitor the economic, governmental, market, supplier, technological, geographic, and social settings to determine opportunities and threats to their firms.

**Business Organisation**: This is any outfit carrying out any legitimate venture in any given situation. It is also known to be a body formed or established for the purpose of carrying out trading of any sort with the aim of making profit.

**Conflict**: Conflict simply put is an art of disagreement. It arises in a situation when one's values and expectations are at variance with that of another and thus makes them to be at war with one another.

**Conflict Resolution**: It is a process by which disagreement or contentions between parties are amicably resolved either by themselves or an external body or personalities. It foster an amicable settlement opposed to litigation. There are several methods of conflict resolution and most often times it always ends up in a win situation, depending on the issues been resolved**.**

**Entrepreneur:** a person who sets up a business or business or businesses, taking on financial risks in the hope of making profit. This is the founder, proprietor or capital provider of any form of business.

## 3. Theoretic framework

Galtung's Theory of Peace-building is adopted as theoretical base for this study. Johan Galtung is a Norwegian sociologist considered as the pioneer of peace research. He founded the Peace Research Institute Oslo in 1959, and the Journal of Peace Research in 1964. He started his work by focusing on the theories of conflict; stating its definitions and types, clarifying the difference between conflict theory and game theory, identifying conflict's dimensions, actors, goals, and analyzing its implications and levels. According to Galtung, conflicts erupt because of the basic human needs. He refuses the idea of scarcity and refers to politics as a main determinant of priorities, goals and programs of development. These programs are almost the main reason of conflict between state and society because of its ineffectiveness and deleterious impact on both economic and political life. Galtung divided the basic human needs into four progressive categories; the most basic needs (life, survival), basic needs (food, health, education), near-basic needs (freedom, career, political participation), and relation to nature (partnership), corresponding to the main contemporary problems, which are; violence, misery, repression, and environmental deterioration. This theory is applicable to this research because it projects proper political ideology as the basic solution to dealing with problems and conflict situations in any given society.

## 4. Literature Review

**Conflicts in a Business Organization:** Olakunle (2008) identified six different levels of conflict which are: interpersonal, intra-group, intergroup, intrapersonal, intra-organizational and inter-organizational levels. Interpersonal conflict refers to conflict between two or more individuals (not representing the group they are part of) of the same or different group at the same or different level, if in an organization while Intra-group conflict focuses on conflict within the group as a whole as well as the individual members. Intra-group conflict falls into two distinct categories: substantive and affective conflicts. Substantive conflict refers to conflict based on the nature of the task or on the "content" issues. It is associated with intellectual disagreements among the group members. Affective conflict derives primarily from the group's interpersonal relations. It is associated with emotional responses aroused during interpersonal clashes (Olakunle, 2008). Intergroup conflict focuses on conflict between two or more groups. Intergroup conflict can have negative side-effects, which can persist long after the competition is over. Therefore, managers must minimize any intergroup conflict if possible, and handle any conflict present with great care. Intra-personal conflict occurs when an individual, often involves some form of goals conflict or cognitive conflict. For instance, goal conflict occurs for individual when their behaviour results in outcomes that are mutually exclusive or have incompatible elements. Intra-organizational Conflict is a type of conflict situation within organization. It includes; Vertical Conflict and Horizontal Conflict**.** ***Vertical Conflict*** refers to any conflict between levels in an organization; e.g. a supervisor-subordinate conflict. it arises when superiors attempt to control subordinates,

and subordinates tend to resist. On the other hand ***Horizontal Conflict*** refers to the conflict between employees or departments at the same hierarchical level in an organization (Olakunle, 2008). Inter-organizational conflict according to Olakunle (2008) is a type of conflict situation between two or more organizations. It features Line-staff conflict and Role Conflict.

**Conflict and Conflict Management:** Conflict cannot be defined in a narrow sense as it means several things to different people and that is why there cannot be said to be a universally acceptable definition of conflict. According to Thomas (1976) conflict can range from "friendly" competition to extreme violence; therefore, conflict is "the process which begins when one party recognizes that another has frustrated, or is about to frustrate, some concern of his". Folger, Scott, Poole, and Stutman (2005) defined conflict as "the interaction of independent people who perceive incompatibility and the possibility of interference from others as a result of this incompatibility". Cahn and Abigail (2007) also defined conflict as a problematic situation, differing perceptions and desired outcomes, interdependence, potential which adversely affect the relationship between individuals.

**Impact of Conflicts on Business Environment**: Conflicts in the Business place not properly addressed will certainly give rise to several issues which can occasion setback for the business, thus justifying the assertion that industrial conflicts and actions have deleterious consequences on the productivity of an organization (Parter et al (1977). Okotoni and Okotom (2003) also examining the impact of conflicts on a business environment stated that the aftermath of conflict and its negative reactions in an organization may give rise to disruption in operation and production, hostility, suspicion and lost in profitability which will make them suffer from financial losses. Conflicts may be an excellent ground for accomplishment of better business results and an impulse for changes and growth of the organization itself (Paula, 2006). Moreover, in case conflict lead to constructive changes they should be encourage in order making a good relation among employees based on mutual reflect (Obodoechi, 2007).

**The Entrepreneur and Conflict:** An entrepreneur is someone who manages, organizes and assumes the risks of a business or enterprise. Hofer (1991). Lazear (2005) defined entrepreneur as being the person specialized in taking the decision over the coordination of limited resources. According to Panda (2000) an entrepreneur uses the production factor, buys a raw material and set up the organization. An entrepreneur embarks upon managerial process of innovation, surveillance and coordination of the productive activities. An entrepreneur represents an individual or group of individual who conceive, initiate and maintain for a significant period of time. The goal of every entrepreneur varies from one person to another depending on the types of business they undertake. Such goals can include; the achievement of independence, financial success or social image. An entrepreneur plays different roles, which are reflected in different approaches to describe entrepreneurship. An entrepreneur accomplishes his/her goals with the help of others by motivating, directing and leading them. A prevalent perspective of entrepreneurs as leaders is related to how they make the people accomplish tasks and how they respond to these people/employees' needs (Hemphill, 1959). Entrepreneurs, being at the helm of resource utilization have to lead people towards achieving business targets. They can achieve this by defining an achievable vision, attracting people to believe in that vision and work towards transforming it into reality (Kao, 1989). An entrepreneur is believed to use strategic management and leadership techniques to align resources for creating value and wealth (Hitt et al. 2011). Since conflict is seemingly unavoidable, it is obviously necessary for managers to be able to recognize the source of the conflict, to view it's constructive as well as destructive potential, to learn how to manage conflict and to implement conflict resolution technique in a practical way (Fleerwood, 1987).

## 5. Causes of Conflicts in Business Organisation

Employee conflict in the workplace is a common occurrence, resulting from the differences in employees' personalities and values (Brookins and Media, 2008). This research postulates that conflict in a business place can be occasioned by either economic and non-economic issues and such includes; Absence of Real Collective Bargaining, Rise in Expectation, Lack of Understanding and Accommodation, Management/Union Relationship, Differentiation, Goal Incompatibility, Task Interdependence, Scarce Resources, Ambiguity. On his own part, George N. Root III (2017) identified five major causes of conflict in an organization and this study will align position with his assertion as it fits more into the focus and outcome of this study. These major causes of Conflicts in a Business organization include:

**Lack of Information*:*** Conflict can arise when one party feels it lacks important information, according to the Free Management Library website. When employees are continually experiencing changes that they were not informed about, or if there are decisions being made that the staff feels it should be involved in, this can bring about conflict between employees and managers.

**Lack of Resources:** The University of Colorado at Boulder points out that a lack of necessary resources can cause conflict among employees, and between employees and management. If employees feel there is a lack of resources needed to do their job, competition will arise among employees for the available resources. The employees who are unable to obtain what they need to perform their duties will begin to blame management for the lack of necessary resources.

**Personal Relationships*:*** A work environment can be a stressful place, and it can be made worse when personal differences begin to develop between employees. Of the major causes of workplace conflict, personal relationships can be particularly counterproductive, because problems may be generated both at home and in the office. Professional employment mediator website Mediate.com notes that some employees bring stress from their home life to work and this can cause conflicts among co-workers and managers. The University of Colorado suggests that some personal conflicts arise when employees are unable to accept personal differences, which can involve such things as race, religion or ethnic background.

**Incompetent Management*:*** According to the Free Management Library, incompetent managers can create conflict in the workplace. A manager who does not understand the job tasks of his subordinates, or is uninformed about the job duties that each employee is supposed to perform, can be responsible for tension and conflict in the workplace. Employees who lose confidence in managers due to inconsistent decisions or bad planning can also become a source of conflict.

**Communication Problem:** Conflict often occurs due to the lack of opportunity, ability or motivation to communication effectively. For example, when two parties lack opportunity to communicate, they tend to use stereotype to explain behaviors and anticipate future actions. Unfortunately, stereotypes are sufficiently subjective that emotions can negatively distort the meaning of an opponent's actions, thereby escalating perceptions of conflicts. Moreover without direct interaction, the two sides have less psychological empathy for each other. Secondly, some people lack the necessary skills to communicate in a diplomatic, non-confrontational manner, when one party communicates its disagreement in an arrogant way; opponents are more likely to heighten their perception of the conflict. Arrogant behaviors also send a message that one party intends to be competitive rather than cooperative. So therefore, conflict and competition are two side of the same coin whereby in every conflicting situation both party tend to improve if capacity and capabilities for effective and efficiently performance of their responsibility. Thirdly, motivations also lead to ineffective in the future. For example, an accountant was verbally abuse by an information service manager soon after the accountant was lived. Since then, he has avoided the manager, leaving some problems undetected and unresolved. Socio – emotional conflict is uncomfortable so people are less motivated to interact with others in a conflicting relationship. Communication is essential for the internal functioning of an organization because it integrates the managerial functions such as planning, organizing, staff, leading, controlling. Specifically, communication is needed for a number of purposes among which are: To develop plans for the attainment of organizational goals, To establish and disseminate goals of an organization, To organize human and other resources inthe most effective and efficient way, To select, develop and apprise members of the organization, To lead, direct, motivate and create a climate in which people want to contribute, To control performance, Relay information, Sell ideas, Educate the receiver, Resolve conflicts, Obtain input, Express feelings, Effect changes in behavior and etc. Conflict management in a business environment usually involves effective communication, problem solving, abilities and good negotiating skills to restore the focus to the business overall goal.

## 6. Effect of Conflicts in Organizations

Contentions may arise in an organization as a result of different viewpoints and this will surely give birth to a lot of issues which may produce either positive or negative values. Some of these are discussed as follows:

**Loss of focus and resources:** when a business place is experience any form of conflict, it causes diversion from the goals and objectives of the company because the concentration will now be focused on the settlement of the imminent conflict as against promoting the goals of the organization and when this is the case, the aim of the company to making profit is compromised and jeopardized and inadvertently affects the values and expectations of all stakeholders. According to Daphne Adams (2012), misuse of business materials and funds is

quite rampant, when conflicting parties engage in "warfare." wrangles; stress and emotional confrontations reduce the workers' productivity, and eventually, the profitability of the business.

**Modification of Operational Form:** Although this may be seen in two ways, either in the negative sense or positive perspective. Agitations and confrontations in a business environment may provoke a re-organization or restructuring in the business place. Where the agitators are at a factual position with presentation of obvious truth, this may make the management to initiate structural changes in the form and operation of the business. On the other hand it could provoke the formulation and enforcement of new policies and probably a complete overhauling of its leadership, bringing in managers and workers with fresh ideas.

**Goal Re-appraisal:** Conflict can bring about a review of the goals and objectives of the business to meet the needs of conflicting parties. Conflict forces the organizations leadership to realign its objectives towards common goals in order to foster team work amongst competing parties.

**Innovation:** Conflict may occasion healthy competition, constructive innovations and resourcefulness amongst employees. In times of conflict there is a high sense of obligation both on the part of the management and the employee as a result of trying to meet up with the divergent viewpoints and opinions upon which the agitations are based and this may necessitate the development of new strategies and new business order so as to keep up with the contemporary demand and standard of business operation.

**Lackadaisical attitude/ Decrease in Productivity**: Conflict within an organisation will certainly provoke frustration on the part of the employee most especially when it becomes obvious that there is no imminent answer or solution to their agitations. This kind of situation makes the employee become disinterested in putting in their best at work and more often times become easily stressed because of lack of motivation. Where this is the case members of staff tactically avoid carrying out their daily duties by result to giving flimsy excuses whenever they are found wanting and the aftermath of this is decrease in productivity

## 7. Dealing with Conflict in an Organization

The success of an organization depends on the ability of conflict recognition and the very way of conflict management which requires the integration of all factors which can contribute to conflict resolution or its precaution. According to Steven (2005) unresolved conflict in any industrial establishment is not only dysfunctional, but detrimental to the survival of the organization as the production of goods and services would be interrupted. According to Mary Parker Follett's conflict management strategy developed in her "Creative Experience", a paper she wrote in 1925, conflict is not warfare, but is only an appearance of differences – differences in opinions, interests, not only between employers and employees, but also between managers, between directors or wherever differences appear and went further to suggest three different ways of managing or resolving conflict in an organization and these she listed as: Dominance, Compromise and Integration.

**Dominance**: According to her, this implies a victory for one party over the other. It would require the use of force and suppression of the party by the strong. In this case, it does not necessarily mean that the conflict is resolved. As far as Follett is concerned, this method of managing conflict is like sweeping the dust under the carpet. Sapru, (2009)

**Compromise**: under this method, each party in the conflict situation surrenders certain value or interests in order to allow peace to reign. She points, out however, that, just like the first method (domination), this method has its own shortcoming with the magnitude of the shortcomings depending on each conflict situation, environment and the extent of the compromise or values surrendered by each party in the conflict (Ngu, 2008). She warns however, that a conflict resolved through this method is not the best, despite it's widely acceptance because it may simply suspend yet a greater magnitude of the problem which is likely to resurface in either the same form or in an entirely different manner. Often, also people resist the temptations of reaching compromise due to ego clashes or stated positions (Sapru, 2009).

**Integration**: in giving preference for the resolution of social conflict through "integration", Follett argues that when conflicting interest meet, they need not oppose, but only confront. What should be sought in this confrontation of differing interest is an integration that gives all parties what they really desire (Sapru, 2009). This seems to receive the approval of Follett as the best. Each party has to recognize the importance of ex-raying all the various aspects of the conflict to be put forward for discussion, usually in round table conference. This would require the application of Herbert Simon's „Rational Comprehensive Model" of decision making or the general systems theory in order to interpret and understand not only the whole but also every bit of the demand by each party involved in the conflict (Ngu, 2008).

From the host of literatures examined herein, conflicts in any given society including business environment can easily be avoided or managed whichever may be the case where necessary styles and approaches are adopted and well applied operationally. Thus, in this regard, this work presents that conflict in a business place can be dealt with through the following two strategies:

- Proper Approaches to Organisational Conflict
- Appropriate Conflict Management styles

### 7.1 Approaches to Organizational Conflict

Attempts have been made to produce a general theory of organizational conflict, which has proved abortive because human activity systems are not easy to predict (Olakunle, 2008). This notwithstanding, Robbins and Judge (2009) provides three approaches to organizational conflict, this they classified as; Model A – Unitary View, Model B – Pluralist View and Model C – Marxist/Radical view.

**Model A – Unitary View**: In Unitarianism, an organization is perceived as an integrated and harmonious whole with the ideal of one happy family, where the management and other members of the staff all share a common purpose. It is the belief that unitarist projects that an organization must be all-inclusive, friendly and collaborative. Unitarism is paternalistic in its approach because it demands loyalty of all employees, but yet provides an enabling environment for smooth operation. Conflict here is perceived as being disruptive and to be avoided the organization must adopt the leadership styles which accomodates harmonious relationship which encourages self-expression and freedom from all intimidation.

**Model B – Pluralist View**: In pluralism, an organization is perceived as being made up of powerful and divergent sub-groups, each with its own legitimate loyalties and with their own set of objectives and leaders. The two predominant sub-groups are the management and trade unions. They believe that management function is to coordinate, communicate and persuade, rather than control and demand. Trade unions are deemed as the legal representatives of the employees, and are seen not as the cause of conflict. Conflict here is seen as inevitable and is caused by different opinions and values. Conflict is in this system can be adequately dealt with by collective bargaining and it is viewed as not a bad thing, and if properly managed could bring about positive changes in the organization.

**Model C – Marxist/Radical View**: This view looks at the nature of the capitalist society, where there is fundamental division of interest between capital and labour. Conflict here is seen as inevitable and sometimes necessary, and tends to be harmful to both the individuals and the organization. Here the trade union will always project the interest of the workers against the perceived exploitation by capitalism. The Marxist claims that, capitalism breeds corruption and greed, leaving the employees to suffer while corporations rake in profits. But if the organizations will be better and function effectively, the employers must give room for radical views of the employee in order to breed good industrial relations as this will help to promote the ideals of the organization for maximum profit.

### 7.2 Appropriate Conflict Management Styles

Conflict can arise when individuals or groups are trying to collaborate in attaining a common goal but have contrary opinions and beliefs about the best plan of action to pursue. Conflict in an organization could be categorized under two major headings: functional and dysfunctional (Bacal, 2004). Organisational leaders should understand the nature of conflict in order to know whether the conflict should be managed effectively, resolved or eliminated. If managed appropriately, functional conflict leads to organisational innovation and productivity. However, the answer for dysfunctional conflict is elimination because it can lead to many negative results as it impacts relationships, productivity, and other key performance indicators. Thomas and Kilmann, (1974) came out with five approach or strategies of conflict management and these are examined as follows:

**Accommodating:** This is when you cooperate to a higher-degree, and it may be at your own expense, and actually work against your own goals, objectives, and desired outcomes. This approach is effective when the other party is the expert or has a better solution. It can also be effective for preserving future relations with the other party.

**Avoiding:** This is when you simply avoid the issue. You aren't helping the other party reach their goals and you aren't assertively pursuing your own. This works when the issue is trivial or when you have no chance of winning. It can also be effective when the atmosphere is emotionally charged and you need to create some space. Sometimes issues will resolve themselves, but "hope is not a strategy" and in general, avoiding is not a good long team strategy.

**Collaborating:** This is where you partner or pair up with the other party to achieve both of your goals. This is how you break free of the "win-win". This can be effective for complex scenarios where you need to find a novel solution. This can also mean reframing the challenge to create a bigger space and room for everybody's ideas. The downside is that it requires a high-degree of trust and reaching a consensus can require a lot of time and effort to get everybody on board and to synthesize all the ideas.

**Competing:** This is the "win-base" approach. You act in a very assertive way to achieve your goals, without seeking to cooperate with the other party, and may be at the expense of the other party. This approach may be appropriate for emergencies when true are of the essence, or when you need quick decisive action, and people are aware of and support the approach.

**Compromising:** This is the "lose-lose" scenario where neither party really achieves what they want. This requires a moderate level of assertiveness and cooperation. It may be appropriate for scenarios where you need a temporary solution, or where both sides have equally important goals. This trap is to fall in to compromising as an easy way out, when collaborating would produce a better solution.

## 8. Summary, Conclusion and Recommendations

This research has espoused the nature of conflict particularly as it affects a business environment. The research also examines the types and causes of conflict in a work place and practical ways of dealings with such organizational conflicts were examined from the perspectives of different authors. The conclusion of this research is that conflict is inevitable in every human society, inclusive of business organisation but to certain extent conflict may be somehow beneficial as against being destructive depending on the manner of approach applied in dealing with the prevailing conflict. This work recommends that there is the need to subject business operators to adequate training for the acquisition of skills in conflict resolution and management particularly as it relates to human resources and personnel management; this will help to minimize or eradicate a lot of unproductive agitations, contentions and litigations in the business environment. There is also the need to ensure that in-service trainings on workplace relationship and conflict management are organized by different organizations for their employees constantly as this will help them constructively deal with conflicts in the course of their work without having negative effects of the business goals and operations.

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# Rising above the Gathering Storm of Unemployment through Entrepreneurship Education: Implication for National Development

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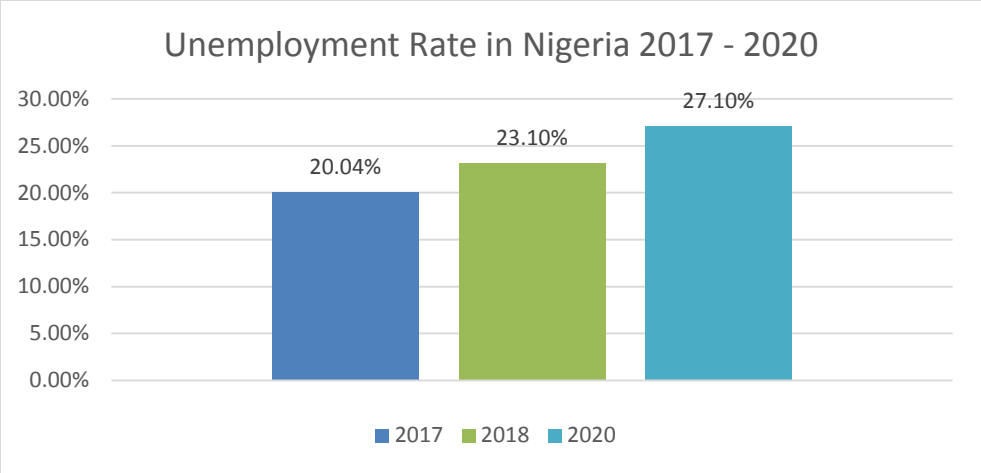
**Abstract.** There is the need to create employment opportunities to minimize the rate of unemployment globally and especially in developing countries such as Nigeria. Entrepreneurship is seen as a vital instrument that engenders employment, innovativeness, and sustainable development. Therefore, this paper focused on rising above the gathering storm of unemployment through entrepreneurship education: Implication for national development. This paper also provides techniques on how a young graduate of science education can start a small-scale business. It further provides some small-scale business opportunity that is available for young graduate of science education; such as improvisation of instructional material such as development of computer aided instructional packages, projected and non-projected material for supplies to primary, secondary and tertiary institutions and a list of some farming opportunities. Finally, it was recommendations among others that Government should make adequate provision for bail-out funds for both private and public industries that have collapse to create employment opportunity and as a matter of urgency evolve ways to deal with impediments' and threats confronting the manufacturing sectors and other investors in the country to deal with the gathering storm.

**Keywords**: Unemployment, Entrepreneurship, Self-reliant, Improvisation.

## 1. Introduction

The global Gross Domestic Product (GDP) growth forecast in 2018, and 2019 was 3.4%, and 3.6% respectively, and it expected to rise to 3.7 (International Labour Organization 2017), however with the impact of Covid-19, global GDP growth forecast in the negative territory (-4.9%). These statistics shows that countries' economies have less capacity to generate employment opportunities. This implies that in many countries and specifically in Nigeria a large number of university graduates will not find employment opportunities in their field of studies. Furthermore, there have been increasing global concern over the continuously expanded rates of unemployment around the world, particularly in most developing countries, where the youths have been identified as the most affected groups. Unemployment has become a major problem for most countries of the world, for instance, unemployment has increased from 5 per cent in 2007 to 9 per cent in 2011 in US which gives the Obama administration a cause for concern. In UK, it has increase from 5.3 to 8.1% while the average unemployment for the Euro area is 10.7%. One of the greatest challenges of a developing economy is unemployment especially in sub-Saharan Africa where the unemployment rate is 77.4 in 2013 the highest in all the regions and Nigeria has one of the highest figures in this region. International Labour Organisation (2007), unemployment a situation where individuals who are currently not working but are willing and able to work for pay, currently available to work and have actively search for work. Unemployment is "a situation in which persons capable and willing to work are unable to find suitable paid employment" (Udu and Agu, 2005). The growing percentage of unemployment in Nigeria calls for concern for instance the percentage unemployment according to available data for 2017, 2018 and 2020 are 20.40, 23.14, 27.10 this can be illustrated by a bar chart




***Source:*** *National Bureau of Statistics/ www.tradingeconomics.com*

Going by official data, the unemployment figure which stood at 19.7% in 2009, rose to 21.1 in 2010 and further increases to 23.1% in 2018. There has been a steady increase in the percentage of unemployment. The National Bureau of Statistics (NBS) reported that 54 per cent ("More than half of youth population in Nigeria were unemployed) "Of this figure, females were 51.9 per cent while their male counterpart were 48.1% unemployed (Vanquard 17 Dec. 2013). Others reported a high increase in 2013, Unemployment rate continue to rise annually from 11.9% in 2008 to 19.7% in 2009, and over 37% in 2013% (Ogunmade, 2013). The government may not be consistent with unemployment figures, the NBS put the figure of the unemployed in Nigeria at 23.1% as at 2018. While the minister of labour and productivity believe that the figure could be up to 33.50%. Meanwhile, experts and critics have disagreed with the NBS and Minister's figure, arguing that "research had shown that the current level of unemployment in Nigeria was above 40% and would rise to 50% at the end of this year 2014" (Ogunmade, 2013) in (Asaju, Arome, & Anyio, 2014).

By the year 2030 the figure can only be imagined with graduates been added into the already saturated labour market yearly. Subair (2013) reported that approximately 4 million people entered the labour market every year, this is a gathering storm. Former president Obasanjo alluded to this fact when he addressed the 100th International Labour Conference (ILC) in Geneva, Switzerland (1 – 17 July 2011), Obasanjo was quoted as saying that "Nigeria was sitting on a keg of a gun powder given the rate of unemployment which according to him may lead to revolution, and that hopeless idle hands is not only a devil's workshop, but also a 'tinder box'" (Folabi, 2013)

An unemployment ratio of 23.9 per cent of total population implies that over 38 million Nigerians are unemployed. These figures are more than the number of persons living in Lagos, Kano and more than the population of Ghana (24,223,431); Benin Republic (9,325,032) and many other African countries (Vanguard July, 1st 2014). The paper captures the headline as Unemployment, a ticking time bomb and indeed is a gathering storm because this crowd may one day take to the street to protest unemployment saying they need jobs to survive. Unfortunately, the federal and state government seems not to be in a tall position to quickly resolve the increasing unemployment situation in the country. Every quarter, government published figures of growth in the economy, but this growth does not transcend into physical reality of job opportunities and Economic empowerment for her citizens. Ford (2007) warned that poverty has been linked to high crime rates and social unrest which is cause by unemployment. The problem of insurgency in some parts of the country is closely associated with idleness and unemployment, hence, they become available tools for religious or ethnic bigots and extremist. This was further buttress by ILO that Unemployment is among the biggest threats to social stability in many countries (including Nigeria), putting the global rate at 12.6% (ILO, 2012). Therefore, entrepreneurship education and self-reliance may be the antidote for unemployment which is a gathering storm and ticking time bomb in Nigeria. Hence, the drive for this paper.

The Federal Governments National Economy Empowerment and Development Strategy (NEEDS) has the major objective of empowering Nigerians Economically, young graduates of Science Education

inclusive, but this laudable programme has not translated into physical reality. Federal Government intervention programmes introduced to reduce mass unemployment and poverty such as the Nigerian Directorate of Employment (NDE). Poverty Alleviation Programmes (PAPs), Subsidy Re-investment Programme (SURE-P), YOUWIN programme just to mention a few have not make any meaningful impact because of large scale corruption and the quality of the graduates that are produced at all levels of education. However, there is a cheering news, the Federal Government has provided an enabling environment for the production and marketing of locally made goods and small-scale businesses to thrive in the country through the ban and the imposition of stiff sanctions on the importation of some foreign goods.

In view of the foregoing young graduates (especially Science Education Students) should take advantage of the situation and change their orientation from depending on the Government for employment to that of being self-reliant and employers of labour; Maximize and take advantage of the vast abundant resources present in our country to be self-reliant and empower themselves economically. Hence the need for human capacity building towards entrepreneurship.

Bill Gates was a university dropout twenty years ago with an idea for a new computer operating system. Bill today is one of the richest men in the world. His worth is estimated at over 50 billion dollars. It may sound unbelievable that some of the richest people in the world today started with little or no money a couple of decades ago. (David, 2003). The choice of this topic was prompted by the presenter's observation on the high unemployment rate of Science Education graduates and low per capital income. According to Duniya, (2004), Nigeria is being ranked by the World Bank as a low-income country based on per capita income and among the 25 poorest countries of the world, despite the vast mineral resources and the enabling environment for small scale businesses to thrive. It is pertinent to observe that because of unemployment the youth get involved in all kinds of social vices such as Cultism, Political thuggery, among others. The significance of this paper includes: to change the orientation of young graduates from depending on Government for employment to that of being self-employed, to expose graduates of Science Education to the opportunities available in the education sector and to take advantage of these opportunities to make good use of the vast resources in our environment and to motivate and stir the potentials of young graduates to invest for the attainment of one of the goals of the Philosophy of Education; which is to build a strong and dynamic economy.

## 2. Concept of Entrepreneurship

The word entrepreneurship was first used in a business context as someone who buys goods and services at uncertain price intending to sell them at an uncertain price in future bearing an unmeasured risk. Therefore, entrepreneurship is bringing together the factors of production with the provision of adequate management and taking of risk. An entrepreneur therefore can be seen as an individual who can see and evaluate business opportunities, gather the necessary human and material resources and harness these resources to achieve his goals. The process an entrepreneur follows to achieve success, or his goal is called entrepreneurship.

The word business has been viewed by different people in different ways, some view it as only buying and selling to make a profit. Others view it as an interaction between two or more people that will bring monetary gains. In actual sense, business is an all-inclusive term which embraces all profit-oriented economic or commercial activities carried out by individuals or group of persons.

A small-scale business or enterprise is a relative term which depends on an individual point of view. A business or enterprise may be big when viewed as a singular entity but when compared with others it may be categorized as small. However, an enterprise is big or small depending on the capital worth of such an enterprise, using various parameters such as total investment cost, size of the workforce, level of turnover and the operational environment as judged by government. Duniya, (2004) reported that in the Nigerian context a small-scale enterprise or business could be seen as any business with a total investment of less than one million naira with twenty employers. It is important to note that whatever is the size of a small-scale business they share the same characteristics.

Identification of Investment opportunities is the ability to recognize a distinct, previously undiscovered need in the market-place. Business-minded individuals see what no one else sees. They are driven by a passion to produce what has never been in the market; they initiate and invest peculiar products and services. Investment opportunities abound in every environment. However, the availability of raw materials also differs from one environment to the other. The availability or non-availability in an environment can be the yardstick to

search and identify an investment opportunity. An individual can analyze a business opportunity by asking the following questions: What is the need of the people/market need in society? In such a business already saturated? What are the factors affecting such a business? What will be the worth of such a business? Finding adequate answers to these questions one will be on his way to being an entrepreneur. In recognition of the need to prepared students for entrepreneurship, the Nigerian government introduced entrepreneurship education to prepare students to be entrepreneurs after school.

## 3. Entrepreneurship Education

Every individual requires entrepreneurship skills and education in the 21st-century because entrepreneurship skills and disposition are similar to the survival skills of the 21st-century (Zhao, 2012). It is important to highlight that helping students develop entrepreneurship intention or mindset is not only about starting a business and creating jobs but a life-long survival skill for a global economy that is dynamic and evolving. Schwarz, Wdowiak, Almer-Jarz and Breitenecker (2009) opined that entrepreneurs have contributed significantly to the economy, society, humankind, and the world at large. Similarly, entrepreneurship is a critical issue with regards to economic growth and development, it is seen as the engine for wealth and job creation as well as an instrument for revenue generation (Adekiya & Ibrahim, 2016). It is reported that the import of entrepreneurship includes poverty reduction, employment and economic empowerment (Israr & Saleem, 2018; Neneh, 2014)

In recognition of the significant role of entrepreneurship, the federal government of Nigeria has included entrepreneurship education for all students irrespective of the cause of the individual. Literature has highlighted the positive relationship between entrepreneurship education and entrepreneurship intention (Jusoh, Ziyae, Asimiran 2011 & Kassian, Vanevenhoven, Liguori, &Winkel, 2015). It is observed that entrepreneurship education equip an individual with the ability to take a risk, manage the business situation as they appear, it assist the youth to critical search for innovation that will create opportunities for economic prosperity (Olawolu and Kaegon, 2012)

### 3.1 Take Advantage of Needs

NEEDS. (National Economic Empowerment Development Strategy). This is a federal Government Programme that is packaged and aimed at reducing poverty and towards empowering the people economically. Under this programme, there are funds made available by the government to relevant government agencies so that interested individuals can access it with very low interest rate. This programme is also available at the State and Local Government levels which are also called State Economic Empowerment Development Strategy (SEEDS) and Local Government Economic Empowerment Development Strategy (LEEDS) respectively. A young graduate can approach any of these relevant government agencies to obtain loan or assistance.

Considering the abundant/vast mineral resources in our environment there are many business opportunities available. All that is needed of an individual is to develop an idea that can harness these resources into a product. For a young graduate of science education, the business opportunity may include:

**Improvisation** is the act of designing and producing a replica of something to make it look and function or play the role of a realia (real things) using available materials. According to Enaiyeju (1983), improvisation is the act of using alternative materials and resources to facilitate instruction whenever there is a shortage of some specific first-hand instructional materials. It is important to note that instructional materials are ingredients in teaching because it does not only increase the attention span of students and sustains interest, but it also reduces abstractness in some science concepts. Therefore, many primary schools, secondary schools, and tertiary institutions need these instructional materials, suffice it to say that most of the models used in all our schools are imported. The materials to be improvised could include; Development of computer-assisted instructional packages in form of computer simulation, computer animation, drill and practice and so on

**Instructional Models such as Human Male and Female Urino-genital System:** This can be constructed or modelled using materials such as plastic, paper mace, mud, wax and can be carved using wood. Human respiratory system: This can be moulded using mud, cement. Weather station and Rain Gauge: Construction of Mitosis and Meiosis model: This can be carved using wood. Model of Simple pendulum, compass just to mention a few. Non-projected materials and are usually two-dimensional materials that are designed specially to communicate a message to the learners. Graphic materials may include charts, pictures etc. all these

that can be produced for nursery, primary and secondary schools. Other opportunities in agriculture could include, bee farming, fish farming, poultry keeping and livestock keeping. Extra mural centers can also be created, among others.

### 4. The Implication for National Development

The overall implication of this in national development is that individuals will be able to contribute meaningfully to national development by becoming job employers and not job seekers. Since unemployed people may accept and work below capacity and operate below their skill level, it reduces the economy's efficiency. It leads to loss of potential output in a developing economy. However, if the youth are gainfully employed, they will no longer be idle tools in the hands of religious bigots and desperate politicians and the society will be a better place and this will, in turn, attracts investors and investment opportunity. Unemployment brings about increase social vices such as 419, hooliganism, prostitution, stealing and armed robbery just to mention a few. In most cases, graduates of the higher institution who are caught in these acts attribute their involvement in those crimes to unemployment. Therefore, self-reliance could minimize if not put an end to the occurrence of these social vices. Such that the huge amount required to fight these social vices and rehabilitate those who addicted to some of these vices will be used to provide electricity, good roads, quality schools and educational facilities and scholarships as well as good hospitals among others.

### 5. Conclusion

The level of a country's growth economically and technologically is directly proportional to the level of its education. In the absence of job opportunities or inability of the government to create job opportunities, small scale business or entrepreneurship remains the only viable means. Given the proceeding, it will be logical to conclude that entrepreneurship education and self-reliance may be the antidote for unemployment which is a gathering storm and ticking time bomb in Nigeria waiting to explode.

In the light of this, it is a welcome idea to include entrepreneurship as a course in our Universities but much more graduates of higher institution of learning must embrace self-reliance. If this is successfully done it will go a long way to reducing unemployment, poverty and most importantly reduced all kinds of social and financial crimes which are caused largely due to unemployment. Young graduate should focus on providing jobs for themselves and others and not seekers of jobs in the saturated labour market. The storm of unemployment is gathering swiftly, and we must act fast to encourage and provide enabling environment for entrepreneurship.

### 6. Recommendations

The Nigerian situation is peculiar in the sense that if the available resources are better managed and utilized, the country will not face this high level of youth unemployment. Therefore, Government should make adequate provision for bail-out funds for both private and public industries that have collapsed to create employment opportunity. As a matter of urgency, evolve ways to deal with impediments' and threats confronting the manufacturing sectors and other investors in the country to generate employment. This may help to deal with the gathering storm before it degenerates into an uprising like the Arab uprising which came up because of unemployment and poor governance. Improvisation should be included as a course for students of Science Education. Federal, State and Local Governments should make a loan available for people interested in small scale business to access at very low-interest rates. There should be an emphasis on entrepreneurship education in secondary school to enable students to acquire the basic and important skills for self-reliance before they graduate

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# Appraisal of the Nexus among Currency Depreciation, Money Demand and Trade Balance in Nigeria (1986-2018)

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**Abstract.** The aim of this study is to appraise the current state of literature and assess the nexus among currency depreciation, money demand and trade balance in Nigeria from 1986 to 2018. Previous studies appeared to have concentrated on the effects of currency depreciation on macroeconomic policy, while its relationship with money demand and trade balance is scantly documented in the literature. This study therefore, explored this relationship between currency depreciation, money demand and trade balance by reviewing the literature and appraising the relationships. This paper is a review article and provides a survey of the alternative theories that focus on the effect of currency depreciation, money demand and trade balance. Nigeria *secondary annual time series data from 1986 to 2017, obtained from Central Bank of Nigeria (CBN) Statistical Bulletin, 2017* was used for the study. The results of the descriptive statistics revealed that currency depreciation exhibited a procyclical trend occasioned by the policies adopted by different administrations in the management of foreign exchange and exchange rates. Trends in currency depreciation and trade balance exhibited structural breaks and occasional spikes revealing that trade balance responded positively to currency depreciation. The study concluded that depreciation of the naira against other foreign currencies and money demand enhances Nigerian trade balance. It thus recommended that, government should create policies towards improving exportation and enhance flow of credit to the real sector to stimulate economic growth.

**Keywords:** Currency Depreciation; Money Demand; Trade Balance; Economic growth; exportation

## 1. Introduction

Trade has been adjudged as a necessity for economic growth and sustainable development of any country. Today, international trade is at the heart of the global economy and is responsible for much of the development and prosperity of the industrialized economy of the world. Trade balance is the net sum of trade accrued (difference in monetary value of export and import) to a country in a year or at a particular point in time. International trades are conducted in foreign currencies, consequently, appreciation and depreciation of a nation's currency relative to the currency of another trading partner has implication on the nation's trade balance. Thus, a favourable trade balance enhances growth and development. Trade balance is recorded in the current account section of the balance of payment account. (Omojimite & Akpokodje, 2010).

The relationship between currency depreciation, money demand and trade balance can make or mar the development of a nation. Money promotes productivity and economic growth. As a result, volume of transactions in the developing economy increases. This raises money demand to finance the increase transactions brought about by the expanded level of economic activities especially when currency depreciates. The consensus rests on the assumption that currency depreciation creates international competitiveness that boosts productivity, reduces resource use misallocation and facilitates transfer of technology for increase welfare and development. A currency depreciates when more of it is required in exchanging another foreign currency and it

appreciates when less of it is required to exchange for another foreign currency.

The floating exchange rate system causes volatility and uncertainty in the domestic currency exchange rate (Njindan-Iyke & Ho, 2017). This creates a great concern as currency exchange rate movements resulting from shocks in the financial markets, output level and income yield inconsistent results on the trade balance (Obudah & Tombofa, 2014). Domestic currency represents the value of domestic output (income). The measure of a unit of domestic output is defined by that quantity which sells for a unit of home currency. Therefore, it is a common practice within the international trade literature to find argument about whether currency depreciation will improve the trade balance or the balance of payments. Currency exchange rate depreciation has both negative and positive impact on trade balance; it is an important determinant of the nature of balance of payments (deficit, surplus or balanced) and remains a major discussion among economists and policy makers all over the world (Raza, Larik & Tariq, 2013).

The significance of this study stems from the effect of currency depreciation in stimulating demand for money, and the resultant impact on trade balance. Particularly, the interaction between naira currency depreciation and demand for money as an aspect has received little focus in the literature especially for a country like Nigeria. The importance of investigating the effects of naira depreciation on demand for money and its transmission to trade balance becomes imperative as a result of the positive link between demand for money and trade balance as well as the links between depreciation and trade balance. This study will serve as a guide to the Central Bank of Nigeria (CBN) and policymakers (Monetary Policy Committee- MPC in Nigeria) on exchange rate depreciation, trade balance and foreign reserves management in Nigeria.

This paper aims to assess current state of literature and appraise the nexus between currency depreciation, money demand and trade balance in Nigeria. The rest of the paper is structured as follows: section two reviews the literature on currency depreciation, money demand and trade balance; section three reports review of methodology; section four presents the appraisal analysis and results; and section five gives conclusion and recommendations.

## 2. Literature Review

### 2.1 Conceptual Framework

The figure below showed relationship amongst currency depreciation, money demand and trade balance. The effects of currency depreciation on money demand and trade balance as shown in the figure (2.1) can be summarized as follows: On effect of currency depreciation, the value of the domestic currency reduced, leading to increased money demand for the purpose of transaction. More money is needed for purchases of imported foreign goods and services, especially raw materials and capital input for increased production to take advantage of competitiveness of the domestic goods in the international market. The effects of currency depreciation money demand-pull on external reserves are bi-directional and the same effects on exchange rate in the foreign exchange market are also bi-directional. This is due to the fact that the exchange rate is the price of the domestic currency in the foreign exchange market. After depreciation the domestic currency becomes cheaper to other foreign reference currencies.

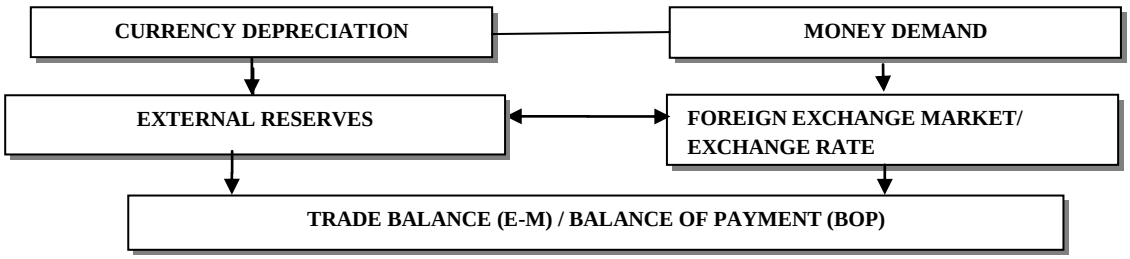


**Figure 2.1 Relationships among Currency Depreciation, Money Demand and Trade Balance**
***Source:*** *Author, 2020*

A depreciation of the exchange rate makes exports more competitive and appear cheaper to foreigners. This increases demand for exported goods from the home country and this positively improves the external reserves of the domestic country. Increased money demands to meet the demand for international competitiveness of exportable goods resulting from increased production and employment of factor input has bi-directional effects between exchange rate and external reserves. Currency depreciation means imports will become more expensive. This reduces demand for imports which will reduce the depletion of external reserve (effect of trade deficit).

The relationship between external reserves and trade balance/balance of payment is also bi-directional. The balance of payment records the financial transactions of international trade to keep track of all merchandise between countries. After currency depreciation, imports are more expensive causing cost push money demand. The high import prices reduce demand for foreign goods and curtail our expenditure of external reserves to service a high import bill. Money demand consequences of currency depreciation mitigated by the use of additional fiscal and monetary controls to mop up domestic liquidity. Improved external reserves due to trade balance surplus have positive effects on exchange rate in the foreign exchange market and vise versa.
With exports more competitive and imports more expensive, we see higher exports and lower imports, which reduce the current account deficit on the balance of payment. In a situation where foreigners were investing in a booming economy and lending to local firms at attractive interest rates this capital account surplus is covered up by the current account deficit. However, once prospects for economic growth weaken and uncertainty builds, these foreign investors begin to exit the market. This process creates a vicious cycle where currency depreciation leads to increased money demand and inflation which leads to further depreciation of the currency. Improved trade balance with trade surplus caused increase in external reserves which on the long-run improves the value of the domestic currency in the foreign exchange market.

## 2.2 Theoretical Review

This section review several theories of depreciation, balance of payments, trade balance and the theories of money demand.

**2.2.1** Theories of Depreciation and Trade Balance
There are several theories on the effects of currency depreciation and trade balance in economic literature; the prominent ones considered in this study are elasticity approach, the absorption approach and the monetary approach to balance of trade.

### 2.2.1.1 Elasticity Approach

Elasticity approach was propounded by Robinson (1947) and Metzler (1948) expanded by Kreuger (1983) states that, transactions under contract completed during the period of depreciation may affect the trade balance negatively in the short run but over time export and import quantities adjust, which give rise to elasticities of exports and imports to increase and quantities to adjust. In this wise, the foreign price of the domestic goods (in the home country) export is cheaper and increase the price of imported (foreign) goods which directly reduces the demand for imports at the long run the trade balance improves. This theory clearly states that the effect of depreciation is dependent on the elasticity of exports and imports.

The concept that depreciation improves the trade balance is also rooted in a particular solution of the BRM condition, called the Marshall-Lerner condition (Marshall, 1923; Lerner, 1944). This condition states that for a positive effect of depreciation on the trade balance, and implicitly for a stable exchange market, the absolute values of the sum of the demand elasticities for exports and imports must exceed unity. The shortcomings of elasticity approach is mainly for, being a partial equilibrium approach which only account for the macroeconomic effects arising from price changes and out-put fluctuations in response to currency depreciation. In addition, this approach only revolves around the issues of volumes and value responses to changes in real exchange rate (domestic denominated price). Moreover, elasticities approach assumes constant purchasing power of money which is not realistic to depreciation of the domestic currency.

### 2.2.1.2 Absorption Approach

As a result of associated criticism with the elasticities approach, Alexander (1952) propounded what is referred to as the ‘absorption approach to balance of trade’. The absorption approach though focuses on economic aggregates (Keynesian analysis) contrary to the elasticity approach which consider the effect of exchange rate changes on individual microeconomic behavior (Marshallian supply and demand analysis). This approach takes trade balance improvement originating from the increase of income over total domestic expenditures (Meade, 1988 and Alexander, 1952). In summary, the absorption approach posits

that depreciation would only have positive effects on the balance of trade if the propensity to absorb is lower than the rate at which depreciation would induce increases in the national output of tradable goods and services. The emphasis of this approach is on changes in the real domestic income as a determinant of a nation's balance of payments (exchange rate relationship). This approach treats prices as constants and all variables are in real term (Oladipupo & Onotaniyohuwo, 2011).

The absorption approach is a simplified theory and of great assistance in understanding a nation's external sector performance in periods of economic contraction and expansions. On the whole, absorption approach stresses real income in balance of payments and exchange rate determination and further suggests that relative changes in real income (output) and absorption, determine a nation's BOPs and exchange rate performance (Ogbonna, 2010).

Invariably the criticisms of the absorption approach are: depreciation is related to macroeconomic variables that usually undermine the favorable impact of the exchange rate depreciation on the trade balance; the absorption approach merges the elasticities approach with the Keynesian macroeconomics; the approach undermines the price effects of depreciation which are very germane; although it look superior to the elasticity approach, but analytically, the propensities to consume, to save, and invest are difficult to calculate accurately; this approach is weak by ignoring the effects of depreciation on the absorption of other countries and it places too much emphasis on domestic consumption than relative prices.

**2.2.1.3 Monetary Approach to the Balance of Trade.**

Two monetary perspectives have been distinguished in the literature: the monetary approach and the Keynesian monetary view, Frankel (1999). Some of the basic assumptions underlying each of these perspectives are the following. With respect to the monetary approach: (1) there is full employment; (2) there is perfect arbitrage in the world markets, (3) money and other assets may exist, which are close substitutes for domestic and foreign goods or assets. This approach has also been called the "global monetarist" (Whitman, 1975). The Keynesian view has the following assumptions: (1) there is unemployment, (2) price (rise or fall), (3) and money is a close substitute for other assets, (Whitman, 1975). According to the Monetarist view, increases in the money supply propel real money balance above levels considered optional by economic agents, resulting in increased expenditure out of a given income thus stimulating imports, increase money demand and causing the trade balance to deteriorate (Anoke et al., 2016).

The monetary approach focuses on both the current and capital accounts of the balance of payments. This is quite different from the elasticity and absorption approaches, which focus on the current account only. Oladipupo and Onotaniyohuwo (2011) states that, the general view of monetary approach makes it possible to examine the balance of payments not only in terms of the demand for goods and services, but also in terms of the demand for and the supply of money. The approach emphasise that disequilibrium in trade balance is associated with disequilibrium between the demand for and supply of money, which are determined by variables such as income, interest rate, price level (both domestic and foreign) and exchange rate. This approach also projects balance of payments as regards international reserve to be associated with imbalances prevailing in the money market. (Akpan & Atan, 2012; Iyoboyi & Mufutau, 2014 and Tang, 2018).

The monetary approach contrasts the elasticity and absorption approaches, it relegates the current account and makes capital account central in the depreciation analysis. The doctrines of this approach are: the forces of demand and supply of real money in the financial and asset market controls the trade balance; in autarky economy, money stock in excess of the demand, and results in excess liquidity in the private sector. This leads to increased expenditure, which if the economy is already operating at full capacity, results in excess demand in the goods market.

The monetary approach criticism with regards to depreciation is that, currency depreciation can only have temporary effect and there will be no long-run equilibrium relationship between the trade balance and the real exchange rate (Salasevicius & Vicious, 2003). Besides, the approach further criticisms are: it disagree on the basis of the assumption of stable demand for money, although, money demand is stable in the long-run but less stable in the short-run; the sterilisation of currency flow may not be feasible; the assumption of one price could not hold due to spill over effects of factor input mobility; and there is no justification for perfect market due to asymmetric information and globalisation which could lead to price differentials.

**2.2.2 Theories of Money demand**

The theory of money demand has being in the front burner of academic debates for several years. This is

because it is a fundamental building block in macroeconomic modeling and an important framework for monetary policy. It is also as a result of the concerns for the existence of a stable money demand function which provides the framework for distinguishing between explicit changes in money, which are explained by developments in macroeconomic variables and changes specific to the situation in various economies. According to Farazmand, Ansari and Moradi (2016), the earliest theory of money demand was implicitly put forward by Irving Fisher, when he propounded the quantity theory of money demand.

**2.2.2.1 Quantity Theory of Money Demand**

The quantity theory of money demand is explained using the equation of exchange. According to the original Fisher equation of exchange, the demand for money in an economy is solely a function of the volume of transaction in the economy. In other words, people demand money solely for transactional purpose, and the more money people need for transactional purpose, the more money they will demand (Fisher, 1911). This relationship between money demand and the level of transaction is expressed in the Fisherian equation below:

$$MV = PQ \qquad 2.1$$

Where, M is the quantity of money balances; V is the velocity of money in circulation; P is the price level and Q is the volume of transactions. Fisher argued that people demand money only for transactional purpose and the demand for money is inelastic to interest rate changes. This equation was later modified by the Cambridge Economist (Marshall and Pigou), and they presented a slightly different version of the old equation by replacing Q with Y. The modification is due to the fact that there is a problem inherent with the original Fisher's equation because the number of transactions in an economy is difficult to calculate. Hence, Y output is used as a proxy for transaction Q because the more an economy produces, the more goods and services are bought and sold. With this modification by the Cambridge economists, the equation of exchange becomes:

$$MV = PY \qquad 2.2$$

This equation is transformed into the Quantity Theory of Money Demand by solving for the real money balance $\left(\frac{M}{P}\right)$ and thus rewriting the equation as:

$$\left(\frac{M}{P}\right) = \left(\frac{1}{V}\right)Y \qquad 2.3$$

Equilibrium in the money market is where the quantity of real money supplied $\left(\frac{M}{P}\right)$ is equal to the demand for real money balance $\left(\frac{M}{P}\right)$ and $\left(\frac{1}{V}\right)$ is also equal to k, which is constant reflecting institutional and technological features of the economy, which are stable in the short run. This now gives us the quantity theory of money demand as:

$$\left(\frac{M}{P}\right) = kY \qquad 2.4$$

As evident from the equation, the price level is a function of total quantity of money, however, just a portion of the total quantity of money influences price. Obviously, inactive money balances (hoards) exists, which does not exert pressure in any way on the prices of goods and services. Furthermore, the theory didn't show in clear terms, the process through which changes in the amount of money affect the price level in the whole economy. This was greatly emphasized by Keynes.

**2.2.2.2 Liquidity Preference Theory of Money Demand**

Keynes (1936) identified three motives why people hold or demand money: the transactional motive, the precautionary motive and the speculative motive. Keynes established a more general and realistic theory of money demand than Irving Fisher in his Liquidity preference theory. In contrast to Fisher, Keynes believed that the demand for real money balances depended on both interest rate and income. According to Keynes, the volume of transactions is positively related with income and if income increases, the demand for real money balances also increases for transactional and precautionary motives. However, Keynes argued that money demand for speculative motives is interest rate elastic because interest rate is the opportunity cost of holding money. Thus, the Keynesian money demand function is expressed as:

$$\left(\frac{M}{P}\right)d = f(Y, i) \qquad 2.5$$

From the model above, the demand for real money balance $\left(\frac{M}{P}\right)d$ is a function of income (Y) and nominal interest rate (i). Money demand is positively related to income and inversely related with interest rates. Keynes further argued that the velocity of money (V) is not constant but instead it is positively related with interest rates, which fluctuate considerably.

More importantly, for a given liquidity preference, the larger the supply of money, the lower the rate of interest will be and if the supply of money is lesser,

the more the interest rate will be. Keynes affirmed that the demand for money (liquidity preference) and supply of money determines the rate of interest. Friedman (1956) opposed the Keynesian view that money does not matter and presented the quantity theory as a theory of money demand. He introduced the wealth constraint into the money demand function.

### 2.3 Methodological Review

The review of existing empirical studies revealed several methods of analysis that have been employed to examine depreciation, money demand and trade balance. Studies like Bitrus (2011b); Cooper (1992); Hossain (2010); Goldberg & Wiske Dillon, (2007) and Mundell (1963) used comparative analysis and descriptive evidences, which only showed the trends in domestic currency depreciation as it relates to trade balance and this could not be totally relied on for policy adjustment. It was also observed that none of these studies relates the effects of money demands in their studies. Several other studies like Okaro (2017); Osundina and Osundina (2016); Lotto (2011); Bandyopadhyay (2016) and Apergis (2015) employed Ordinary Least square methods, and only few of the studies mentioned above tests the time series of data for stationarity. Whereas, by using OLS to analyze repeated measures of data will not be appropriate, when the covariance structure is not known, and its attendant limitations (Ugrinowitsch, Fellingham & Richard, 2004). Some other studies used cointegration approach such as Bahmani-Oskooee and Xu (2012); Tsen, (2011); Anoke, Odo and Ogbonna (2016); Anning, Riti and Yapatake (2015). But this methodology has been criticized in literature for spurious correlation, limitation in testing causal relationships and the likes (Guisan, 2001). Also, these afore mentioned studies used regression models with estimated data as proxies for the rest of the world, money supply, the level of income and the price levels. However, using such estimated data may cause misspecification and measurement errors that could lead to wrong conclusions.

In recent time, some studies have also employed Autoregressive Distributive Lag (ARDL) models, such as Momodu and Akani (2016) in Nigeria; Khan, Ali & Ali, (2016) in Pakistan; Mwito et al. (2015) in Kenya; Farazmand, Ansari and Moradi, (2016) to mention few, some of them used quarterly time series as opposed to annual data. A few others examined the impact of exchange rate depreciation on demand for real money balance such as Howard (2002); Arango and Nadiri (1981); Hassan and Suryadi (1993) and Bitrus (2011a). But the omission of trade balance effect of depreciation in their model is bound to produce an unrealistic estimation. This present study will incorporate these omitted variables in earlier studies in its modeling.

Vector autoregressive –VAR estimation technique has been adopted by few researchers (Ayen (2014); Ogundipe, Ojeaga & Ogundipe, 2013; and Sulaimon, Omotunde & Haorayah, 2017) to determine the dynamic effect of devaluation on other variables; the method is believed to be capable of measuring dynamic relationship among the incorporated macro variables. Generally VAR models make use of impulse response functions (IRF) which measures the effect of different shocks on the variables of interest and variance decomposition that measures the relative significance of different shocks to the variation observable in the variable of study.

## 3. Research Methodology

Appraising the nexus among currency depreciation, money demand and trade balance in Nigeria, the paper adopts ex-post facto research design, because the researcher has no direct control over the variables involved. This is because the issues investigated relates to events that have already taken place and for which a causal- comparative evaluation was carried out to analyze the objectives of the study. This paper is a review article and provides a survey of the alternative theories that focus on the effect of currency depreciation, money demand and trade balance. It evaluates the current state of the literature and employed descriptive statistics for the appraisal. Nigeria secondary annual time series data from 1986 to 2017, obtained from Central Bank of Nigeria (CBN) Statistical Bulletin, 2017 was used as the for the study.

## 4. Appraisal of Currency Depreciation, Money Demand and Trade Balance in Nigeria

### 4.1 Trends in Level of Currency Depreciation in Nigeria

Figure 4.1 below showed a drastic fall in currency depreciation from average of ₦2.02/1$ in 1986 to average of ₦17.30/1$ in 1993 representing about 756 percent depreciation from the background of a regulated exchange rate system that showed a relatively flat and stable currency regime. There was a sharp rise in currency depreciation level from ₦17.30/1$1993 to ₦22.33 in 1994 representing 29 percent and appreciated to ₦21.89/1$ in 1995-1999 representing 2 percent appreciation. This could be as

a result of a temporary halt to deregulation policy in 1994, after which the currency rate was pegged officially with the establishment of the Financial Services Coordinating Committee (FSCC) in April of 1994.

This was followed by a sharp and continued currency depreciation from ₦21.89/1$ in 1999 to ₦99/1$ in the year 2000 indicating 352 percent to ₦114/1$ in 2003, and ₦135/1$ in 2005 respectfully. This noticeable fall could be as a result of the failure of the Autonomous Foreign Exchange Market established by the enactment of Foreign Exchange (Monitoring and Miscellaneous) Acts of 1995.

It could also be further observed from Figure 4.1, that the depreciation level took another sharp rise indicating appreciation from ₦135/1$ in 2005 to ₦118.56/1$ in 2008 representing 12 percent rise in the currency level. The noticeable success achieved in this regard could be attributed to another policy adopted by the government in 2005, whereby, the currency was allowed to fluctuate within a policy band of ±3 per cent. Again, the trend changed with a reversed depreciation of the currency from ₦118.56/1$ in 2008 to ₦148/1$ in 2009 and ₦157/1$ in 2012 representing 25 percent and 9 percent respectively. A major contributing factor could be the ripple effects of the global financial crises in 2009 till another short episode of oil price volatility or shocks at the international oil market.

It can be seen from the figure, a sharp rise indicating currency appreciation from ₦157/1$ in 2012 to ₦153 in 2013 representing 3 percent. Finally, Figure 4.1 showed a downward trend from ₦158/1$ in 2014 to ₦315/1$ in 2016 and ₦306/1$ in 2018 representing 101 percent of depreciation and 3 percent appreciation respectively. Generally, it could be observed critically that the variations in the currency depreciation level occurred within the period under study in the various regimes adopted by the Nigerian government in the management of her foreign exchange rate.

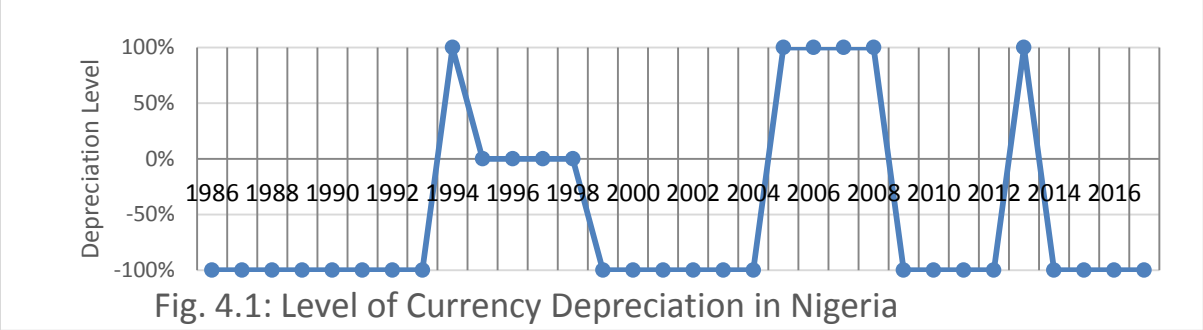

Fig. 4.1: Level of Currency Depreciation in Nigeria

***Source:*** *Author, 2020*

**4.2 Trends in Currency Depreciation and Trade Balance**

The graphical representative of the data to analyse the effects of currency depreciation on trade balance is shown in Figure 4.2. It revealed that trade balance reached its peak of ₦362,527,115billion in 1994 when the currency depreciation level was at 0.17 per cent, indicating a growth rate of about 370 per cent. This sudden increase in trade balance could be partly due to increase in crude oil price in the international oil market, import restriction policy of the time to promote exportation and loss in competitiveness of sub region's product in Nigeria Market by the continual depreciation of the naira against the CFA franc. Shortly afterwards trade balance fell to ₦9,754,953,687billion in 1995 while the currency depreciation less than 10per cent in growth rate.

Generally, the data oscillated throughout the period, which reflected that financial data in Nigeria exhibited random walk and structural breaks. Also when currency depreciation was at its lowest of -77.25 per cent, trade balance stood at ₦345,955,263million representing a growth rate of about 270 per cent growth rate in 2017. However from 2014 trade balance and currency depreciation level fluctuated till 2016, while trade balance experienced consistence deficit until 2017 when the trade balance took the reverse turn to the positive or trade surplus representing about 270 per cent growth rate in 2018, currency depreciation had about -80 per cent growth rate.

This instances showed that trade balance responded positively to massive currency depreciation which could be as a result of switching from imported goods to local goods, increased exportation as a result of increased competitiveness or increase exportation of crude oil with its phenomenal price increase in the international oil market.

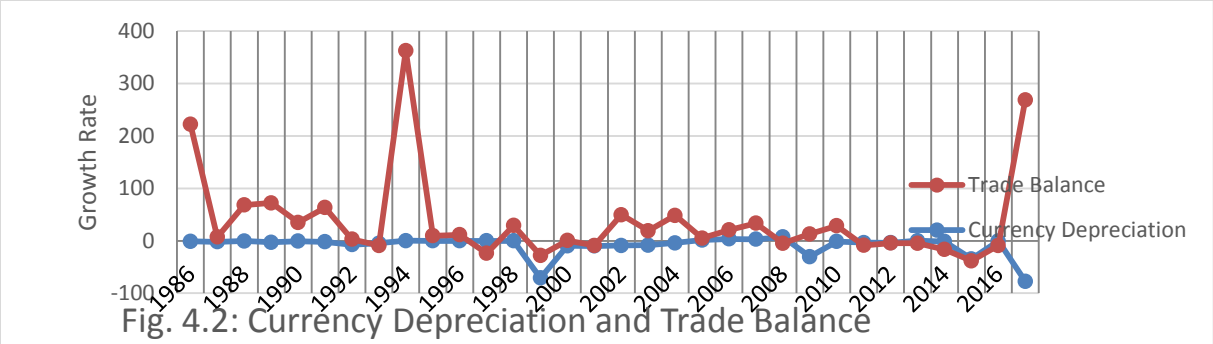


Fig. 4.2: Currency Depreciation and Trade Balance

***Source:*** *Author, 2020*

### 4.3 Trend in Currency Depreciation and Money Demand

Figure 4.3 showed the graphical representation of currency depreciation and money demand in Nigeria between 1986 and 2018. The graph showed that currency depreciation was stable between 1986 and 1998 with a little downward variation in 1992 and 1993, whereas, money demand experienced positive trend with mild fluctuation. It was observed that the relationship between currency depreciation and money demand experienced a sharp opposite trend in 1992 and 1999, while for the rest of the period under investigation, money demand varied mildly in the opposite direction of currency depreciation.

Despite these policy efforts, the figure showed that there was a constant rise in the depreciation rate of naira from 1999 to 2004, while reversed currency depreciation (appreciation) was experienced from 2005 to 2008. Another sharp fall which was increased currency depreciation was witnessed in 2009 which was the peak of the global financial crisis until the recent incidents of oil price shocks at the international oil market might have contributed to the recent rise in currency depreciation. Overall, the study observed critically that, the differences in the volatility of currency depreciation rate and money demand reflected the outcome of the various policies adopted by the Government in the management of foreign exchange rate in Nigeria.

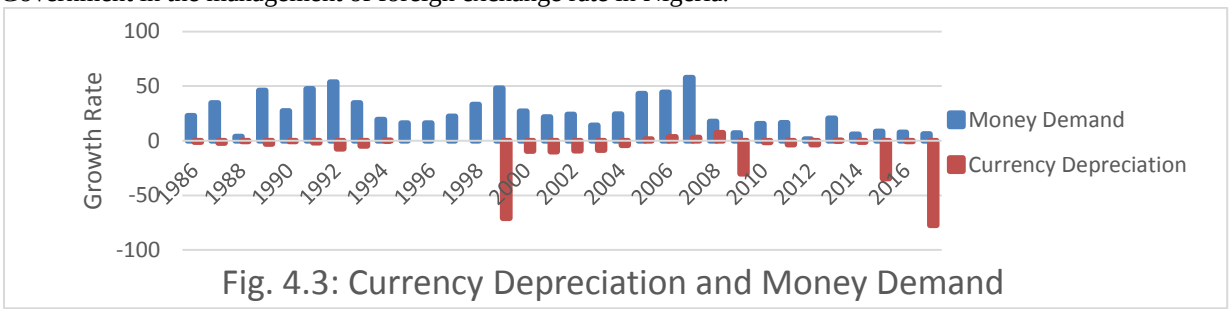


Fig. 4.3: Currency Depreciation and Money Demand

***Source:*** *Researcher, 2020*

### 4.4: Discussion of Findings

The study analysed the effects of currency depreciation, money demand and trade balance in Nigeria. To achieve this, the study employed both qualitative and descriptive statistics to analyse annual time series data from Nigeria over a period from 1986-2018. To appraise the trend and pattern of currency depreciation, money demand and trade balance in Nigeria. The descriptive statistics revealed that currency depreciation; money demand and trade balance was normally distributed among all the incorporated variables of interest. The study observed critically that the cyclical variations in the currency depreciation level occurred within the period under study in the various regimes adopted by the Nigerian government in the management of her foreign exchange rate. Overall, the study observed critically that, the differences in the volatility of currency depreciation rate and money demand reflected the outcome of the various policies adopted by the Government in the management of foreign exchange rate in Nigeria.

## 5. Conclusion and Recommendation

As a result of the significance of international trade, several scholars have tried to propound theories and develop models which build relationships between forces that determine the effects of currency

depreciation, money demand and trade balance. This paper reviewed the current state of literature and appraise the nexuses among the currency depreciation, money demand and trade balance in Nigeria for the period from 1986 to 2018. Thus, the paper in its review of articles provides a diagrammatic conceptual framework; a survey of the alternative theories that focus on the effect of currency depreciation on the trade balance. It reviews the literature in approaches to trade balance following the chronological order and theories of money demand. The paper presents the (a) Elasticity Approach, (b) Absorption Approach, and (c) Monetary Approach with a series of theories of money demand. The study also shows most of the plausible reviews of methodology. The paper, using descriptive statistics appraise the relationships among currency depreciation, money demand and trade balance for the periods of 1986 to 2018 in Nigeria.

The results of the descriptive statistics revealed that currency depreciation exhibited a procyclical trend occasioned by the policies adopted by different administrations in the management of foreign exchange and exchange rates. Trends in currency depreciation and trade balance exhibited structural breaks and occasional spikes revealing that trade balance responded positively to currency depreciation. This could be as a result of switching from imported goods to local goods, increased exportation as a result of increased competitiveness and increase exportation of crude oil with its phenomenal price increase in the international oil market. Furthermore, the trend in currency depreciation and money demand revealed a mild variation between the two variables occasioned by various policies adopted by the government in the management of foreign exchange rate. The study concluded that depreciation of the naira against other foreign currencies and money demand enhances Nigerian trade balance. It thus recommended that, government should create policies towards improving exportation and enhance flow of credit to the real sector to stimulate economic growth.

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# Appraisal of Natural Saltlicks Management of Old Oyo National Park for Wildlife and Eco-Tourism: A Baseline Study

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**Abstract.** The use of natural saltlicks (NSs) as valuable hotspots for game viewing and research findings has been embraced by many conservation areas. Currently, there is increased attention of scientists on saltlicks and its utilization, but this has rarely been extended to management strategies for its sustainability. The available studies less focused on guidelines principles for management of NSs, especially in tropical areas like Nigeria. Consequently, there seem to be no regulatory framework specifically meant for the management of such an important niche in Nigeria. This study assesses the effectiveness of management of saltlicks of Old Oyo National Park (OONP). An in-depth interview method of qualitative research was used to harness information from 25 respondents among members of staff purposely selected from among different sectors (ranges) of the study area. The result revealed no specific management guidelines for the protection of NSs of OONP, except for general regulatory laws for the management of wildlife habitat. Many of the park protection staff has little knowledge of the locations of NSs in their respective area, because of incessant transfer of appointment from one range to the other. The study therefore concludes that the impact of threat to NSs at OONP is still at an overwhelming rate but the effectiveness of the management in curbing the disturbance around the NSs is potentially low, especially against the night poachers.

**Keywords:** Management, Natural Saltlicks, Regulatory Framework, Measures, Principle, Old Oyo

## 1. Introduction

Natural saltlicks (NSs) are unique sites usually visited by different taxas of mammals with the aim of consuming the soil for nutrition and/or medication purpose(s). The voluntary consumption of such soil is termed geophagy (Krishnamani & Mahaney, 2000). Because of several roles play by such an important resource, NSs are not only regarded as a keystone resource but also essential components of wildlife ecosystem. Thus enhancing the conservation status of the area where they are found. It is however, unfortunate that such places are usually targeted by poachers to perpetrate their evil act (Bashir, 2014). Apart from tourists utilizing the sites for game viewing and photographing, researchers may station their cameras at the sport for scientific study (Pebsworth et al., 2011). The management of such essential spots is as important as the wildlife itself, since their survival critically depend on the available nutrition in their habitat. Apart from the one mentioned by Rea et al. (2004), there has been a neglect of guidelines specifically for the management of natural licks in several protection areas. The government of Canada, Ontario, Quebec, Saskatchewan, and Alberta have also stressed the importance of the licks and suggested measures for its management. Still, such measures of management appear to be more of general than being specific. Therefore, vacuum of knowledge still exist on a standard management guidelines for the protection of natural licks in almost all conservation areas of the world, where NSs predominate. As a result, many countries have suffered a number of irregularities base on peculiar nature of the places being conserved or protected (Adewumi et al., 2018).

Hence, the need for standardized guidelines for management of licks is necessitated. Many countries are now beginning to take legal framework seriously (Adewumi et al., 2018), especially on NSs by formulating special laws. For instance, the wildlife conservation law of Malaysia (2010) under section 81 and 85 states that: Any person found hunting wildlife, in possession of arms, luck within 400m of the saltlick area or negatively impacting the saltlick areas, on conviction, becomes guilty of a criminal offence that is liable to a fine of RM50, 000 and/or otherwise be imprisoned for a jail term not more than two years. Unlike Malaysia law, similar, but not specific law can be found in section 6 of the National Park Service Act of Nigeria, stating that: "the protection of endangered species of wild plants and animals and their habitats; the preservation of outstanding scenic, natural, scientific, recreational and other values in the National Parks" shall be vested on National Park Service .This non-specific regulatory guideline for management of NSs in Nigeria may, however affect effective management of such keystone resource, since high rate of poaching activities are common in our various parks, especially in OONP (Akinsorotan, 2017). Though, several other regulatory agencies for conservation of protected areas in Nigeria was mentioned by Adewumi et al., (2018); Federal Environmental Protection Commission, the Environmental Impact Assessment Commission, the Urban and Regional Planning Agency, but none of these had specific guidelines for managing NSs in Nigeria. While OONP had a record of being very rich in various biodiversity resources, however, little is known about the utilization and management of wildlife lick resources of the area. Most of the available information is probably based on a mere gesture or too scanty for making management decisions.

The purpose of this study is therefore to examine the significance of NSs to its users, as well as the effectiveness of management measures used for the protection of NSs in OONP. This was accomplished by assessing information on the presence, location, utilization and management of NSs through available secondary data and structured interview, using the following hypotheses: (1) the impact of disturbance such as poaching, tourism and encroachment around NSs of OONP is potentially low (2) the effectiveness of the management in curbing the disturbance around the NSs is potentially high. The research questions employed for the study include: (1) how do the management staff describe the presence, location and utilization of NSs in OONP (2) how are the NSs being disturbed in OONP.

## 2. Methodology

### 2.1 Study Area

The name Old Oyo National Parks (OONP) was coined from the ruins of Oyo-Ile, the then political capital of Oyo Empire. It is located in the west central part of Nigeria in Northern Oyo State and lies between latitude 8°10'N and 9°05'N and longitude 3°S and 4°20'E with a total park area of 2,512km$^2$ and categorized into five ranges; Marguba, Tede, Oyo-Ile, Sepeteri and Yemoso. It is one of the seven National Parks in Nigeria created by decree number 36 of 1991 and is endowed with historical monuments and abundant varieties of biodiversities, characterized by a high forest and dense savannah mosaic woodland ecosystem, with wildlife like oribi (*Ourebia ourebi*) , western hartebeest (*Alcelaphus busalaphus*), roan antelope (*Hippotragus equinus*), waterbuck (*Kobus defassa*), baboon (*Pabios Anubis*) and kob (Kobus kob) .

### 2.2 Data Collection

#### 2.2.1 Study Design

This study assesses information on the location, utilization and management of salt licks from the staff of OONP. To fulfill this, a semi-structured interview was designed for field protection staff to elicit the findings, with a topic guide organized around the following themes: demographics, background information on users and pattern of utilization, threats impacted by various users, sustainability for wildlife, contribution of NSs to tourism developments and NSs location, type, number and management. The topic guide (guided by interview questions) was aimed to just moderate the interview and not necessarily meant to strictly direct the interview so as to allow the interviewees some flexibility (freely talk) during the interview so that other themes could emerge.

#### 2.2.2 Sampling Techniques

Both primary and secondary data were employed for this study. From May through July, 2019, the primary data on wildlife saltlicks and management of OONP were obtained through an in-depth interview and direct field observations (qualitative research method), using semi-structured questionnaires in relation to the objective of the study, while that of the secondary data were gathered from published literatures. To ensure reliable data collection, several fieldtrips were made to each of the camp/bit/ town with field note and tape recorder for recording the

face-to-face interview. While purposive sampling methods were adopted for the collection of the primary data, to avoid being bias, the study follows the recommendation of Creswell (2003).

The heads of Akoto Base Camp, Ecotourism and Research Units were selected as the first three key informants (at Sepeteri), from whom suggestions were made using "snowball" technique to select other 22 respondents across the other sectors (Ibuya at Marguba, Tede, Yemosho, Sepeteri and Oyo Ile) of the park, based on their knowledge and experience on NSs of OONP. Only respondents who had been in the area (their respective range) for a period of at least two years were selected for interview. All the participants (a total of 25 persons, see table 1) were asked for permission and their inform consents were willingly given before the commencement of the interview.

**Table 1:** Visited Range, Number of Interviewee and Corresponding RF / Interviewee

| Range (Division) | Camp/bit | Town | No of staff Interviewed | Reference Number |
|---|---|---|---|---|
| **1.** Marguba | Akoto base-camp | Sepeteri | 03 | MAS-1, MAS-2, MAS-3 |
| | Ibuya camp | Sepeteri | 02 | MIS-1, MIS-2, MIS-3 |
| | Ecotourist base | Sepeteri | 03 | MES-1, MES-2, MES-3 |
| **2.** Tede | Tede camp | Tede | 03 | TTT-1, TTT-2, TTT-3 |
| | | Erin | 02 | TTE-1, TTE-2 |
| **3.** Yemosho | Oloka bit | Oloka | 03 | YOO-1, YOO-2, YOO-3 |
| | Yawota bit | Yawata | 02 | YYY-1, YYY-2 |
| **4.** Sepeteri | Sepeteri camp | Igboho | 02 | SSI-1, SSI-2 |
| **5.** Oyo-Ile | Ogundiran bit | Ogundiran | 01 | OOO-1 |
| | Booni bit | Booni | 03 | OOO-1, OOO-2, OOO-3 |
| **TOTAL** | | | **25** | |

**RF: Reference Number**

### 2.3 Data Analysis

For a workable form of information, data in the form of recorded interviews were first transcribed verbatim (into Microsoft Word 2007) and carefully arranged thematically using matrix to ensure easy handling of the data. Themes were analyzed for each individual case and across different cases. To avoid any left out, all the transcripts were revised several times, until emergence of new themes was saturated. The newly emerged themes were identified, evaluated and added for analysis and key findings were used to draw conclusion following Creswell (2003).

## 3. Result and Discussion

### 3.1 Demographics

A total of 25 participants were interviewed and all of them were males, as park services (rangers work) are believed to be more of masculine nature than feminine. Four (4) of them were less than 30 years of age, majority (13) of them were between the ages of 31-50 year-old and the rest (8) of them were above 50 years of age. Of the 25 respondents, five, three, nine, five and three of them had O'Level, OND, HND, BSc, MSc respectively, while two, three, six and fourteen of them were eco-tourists, research officers, heads of camp and rangers respectively.

### 3.2 Knowledge of Location, Types and Number of Licks

Fifteen out of twenty five acknowledged the presence of NSs in the park, while the remaining ten had no knowledge of the NSs at all, because it is either they just resumed duty in their respective location (MAS-2, MIS-1, TTE-2 and YYY-1), barely a year after their transfer or they have no work related to NSs (MES-1, MES-2, MIS-1 and MIS-2) in the park. The work of the tour guide in the park is usually undertaken by the research officers and sometimes in the company of the rangers. So the eco-tourists (MIS-1 and MIS-2) may not know much of the activities in relation to NSs, as they are mostly involved in the hospitality aspect of Akoto base Camp. Even the knowledge of those who acknowledged the presence of NSs in the park was not comprehensive enough, as they claimed to only encounter NSs accidentally during patrol (TTT-2, TTT-3, YOO-2, YOO-3 and OOO-3). However, the research officers (MAS-1 and MAS-2) showed some mastery of the NSs location in the park. Of the 25 participants, 15 of them (15/25) mentioned a total of 12 NSs at different places (2 at Asanwanle, 4 at Ibuya, 3 at Wawa, 1 at Odo koko, 2 at

Balelayo), most of which are at Marguba range. This indicated that the knowledge of the NSs across the whole park may not be comprehensive enough, since the park is reasonably large and has a number of rivers flowing across it, having a potential of the presence of NSs besides them, since NSs are thought to be found besides river bank (Mahaney and Krishnamani, 2003).

Asides artificial licks (that are not found in the park), almost all the respondents emphasized that there are two major types of NSs found in the park; wet lick and dry or upland lick. The wet NSs are usually found at river banks area, water logged or gullied area, usually called abata or fadama area (figure 1), while the dry NSs, though do not actually mean that the natural licks are found in a completely dry area, but only signifies that these NSs are not found along the river bank, but rather usually created in an area after run off from rainfall or flooding, where the soil beneath it becomes exposed (figure 2). These areas most times are flooded with alluvia deposit, loaded with lots of nutrient serving as natural salts for the animals. These types of licks (wet and dry NSs) have been reported in Muskwa-Kechika Management Area (MKMA) by Parker and Ayotte, (2004). All of which characterized NSs as an important ecological component of an ecosystem (Ayeni, 1971; Chong et al., 2005).

***Figure 1:*** *Wet Natural saltlick beside Ajaku River at Marguba range, OONP.*

***Figure 2:*** *Dry natural saltlick at Oyo Ile range (Boni bit), Abata Narasa Lick, OONP.*

### 4. Background Information on the Poachers, Community and Wildlife around Licks

NSs are important diet, critical to the metabolic functioning of wildlife body (Chong et al., 2005), especially in a tropical region, characterized with lots of rainfall and leaching. Several respondents confirmed that poachers especially hunters usually luck around the licks, especially in the midnight to poach on the wildlife that come to eat

the soil, since nobody will be there protecting the NSs at that time. This was also confirmed by physical observation during visitation to NSs (figure 3).

Generally, it has been reported that not only the hunters utilize licks, but also man, particularly the pregnant women .This was attributed to craving or a sign of psychological malady (Young et al., 2011; Nyanza et al, 2014). Again, children have often been observed eating soil inadvertently when growing up. In contrast to our expectation that people will also compete with the wildlife by sneaking to get the NSs, none of the respondents attested to any traces of human geophagy in and around OONP. It is however possible that some hunters might help users fetch lick soil during their poaching hours in the night, which may be unknown to the park protection staff. Also, since kobs are the symbol of OONP, it is not unexpected that all the respondents reported kobs as a common geophagic wildlife around the licks. Several other respondents also reported animals like oribi (*Ourebia ourebi*), western hartebeest (*Alcelaphus busalaphus*), roan antelope (*Hippotragus equinus*), waterbuck (*Kobus defassa*), baboon (*Pabios Anubis*) and porcupine as common users of the licks in OONP (MIS-1, MIS-2, TTT-1, YOO-2, YOO-1, YYY-2, SSI-1, OOO-1, OOO-1, OOO-2 and OOO-3).

*These animals (listed above) are mostly seen eating the licks early in the morning and late in the evening. Very few of them (like the kobs) may be found eating licks in the afternoon* (SSI-1 and SSI-2).

### 5. Lick Users and Pattern of Utilization

Apart from hunters and pregnant women who are reportedly known to be utilizing licks (Young et al., 2011; Bashir, 2014), several interviewees mentioned that NSs may also be utilized by the following users: Game viewers and researchers (for tourism and educational purposes) , who usually mount their cameras near the NSs. Though, seldom recorded in OONP, it was mentioned that NSs may be utilized by wildlife photographers as well.
*One of our directors sometimes asked us to photograph natural licks, to show case them for advertisement (*MAS-3)

When asked whether there are any regulatory laws guiding the NSs in OONP, all the respondents submitted that, apart from the general rules under the Wildlife Park Services Act, there are no specific laws single out for the protection of NSs. This may have negative impact on the animals utilizing NSs at OONP. Country like Malaysia has specific law that safeguard wildlife around NSs. For instance, in the Wildlife Conservation laws of Malaysia (section 81 and 85, 2010), as well as in the Protection of Wild Life Act in Malaysia (Act 76, 1972), it rules that: Any person found negatively impacting NSs, is liable to a fine of RM50,000 and/or otherwise be imprisoned for a jail term not more than two years, on conviction.

### 6. Threats / Disturbance to licks

**Poaching activities**

Majority of the respondents in all the ranges rarely find evidence of poaching around the NSs. However, minority of respondents at Marguba held a contrary view, claiming that used cartridges and hunters hideouts are not uncommon around NSs. These were physically observed in one of the visits to the place (figure 3, figure 4 and figure 5). This indicates fearless attitude of the poachers, as most of the NSs at Marguba are closer to Ibuya camp, though the respondents claimed that these poachers will come only in the night, when they can hardly be noticed. The high intensity of poaching activities has been reported by Akinsorotan (2017). A possible approach to curb these kinds of poaching activities may be night or early morning patrol at routes close to some of these NSs.

***Figure 3:*** *Fresh blood and used cartridge used overnight by the poacher in Marguba range*

***Figure 4:*** *Freshly used cartridge found around one of the Natural saltlicks at Marguba range*

***Figure 5:*** *Used firewood and scattered scrapped hairs of grasscutter, indicating evidence of poaching activities by hunters around natural licks at Marguba range.*

**Unsustainable land use**

One of the commonly reported poaching activities in OONP is mostly perpetrated by the Fulani herdsmen (Akinsorotan, 2017). Foot prints of cattle and cut down branches of trees used to feed the cattle are usually found in places around the NSs as evidence of poaching perpetrated by the Fulani. These poaching activities are most intense in the dry seasons, as Fulani herdsmen go to the extent of climbing trees to cut folder for feeding their cattle (figure

6). Illegal fishing lines set by poachers were also observed at the banks of the rivers, where some of these NSs are found. This also indicated a great disturbance of the NSs, as majority of NSs have been reportedly found along the river banks (Mahaney & Krishnamani, 2003). Though, it was generally emphasized that it is not that the Fulani herdsmen were uncontrollable, at least the rangers killed their cattle, when they could not be caught, but still their stubbornness for a repeated offence are usually frustrating (figure 7). Almost all the respondents mentioned the activities of the Fulani herdsmen as most disturbing:

*One of the ways by which Fulani herdsmen circumvent the laws is by poaching during festive period, as they believed this is the time when most rangers might not be in the park* (MAS-3).

*Another way is by utilizing the park in the night when rangers are usually not present (at work). They also have informants among the communities that notify them of our daily movement (*MAS-2).

*Sometimes, Fulani herdsmen will only allow the herd of cattle to graze the park without following them. This way will prevent them from being caught. However, where we could not convict the Fulani herdsman, we usually kill at least one or two cattle as punishment for their crime. Some of such cattle can be seen littering the park.* (MES-3).

*And when convicted, the leaders of the Fulani sometimes mount pressures on the management not to prosecute them, but we hardly yield to* (MAS-2),

*The use of informants to monitor our security strategy is rampant among the poachers and sometimes they try all ways to make us their friends. Where these are impossible, they threatened us with arms in other to escape being caught whenever we encounter them in the park. This is why we usually take daily patrol carefully.* (TTE -1).

*Fulani people usually destroy the habitat and therefore scared animals away from their natural habitat* (TTE-1).

***Figure 6:*** *Scattered branches of trees cut down to feed cattle indicating evidence of poaching activities by the Fulani herdsmen at Marguba range.*

***Figure 7:*** *Cow found intruding into Marguba range and got killed by the rangers when the herdsman cannot be caught.*

Again, some charcoal makers have also been caught in the past and prosecuted (MAS-1), but the threats of Fulani herdsmen and their cattle seem to be incomparable to all other poaching activities combined. It is noticeable all around the park that the impart of Fulani herdsmen alone in poaching activities in OONP seems to be extremely overwhelming or require other strategic measures, as this will go a long way in correcting the menace around NSs (MSE-1 and MST-2). Additionally, the need to find a lasting solution to their ferocious act is imperative.

**Unsustainable Tourism**

When asked whether tourism activities threatened the NSs or not, several interviewees strictly opposed this statement, but claimed that tourism rather promote the use of the NSs in a sustainable manner, because most of the tourism activities are usually undertaken during the day, not early or late in the evening when the animals mostly utilize the NSs. Nevertheless, it is possible that some nocturnal animal that utilize NSs can still be affected by tourism activities. Not only should such activities be regulated, but conscious efforts are needed to use less of the most active NSs for such purpose. In addition, all respondents agreed that there is no specific law guiding the NSs like that of Malaysia, except for general laws found in the National Park Service Act (section 6).

*Asides general code of conducts like no perfume, no noise making, there is no specific code of conducts in regards to natural licks of OONP and it is not a written law* (OOO-2).

**7. Identification of salt lick**

Though, the act of identifying more NSs is a continuous effort and requires rigorous search periodically, as animals create more licks according to their needs. All the respondents confirmed that the NSs of OONP have not been identified, much less to be mapped, and there is need for it.

*Asides fewer lick being identified and used for educational purpose in Marguba range. Most of the NSs in the park have not been identified and mapped. Though, efforts were made in the past to do so by even numbering them accordingly (up to like six), but most of them have been destroyed by the Fulani herdsmen, who sprinkle some table salts on them in other to feed their cattle* (MSE-2).

*The identification and mapping of NSs of OONP will make it far easy to trace the poachers along such part and guide the tourists in game viewing. It will also aid easy monitoring of such NSs* (TTT-1).

**8. Salt lick sustainability for wildlife**

The creation or detection of a keystone resource like NSs is not enough but how sustainable it is for the mutual benefits of the users (wildlife and human) is most important. All respondents testified that there are no dedicated rangers to monitor NSs specifically, as there are no sufficient man power and equipments for efficient periodic patrol in the Park.

Majority of them however advocate for the building of hideouts (like tower), at least, near all active NSs being utilized by the tourists and the researchers, so as to minimize rate of disturbance. This will positively impact the sustainable development of the area in the future.

*The building of tower for game viewing at NSs areas will help curb unnecessary disturbance. Though, the park once had one in Marguba range, near kob feeding site, but this has long been destroyed and it is not even close enough to any of the already identified NSs in the park* (YOO-2 and YOO-1).

***Figure 8:*** *An abandoned wildlife hide at Marguba range formally used for observing animals that visit the feeding area.*

## 9. Contribution of Natural Licks to Tourism Developments

NSs play vital roles in the attraction of tourists in several parks where they exist; of which OONP is no exception. Nearly all the respondents confirmed that tourists are usually very happy when allowed game viewing around NSs, so much that many afterwards still look forward to viewing the games exceptionally at NSs, in case of another visit. Though, records of number of NSs users (eco-tourists) are not available, except for records of all tourists that enter the park.

## 10. Conclusion

The study revealed that the vast majority of the respondents lack comprehensive knowledge (in terms of number and location) of the NSs of the park and confirmed that most of the NSs have not been identified, let alone being mapped, particularly in all the ranges except for Marguba, where very few NSs, used for educational and research purposes were once identified but not mapped. Even these identified NSs, however, were still not free from threats resulting from poachers (hunters and Fulani herdsmen), whose acts of circumventing conviction are not only threatening to the lives of the protection staff, but also have a negative impact on the management of the destination. Hence, the need for more sophisticated measures to curb their menace of these poachers is imperative. Although, the present use of general law such as National Park Service Act, for the conservation of NSs in OONP is not out of place. Nevertheless, developing a guidelines that seek to spell out the details of dos and don'ts, as well as the penalties of the offenders, specifically for the protection of NSLs, will go a long way in curbing or limiting all the threats associated with the abuse of the NSs will go far in helping to adequately protect the NSs and promote the priority it deserves, as a keystone resource for wildlife.

## 11. Suggestions to Improve Management of NSLS for OONP

(i) There is need for a comprehensive survey mapping of all NSs of OONP. This will not only help to track down poachers at NSs spot, but will assist in periodic evaluation of each ever identified lick.

(ii) All identified NSs, should be mapped and classified (into actively utilized, moderately utilized, and abandoned) for effective management. For instance, to ensure least disturbance, the use of the licks by the tourists should be restricted to only moderately utilized NSs, and if active NSs must be used , then the use of hideouts should be made compulsory. An hidden tower should be carefully stationed around the place for game viewers to utilize with least disturbance.

(iii) Creation of buffer zones around the NSs will also help tremendously in curbing unnecessary disturbance. Not less than 400m radius around the NSs will be excellent. Also, activities such as tourist visitation and especially those related to water, like the use of boat for whatever reason, should be restricted, since majority of the NSs are found very close to the river banks.

(iv) There is nothing wrong in co-opting some selected, trust worthy members of the community toward participating in the protection of the park, especially the NSs. Though, this practice has been found in Yemosho range, where a man, probably due to his experience, is conferred the status of honorary rangers, though not gainfully employed as ranger, but seem to be even more conversant with the terrain of the park than some of the rangers. Increasing the numbers of such honored rangers may go far in helping not only to easily identified most of NSs of the area, but may also serve as a source of information for the rangers. However, such member should be selected carefully. Also, some of the local villagers can secretly be used as whistle blowers (informants) of illegal users of licks.

(v) Records of wildlife species or evidence of it presence (like footprint, hair, saliva) found around NSs is very important to keep. Such data will greatly help in future studies and in matter that relate to management decision making (in relation to NSs). Similarly, data of visitors around licks and their purpose of visit are equally important.

(vi) Monitoring by intensifying anti-poaching patrol near NSs is very important too. Strategy like use of camera may be deployed to identifying the night poachers.

(vii) Furthermore, guidelines for use of NSs in OONP should be defined and communicated to all legal users of the resources. And no users should visit the place except in the companying of the rangers, while adhering to the guidelines.

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# Analysis of Foreign Direct Portfolio Investment in Nigeria

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**Abstract**. Foreign Direct Portfolio Investment (FDPI) has grown recently in proportion relative to other types of capital inflows to Nigeria. Incidentally, there is no empirical evidence regarding the determinants of FDPI in African Countries and Nigeria in particular. Hence the paper added to knowledge by modeling the long-run impacts of foreign direct portfolio investment as well as other determinants of FDPI in Nigeria over the period 1985-2017. An Ordinary Least Square method of analysis was adopted to analyze the data sourced from the Central Bank of Nigeria (CBN) Statistical Bulletins. The study established that foreign portfolio investment, market capitalization and exchange rate have a positive long-run relationship with real gross domestic product in Nigeria. It recommended that authorities should strengthen the capital market against fraudulent activities to ensure the free flow of foreign capital into the economy.

**Keywords:** Foreign Direct Portfolio Investment, Economic Growth, Exchange Rate, Market Capitalization

## 1. Introduction

Due to the paucity of the much needed capital for industrial production in the less developed economies, there is the need for foreign capital to complement domestic resources, in the wake of growing mismatch between domestic capital stock and capital requirements in these countries. This is concern drives the attention being given to the drive for foreign capital especially in developing economies. According to Fosu and Magnus (2006) and Omisakin et al. (2009) foreign capital inflow is an important vehicle for augmenting the supply of funds for domestic investment. Ngowi (2001) also argued that African countries and other developing countries need substantial inflow of foreign capital to fill the saving and foreign exchange gaps associated with a rapid rate of capital accumulation and growth needed to overcome the widespread poverty in these countries. Ghose (2004); Knill (2005); Vita and Kyaw (2008) were of the view that developing countries are much preferred to developed countries by foreign investors because of the higher rate of return on investment in these countries. However, whether the foreign investors are willing to take advantage of this high rate of return in the face of high production cost and distorted investment incentives is another issue entirely.

Fosu and Magnus (2006) had further argued that foreign capital investment can stimulate local investment by increasing domestic investment through links in the production chain. Ghose (2004) also noted that foreign capital investment contributes to economic growth in developing countries through two channels; one of which is externalities in the form of positive productivity spillovers to domestic enterprises. Dauda (2007) were of the view that foreign capital investment increases the gross domestic product and generates a stream of real incomes in the host country, which consequently expands employment, raises wages and salaries, lower commodity prices, increase tax revenue accruable to the government. Alfaroa et al. (2004) also concluded that foreign capital investment plays an important role in contributing to economic growth, especially in countries with well-developed financial markets.

However, some authors have contrary views on foreign capital inflow as could be seen in Busse and Hefeker (2005) who argued that portfolio investments run the risk of sudden reversal if the economic environment or the perception of investors change, giving rise to financial and economic crises. Alfaro and Chanda (2003) also was of the view that

the potentials af foreign capital investment could be severely impeded if there is absence of well-developed financial markets, which is widely the case in less developed countries including Nigeria. Adam (2002) argued that foreign investment that exhibits market seeking motivations might create distortions in the host economy through monopolies and high barriers of entry. UNCTAD (2005) also observed that foreign investment in Africa has advanced much further and faster than integration internally, especially in structural, institutional and policy trends, and in some cases at its expense.

However, vibrant socio-economic and stable political environment are essential fundamentals in attracting foreign investment and making it beneficial in the host economy. Perhaps, this informed the economic reforms of the failed Structural Adjustment Programme (SAP) which was introduced in 1986 in Nigeria. It is on SAP that Nigeria liberalized her economy and capital markets, as well as improved its capital market's facilities. Up to the mid-1980s, Nigeria did not record any figure on portfolio investment (inflow or outflow) in her balance of payments account. This was as a result of the non-internationalization of the country's money and capital markets as well as the non-disclosure of the information on the portfolio investments markets in the Nigeria's capital and money markets. Since the internationalization of the capital and money market and the return of democracy, cross-border listing and foreign portfolio investment in Nigeria have being growing steadily and while foreign interest in the country has been rekindled. Foreign investors and portfolio managers seeking cheap equities and high-yielding bonds have continued to be attracted to Nigerian capital market. According to Okiriku (2010), portfolio investment inflow by foreign investors during 2009 stood at about ₦228.986billion, a monumental increase from ₦153.457billion recorded in 2008. This increased further to ₦350billion in 2010 (Ileazoboh, 2011) and furthermore to ₦511.74billion in 2011 (Onyema, 2012).

Conducive business environment and stiring legal system have been identified as a major attraction of foreign investment. Nigeria business environment is parameterized by inconsistent power supply, insecurity, very poor infrastructure, as well as weak and slow judicial process. The Nigerian business environment is highly uncertain with inconsistencies in government policies and non-transparency of government operations. These unfortunate situations could discourage foreign investors from investing in the Nigerian capital and money markets. Hence, the major objective of this paper is to empirically analyse foreign portfolio investment in Nigeria. Following the introductory section is the literature review in section 2. Section 3 is devoted to methodology of the study, while section 4 presents the results and section 5 concludes the study.

## 2. Literature Review

### 2.1 Theoretical Literature

**Portfolio Theory of International Capital Flows**

Developed by Michael B. Devereux and Makoto Saito in 2006, it presented a tractable model of international capital flows in which the existence of nominal bonds and the portfolio composition of net foreign assets is an essential element in facilitating capital flows between countries. National monetary policies make domestic and foreign currency denominated bonds differ in the degree to which they can hedge country specific consumption risk. This leads countries to have distinct composition of currency- denominated bonds in their national portfolios. By adjusting their gross positions in each currency's bonds, countries can achieve an optimally hedged change in their net foreign assets (or their current account), thus facilitating international capital flows. Moreover, the risk characteristics of optimal portfolios ensures that current account movements are sustainable - net debtor countries pay lower rates of return on their gross liabilities than they receive on their gross assets. This ensures that the distribution of wealth across countries is stationary.

**Neoclassical Theory of Foreign Portfolio Inflows**

Neoclassical theory of foreign portfolio inflows which predicts that capital should flow from capital-rich countries to capital-scarce countries, and the Lucas Paradox or why private capital doesn't seem to flow from rich to poor countries. It believes in basic economics argument that capital flows from low return avenues to high returns. However, what we find is opposite as capital flows from emerging markets (where returns are high) to developed markets (where returns are low).

### 2.2 Empirical Literature

There are plethora of literature on foreign portfolio investment in Nigeria some of which are reviewed below. Elekwa, Aniebo and Ogu (2016) investigating the effects of foreign portfolio investment on employment growth in Nigeria employed the

ordinary least square (OLS) technique to estimate a single equation model, employed data for the period 1980 to 2014, it was found that in the long term, portfolio investment impacts on employment growth was positively significant.

Idowu (2015) investigated the major determinants of foreign portfolio investment inflows in Nigeria taking corruption, conflict law and order as well as socio economic condition into consideration. The data were sourced from CBN statistical bulletin and the World Bank development index (2008) for the period 1970-2010. Granger Causality Test, Johanson Co-integration and the Error Correction mechanism Estimation Test were adopted to test a long run relationship between FPI and inflation rate, stock market capitalization, real exchange rate. The result revealed that changes in real exchange rate, inflation rate, stock market capitalization had no effect on the inflows of FPI under the period of study. It was also discovered that internal conflict and corruption have a negative significant effect on FPI inflows. The study recommended that capital market should have freedom of operation and ensure practices of high ethics and professionalism to improve their operations.

Eniekezimene (2013) in the study, "the impact of foreign portfolio investment on capital market growth: evidence from Nigeria" using Ordinary Least Squares (OLS) methodology with a Parsimonious Error Correction Model Specification employed data for the period 1986 to 2011. The study concluded that foreign portfolio investment is positive and statistically significant.

Ozurumba Benedict (2012) examined the impact of stock market returns on foreign portfolio investment in Nigeria. The methodology used was single linear regression analysis to capture the impact of foreign portfolio investment and inflation rate on stock market returns as well as granger causality test to determine the direction of causality between the variables. This result shows that foreign portfolio investment has a positive and significant impact on stock market returns while inflation rate has positive but significant impact on stock market returns. In the case of causality test, unidirectional causality runs from stock market returns to foreign portfolio investment in the economy which in turn will foster stock market returns in Nigeria. The study recommended that policies that will attract foreign portfolio investment should be pursued in order to enhance stock market returns.

Ogujiuba Kanayo et al (2012) examine the relationship existing among Foreign Private Capital components and Foreign Portfolio Investment, Economic growth and some macroeconomic indicators; interest rate (INTR) and inflation rate (INF) as well as policy implications, there from, using time series data from 1986-2008. A non-restrictive vector Autoregressive (VAR) model was developed while restriction is imposed to identify the orthogonal (structural) components of the error terms - structural vector Autoregressive (SVAR). Analysis indicates that the response of the GDP to shocks from the Foreign Portfolio Investment is not contemporaneous and this is applicable to other variables. It was somewhat sluggish but remains faster to equilibrium compared to the response from NNPI. Restructuring the recursive Cholesky structural decomposition of the impulse response function (IRF), both in the short-run and long-run, the result indicates that the NNPI impact on the GDP at the short-run, while the NDI does not. Also, the INTR was shown to impact on the NNPI in the short-run.

## 3. Methodology

### Research Design

This paper adopted the ex post facto research design. The study collates historical data for the period of 32 years (1985 – 2017). By implication, the study is a time series analysis. Most works along this line use time-series analysis of annual observations and even quarterly data to maximize the information included in their analyses.

### Model Specification

$$GDP_t = \beta_0 + \beta_1 NFP_t + \beta_2 ER_t + \beta_3 MC_t + e_t \quad \ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots (1)$$

Where, GDP = Gross Domestic Product and it is the dependent variable, the independent variables are NFP = Net Foreign Portfolio, ER = Exchange Rate and MC = Market Capitalization.

$\beta_0$ = Represents Constant, $\beta_1$ = Coefficient of Net Foreign Portfolio, $\beta_2$ = Coefficient of Exchange Rate $\beta_3$ = Coefficient of Market Capitalization $e_i$ = Error Term / Stochastic Variable

### Estimation Techniques and A-priori Expectation

To estimate equation (1), the ordinary least square method (OLS) of the linear regression model was adopted. Concerning the sign of the estimated parameters, it is expected that all the independent variables of NFP = Net Foreign Portfolio, ER =

Exchange Rate and MC = Market Capitalization should have a positive relationship with the GDP. Thus, symbolically the estimates of $\beta_1$, $\beta_2$, and $\beta_3 > 0$

## 4. Results and Discussion of Findings

### Descriptive Statistics of the Model Variables

Table 1 below presents some descriptive statistics for Gross Domestic Product (GDP), Net Foreign Portfolio (NFP), Exchange Rate (EXR) and Market Capitalization (MC) within the period under review. From the table, it can be observed that the average of GDP i.e. mean was about #28,837.78billion with standard deviation of about #34,674.46billion, NFP recorded mean of about #10.443billion with standard deviation of #48.413billion while MC recorded mean of about #5,283.788billion with standard deviation of #7,192.539billion. The higher values of standard deviation of GDP, NFP and MC imply that the variables had grown and experienced wide variation over the years of analysis. Also, this is evident in the wider gap that exists between the maximum and minimum values of GDP, NFP, EXR and MC respectively. The mean of EXR was about 92.7133 with standard deviation of about 79.528 while the minimum and maximum EXR experienced over the years of analysis are 0.89000 and 305.7900 respectively.

**Table 1:** Descriptive Statistics

| Statistics | EXR | GDP | MC | NFP |
|---|---|---|---|---|
| Mean | 92.71333 | 28837.78 | 5283.788 | 10.44355 |
| Median | 111.9000 | 9060.300 | 662.5000 | 0.000000 |
| Maximum | 305.7900 | 114899.0 | 21982.15 | 141.8000 |
| Minimum | 0.890000 | 1257.200 | 14.14000 | -91.50000 |
| Std. Dev. | 79.52864 | 34674.46 | 7192.539 | 48.41392 |
| Skewness | 0.586251 | 1.172875 | 1.055573 | 0.510328 |
| Kurtosis | 2.839282 | 3.000026 | 2.583216 | 3.792740 |
| Jarque-Bera | 1.925810 | 7.565994 | 6.367135 | 2.157311 |
| Probability | 0.381782 | 0.022754 | 0.041438 | 0.340052 |
| Sum | 3059.540 | 951646.7 | 174365.0 | 323.7500 |
| Sum Sq. Dev. | 202393.8 | 3.85E+10 | 1.66E+09 | 70317.24 |
| **Observations** | **33** | **33** | **33** | **33** |

The first order test otherwise known as the statistical test include the t-test statistics for ascertaining the statistical significance of the estimated coefficients using 1%, 5% and 10% level respectively. The Durbin Watson (DW) test statistics is employed to test for the existence of auto-correlation among residuals, while the coefficient of determination (Adjusted $R^2$) is to ascertain the percentage of contribution of the explanatory variables on the explained variables. Finally, the F-statistics is used for the determination of the overall significance of the model specified.

Table 2 below presents the multivariate regression analysis. The result shows that net foreign portfolio investment, exchange rate and market capitalization have there is a positive relationship with the GDP. This implies that increases in net foreign portfolio investment, exchange rate and market capitalization will lead to increase in the GDP. In addition, there is evidence that exchange rate and market capitalization is significantly related with the GDP, while the net foreign portfolio investment is not statistically related to GDP. The implication of this result is that exchange rate and market capitalization are significant factors influencing the GDP, while the net foreign portfolio investment is not a significant factor influencing the level of growth in Nigeria.

Concerning the magnitudes of the estimated parameters, it was discovered that a unit change in NFP will result to about 20.99 changes in gross domestic product, a unit change in EXR will lead to about 6.4% change in gross domestic product and a unit change in MC will result to about 3.9% change in gross domestic product.

The Adjusted $R^2$ of 0.94 suggest that net foreign portfolio investment, exchange rate and market capitalization explains about 94 per cent changes in the level of growth in Nigeria, while the remaining 6 per cent were other factors affecting growth but were not captured in the model. The F-value of 150.4262 was statistically significant at 1 per cent level, this implies that net foreign portfolio investment, exchange rate and market capitalization jointly explains changes in the level of growth in Nigeria. The result further showed that the Durbin Watson (DW) statistics of 1.371 signify that there is presence of positive auto correlation.

**Table 2: Multiple Regression Analysis**

Dependent Variable: GDP
Method: Least Squares
Date: 03/07/20 Time: 15:39
Sample (adjusted): 1985 2015
Included observations: 31 after adjustments

| Variable | Coefficient | Std. Error | t-Statistic | Prob. |
|---|---|---|---|---|
| C | 1362.686 | 2150.365 | 0.633700 | 0.5316 |
| NFP | 20.99202 | 27.66486 | 0.758797 | 0.4545 |
| EXR | 64.73031 | 31.86303 | 2.031518 | 0.0522 |
| MC | 3.915019 | 0.328650 | 11.91243 | 0.0000 |

| | | | |
|---|---|---|---|
| R-squared | 0.943548 | Mean dependent var | 23682.99 |
| Adjusted R-squared | 0.937275 | S.D. dependent var | 28755.72 |
| S.E. of regression | 7201.854 | Akaike info criterion | 20.72198 |
| Sum squared resid | 1.40E+09 | Schwarz criterion | 20.90701 |
| Log likelihood | -317.1907 | Hannan-Quinn criter. | 20.78229 |
| F-statistic | 150.4262 | Durbin-Watson stat | 1.371386 |
| Prob(F-statistic) | 0.000000 | | |

## 5. Conclusion, Recommendations and Policy Implications

### 5.1 Conclusion

As one of the empirical studies on the analysis of Foreign Direct Investment and economic growth in Nigeria, this paper has made an attempt to understanding the relationship and interaction between them. The proxy for economic growth used in this paper was gross domestic product. It focused on the period 1985 to 2017 and used time series data obtained from the CBN, World Bank and Federal Office of Statistics. Using the Ordinary Least Squares, the result arising from this study shows that there is a long run relationship between net foreign portfolio investment, exchange rate and market capitalization and the level of growth in Nigeria.

Undoubtedly, the findings of this report go a long way in bridging the existing information gap and also enabling policy makers to plan and formulate both short and long term policies from an informed perspective. For a third world and a country like Nigeria, attracting FDI is of paramount important if the country needs to grow, given its positive benefits. However, countries ought to be aware of the risks such as destabilization of exchange rates and other macroeconomic fundamentals associated with accumulating too much Foreign Direct Investment beyond their absorptive capacity. The Nigerian economy was reformed and became more outward looking with the structural adjustment program launched in the 1980's. The main objectives of this program can be summarized as: (i) minimizing state intervention; (ii) establishing a free market economy; (iii) integrating the economy with the global economic system. This liberalization process through liberalized import regime, new foreign investment and export promotion policies have enabled Nigeria to take its place in the global economy.

### 5.2 Policy Recommendations

Based on the foregoing findings and conclusions emanating from this study, the following recommendations were made:

First, there is a need for domestic actions to be taken by government / policy makers in the country. These include image building (re-building Nigeria), domestic regulatory reforms, and marketing of investment opportunities.

Second, the Nigerian economy should be diversified. Third, trade liberalization and privatization should be encouraged. Four, there is be improvement in the investment climate and infrastructure. Finally, the Nigerian government as a matter of urgency should build institutional capacity that will engender the inflow of foreign portfolio investment.

### 5.3 Policy Implication of Finding

An instrument influence from the study analysis was that all the explanatory variables have impact that is

all were positive; this revealed that explanatory variables have major and significant impact on economic growth in Nigeria over the years. This proves that government and its agencies had managed financial resources (NFP, EXR & MC) efficiently towards enhancing economic growth in the country. Though the magnitude of NFR is not significant which means NFR impact has not been really felt in the economy.

The implication of the above assertion is that government over the years through its agencies and policy makers has not perform up to expectation in effective and efficient channeling of NFP to the required sectors in the economy. Rationally, NFP will have significant impact on economic growth by providing more employment opportunities, raising income and standard of living of the people. Therefore, if NFP is well managed it will lead to the desired economic growth in Nigeria.

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# Part Two
# Social Psychology

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# Teachers' Teaching Methodologies and Attitudes as Correlate of Pupils' Learning Outcomes in Surulere Local Government, Lagos State

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**Abstract.** Effective teaching at any stage in education particularly at the primary school level is to equip learners with life skills and bring out desired positive learning outcomes. Learning outcomes of pupils is very important because it showcases learners' level of achievement. Hence, effective teaching at the primary school level becomes highly imperative. Despite this, empirical evidence has revealed that pupils are found to have poor learning outcomes. This disheartening situation has prompted numerous scholars to examine factors that could be responsible for this consistence poor performance. Among the factor were teachers' characteristics, school climate, lack of instructional materials, teachers' content knowledge, teaching motivation among others. However, much research attention has not been directed to the issue of teachers' teaching methodologies and attitudes. Hence, this study examined teachers' teaching methodologies and attitudes as correlate of pupils' learning outcomes in Surulere Local Government, Lagos State. Two hypotheses were formulated and tested. Descriptive survey research design of the correlational type was used for the study. Simple random sampling technique was used to select eighty (80) teachers and pupils respectively. Three validated self-designed instruments were used to collect data for the study. The first instrument was titled "Primary Schools' Teachers' Attitude Questionnaire (PSTAQ)" (0.77). The second instrument was titled "Observational Schedule for Primary Schools' Teachers' Teaching Methodologies (OSPSTTM)" (0.81). The third instrument was titled "Primary Schools' Pupils' Achievement Test (PSPAT)" (0.89). Data collected were analysed using inferential statistics of Pearson Product Moment Correlation (PPMC) for the hypotheses tested at 0.05 level of significance. Findings from the study revealed that a positive significant relationship exists between primary schools' teachers' attitudes and pupils' learning outcomes ($r = .100$; $N = 80$; $p<0.05$) and a positive significant relationship exists between teachers' teaching methodologies and pupils' learning outcomes ($r = .120$; $N = 80$; $p<0.05$). Hence, it was recommended that the federal government of Nigeria and private schools' owners should ensure prompt payment of teachers' salaries to enhance teachers' attitudes and that trainings and seminars should be organised for teachers on how to identify methods of teaching that best suit each topic as specified in the curriculum.

**Keywords:** Teachers; Attitudes; Teaching Methodologies; Pupils' Learning Outcomes

## 1. Introduction

Effective teaching-learning is one of the core processes in the teaching profession. The focus of effective teaching at any stage of education particularly at the primary school level is to equip learners with life skills and bring out desired significant change in them. In light of the above, to accomplish objectives of lessons, teaching methodologies and attitudes of teachers are inevitable. Transferring knowledge requires teachers to use appropriate method and pedagogy that best suit the learners' interest as well as the achievement of the lesson objectives (Joel, David & Stephen, 2018). This is because learning outcomes of pupil's largely depends on the teaching activities of the teachers. Okoli (2019) asserted that learning outcomes which is most times used interchangeably with academic performance refers to the amount of information learners achieve. Again, it refers to how well learners have mastered certain skills. At this juncture, it is pertinent to note that learning outcomes of learners have further implications on the future success of learners later in life. Boma (2019) submitted that when learners have not display substantial level of

achievement in a lesson, learning is yet to take place. Despite how important learning outcomes are, empirical evidence has showcased that pupils are found to have poor learning outcomes (Akinsolu, 2010; Elvis, 2013; Kurgat & Gordon, 2014; Okwuduba & Okigbo, 2018; Boma, 2019; Olowe, John & Oshin, 2019; Ngozi & Shopekan, 2020).

This worrisome situation geared numerous scholars to direct research attention to the academics of young children in order to exterminate the issue of poor performance. Searching literature further, it was revealed that among the contributing factors reported by previous scholars were teachers' characteristics (Kurgat & Gordon, 2014; Ngozi & Shopekan, 2020), lack of instructional materials (Adebisi & Oredein, 2013; Omotuyole & Olumide, 2020), teachers' content knowledge (Akinbote, Olowe & John, 2017), teachers' attitudes to teaching (Bhargava & Pathy, 2014; Odike & Nnaekwe, 2018), lack of classroom management skills of teachers (Olowe, & John, 2017), lack of teachers' effectiveness (Oviawe, 2016), lack of impressive motivation of teachers (Adelabu, 2005; Adebisi & Oredein, 2013; Nwosun, n.d) among other factors not accessed. The aforementioned factors point to the fact that efforts had been made by researchers to totally annihilate pupils' poor performance and improve the quality of their learning outcomes.

Others factors that are of interest to this study are teachers' teaching methodologies and attitudes. Teaching methods include the principles and techniques adopted by teachers to enhance pupil's learning and bring out desired learning outcomes (Omotuyole & Manuel, 2019). Joel, David and Stephen (2018) defined teaching methods as various approaches used by educators to achieve objectives of a lesson. Kimweri (2014) views teaching methods as various strategies of organising learners and suitable methods to best promote learning process which are influenced by some determinants like number of learners, objectives of lesson, age and the topic to be taught. Elvis (2013) submitted that teaching methodologies work effectively only when the used method meet learners' needs. This implies that aligning appropriate teaching methods with learners' needs is highly imperative. While pointing to the fact that the choice of teaching methodologies plays significant role in the teaching learning-process, Joel, David and Stephen (2018) maintained that teaching methods used by teachers largely determine student' performance. Again, empirical studies have revealed that teaching methods influence pupils' learning outcomes. For instance, finding of the study by Joel, David and Stephen (2018) revealed that there is a positive correlation between teaching methods and students' achievement in mathematics. The result of Boma (2019) showed that a significantly high positive relationship exists between teaching methods and pupil's academic performance. Okwuduba and Okigbo (2018) found that method of teaching has significant effect on pupil's performance.

In respect to this study, the attitude of a teacher is also a major determining factor for excellent learning and development of pupils. Odike and Nnaekwe (2018) agreed with Elina (2016) that attitude is a cognitive state of readiness, organised through previous experience, applying in a varied influence upon individual's response to prevailing condition. To the perspective of Bhargava and Pathy (2014), an attitude is a state of readiness shaped through the experience and influences the response of individual towards the stimuli. In light of the above definitions, it is worthy of note that attitude of teachers would have significant impact on children's learning and development.

To further reiterate the above submission, Huang and Ya-Hu (2017) maintained that when teachers have positive attitude to teaching, interest of pupils is sustained and the entire atmosphere of learning is turned into elements of fun to the learners. Kurgat and Gordon (2014) and Wanderi (2015) added that positive attitudes of teachers improve pupils' performance due to the fact that attitude of teachers is crucial in the teaching profession, previous researchers have examined the relationship between teachers' attitude and learning outcomes of students. For instance, Odike and Nnaekwe (2018) conducted a study and found that teachers covered in their study had negative attitudes toward teaching profession and unethical behaviour exhibited by some teachers contributed a great extent to the poor perception of undergraduate students towards teaching profession. Findings from the study by Adeniyi and Bello (n.d), revealed that teachers had negative attitude to teach subjects that are not in their field. In a study by Oviawe, (2016), it was revealed that teachers' effectiveness was low and it had influence on student's achievement. Again, in a study by Afolabi (2009), the result indicated that there exists a significant relationship between teachers' attitude and pupils' performance in primary science. Al-Harthy, Shahrir, Abedalazi (2013) carried out a study. The result revealed that teachers' attitudes towards teaching have significant direct effect on their professional performance with the more experienced teachers. In a study by Kurgat and Gordon (2014), it was revealed that teachers had positive attitude

towards teaching; thus, poor performance of students could be attributed to other factors than teacher attitudes. Ojo, (2018) found in his study that a positive relationship exist between teachers' attitude and pupils' performance. The study of Reyhan and Muzaffer (2016) indicated that majority of the participants had positive attitudes toward their job despite problems they encounter while performing it. The literature reviewed so far indicated that studies exist on the issue of teachers' attitudes and teaching methodologies in relation to learning outcomes of pupils. But it is noteworthy to showcase that many of the studies were carried out in foreign countries and other parts of Nigeria. Hence, this necessitated this study.

## 2. Statement of the problem

The main focus of every lesson is to bring about the best and desired change in learners. Learning outcomes of pupils is very important because it showcases learners' level of achievement. Hence, effective teaching at the primary school level becomes highly imperative. Despite this, empirical evidence has revealed that pupils are found to have poor learning outcomes (Akinsolu, 2010; Elvis, 2013; Kurgat & Gordon, 2014; Okwuduba & Okigbo, 2018; Boma, 2019; Olowe, John & Oshin, 2019; Ngozi & Shopekan, 2020). On this note, previous scholars have made efforts to solve the issue of poor performance of learners with focus on others factors not interested in this study. However, much research attention has not been directed to the issue of teachers' teaching methodologies and attitudes. Hence, the researcher considered it imperative to examine teachers' teaching methodologies and attitudes as correlate of pupils' learning outcomes in Surulere Local Government, Lagos State.

## 3. Objectives of the Study

The main objectives of the study are to:
- Examine significant relationship between primary schools' teachers' teaching methodologies and pupils' learning outcomes in Surulere Local Government Area of Lagos State;
- Examine significant relationship between primary schools' teachers' attitude and pupils' learning outcomes in Surulere Local Government Area of Lagos State.

## 4. Research Hypotheses

**$H_0$ 1:** There is no significant relationship between primary schools' teachers' teaching methodologies and pupils' learning outcomes in Shomolu Local Government Area of Lagos State.

**$H_0$ 2:** There is no significant relationship between primary schools' teachers' attitude and pupils' learning outcomes in Shomolu Local Government Area of Lagos State.

## 5. Methodology

### 5.1 Research Design

Descriptive research design of the correlational type was used for this study.

### 5.2 Population

The population comprised all primary schools' teachers in Surulere Local Government Area of Lagos State.

### 5.3 Sample and Sampling Technique

In all, eighty (80) teachers and pupils were sampled respectively. The sampling technique used for the selection of both the teachers and the pupils was simple random sampling technique. The teachers were selected through the pupils in order to have valid result. The teachers were selected based on the criteria that they had been teaching for more than 5 years and have teaching qualifications. The pupils were selected from primary 3, 4 and 5.

### 5.4 Research Instruments

Three self-developed research instruments were used to collect data for this study. The first instrument was titled "Primary Schools' Teachers' Attitude Questionnaire" (PSTAQ)." The instrument had 15 items with Strongly Disagree, Disagree, Agree and Strongly Agree response type used. The second instrument was titled "Observational Schedule for Primary Schools' Teachers' Teaching Methodologies (OSPSTTM). It had 15 methods of teaching. The response type used were Not Utilised, Rarely Utilised and Always Utilised. The research instrument was used to observe the teachers during teaching process by the researcher. The third instrument was titled "Primary Schools' Pupils' Achievement Test (PSPAT). In the instrument, questions set for the pupils based on what the teachers taught throughout the observation period.

### 5.5 Validity of Research Instruments

To ensure face and content validity of the instruments, the instruments were subjected to screening and scrutiny by some test and measurement experts in the Department of Education Foundation and expert in Early Childhood Education, University of Lagos. The corrections and suggestions of the experts were used to rework the instruments.

Thereafter, the research instruments were taken to field to gather data for the study.

### 5.6 Reliability of Research instruments

Twenty (20) copies of each of the instruments were used to gather data outside the target population for the purpose of testing their reliability. Cronbach Alpha was used to determine the reliability of PSTAQ and it yielded a reliability coefficient of (0.77). Inter-rater scale was used to test the reliability of OSPSTTM and it yielded (0.81). While Kuder-Richardson 20 formula was used to test the reliability of (PSPAT) and it yielded a reliability index of (0.89).

### 5.7 Method of Data Collection

The data were collected by the researcher and 2 other trained research assistance. On-getting to the schools covered in the study, the researchers seek permission from the school heads and after permission had been granted, the researcher administered PSTAQ for the pupils and collected them immediately. The researchers and the trained assistance used the OSPSTTM to observe the teachers during teaching process. The observation lasted for a period of 8 weeks. At the completion of the observation, the researcher gave the PSPAT to the pupils to answer and were collected back immediately. Thereafter, the instruments were marked and scored based on the scoring criteria.

### 5.8 Method of Data Analysis

The data collected were analysed using inferential statistics of Pearson Product Moment Correlation (PPMC) for the hypotheses tested at 0.05 level of significance.

## 6. Results

This section presents interpretation of the result of the analysis conducted. It equally presents the result of the hypotheses tested.

**Ho1:** There is no significant relationship between primary schools' teachers' attitudes and pupils' learning outcomes in Surulere Local Government Area of Lagos State.

**Table 1:** Summary of Pearson Product Moment Correlation showing Relationship between Primary Schools' Teachers' Attitudes and Pupils' Learning Outcomes

| Variable | Mean | SD | N | r | Sig (p) | Remark |
|---|---|---|---|---|---|---|
| Teachers' Attitudes | 28.25 | 3.13 | | | | |
| Pupils' Learning Outcomes | 67.50 | 6.06 | 80 | .100 | .003 | Significant |

Table 1 shows that a positive significant relationship exists between primary schools' teachers' attitudes and pupils' learning outcomes in Surulere Local Government Area of Lagos State ($r = .100$; $N = 80$; $p<0.05$). Hence, hypothesis 1 is rejected. This result implies that teachers' attitudes have substantial impact on primary schools' pupils' learning outcomes.

**Ho2:** There is no significant relationship between primary school teachers' teaching methodologies and pupils' learning outcome in Surulere Local Government Area of Lagos State.

***Table 2:*** *Summary of Pearson Product Moment Correlation showing Relationship between Primary School Teachers' Teaching Methodologies and Pupils' Learning Outcome*

| Variable | Mean | SD | N | r | Sig. | Remark |
|---|---|---|---|---|---|---|
| Methodologies | 21.60 | 2.85 | | | | |
| Learning Outcomes | 67.50 | 6.06 | 80 | .120 | .001 | Significant |

Table 2 shows that a positive significant relationship exists between primary school teachers' teaching methodologies and pupils' learning outcome in Surulere Local Government Area of Lagos State ($r = .120$; $N = 80$; $p<0.05$). Hence, hypothesis 2 is also rejected. This result implies that teachers' teaching methodologies contribute to primary schools' pupils' learning outcomes.

## 7. Discussion of Findings

The first finding from the study revealed that a positive significant relationship exists between primary schools' teachers' attitudes and pupils' learning outcomes in Surulere Local Government Area of Lagos State. There is no doubt about this finding that the teachers covered in study know the implication of negative attitude therefore, they exhibit positive attitudes to ensure that effective teaching and learning take place for pupils to achieve maximally. This opinionated expression is in line with the submission of Huang and Ya-Hu (2017) that positive attitude to teaching sustained learners' interest and turn the entire atmosphere of learning into elements of fun to the learners. This finding corroborates the results of Afolabi (2009), Al-Harthy, Shahrir and Abedalazi (2013), Kurgat and Gordon (2014) and Reyhan and Muzaffer (2016) who found in their various studies that there was significant correlation between teachers' attitudes and pupils' academic performance. However, the finding contradicts the results of Odike and Nnaekwe (2018), Adeniyi and Bello (n.d) and Oviawe, (2016) who found that teachers had negative attitudes toward teaching profession and unethical behaviour exhibited by some teachers contributed a great extent to the poor perception of undergraduate students towards teaching profession.

The second findings from the study revealed that a positive significant relationship exist between primary school teachers' teaching methodologies and pupils' learning outcomes in Surulere Local Government Area of Lagos State. The probable reason for this finding is that the teachers covered in this study utilise appropriate teaching methods which helps to enhance learning. The finding is consonance with the result of Joel, David and Stephen (2018) that there was a positive correlation between teaching methods and students' achievement in mathematics. The finding also agrees with the result of Boma (2019) that a significantly high positive relationship exists between teaching methods and pupil's academic performance. Similarly, the finding substantiates the result of Okwuduba and Okigbo (2018) who found that method of teaching has significant effect on pupil's performance.

## 8. Conclusion

The significant of attitude and methodologies in the teaching profession cannot be over-emphasised. This is because attitude and methodologies play substantial role if primary schools' pupils are to achieve maximally. Going by the results of this study, teachers' attitudes and methodologies coupled with learners' readiness results to high academic performance of learners.

## 9. Recommendations

Based on the first finding, federal government of Nigeria and private schools' owners should ensure prompt payment of teachers' salaries to enhance teachers' attitudes and further motivates them so as to gain sustainable development in the educational sector.

Based on the second finding, public primary schools' heads and private schools' owners should organised training, workshops or seminars on how to identify methods of teaching that best suit each topic as specified in the curriculum. This would make the leaners to achieve maximally.

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# Assessment of Parental Attitude towards the Teaching of Sex Education in Secondary Schools in Kaduna State

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**Abstract.** The purpose of the study was to assess Parental Attitude towards the Teaching of Sex Education in Secondary Schools in Kaduna State. To achieve the purpose, ex-post facto research design was used. The instrument used for the study was questionnaire which was divided into six (6) sections. Section (A) contains the demographic characteristic of the respondents, B- parental attitude towards the teaching of sex education in secondary schools, C- Attitude of parents in urban and rural areas towards the teaching of sex education. D- Attitude of parents of various marital statuses. E- Differences between male and female attitude towards the teaching of sex education in secondary schools. The questionnaire was administered to a total of 460 parents, but 362 were filled and return 78.7% responses rate. Data was statistically analysed. The result of the finding shows that, there is no significant difference between parental attitude towards the teaching of sex education, majority of the respondents supported the teaching sex education in secondary schools, parents attitude changes based on their marital status, parent in urban and rural areas do not have similar attitude towards the teaching of sex education. It was therefore recommended that (1) Teaching of sex education should be encourage in all secondary schools (2) Parents in urban and rural areas should be educated to develop positive attitude towards the teaching as well as educating the children at home on the subject matter.

**Keywords:** Parental Attitude Teaching Sex Education.

## 1. Introduction

Sex education is the education given to a child about the act of sex. It is contrary idea of exposing the individual to the natural, physiological as well as physical differences between a male and a female or the physical sound relationship that may exist between male and female children, as well as that integral part of education dealing with the inculcation of the knowledge of family living and sexual behaviour which sharpen's health promotion (world health organisation WHO &USAID (2001).

In other words, sex education is an instruction in the processes and consequences of sexual activity, ordinary given to children, adolescents or an individual according to Microsoft corporation, (1998-2003). Historically, the task of educating adolescents about sex has been seen as the responsibility of parents. Although, parent- children communication in sexual matter may be hindered by parental inhibitions or by various inter- generation tensions. It has been observed that children rarely receive adequate information on sexual matters from their parents. Consequently, school have taken the responsibility of giving the children first-hand information about sex so as to equip them adequately on how to relate with other children of the opposite sex, process of human reproduction, the functions of male and female sex organs, the origin, spread and effects of sexually transmitted infections as well as family roles and structures.

According to Collins, (2002) & Robin (2002), the issue of sex education has been a controversy as parents do not seen to accept as to how, when and what to teach children regarding sex education. In a nutshell, the attitude of parents towards the teaching of sex education in school has been a matter of serious concern and this has a remarkable impact on the spread of sexually transmitted infections especially HIV/AIDS as well as unwanted pregnancy, abortion and death.

World Health Organisation (WHO) (1991) defined health as the state of complete physical, mental, and social well being of an individual and not the absence of disease or infirmity alone. Health education is that aspect that aimed at improving health related knowledge, attitude and behaviour. It is activated in schools to help student / pupils make and take intelligent decision that influences quality of life. An example of which is the teaching of sex education in schools. There is significant morbidity and mortality rate which could have been handled by the parents and schools if sex education teaching had been encouraged and implemented effectively. According to the interview conducted for Kaiser family foundation (2000), most parent (65%) believe that sex education should not only encourage young people to delay sexual activity but also prepare them to use birth control and practice safe sex once they do become sexual activity. The developed attitude could be classified as either positive or negative in orientation. Krency (2012) stated that major determinant of attitude formation of an individual are want, information, group affiliation and personify.

Ariba (2000) noted that there are many reasons why sex education should be taken seriously since our world today has become just a global village. There are negative impacts on the recipient population that could be catastrophic unless such population are well informed and have involved in appropriate behaviour to cope with such information. The teaching of sex education will lead to avoidances of both physical and mental health traumatic occurrences experienced by both youths and adults due to ignorance. The young have the understanding of human reproduction, through the teaching of sex education also the consequences of prostitution are made known to the students (Emenike, 2008). The evil effects of adultery such as shame, guilt and hurt, the danger of criminal abortion, the agonies of unmarried matters and the hate of sex perversion are spelt out to students.

## 2. Sexually Transmitted Infection (STIs)

Sexually transmitted infections (STI) formerly called venereal diseases, are spread by sexual contact. Some are also transmitted not by sexual contact alone, but blood transfusion. There are group of infections in which the principle of transmission is by casual contact. According to Obimu (2001), several kinds of STIs are epidemic including gonorrhoea infection, Urethra, not caused by gonorrhoea, (non- gonococcal urethritis, non-specific Urethra (NSU); genital herpes virus, genital warts, scabies (mites) and urethral and vaginal infection caused by the bacterium, chlamydiatrahomatics, the protozoa trichomoas, and the yeast monillia, AIDS and hepatitis are also transmitted by unprotected sexual contact that is penetrates through sex without the use of condom.

Ariba, (2000) & Adebajo, (2007) revealed that large numbers of infections are transmitted largely or exclusively by sexual contact. In addition to those epidemic disease, other diseases includes syphilis, crab like, vaginal infections, caused by haemophilus bacterium, molluscum contagious, chanchoid (soft-sore), lymphogranulema, venescum and grand loma inquiraler. The epidemic nature of STIs makes it difficult to control preventing this ugly situations require among others measures of investigating the causative factors, education of the populace and specifically too, the teaching of sex education at the grassroots which includes schools, market places, organising workshops and seminars for the people at the work place and even the parents themselves. It is against this background that this study seek to assess the Attitude of Parents towards the Teaching of Sex Education in Secondary Schools in Kaduna State. Kaduna state is divided in to three (3) Senatorial Zone. These are Southern Senatorial Zone, Central Senatorial Zone, and the Northern Senatorial Zone. Five (5) government secondary schools were selected from each of the zone within the state for the study.

## 3. Statement of the Problem

The development of any society requires adequate information and adoption. No citizen can develop productively without acquiring different types of the education including sex education. The importance of sex education is unquantifiable because the knowledge acquired contributes to massive reduction of mobility and mortality of different types of sexually transmitted infections. The role of sex education could play emphasized due to the value sex education plays on an individual child, in schools, health related agencies, non- governmental organisations and development partners drives towards educating people particularly the youth about ravaging efforts and consequences of the dreaded

sexually transmitted infection such as HIV/AID, gonorrhoea, syphilis among others. (WHO, UNICEF & WARAPA)

In spite of series of efforts been made by individuals, International organisations and agencies, national organisations in health related areas to arrest this situation, sexual health related behaviour disease are still common among secondary school children on this issue, and this has resulted in significant recurrent of sexual behaviour that gave birth to many health related issues and death.

## 4. Purpose of the Study

- To assess the attitude of parents towards the teaching of sex education in secondary schools in Kaduna State.
- To assess the attitude of parents in urban and rural areas towards the teaching of sex education in government secondary schools in Kaduna state
- To identify the attitude of parents of various marital status towards the teaching of sex education in government secondary schools in Kaduna state.
- To assess the difference between male and female attitude towards the teaching of sex education in secondary schools.

## 5. Research Questions

- What is the attitude of parents towards the teaching of sex education in government secondary schools in Kaduna state?
- What is the attitude of parents in urban and rural areas towards the teaching of sex education in government secondary schools in Kaduna state?
- What is the attitude of parents of various marital status towards the teaching of sex education in government secondary schools in Kaduna state?
- What is the male and female attitude towards the teaching of sex education in secondary schools in Kaduna state?

## 6. Hypotheses

There is no significant negative attitude of parents towards the teaching of sex education in government secondary schools in Kaduna state.
There is no significant difference between parents in urban and rural areas in their attitudes towards the teaching of sex education in government secondary schools in Kaduna state.
There is no significant difference in the attitude of parents of various marital status towards the teaching of sex education in government secondary schools in Kaduna state.
There is no significant difference in the attitude of male and female parents in Kaduna state.

## 7. Methodology

Methodology of this study dealt with the research design, population, sample and sampling technique, instrumentation, procedure for data collection and methods of data analysis.
Research Design was ex-post facto, and population for the study comprised all the parents of students in all the government secondary schools in Kaduna state.

Cluster sampling techniques was adopted in the existing three senatorial zones of the state. There are a total of 23 local government areas in the three (3) senatorial zones in Kaduna state. These are; Southern Senatorial zone which has eight local government areas with 159 schools. Central Senatorial zone has seven local government areas with 116 schools. Northern Senatorial zone has eight local government areas with 114 schools. Five (5) government secondary schools were selected from each of the zone as sample for the study through simple random sampling procedure. Questionnaire was used as the instrument. It was validated by three (3) experts in the field of health education, with the reliability of 0.89.

Copy of questionnaires were administered to each of the secondary under study within the three (3) senatorial zones. Stratification was made by grouping the students in ss1, ss2, ss3 and Jss3, to ensure that only students who are able explain to their parents about how to fill the questionnaire was given copies of questionnaires. A total of 460 students were given copies of questionnaire to be conveyed to their parents. Among the administered questionnaire, 367 copies (78.7%) were filled and returned.

Simple random sampling procedure was used to select five (5) student from each classes; ss1, ss2, ss3, and jss3.
The data collection was statistically analyzed and the result is presented below.
The demographic characteristics of the respondent include Age, gender, marital status, location and number of children used for the study.

**Table 1:** Demographic characteristics of respondents

| S. N | Variables | Age Group | Frequency | Percentage |
|---|---|---|---|---|
| 1 | Age | No Response | 3 | 8% |
| | | 29 – 30 yrs | 57 | 15.7% |
| | | 31 – 40 yrs | 75 | 20.7% |
| | | 41 – 50 yrs | 74 | 20.4% |
| | | 51 – 60 yrs | 79 | 21.8% |
| | | 61 yrs & above | 74 | 20.4% |
| | | | **362** | **100%** |
| 2 | Gender | No Response | 3 | 8% |
| | | male | 165 | 45.6% |
| | | Female | 194 | 53.6% |
| | | | **362** | **100%** |
| 3 | Marital status | Married | 197 | 54.4% |
| | | Divorced | 64 | 17.4% |
| | | Widow/Widower | 39 | 10.8% |
| | | Separated | 61 | 16.9% |
| | | | **362** | **100%** |
| 4 | Location | Rural | 179 | 49.4% |
| | | Urban | 183 | 50.6% |
| | | | **362** | **100%** |
| 5 | Number of children | 1 – 2 | 87 | 24.0% |
| | | 3 – 4 | 141 | 39.0% |
| | | 5 – 6 | 89 | 24.6% |
| | | 7 & above | 45 | 12.4% |
| | | | **362** | **100%** |

Table one shows that 57% of the respondent were within the range of 20 – 30 years, 20.7% of them were within 31 – 40 years, 20.4% of the respondents were within the age of 41 – 50 years, 21.8% of them were within 51 – 60, while 20.4% of them were within the age of 61 years and above.

On the aspect of gender, 45.6% of the respondents were male while 53.6% were female. 8% did not response. Colum three of the table shows the marriage status. 54.4% of the respondents were married, 17.4% divorced, 10.8% were widow and widower and 16.9% of them were separated. Concerning number of children, 24% of the respondent have 1 – 2 children, 39% 3-4 children, 24.6% have 5-6 while 12.4% of them have 7 children and above.

**Table 2**: Frequencies and Percentage of Responses on Assessment of Parental Attitude Towards the Teaching of Sex Education.

| S.N | Statement | SA | A | D | SD |
|---|---|---|---|---|---|
| 1 | Teaching of sex education is an important form at social services | 70 | 100 | 70 | 82 |
| | | 19.3% | 27.6% | 19.3% | 22.7% |
| 2 | Teaching of sex education is something I always want to encouraged | 95 | 75 | 77 | 85 |
| | | 26.2% | 20.7% | 21.3% | 23.5% |
| 3 | Teaching of sex education is good because it enlightens children about facts of life | 60 | 70 | 153 | 60 |
| | | 16% | 19.3% | 42% | 16% |
| 4 | Teaching of sex education is interesting because it deals with reality of life | 50 | 80 | 80 | 92 |
| | | 13.8% | 19.3% | 22.1% | 25.4% |
| 5 | It encourage exploring the body | 80 | 70 | 72 | 90 |
| | | 22.1% | 19.3% | 19.9% | 24.9% |
| 6 | Teaching of sex education is dull | 112 | 40 | 60 | 90 |
| | | 30.9% | 11% | 16.6% | 20.7% |
| 7 | It promotes immoral behaviour | 120 | 103 | 52 | 72 |
| | | 33.1% | 28.5% | 14.4% | 19.9% |

Table 2 above shows the parental attitudes towards the teaching of sex education. 26.7% of the respondente were of the opinion that teaching sex education is something they always wanted to encourage, 20.7% agreed, 21.3% disagreed and 23.5% strongly disagreed while a few (8.3%) could not respond. 19.3% of the respondents strongly agreed, 27.6% agreed that sex education is an important form of social services, while 22.1% of them disagreed and 25.4% strongly disagreed. 11% of them show no opinion. On the aspect of teaching sex education as interesting information, because it deals with reality of life, 13.8% strongly agreed to it, 22.1% agreed, 22.1% disagreed and 25.4% strongly disagreed to the statement.

22.1% of the respondents strongly agreed and agreed that sex education encourage exploration of the body while 19.9% and 24.8% disagreed and strongly disagreed respectively. Furthermore, 30.9% of the respondents strongly agreed that the teaching of sex education is dull, 11% agreed, and 16.6% disagreed while 20.7% strongly disagreed.

In addition, 33.1% of the respondents strongly agreed that sex education promotes immoral behaviour, 28.5% agreed, 14.4% disagreed, 19.9% strongly disagreed that fact. Finally, 34.5% of the respondents opined that teaching of sex education is good because it gives a person the opportunity to correct misconception about the subject matter. 28.7% agreed, 13.8% disagreed, 10.2% strongly disagreed and 2.8% were adamat.

**Table 3;** Frequencies and Percentages of Responses on the Teaching of Sex Education in Secondary Schools.

| SN | Statement | SA | A | D | SD |
|---|---|---|---|---|---|
| 1 | Teaching of sex education provides opportunity for proper counselling | 120 | 88 | 74 | 50 |
| | | 33.1% | 24.3% | 20.4% | 13.8% |
| 2 | The teaching of sex education exposes students to immorality | 200 | 90 | 45 | 14 |
| | | 55.2% | 24.9% | 12.4% | 3.9% |
| 3 | It allows student to understand their body better | 90 | 111 | 80 | 70 |
| | | 24.9% | 30.7% | 22.1% | 19.3% |
| 4 | Exposing student to sex education will lead to experimentation | 180 | 100 | 10 | 67 |
| | | 49.7% | 27.6% | 2.8% | 18.5% |
| 5 | Teaching of sex education may encourage spread of HIV/AIDS. | 180 | 80 | 57 | 31 |
| | | 49.17% | 22.1% | 15.7% | 8.16 |
| 6 | Teaching of sex education promote waywardness | 210 | 100 | 33 | 16 |
| | | 58% | 27.6% | 9.1% | 4.4% |
| 7 | I am indifferent to the teaching of sex education to secondary schools | 200 | 50 | 42 | 40 |
| | | 55.2% | 13.8% | 11.6% | 11% |
| 8 | Teaching of sex education to secondary schools students should be discouraged | 150 | 49 | 45 | 29 |
| | | 41.4% | 32.9% | 12.4% | 8% |
| 9 | My negative attitude to the teaching of sex education is because, it is left in the hands of young teachers. | 250 | 70 | 13 | 20 |
| | | 69.1% | 19.9% | 3.6% | 5.5% |
| 10 | I will appreciate if it teaching is handled by professionals | 290 | 112 | 20 | 25 |
| | | 52% | 30.9% | 5.5% | 6.9% |
| 11 | My attitude to it's teaching is because of my own experiences. | 180 | 100 | 32 | 40 |
| | | 49.7% | 27.6% | 8.8% | 11% |

Table 3 shows responses of the respondents on the teaching of sex education in secondary schools. 33.1% of the respondents strongly agreed and 24.3% agreed that the teaching of sex education provides opportunity for proper counselling, while 20.4% and 13.8% disagreed and strongly disagreed respectively. About 8.3% of them showed no respond. 55.2% strongly agreed and 24.9% agreed that teaching of sex education exposes students to immortality, 12.4% disagreed and 3.9% strongly disagreed that fact. 24.9% of the respondents strongly agreed that it allows student s to understand their body better, 199% agreed to that while 22.1% disagreed and 19.3% strongly disagreed.
Furthermore, 49.7% of the respondents strongly agreed that teaching of sex education exposes students to experimentation. 27.6% agreed, while 2.8% of them disagreed and 18.5% strongly disagreed. Also 49.7% of them opined that the teaching of sex education may encourage the spread of HIV/AIDS, 22.1% agreed and 15.7% disagreed while 8.6% strongly disagreed. 58% 0f the respondents have the opined that, teaching of sex education may promote waywardness, 27.6% agreed, 9.1 and 4.4% do not support the statement. 55.2% of the respondents strongly agreed that their indifferent to the teaching of sex education to secondary school students, 13.8% supported it as well. While 11.6% did not.

In addition, 41.4 and 32.9% strongly agreed respectively that teaching of sex education should be discouraged, but 12.4% disagreed and 8% strongly disagreed to that issue. 69.1% of the respondents strongly agreed that their negative attitude to the teaching of sex education was because it is left in the hands of young teachers. But 5.5% of them objected to it. Similarly, 52.5 of the respondents stated that they will appreciate if the teaching is handled by professionals while minority objected to the fact.
Finally, majority of the respondents i.e. 49.7% opined that their attitude towards the teaching of sex education is because of their own pass experiences. But a few of them 11% did not support that fact.
Hypothesis 1

**Table 4;** T-Test for differences between Parents in their Attitude in Teaching of Sex Education in Secondary Schools in Urban and Rural Areas.

| location | N | mean | SD | SC | DF | T | p |
|---|---|---|---|---|---|---|---|
| Urban | 183 | 6.5663 | 1.04146 | .170766 | 360 | 7.213 | .000 |
| Rural | 197 | 1.5055 | 50056 | .02631 | | | |

T= 1.96 df 360 < 0.05

The result in table 4 above revealed that the calculated t-value at 7.213 is greater than the table value of 1.96 at 360 degree of freedom. The p value is .000 which is lower than 0.05 level of significant. The null hypothesis which stated that there is no significant difference between parents in urban and rural areas in their attitude to teaching of sex education in secondary school is thereforE rejected.

**Hypothesis 2:** There is no significant differences in the attitude of parents to the teaching of sex education in secondary schools based on marital status.

Summary of ANOVA for differences between the Attitude of Parents in Teaching of Sex Education in Secondary Schools based on marital status.

| Source | Df | Ss | Ms | F | P |
|---|---|---|---|---|---|
| Between groups | 4 | 3395.92 | 848.981 | 72.728 | .000 |
| Within groups | 356 | 41550.986 | 116.722 | | |
| Total | 360 | 44946.906 | | | |

F 4,356= 2.37< 0.05

The data on table 5 above indicated that p .000 is less than 0.05 level of significance. The f calculated value of 72.728 is greater than the table of 2.37 at df of 4.352. therefore the null hypothesis is rejected. Parents attitude to the teaching of sex education in secondary schools changes based on their marital status.

**Hypothesis 3:** There is no significance differences in Attitude of Parents of different Age group.

Summary of AMOVA for Differences Between the Attitude of Parents of Different Age Groups

| Source | Df | Ss | Ms | F | P |
|---|---|---|---|---|---|
| Between Age groups | 4 | 3620.99 | 405.248 | 16891 | .000 |
| Within Age groups | 356 | 1907.97 | 53.592 | | |
| Total | 360 | 22.699.91 | | | |

F 4, 356 = 237 < 0.05

Table 6 revealed the p .000 which is lower than 0.05 level of significance. And the calculated f value of 16.891 which we higher than the table value of 2.37 at difference of 4.356. therefore, the null hypothesis rejected. There is significant differences in attitude of parents of different age groups.

Hypothesis 4; there is no significant differences between male and female parents in their Attitude Towards the Teaching of Sex Education in Secondary Schools.

t- test for differences between male and female parents in their Attitude towards Teaching of Sex Education in Secondary Schools.

| Gender | Dn | Mean | STD dev | STD Error | Df | t | P |
|---|---|---|---|---|---|---|---|
| Male | 165 | 1.5387 | .51017 | .02681 | 357 | 8.126 | .000 |
| Female | 194 | 7.5663 | 116.722 | 2.49040 | 1.70766 | | |

T= 1.96, df 357 < 0.05

Table 7 shows the calculated T value of 1.96 at df of 357. The p .000 is lower than the 0.05 level of significance. Therefore the null hypothesis is rejected.

## 8. Discussion

The study was aimed at assessing parental attitude towards the teaching of sex education in secondary schools in Kaduna state. It contains the demographic characteristics of the respondents which includes variables such as; the Age 57 (15.7%) were at the ages of 20-3o years, 75 (20.7%) ages 31-34, 74 (20.4%) ages 41-50 years, 79 (21.8%) 51-60 years and 74 (20.4%) 61 years and above.

The study also deals with gender; 165 (45.6%) were male, 194 (53.6%) were female, while 197 (54.4%) were married, 64 (17.4%) were divorce, 39 (10.8%) were widow and widowers and 61 (16.9%) were separated. Similarly, on their various locations of the respondents, 179 (49.4%) and 183 (50.6%) live in

rural and urban areas respectively. Parents that have 1-2 children were 87 (24%) 3-4 children were 141 (39%) 5-6 were 45 (24.6%) and those with 7- 8 and above were 45 (12.6%).

On the issue of parental attitude towards the teaching of sex education magnify of the parents supported that fact that is an important form of social services, and that the teaching of sex education is something they always want to encouraged, that it promotes immoral behaviour. While the a lot of the respondents did not agreed with the fact that teaching of sex education is good because it enlighten children about fact of life, deals with reality of life, and half of them opined that it encourages exploring the body. This is in line with Ariba (2000) who noted that, there are many reasons why sex education should be taken seriously since our world today has become just a global village. There are negative impacts on the recipient population that could be catastrophic unless such population are well informed and have involved in appropriate behaviour to cope with such information.

The findings also revealed the parental responses on the teaching of sex education in secondary schools. Good numbers of parents opined that it encourages the spread of HIV/AIDS promotes waywardness, should be discouraged, it should be handled by professionals and that their negative attitude toward the teaching was due to their experiences. This finding did not support Ariba (2000) and Adebajo (2007) whom expressed that epidemic nature of STIs makes it difficult to control. Preventing this ugly situations require among others measure of investigating the causative factors, education of the populace and specifically the teaching of sex education at the grassroots.

The finding revealed that there is significant differences between male and female parents in their attitude towards the teaching of sex education in secondary schools. This is because the issue of sex education calls for the involvement of both parents. Although mother appeared to be more concern about the sexual life of their children because they do not want to make mistakes. To support this, Microsoft Corporation (1993 and 2003) broadly confined that the level of understanding of the subject matter is not the same for both parents.

The result of the finding also revealed that there is significant differences between the parents that come from urban and rural areas in their attitudes towards the teaching of sex education in secondary schools. This may be due to the assumption that individuals irrespective of where they come from.

However, attitude remains relatively stable and calm but changes in several ways such as through accumulation of experiences, age, poverty, education, environment among others. In relation to this, an individual develops a favourable attitude towards people who satisfy wants.

Finally, the finding revealed that there is significant differences in the attitude of parents to teaching of sex education in secondary schools base on marital status, whether married, single, divorced, widow or widower towards the teaching of sex education. The findings signify that every individual maintain his/her relative position along a dimension of issue. Supporting this fact, Kaiser Family Foundation (2000) stated that most parents believed that sex education should not only encourage young people to delay sexual activity nut also prepare them to use birth control and practice safe sex once they do become sexually active.

## 9. Conclusion

The attitude of parents towards the teaching of sex education in secondary schools has been a matter of serious concern and this is affecting the dissemination of vital information, the absence of which has led to the spread of sexually transmitted infections, unwanted pregnancy, as well as the spread of HIV/AIDS, death due to abortion to measure by a few. The result of study also revealed that majority of the respondents agreed to the teaching of sex education in secondary schools in Kaduna state. Gender does not influence parent's attitude towards the teaching of sex education in secondary schools. Parent's attitude to the teaching of sex education in secondary schools changes base on their marital status. Parents in urban and rural areas do not have similar attitude towards the teaching of sex education in secondary schools.

There is significant difference between the male and female parents in their attitude towards the teaching of sex education in the secondary schools.

## 10. Recommendations

Based on the result of the findings, the following are recommended:

- The teaching of sex education should be encouraged in all the secondary schools

- The teaching of sex education should be regarded as an important form of social services in community and society at large.
- The government or ministry of education should intensify enlighten campaign so as to make people aware that teaching of sex education does not expose students to promiscuity nor does it promote immoral behaviour or waywardness rather promotes health habit.
- Parents should be encouraged to develop positive attitude to the teaching of sex education in school irrespectively of their marital status.
- Both parents in urban and rural areas should be educated on the advantage of teaching sex education in schools so that negative attitude will be corrected.
- Male and female parents should be well informed on the teaching of sex education and to build good attitude to the subject matter.
- Parent should be educated on the issue of sex education, thereby motivated to rise the issue in their various home by taking more on it to their children. This will help in parents, teacher and relationship.

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# Gender, Age and Language Familiarity: The Sociolinguistics of the Use of Americanisms in a University Campus

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**Abstract.** The aim of this paper is to establish aspects of the sociolinguistic profile of Nigerians, specifically Nigerian undergraduates of the University of Lagos in Southwest Nigeria regarding the use of American and British English lexis and grammatical/structural forms. The impetus for this study is the observation of an increase in the use of American English in the face of the British norm-dependency official status of Nigeria. Data was collected from a hundred Nigerian university undergraduates of the University of Lagos aged 16-30 years old. Salient sociolinguistic information such as gender, age and language familiarity were juxtaposed with the usage of the two geographical variants of English. Two major outcomes are: American lexical and grammatical norms and expressions are more frequently used than British forms; female undergraduates use these Americanisms more often than their male cohorts.

**Keywords:** Gender, Age, Sociolinguistics, Undergraduates, Americanisms

## 1. Introduction

The spread of English across the world through colonialism and trade has resulted in the emergence of many varieties of the language. Kachru (1985) presents a model of the heterogeneity of English in a grouping of the diverse geographical types of the language across the world. Referred to as the three concentric circles, the model represents areas where English is used as the Inner Circle, the Outer Circle and the Expanding Circle. According to Kachru, the circles represent the patterns of acquisition, the type of spread and the domains in which English is used across cultures and societies. The Inner Circle refers to the traditional bases or the origin of English, dominated by the mother-tongue varieties, where English acts as a first language. The countries of the Inner Circle are the USA, the UK, Canada, Australia, and New Zealand. They are said to be 'norm providing'. The Outer Circle consists of the non-native English environments, where the language has become part of a country's institutions, and plays an important second language role in multilingual settings. These countries have a history of colonization and the English used is described as 'norm-developing': Ghana, Nigeria, Kenya, Singapore, India, and Malaysia etc. The Expanding Circle countries are those where English is learnt as a foreign language. These territories do not have a history of colonization by members of the Inner Circle but English is used as a foreign language and as a useful tool for international communication. These are also known as 'norm-dependent'countries.

Kachru's model is an accurate representation of the spread of English across the world, and it puts Nigeria within the Outer Circle and norm-developing division as the country was colonized by Britain. Besides this, Nigeria has officially adopted an exonormative model option and this makes British English the standard for the teaching and learning of English in Nigeria. However, unlike British English, American English does not have any official status and neither does it perform any formal function in Nigeria. But this lack of institutional standing does not seem to have hampered the expansion of American English in Nigeria and the rest of the world where it has a similar non-official status. Modiano (1977) was one of the first to express this in the 1970s when it was observed that the two most dominant varieties of English in the world as at then were the British and American varieties. Two decades later, Bobda (1998) also observed that British English and American English constituted the two main poles in the vast English-using community of the late 1990s. This trend has continued till present day as more recently in 2018, Alftberg conducted a study on the usage of American and British English in a Swedish secondary and it was concluded that "as many as sixty-nine percent of the students mix features from the two varieties.".

## 2. Americanisms vs. Briticisms

Some other authors have focused on the convergences and divergences between the two varieties, referring to distinctly American forms of spelling, pronunciation, lexis and grammar, as Americanisms and the converse British forms as Briticisms. Bobda (2008) is a reflection of the arguments of other 21st century research studies which conclude that although there is a marked similarity between the two varieties, there exists significant differences which are important enough to differentiate them. Pronunciation differences pointed out by Bobda include: rhoticity and darkening of [l] across the board, the nasal twang and some word stress differences in words ending in *-ize*, -or and *-er*. Bobda also argues that there are certain words in both varieties which have different meanings. For example, words such as *first floor* and *second floor* (American English) and British English *ground floor, first floor* and *second floor, pants* and *trousers, gas* and *petrol*, 2/12/1998 (American English 12th of February 1998) and 12/2/1998 which is British. One cannot but imagine the problems that might surface if an American English speaker is directing a British English speaker to the first or second floor whereas the British thinks it is the ground floor or first floor.

In Nigeria, British English is the norm that is recommended for teaching and learning. This is as a result of pre-colonial era of the slave trade before its abolishment in 1807. The British came to Nigeria as a result of legitimate trade but this became the slave trade. When the slave trade was abolished in 1807, the freed slaves came back to Nigeria having acquired the language of their masters and became teachers of English in schools established by the missionaries. Hence, a variety of Nigerian English emerged which can be rightly described as dependent on the British norm. Thus, at the different levels of linguistic description: spelling, pronunciation, lexis and grammar, Nigerian English is dependent on the British variety. Also, Received Pronunciation (RP) is regarded as the model and it possesses certain attendant social values in the country.

### 3. Americanisms: Growth and Expansion

Matthew (1931) that the first person to use the term ‘‘Americanism’’ was John Witherspoon, one of the early presidents of the Princeton University. In 1751, it was defined as ‘‘a use of phrase or terms, or a construction of sentences, even among persons of rank and education, different from the use of the same terms or phrases, or the construction of similar sentences in Great Britain”. This may be explained as the use of the American variety within the Great Britain or within the communities where standard British English is the model. A considerable number of works exist on Americanisms: (Modiano, 1996; Campbell 1996; Mencken 1973; Foster, 1968). Baugh (1993) refers to an Americanism as a word, which is currently used in American English and has a different equivalent in the British variety; a word which refers to something exclusively characteristic of American realism, a word which originated in American English but has since spread to other varieties of English. It also refers to a word or an expression which originated in British English but is no longer used among the British, but is still used on the North American continent.

Menken (2006) maintains that Americanisms have been adopted by the British and can be commonly heard on both sides of the Atlantic, while Foster remarks on the use of the term among the younger generation because it is deemed to be ‘‘the hall-mark of the tough-guy and the he-man’’ (1968:53). It has become the marker of a popular and influential new generation who are exposed to the dialect through the internet, movies, music and travelling. Foster traces the origin of Americanisms to Britain and claims that most people have failed to recognize most of the forms as Americanisms. Investigating the use of Americanisms by European, Asian and Russian youths, Campbell (1996) concludes that it is used in casual conversation, even when many of these youths have been taught only British English.

The reputation of British English as the language of prestige and supremacy in most English-speaking communities or former colonies of Great Britain has been established by scholars. The growing challenge posed by the increasing frequency of usage of American forms has also been widely documented. In Cameroon, Atechi (2009) concludes that Cameroon English is gradually leaning towards American English dominance. In a study involving university undergraduate students, the use of lexical and grammatical forms of both the American and the British varieties was investigated. The conclusion was that the respondents preferred the use of American lexical items in different spheres including education, transportation, fashion and clothing. Campbell (1996) estimates that seventy (70%) the roughly 350 million native English speakers speak American English. Comparing the population figures of the two leading mother tongue varieties, it is concluded that there are more American English speakers than there are British English speakers. The US has a population of about 260 million as against 55 million for Britain, which makes the likelihood of encountering an American variety greater than the British variety. Other causes of the increase in the use of American English have to do with the computer and the internet, the mass media, trade, the Peace Corps, and immigration policies. Bobda (1998) further explains the causes of the increase in the use of American variety by giving the following explanations:

- The last few decades have witnessed an ever-increasing political grip of America on the planet. In the late 1980s the US penetrated and consolidated its position in formerly socialist territories.
- The lead of the US in the computer and internet industry has long been established as the US dominates the computer industry and the favoured language of the industry is English. Hence, the use of American English.

- American radio and television networks have established presences all over the globe.
- Trade with the US has steadily risen in volume over the past few years, even in territories formerly controlled by Britain and considered by many people to be out of bounds to Americans.

The Peace Corps, founded by President J.F Kennedy in 1962, has also been a major cause of emigration of Americans to various parts of the third world, where volunteers have been working in the medical sector, agriculture and in English language teaching.

The immigration laws of Britain coupled with the alleged inhospitality of the British, have of late diverted to America students and people from various parts of the world seeking greener pastures. This chain has yielded more migration to the US, in the sense that people tend to follow friends and relatives living in the states.

Campbell (1996) reports that in Cairo, as recently as 1984, some university students received lower grades if they used American spellings instead of British. Modiano (1996) posits that "we find teachers, British people as well as natives of the country in which they work, who follow the British English standard, and scorn the American English'' (1996:7). Also, according to Campbell (1996), the beginning of the marked lead of American English can be traced to the decades after World War II, which corresponded to the simultaneous rise of the United States (US) as a military and technological power and the decline of the British Empire. Since then, American English has continuously spread its tentacles all over the globe. The British made English an international language in the nineteenth century with empire building, but Americans have been the driving force behind the globalization of English since the twentieth century.

## 4. Americanisms in Nigeria

In Nigeria, scholars began to examine the term 'Americanisms' a long time ago. According to Awonusi (1994), the acceptance of the American variety is clearly linked to the increasing role of the US as a superpower in the affairs of the world. Therefore, the popularity of the American accent gradually enhanced its global acceptability in non-native-speaker communities. American influences became noticeable from the 1960s when American Peace Corps volunteers worked in Nigeria. The volunteers freely used the various dialects of American English in many parts of Nigeria. Then, the first generation of American trained professionals arrived on the West Coast of Africa in the nineteenth century. This also brought about the popularity of the American accent.

Politically, Nigeria and the US have also interacted closely. In 1979, Nigeria opted for the American-style presidential system and abandoned the former Westminster model of political organization and government. This prompted many legislators and officials to visit the US in order to study the American political system. Trade between Nigeria and the US has also increased over the years, signifying an era of closer economic co-operation. The existence of Americanisms is as a result of many years of relationship between the Americans and Nigeria. This relationship as explained above traverses economic, political and educational interactions. Since 1960, evidence of influences of American English have been observed in Nigerian English and some of the problems caused by this ascendancy have been highlighted. Some of these observations will be discussed below.

Awonusi (1994) clarifies that in Nigeria, the Received Pronunciation (RP) and the Standard British English are the recommended model accent and variety for the teaching and learning of English in Nigeria. However, according to Awonusi, the American accent and variety have exerted heavy phonological and lexical influences on Nigerian English. Yod-dropping, t-tapping, use of a diphthong rather than a monophthong in *privacy*, retention of the glottal fricative /h/ in city names like *Birmingham* and *Cunningham* are some of these phonological influences. Lexical influences include *drapes, editorial, water heater*, etc., instead of *curtain, leader,* and *immersion heater* which are British. Besides an examination of phonological and lexical influences, the sociolinguistic implications of the use of American forms among one hundred Nigerians living in Lagos in 1994 was also investigated. The outcome was that sixty- four (64%) of Nigerians selected lexical items that are distinctly British while thirty-six (36%) expressed a preference for the American variety. It was concluded that Nigerian English is still largely British norm-dependent. However, an admission that the percentage of users of the American form is high enough to accept the growing influence of Americanisms in Nigeria is also made.

Bamgbose (1995) focused on the attitude of Nigerians towards Americanisms have a negative perception among Nigerians. Tracing the introduction of the American accent into Nigeria through the American Peace Corps members who were volunteers in Nigeria as well as the trained American professionals in the West Coast of Africa, in the nineteenth century, it is claimed that both groups abandoned their Americanisms as soon as they set foot in Africa. The abandonment of their accent coupled with problems such as lack of intelligibility led to the lack of appeal of this variety.

Igboanusi (2003) examined the knowledge, uses and attitudes towards the features of Americanisms in Nigeria. Based on data samples from newspapers, news magazines, radio, television, supermarkets and observed conversations, it was concluded that there is growing use and awareness of Americanisms in Nigeria. It is further explained that Nigerians choose the American variety instead of British variety in the face of the threat by examiners that the American variety is unacceptable in Nigeria. Major reasons why trained American professionals on the West

Coast of Africa Nigerian youths choose Americanisms is to appropriate to themselves the perceived prestige that is attached to speaking with a foreign accent. Igboanusi concludes that by the end of the twenty first century, American English would have equalled the British English in terms of influences in all contexts and therefore advocates exposure to the three varieties of British, American and Nigerian Englishes.

Ogbulogo (2005) agrees with the conclusions of many studies on the growing influence of the American variety of English in Nigeria. This variety is referred to as the "wanna construction", which is observable in the speech of many young Christian missionaries, company executives, undergraduate and postgraduate students. The study was conducted at the Covenant University in Nigeria which has a strong connection with the Oral Roberts University in Oklahoma US. Illustrations from the data include:

I **wanna** say welcome to you.

I **wanna** tell you that you are the ones we have been waiting for.

You're **gonna** have access to computers as senior staff.

God is **gonna** be giving us bread tonight.

It was observed that this "wanna construction" is pervasive in every sphere of life on the university campus.

In another study which involves undergraduates in an African university - the University of Ghana, Lawer (2019) explored vocabulary and spelling differences between American and British English as well as attitudes to the two varieties. 57.7% of the students used American lexis and spelling forms while 42.3% selected British forms. Although slight, the preference for Americanisms is sufficiently established in this study as the figures show that the usage of this variety is more frequent.

## 5. Data Collection and Demographics of Respondents

Questionnaires were used to gather data in order to evaluate the preference for American lexical items and syntactic patterns. A written response was required from one hundred students (100) of the University of Lagos in three different sections:

The descriptive section which provides information for the respondents regarding the questionnaire with explanations and illustrations of Americanisms.

Demographic and background information of the respondent such as: age, level, faculty, gender etc.

This was necessary to check for gender differences in the acceptance and use of Americanisms.

Care was taken to ensure that male and female respondents were approximately equal in number. Out of one hundred respondents, fifty (50%) were male while the other fifty (50%) were female. Thirty-six (36%) were between the ages 16 - 20, forty four (44%) were between the ages of 21 - 25 years and twenty (20%) were between 26 - 30 years. Twenty (20%) were from the Faculty of Arts, Business Administration and Education, ten (10%) were from the faculties of Law, Science, Engineering and Social Sciences. While sixteen (16%) were in 100 level, twenty six (26%) were in 200 level, twenty two (22%) were in 300 level, twenty six were in 400 level and ten (10%) were in 500 level. The table below presents a summary of certain sociolinguistic information of the respondents:

**Table 1**

| **Variables** | | **Percentage of Respondents (%)** | |
|---|---|---|---|
| **Gender** | Male<br>Female | | 50%<br>50% |
| **Age** | 16-20 years<br>21-25 years<br>25-30 years | | 36%<br>44%<br>20% |
| **Faculty** | Arts | Male<br>Female | 10<br>10 |
| | Business Administration | Male<br>Female | 10<br>10 |
| | Education | Male<br>Female | 10<br>10 |
| | Engineering | Male<br>Female | 5<br>5 |
| | Law | Male<br>Female | 5<br>5 |
| | Science | Male<br>Female | 5<br>5 |
| | Social Science | Male<br>Female | 5<br>5 |
| | Total | Male<br>Female<br>Total | 50<br>50<br>100 |
| **Level of study** | 100<br>200<br>300<br>400<br>500 | | 16<br>26<br>22<br>26<br>10 |

**Table 1:** Gender, Age, Faculty & Level of Respondents.

Items in the second section of the questionnaire were designed to ensure that the respondents had a good understanding of both American and British English and could sufficiently differentiate between the two. Examples include: At what age did you become exposed to the English language? To which there were various responses: Seventy (70%) respondents were 3 years old, twelve (12%) respondents were 6 years old, two (2%) were 8 years old and sixteen (16%) others could not tell their specific age. The next question was: Are you aware of the fact that British English is the norm for teaching and learning in Nigeria? Ninety-six (96%) of the respondents were aware while four (4%) were not. The next question was: Do you know that the American dialect is now much more commonly used in Nigeria than the British variety? Seventy-four (74%) of the respondents were aware, twenty-two (22%) were not aware while four (4%) of the respondents could not tell. Next item was: Can you differentiate between the British and American dialect in English? Fifty-eight (58%) of the respondents could differentiate between the two dialects of English, thirty-two (32%) of the respondents could not while ten (10%) of the respondents were not sure that they could. The questionnaire also sought to know: Do you feel that the American dialect is better than British dialect? Twenty-eight (28%) of the respondents did not think so, sixty-four (64%) of the respondents felt that British English is better while eight (8%) of the respondents could not tell which variant was better. This section also includes a list of statements which the respondents were to provide answers to: Examples of such statements are:

The cost of …… is high. (a) transport (b) transportation

We're going on a ……. soon. (a) vacation (b) holiday

Excuse me, I need to go to the …….. (a) toilet (b) restroom

The students' responses were studied from in order to describe and interpret the frequency of use of lexical items and patterns as well as gender differences as regards the use of the American variants.

## 6. Data Presentation and Analysis

The data collected for the study was analyzed and interpreted based on the respondents' patterns and use of American lexical items and syntactic patterns. The total response of all items in the questionnaire was calculated using SPSS - Statistical Percentage for the Social Sciences Version 25, to get the accurate percentage (%) from the data collected. Also, descriptive statistics was employed in computing and analyzing the data. This was done to measure and interpret the extent to which Americanisms are used by selected University of Lagos students and the frequency of the use of British and American lexical items and syntactic patterns. It also helped in performing an adequate interpretation of the level of gender differences in the use of Americanisms by the respondents.

**Test Items**

Each of the twenty lexical and grammatical items of American English and its British English variants were shown to the one hundred respondents. The word list is presented below:

**Lexical Items:**

| **British** | **American** |
|---|---|
| **transport** | transportation |
| **queue** | line |
| **holiday** | vacation |
| **toilet** | restroom |
| **semi-detached** | duplex |
| **motorway** | expressway |
| **paraffin** | kerosene |
| **dynamo** | generator |
| **mackintosh** | raincoat |
| **shop assistant** | sales girl |

**Table 2:** Lexical Items

**Grammatical Items:**

| **British** | **American** |
|---|---|
| **got** | gotten |
| **one** | he |
| **all the** | all |
| **in a sale** | on sale |
| **as** | like |
| **at home** | home |
| **have lost** | lost |
| **to** | through |
| **has already** | already |
| **future** | the future |

**Table 3:** Grammatical items

## 7. Analysis of Responses

From the data collected, eighty (80%) of the respondents selected *gotten* which is American while twenty (20%) selected *got* which is the British equivalent. British English past tense of *get* is *got* while the American English past participle equivalent is *gotten*. British English and American English use different pronouns for the indefinite pronoun *one*. The data collected shows that sixty (60%) of the respondents selected *one* which is British while repeating the indefinite pronoun *one*, while (40%) of the respondents selected *he* which is the American equivalent. Most phrases in British English have articles, while those of American English do not. Hence, the *the* in British expressions is usually omitted in American English. The data collected shows that ninety-two (92%) of the respondents prefer to use the American variant *all* and eight (8%) of the respondents selected the British variant *all the*. In American English, there are different uses of prepositions in the construction of phrases. From the data collected seventy-six (76%) of the respondents preferred the American variant *on sale* while twenty-four (24%) selected the British variant *in a sale*. Our analysis of the data collected shows that fifty-four (54%) of the respondents selected *like* which is the American variant while forty-six (46%) chose *as* which is the British equivalent. Seventy-four (74%) of the respondents prefer *transportation* which is the American variant while twenty-six (26%) selected *transport* which is the British equivalent. Data collected shows fifty-eight (58%) of the respondents prefer the American variant *home*, which when used as an adverb does not need the addition of *at* while forty-two (42%) selected the British equivalent that requires the use of *at*. For the lexical item "lost," sixty-two percent (62%) of the respondents selected *lost* which is the American variant and thirty-eight (38%) chose the British equivalent *have lost*. The data collected reveals that fifty-eight (58%) of the respondents prefer *line* which is the American variant and forty-two (42%) selected *queue* the British variant. Sixty-six (66%) of the respondents chose the British variant *to* while thirty-four (34%) prefer *through*, which is the American equivalent.

Also, seventy-three (73%) of the respondents prefer to use *vacation* in the sentence structure which is the American variant while twenty-seven (27%) of the respondents chose the British equivalent, *holiday*. Also, seventy-six (76%) of the respondents chose the American variant *restroom* in the sentence structure over the British variant *toilet* which was chosen by twenty-four (24%) respondents. Eighty-one (81%) of the respondents chose *duplex* which is the American variant to fit into the structured sentence while nineteen (19%) *semi-detached* which is the British equivalent. The data collected reveals that thirty-four (34%) of the respondents chose *motorway* which is the British variant and sixty-six (66%) chose *expressway* which is the American variant. Eighty-seven (87%) of the respondents chose the American variant *kerosene* while thirteen (13%) chose *paraffin* which is the American equivalent. Our analysis of the data collected shows that ninety-two (92%) of the respondents chose *generator* which is the American variant while eight (8%) chose *dynamo* which is the British equivalent. Ninety-five (95%) of the respondents chose *raincoat* which is the American variant while five (5%) chose *mackintosh which is* the British equivalent. The data collected reveals that sixty-three (63%) of the respondents chose *sales girl* which is the American variant and thirty-seven (37%) chose *shop assistant* which is the British variant. The use of the present perfect tense differs in both varieties such that when referring to an action which has begun in the past, but is going on in the present, speakers of British English use the present perfect, while Americans tend to use the past simple tense. Hence, sixty (60%) of the respondents picked the British alternative *has already* while forty (40%) selected the American variant, *already*. Sixty-two (62%) of the respondents chose the British variant *future* while thirty-eight (38%) chose *the future* which is the American equivalent.

Table 4 below presents the percentage values of the responses of the questionnaire while the following graph, (Figure 1) shows the comparison between American and British lexical items based on the responses of the respondents.

**Table 4:** Total percentage figures for British and American Lexical and Grammatical Items

| **BrE Lexical Items** | **Total % Responses** | **AmE Lexical Items** | **Total % Responses** | **BrE Grammatical Items** | **Total % Responses** | **AmE Grammatical Items** | **Total % Responses** |
|---|---|---|---|---|---|---|---|
| transport | 26 | transportation | 74 | got | 20 | gotten | 80 |
| queue | 42 | line | 58 | one | 60 | he | 40 |
| holiday | 27 | vacation | 73 | all the | 8 | all | 92 |
| toilet | 24 | restroom | 76 | in a sale | 24 | on sale | 76 |
| semi-detached | 19 | duplex | 81 | as | 46 | Like | 54 |
| motorway | 34 | expressway | 66 | at home | 42 | home | 58 |
| paraffin | 13 | kerosene | 87 | have lost | 38 | lost | 62 |
| dynamo | 8 | generator | 92 | to | 66 | through | 34 |
| mackintosh | 5 | raincoat | 95 | has already | 60 | already | 40 |
| shop assistant | 37 | salesgirl | 63 | future | 62 | the future | 38 |
| **TOTAL** | **Sub-total: 235 235/1000 = 0.235 x 100% = 23.5%** | | **Sub-total: 765 765/1000 = 0.765 x 100% = 76.5%** | | **Sub-total: 426 426/1000 = 0.426 x 100% = 42.6%** | | **Sub-total: 574 574/1000 = 0.574 x 100% =57.4%** |

The table above presents the percentage figures for the use of both the grammatical and lexical items. The American English lexical choices were selected with more frequency (76.5) than the British choices, while the grammatical choice section showed a more even balance of 57.4% for American grammatical items and 42.6% for British items.

*Figure 1: Graph showing the comparison between the frequency of usage of American and British items and expressions*

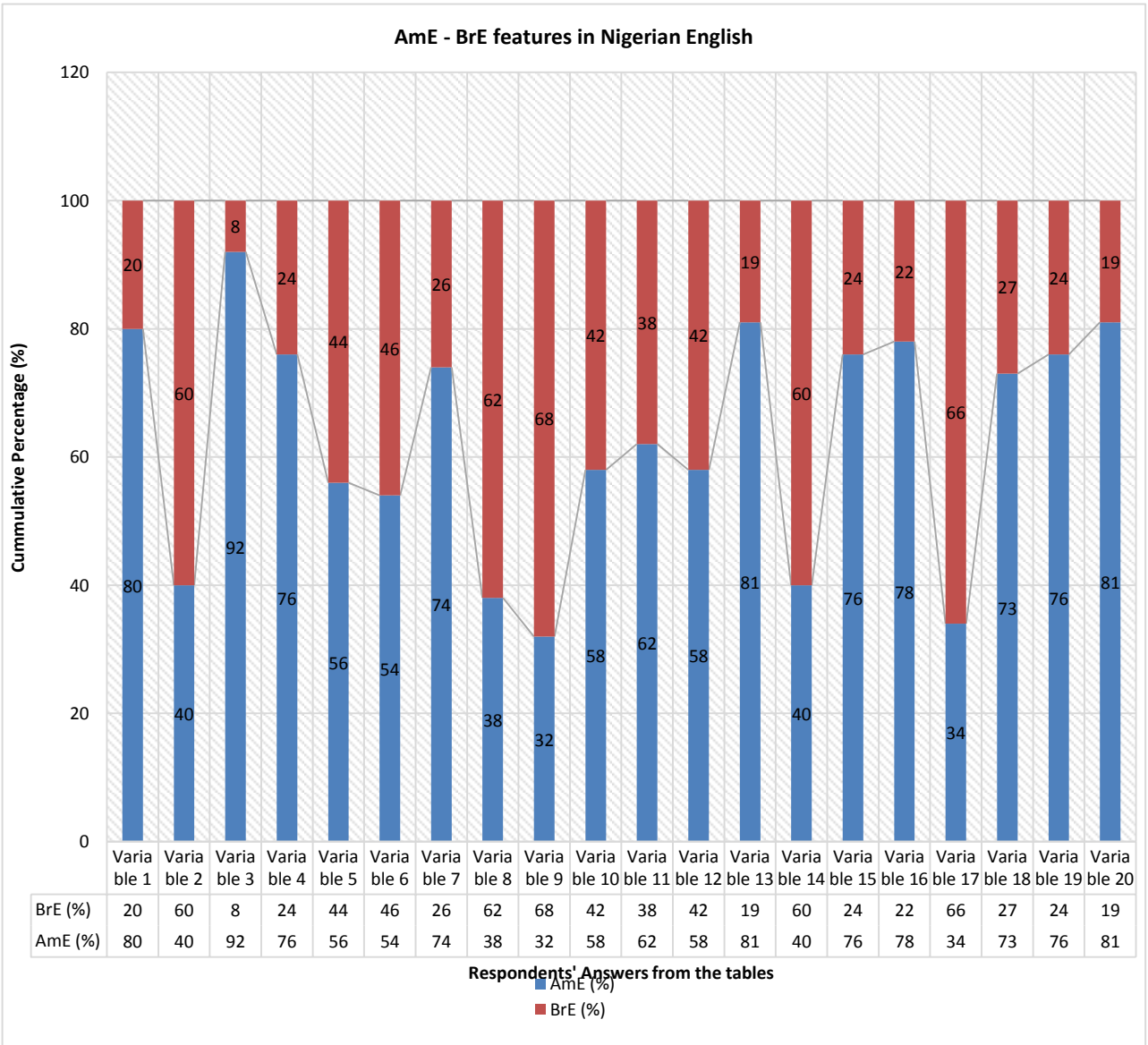

**Table 5:** Gender Differences in the Use of Americanisms

| American Lexical/Grammatical items | Male (number of responses) | Male (% of responses) | F Female (number of responses) | Female (% of responses) | Total number of respondents |
|---|---|---|---|---|---|
| **gotten** | 34 | 42.5 | 46 | 57.5 | 80 |
| **he** | 16 | 40 | 24 | 60 | 40 |
| **all** | 46 | 50 | 46 | 50 | 92 |
| **on sale** | 30 | 39.4 | 46 | 60.5 | 76 |
| **like** | 16 | 29.6 | 38 | 70.3 | 54 |
| **transportation** | 36 | 48.6 | 38 | 51.3 | 74 |
| **home** | 16 | 27.5 | 42 | 72.4 | 58 |
| **lost** | 24 | 38.7 | 38 | 61.2 | 62 |
| **line** | 20 | 34.4 | 38 | 65.5 | 58 |
| **through** | 6 | 17.6 | 28 | 82.3 | 34 |
| **vacation** | 33 | 45.2 | 40 | 54.7 | 73 |
| **restroom** | 30 | 39.4 | 46 | 60.5 | 76 |
| **duplex** | 31 | 38.2 | 50 | 61.7 | 81 |
| **expressway** | 33 | 50 | 33 | 50 | 66 |
| **kerosene** | 36 | 41.3 | 51 | 58.6 | 87 |
| **generator** | 42 | 45.6 | 50 | 54.3 | 92 |
| **raincoat** | 46 | 48.4 | 49 | 51.5 | 95 |
| **sales girl** | 24 | 38 | 39 | 61.9 | 63 |
| **already** | 12 | 30 | 28 | 70 | 40 |
| **the future** | 18 | 47.3 | 20 | 52.6 | 38 |
| | | Total: 792/20 items= 39.6% | | Total: 1207/20 items= 60.4% | |

***Table 5:*** *Gender Differences in the Use of Americanisms*

Frequency of use of Americanisms by male and female undergraduates is shown in the table above. Out of the 20 grammatical and lexical items tested, the female undergraduates selected the American variants about sixty percent of the time (60.4%) while their male cohorts selected American variants about 40 per cent of the time (39.6%).

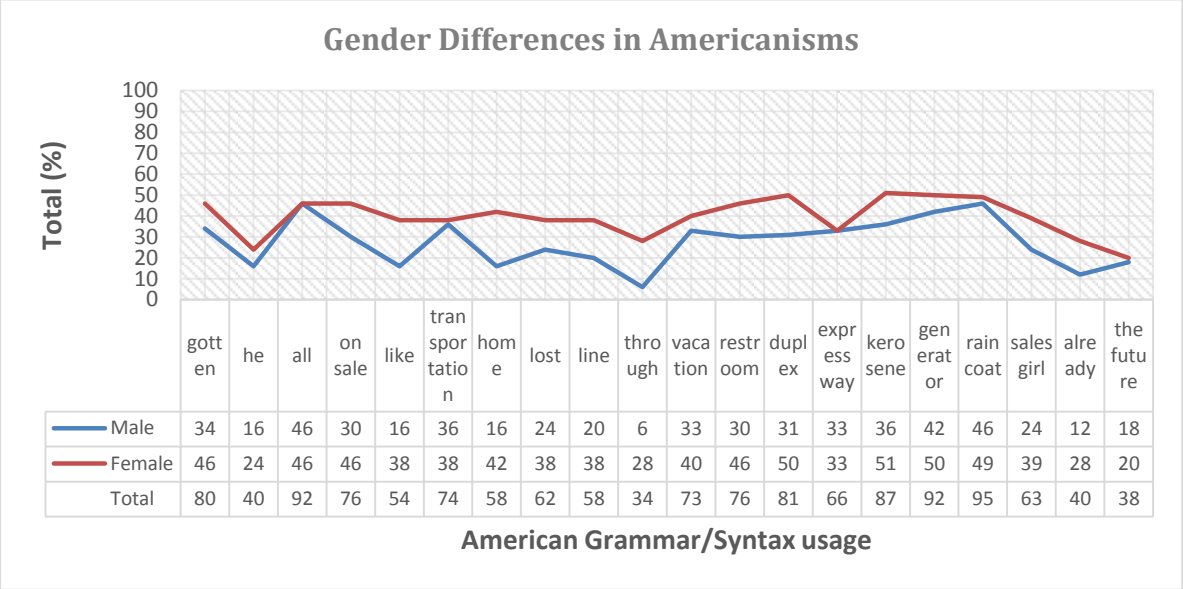


***Figure 2:*** *Graph Showing Gender differences in the use of Americanisms*

Our analysis on gender differences in the use of Americanisms by University of Lagos students shows that eighty (80%) of the respondents chose *gotten* which is the American variant, forty-six (46) of these respondents were females while thirty-four (34) were males. The American variant *he* was chosen by forty (40%) however, twenty-four (24) of the respondents were females while sixteen (16) were males. From the data collected, ninety-two (92%) of the respondents chose the American variant *all* however, there was a tie between the male and female respondents that chose the variant. Seventy-six (76%) of the respondents chose the American variant *on sale*, forty-six (46) of the respondents were females and thirty (30) were males. The American variant *like* was chosen by fifty-four (54%) however, thirty-eight (38) of the respondents were females while sixteen (16) were males. Seventy-four (74%) of the respondents chose the American variant *transportation*, thirty-eight (38) of the respondents were females and thirty-six (36) were males. Fifty-eight (58%) of the respondents chose *home* which is the American variant while forty-two (42) were females, sixteen (16) are males. Sixty-two (62%) of the respondents chose the American variant *lost* while thirty-eight (38) were females, twenty-four (24) were males. The American variant *line* was chosen by fifty-eight (58%) however, thirty-eight (38) of the respondents were females while twenty (20) were males. Our analysis also shows that thirty-four (34%) chose *through* the American variant, while twenty-eight (28) were females, six (6) were males. Seventy-three (73%) of the respondents chose the American variant *vacation* however, forty (40) of the respondents were females while thirty-three (33) were males. Seventy-six (76%) of the respondents chose the American variant *restroom*, forty-six (46) of the respondents were females and thirty (30) were males. The American variant *duplex* was chosen by eight-one (81%) however, fifty (50) of the respondents were females while thirty-one (31) were males. Sixty-six (66%) of the respondents chose *express* which is the American variant however, there was a tie between the male and female respondents that chose the variant. Our analysis also shows that eighty-seven (87%) chose *kerosene* the American variant while fifty-one (51) were females, thirty-six (36) were males. Ninety-two (92%) of the respondents chose *generator* which is the American variant while fifty (50) of the respondents were females, thirty-six were males. Ninety-five (95%) of the respondents chose *raincoat* which is the American variant however, there was a tie between the male and female respondents that chose the variant. The American variant *sales girl* was chosen by sixty-three (63%) however, thirty-nine (39) of the respondents were females while twenty-four (24) were males. Our analysis also shows that forty (40%) chose *already* the American variant while twenty-eight (28) were females, twelve (12) were males. Lastly, from the data collected, thirty-eight (38%) of the respondents chose the American variant *the future* however, twenty (20) of the respondents were females while eighteen (18) were males. As explained above, the data shows that the female students selected the American variants more often than their male counterparts.

## 8. Summary of Findings & Conclusion

The major finding is the pervasiveness of American lexis and grammatical forms which is used with more frequency than the British forms by the Nigerian undergraduates. For example, Fifty-eight (58%) of the respondents chose *line* which is the American variant against forty-two (42%) which chose *queue*, the British variant. It should also be added that a majority of Nigerian users do not know the British equivalent of these American lexical items. With the percentage of use of American lexical items at 76.5% and British lexical items at 23.5%, the popularity of American forms is well established. American grammatical forms are also more popular but the popularity is not as well defined as it stands at 57.4% while the British grammatical forms were selected with slightly less frequency at 42.6%. Secondly, familiarity or exposure is shown to be a determinant of frequency of usage. The respondents who have access to the internet and watch American movies selected American forms more frequently. Thirdly, gender differences in the usage of the features of American English by University of Lagos students was investigated with the conclusion that the female respondents prefer to use American variants (60.4%) more often than their male counterparts (39.6%). This confirms a finding that is relatively well established in sociolinguistic literature that women tend to use prestige forms more often than men.

This study shows the extent to which students in the University of Lagos use Americanisms and also examines the increase in the use of the American variety of English in Nigeria, a country which is British norm dependent. The pervasiveness of the American variety of English study and provides useful information regarding the sociolinguistic reality of Americanisms among a selected group of Nigerian undergraduates.

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# Nutritional Practices among Expectant Mothers in Jos North Local Government Area of Plateau State, Nigeria

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**Abstract.** The study was carried out to help find out the nutritional knowledge and practices among expectant mothers in Jos North Local Government Area of Plateau State. The survey research design was used for the study. The population of the study is made up of all expectant mothers in Jos North Local Government Area of Plateau State, out of these the total sample size of 225 were used for the study, a structured questionnaire of six sections was used to elicit information on the nutritional practices among expectant mothers, health problems associated with the nutritional practices of expectant mothers, foods commonly eaten by expectant mothers, cultural practices of expectant mothers, health problems of cultural practices associated with nutrition of the expectant mothers. The instrument was given to three experts in research, who of whom are from the department of Physical and Health Education and one from test and measurement department of the Faculty of Education University of Jos whose input on the instrument were very helpful. It was pretested using respondent with similar characteristics to those in the area of the main study and a reliability coefficient index of 0.8 was obtained, which was seen as a reliable figure for the instrument to be used for the present study. The public health educators and workers should organize seminars on nutritional knowledge and practices among expectant mothers in the area of study. Expectant mothers should eat more during pregnancy to avoid fatal malnutrition, as well as eat balanced diet during the period of pregnancy

**Keywords:** Nutritional practices, expectant mothers, Jos North.

## 1. Introduction

Nutrition of humans cannot be over emphasized as food serves as the fuel for human functions, to make it effective individuals must eat right and adequate amount of the stipulated food at the right time and hour. Brien (2010) describes nutrition as the study of food and nourishments, examining the nutritional content of food, the amount of nutrient required for healthy growth and function, and varies for different people. In other words, nutrition is the science that deals with the nature and composition of food, the amount of food required by the body, as well as the physical and chemical changes brought about by the intake of food. In addition, nutrition is the sum processes concerned with the growth, maintenance and repairs of the body as whole and its constituent parts. However, healthy and complete nutrition is something wider than the mere intake of scientific food. Nutrition requires not only a sufficient and properly balanced diet but also a healthy, receptive and responding body. This may however depend on the knowledge of nutrition among expectant mothers.

As defined by Oxford dictionary (2019) practice is the actual application or use of an idea, belief, or method, as opposed to theories relating to it. Practice may be looked as to mean repetition of an activity to improve skill in a particular phenomenon, in this case nutritional practices among expectant mothers.

In the mid-west (Edo-Delta) states of Nigeria, meat and eggs are not usually given to children, because parents believe it will make the children steal. In some parts of Ishan, Afemai, and Isoko Divisions pregnant women avoid snails, whereas pregnant women of the Asaba Division are neither allowed to eat eggs nor drink milk, "because it is feared the children may develop bad habits after birth". Women tribals of the Ika Division are forbidden to consume porcupine as that is thought to cause a delay in labour.

A document prepared by the Food and Nutrition Unit in the Ministry of Planning and Economic Development indicated that milk, eggs, and goat's

meat are the major food items prohibited during pregnancy in most parts of the country. Another study showed that milk and green vegetables are prohibited during pregnancy in many areas. Major reasons given by the women as to why they avoid some foods include fear of difficult delivery as a result of big babies following the consumption of foods presumed to increase the size of the fetus. Other reasons include fear of abortions and discolouration of the fetal body.

An expectant mother according to Crowder (1995) is a woman that is pregnant. According to him, pregnancy is the fertilization of an ovum and its implantation in a woman's uterus. He noted further, that for approximately nine months the mother carries the developing child within her and that the pregnancy terminates with delivery of the child, Nash (2002) observed that the relationship that exists between the mother and her unborn child is much. According to her, "even while the child is still in the womb, its genes engages the environment of the womb in an elaborate conversation, which is a two-way dialogue that involves not only the air the mother breathes and the water she drinks but also what drugs she takes, what diseases she contacts and what hardship she suffers". According to Nash (2003) once the beginning embryo is able to obtain good nutrition directly from the mother, development can proceed more rapidly. But if what is obtained for the mother is not nutritional healthy or balanced, so many complications are bound to arise in pregnancy. Hazards increase with age, the number of pregnancies and the intervals between pregnancies influence the nutritional needs of the mother and outcome of pregnancy. Nutrition during pregnancy affects not only fetal development, but also the risk of chronic diseases for that infant in adulthood (Koletzko, 2012; Silveira et al., 2007).

Furthermore, evidences manifested that adequate intake of nutrition is a key component for individual's health and well-being, particularly during pregnancy. It is well documented that inadequate maternal nutrition results in increased risks of short term consequences such as; Intra Uterine Growth Restriction (IUGR), low birth weight, preterm birth, prenatal and infant mortality and morbidity. Moreover, excessive intake of nutrients during pregnancy can lead to some pregnancy complications (such as preeclampsia and gestational diabetes, macrosomia, distocia, and higher prevalence of caesarean section) Luigi et al., (2005).

The problem of malnutrition among women is of serious public health concern (Maduforo, 2010). The well-being of mother and the newborn infant is greatly determined by the nutrition of the expectant mother during pregnancy and it further influences the health of the child during childhood and adulthood (Scholl and Johnson, 2000). According to a previous study (Harding, 2001), spontaneous abortion, impaired fetal growth, poor pregnancy weight gain, learning impairment, and behavioural problems of the offspring are caused by inadequate nutrition during pregnancy. According to Ramakrishnan (2004), a majority of low birth weight (LBW) infants in developing countries are due to intrauterine growth retardation (of which Nigeria is one), (i.e., less than the tenth percentile weight for gestational age). In developing countries, the most important determinants of intrauterine growth retardation stem primarily from the mother's poor health and nutritional status (Wardlaw, Blanc, Zupan et al., 2004).

Malnutrition is ranked as one of the major causes of maternal mortality and it a major determinant of a successful pregnancy and a healthy well-nourished baby (Sholeye, Badejo, and Jeminusi, 2014; Maduforo, 2010). Developing nations account for 99% of all maternal deaths in the world (World Health Organization, 2015). Nigeria has one of the highest maternal death rates in the world with the current rate of 576 deaths per 100,000 live births where the present study is conducted (National Population Commission, 2013). These staggering statistics shows that while it is important that the major avoidable causes of maternal mortality and adverse pregnancy outcome are eliminated by looking into the feeding practices of women due to their traditional beliefs and taboos, and also to determine its effect on their nutritional status.

In Nigeria, improper dietary practices of pregnant women have apparently led to increased rates of stillbirths, premature births, low birth weight, maternal and prenatal deaths (Bhargava, 2000; Ramkrishnan, 2004). Food consumption practices of pregnant women in Nigeria are highly influenced by many socio-cultural factors such as food taboos, family food distribution, food beliefs, and food restriction practices (Sholeye, Badejo, and Jeminusi, 2014; Ojofeitimi, Ogunjuyigbe, Sanusi et al., 2008; Ogunjuyibe and Maduforo, 2010). In a study conducted by Maduforo (2010) in Nwangele Local Government Area (LGA) of Imo State, south-eastern Nigeria, it revealed that 15.0% of the respondents mentioned some foods as taboos in the study area and 38.0% of the pregnant women were malnourished. Maduforo (2010) observed that pregnant women held onto the food taboos handed down from generation to

generation, including prohibition of Grasscutter meat, Cassava meals (fufu), Spaghetti (pasta), Noodles, Cocoa beverages, Eggs, and Snails. Some of the prohibited or avoided foods are common sources of essential nutrients that are essential for improving maternal and child health (Ojofeitimi, Ogunjuyigbe, Sanusi et al., 2008).

As a result of the well-entrenched traditional food taboos and socio-cultural beliefs relating to dietary intake during pregnancy, many pregnant women have misinformation about the harmful effects of these taboo foods (Kavle, Mehanna, Saleh et al., 2014). In some sub-Saharan African countries including Nigeria, it is commonly believed that sexually transmitted diseases or complications during childbirth are the result of the violation of food taboos (King, 2000; Maimbolwa, Yamba, Diwan et al., 2003; Maduforo, 2010). An earlier study conducted in Nigeria by Odebiyi (1989) observed that Yoruba traditional healers in Nigeria often interpreted the occurrence or persistence of illness as a punishment for the violation of food taboos. It will therefore not be surprising if some pregnant Yoruba women have inadequate knowledge and misperceptions relating to necessary diets. Issues relating to knowledge and socio-cultural factors influencing dietary intake among pregnant women especially in south-western parts of Nigeria have not been well documented. It is possible that the same condition exist in the present area of study hence this may affect the Nutritional Knowledge and Practices among Expectant Mothers in Jos North Local Government Area of Plateau state.

## 2. Research Questions

To give direction to the present study, the following research questions were asked:

- What are the nutritional practices among expectant mothers in Jos North Local Government Area?
- What are the health problems associated with the nutritional practices of expectant mothers in Jos North Local Government Area?
- What are the types of food commonly eaten by expectant mothers in Jos North Local Government Area?
- What are the cultural practices of expectant mothers in Jos North Local Government Area?
- What are the health problems of cultural practices associated with nutrition of the expectant mothers in Jos North Local Government Area?

## 3. Methods

In order to achieve the purpose of the study, the survey design was employed. Trochim (2006) stated that survey research is one of the most important research of measurement. To him the broad area of survey research encompasses any measurement procedure that involves asking question of respondents. He further said a ”survey” can be anything in form of a short paper and pencil feedback form to an intensive one-on-one in depth interview. Miller (1980) stated that a survey gathers data at a particular point in time with the intention of describing the nature of existing conditions. It was therefore considered appropriate for population of the study.

Population refers to the total number of people or group of people or things the researcher is interested in studying and about which he/she intends to obtain certain information and draw conclusions. The population of the study is made up of all expectant mothers in Jos North Local Government Area of Plateau State. Sample is a portion selected from the population t be studied and generalized to whole population. For this research work, the sample of expectant mothers was drawn from mothers that volunteered. Two hundred and twenty five (225) expectant mothers were sample for the study. Sampling technique is defined as a systematic process employed to select a required proportion of the target population (Daramola, 2007). For the research work, sample of the mothers were drawn from expectant mothers that volunteered. Two hundred and twenty five volunteers were sampled for the study. For the purpose of this research work, the instrument used for data collection is structured questionnaire developed by the researcher after a careful view of relevant literature practices of expectant mothers. The researcher developed questionnaire entitled ‘Practices among Expectant Mothers in Jos North Local Government Area of Plateau State’.

A research instrument is said to be valid when it measures truly and accurately what it tends to measure. In validating the research instruments, the issue of validity and reliability of the instruments are imperative. Validity is the most vital characteristics of any research instrument to be valid; it must be relevant and reliable. The reliability of research instrument was determined through the outcome of the pretest using the split-half method. This because it is mustly used in determining internal consistency of written test. A step up procedure of Crombach (1951) alfa co-efficient formula was used to estimate

the reliability of the instrument and a reliability co-efficient of .76 was obtained.

To further ensure the content validity of the instrument, the researcher subjected it to judgement from an experts so as to obtain the adequacy and comprehensiveness of the items as well as the clarity of expression used. Based on the expert's advice, some items were modified, some retained and others deleted.

The rights and dignity of participants and privacy was considered. The research makes it clear to respondents that they are free to decide on whatever information they wish to share with the researcher and that they are under no pressure or obligation to disclose information that they do not wish to disclose. And for the purpose of ensuring hundred percent return of the questionnaire, the completed questionnaires were collected on the spot.

Simple percentage method of data analysis was employed to analyze the data. The choice of simple percentage method of data analysis is appropriate because of clarity in the presentation of information thus facilitating the reader's understanding

## 4. Discussion

**Table 1:** Nutritional Practices among Expectant Mothers
N=225

| S/N | Item | Yes | | No | |
|---|---|---|---|---|---|
| | | f | % | f | % |
| 1 | I don't drink alcoholic beverages during pregnancy | 37 | 16.44 | 177 | 78.67 |
| 2 | I don't take milk and pineapple during pregnancy | 73 | 32.44 | 144 | 64 |
| 3 | I lose appetite during pregnancy | 133 | 59.11 | 75 | 33.33 |
| 4 | I go for regular antenatal visits | 196 | 87.11 | 16 | 7.11 |
| 5 | My food intake increases during pregnancy | 150 | 66.67 | 61 | 27.11 |
| 6 | After eating I often exercise | 136 | 60.44 | 75 | 33.33 |
| 7 | Healthy eating gives healthy birth | 198 | 88 | 13 | 5.78 |

The result in table 1 indicates that I drink alcoholic beverages during pregnancy 177(78.67%), I don't take milk and pineapple during pregnancy 144(64%), I lose appetite during pregnancy 133(59.11%), I go for regular antenatal visits 196(87.11%), My food intake increases during pregnancy 150(66.67%), After eating i often exercise 136(60.44%), Healthy eating gives healthy birth198 (88%). These are the nutritional practices among respondents (expectant mothers).

**Table 2:** Health Problems Associated with the Nutritional Practices of Expectant Mothers
N=225

| S/N | Items | Yes | | No | |
|---|---|---|---|---|---|
| | | f | % | f | % |
| 1 | Eating less causes fatal malnutrition | 184 | 81.78 | 26 | 11.56 |
| 2 | Low intake of vegetables leads to anemia | 171 | 76 | 36 | 16 |
| 3 | Too makes delivery difficult | 103 | 45.78 | 108 | 48 |
| 4 | Lack of exercise causes high blood pressure | 169 | 75.11 | 40 | 17.78 |
| 5 | Food containing too much calories leads to heart burn | 186 | 82.67 | 25 | 11.11 |
| 6 | Maternal under-nutrition diminishes a women's productivity | 144 | 64 | 45 | 20 |
| 7 | Low intake of water leads to vomiting | 105 | 46.67 | 99 | 44 |
| 8 | Contaminated water causes typhoid | 195 | 86.67 | 6 | 2.67 |
| 9 | Eating uncovered food leads to cholera | 197 | 87.56 | 10 | 4.44 |
| 10 | Poor maternal nutrition leads to infant mortality(death) | 191 | 84.89 | 9 | 4 |

The result in table 2 indicates that Eating less causes fatal malnutrition 184(81.78%), Low intake of vegetables leads to anemia 171(76%), Too much food makes delivery difficult 108(48%), Lack of exercise causes high blood pressure 169(75.11%), Food containing too much calories leads to heart burn 186(82.67%), Maternal under nutrition diminishes a woman's productivity 144(64%), Low intake of water leads to vomiting 105(46.67%), Contaminated water causes typhoid 195(86.67%), Eating uncovered food leads to cholera 197(84.89%), Poor maternal nutrition leads to infant mortality (death) 191(84.89%). These are the health problems associated with nutritional practices among respondents (expectant mothers).

**Table 3:** Foods Commonly Eaten by Expectant Mothers
N=225

| S/N | Item | Yes | | No | |
|---|---|---|---|---|---|
| | | f | % | f | % |
| 1 | Fruits | 204 | 90.67 | 3 | 1.33 |
| 2 | Carbohydrates | 184 | 81.78 | 23 | 10.22 |
| 3 | Vegetables | 203 | 90.22 | 2 | 0.89 |
| 4 | Protein | 208 | 92.44 | 4 | 1.78 |
| 5 | Water | 205 | 91.11 | 4 | 1.78 |
| 6 | Beverages | 173 | 76.89 | 32 | 14.22 |
| 7 | Snacks | 154 | 68.44 | 49 | 21.78 |
| 8 | Grains(cereals) | 181 | 80.44 | 19 | 8.44 |
| 9 | Food containing calcium | 187 | 83.11 | 13 | 5.78 |
| 10 | Poultry foods | 181 | 80.44 | 21 | 9.33 |

The result in table 3 indicates that Fruits 204(90.67%), Carbohydrates 184(81.78), Vegetables 203(90.22%), Protein 208(92.44%), Water 205(91.11%), Beverages 173(76.89%), Snacks 154(68.44%), Grains(cereals) 181(80.44%), Food containing calcium 187(83.11%), Poultry foods 181(80.44%). These are the foods commonly eaten by respondents (expectant mothers).

**Table 4:** Cultural Practices of Expectant Mothers
N=225

| S/N | Item | Yes | | No | |
|---|---|---|---|---|---|
| | | f | % | f | % |
| 1 | Eating meat is forbidden in my culture | 32 | 14.22 | 170 | 75.56 |
| 2 | Pounding is not allowed in my culture | 94 | 41.78 | 114 | 50.67 |
| 3 | Milk and green vegetables are prohibited during pregnancy | 47 | 20.89 | 159 | 70.67 |
| 4 | Eating eggs in my culture bad for pregnant women | 31 | 13.78 | 183 | 81.33 |
| 5 | Going out late at night is a taboo | 124 | 55.11 | 85 | 37.78 |
| 6 | Going out in the afternoon is forbidden | 39 | 17.33 | 162 | 72 |
| 7 | Eating banana is a grave offence in my culture | 26 | 11.56 | 180 | 80 |
| 8 | My culture forbids delivery | 34 | 15.11 | 170 | 75.56 |
| 9 | Alcoholic beverages is accepted in my culture | 46 | 20.44 | 159 | 70.67 |
| 10 | Antenatal is forbidden in my culture | 21 | 9.33 | 183 | 81.33 |

The result in table 4 indicates that Eating meat is forbidden in my culture 170(75.56%), Pounding is not allowed during pregnancy114(50.67%), Milk and green vegetables are prohibited during pregnancy 159(70.67%), Eating eggs in my culture is bad for pregnant women 183( 81.33%), Going out late at night is a taboo 124(55.11%), Going out in the afternoon is forbidden 162(72%), Eating banana is a grave offence in my culture 180(80%), My culture forbids delivery outside the home 170(75.65%), Alcoholic beverages is accepted in my culture 159(70.67%), Antenatal is forbidden in my culture 183(81.33%). These are the cultural practices among respondents (expectant mothers).

The answer answering research question six are contained in table 8 below

**Table 5:** Health Problems With Cultural Practices Associated on Nutrition of Expectant Mothers
N=225

| **S/N** | **Item** | **Yes** | | **No** | |
|---|---|---|---|---|---|
| | | **f** | **%** | **f** | **%** |
| 1 | Food taboo leads to maternal under-nutrition | 120 | 53.33 | 75 | 33.33 |
| 2 | Bad traditional food habits leads to nutritional deficiency | 139 | 61.78 | 55 | 24.44 |
| 3 | Food taboo to expectant mothers leads to low birth weight | 141 | 62.67 | 59 | 26.22 |
| 4 | Avoidance of good food leads to allergies | 142 | 63.11 | 55 | 24.44 |
| 5 | Inadequate nutrition endangers mother and fetus(birth) | 189 | 84 | 8 | 3.56 |
| 6 | Poor nutrition leads to difficulty in child birth | 183 | 81.33 | 15 | 6.67 |
| 7 | Avoiding antenatal visits can lead to maternal death | 182 | 80.89 | 13 | 5.78 |
| 8 | Infant death can be caused by skipping antenatal | 156 | 69.33 | 43 | 19.11 |
| 9 | Low calcium and iron intake leads to anemia | 181 | 80.44 | 13 | 5.78 |
| 10 | Avoiding balanced diet leads to low birth weight(BMI) | 190 | 84.44 | 8 | 3.56 |

The result in table 5 indicates that Food taboo leads to maternal under nutrition 120(53.33%), Bad traditional food habits leads to nutritional deficiency 139(61.78%), Food taboo to expectant mothers leads to low birth weight 141(62.67%), Avoidance of good food can leads to allergies 142(63.11%), Inadequate nutrition endangers mother and fetus(child) 189(84%), Poor nutrition leads to difficulty in child birth 183(81.33%), Avoiding antenatal visits can lead to maternal death 182(80.89%), Infant death can be caused by skipping antenatal 156(69.33%), Low calcium and iron intake leads to anemia 181(80.44%), Avoiding balanced diet leads to low body weight (BMI) 190(84.44%). These are the health problems of cultural practices associated with nutrition of the respondents (expectant mothers).

Table 1 shows that healthy eating gives healthy birth 198 (88%), I go for regular antenatal visits 196(87.11%), my food intake increases during pregnancy 150 (66.67%), I don't take milk and pineapple during pregnancy 144(64%). These results were expected because these seem to be the common practices among expectant mothers in the area. This is in line with the study by Shom (2010) who pointed out that pregnant women had a high level of healthy dietary behaviours in the aspects of quality of diet and avoiding diet during pregnancy, except supplementary diet during pregnancy needed to be improved. This is consistent with a study by Islam and Ullah (2005) which found out that about 75% women believe that mother's malnutrition is the main cause of child malnutrition. In addition, Choudhury and Ahmed (2011) found out that a qualitative study among ultra-poor pregnant women found that women usually considered a pregnancy and no prior preparation for childbirth was taken. Discussing about food intake increase by Choudhury and Ahmed (2011) found out that western biomedical paradigm's definition of healthy eating while pregnant, states that women should consume more calories during this time. Furthermore, discussing on I don't take milk and pineapple during pregnancy, a study by Islam and Ullah (2005) observed that pregnant women do not take milk (21%), pineapple (75%), banana (10%) for various disbeliefs.

Table 2 shows that poor nutrition leads to infant mortality(death) 191(84.89%), eating less causes fatal malnutrition 184(81.78%), maternal under-nutrition diminishes a woman's productivity 144(64%), too much food make delivery difficult 103(45.78%). These results were expected because this seems to be the health problems associated with nutritional practices among expectant mothers in the study area. This is in line with the study by Wito (2017) who pointed out that more than 7 million newborn deaths are associated with maternal health and nutrition related problems or inadequate care of the neonate soon after birth. In addition, AED LINKAGES (2004) found out that maternal malnutrition is influenced not only by lack of adequate nutrition but also influenced by factors like socio demographic factors, knowledge of mothers, attitude and practice of mothers during pregnancies. Discussing about maternal under-nutrition diminishes a woman's productivity by AED LINKAGES (2004) found out that maternal under-nutrition also diminishes a woman's productivity, causing repercussions for herself, her family, her community, and the broader society. Furthermore, discussing on too much food makes delivery difficult, a study by Boulet (2003) posited that obese women are more than twice as likely to give birth to a large for gestational age baby compared to a normal weight woman which significantly increases the risk of complications associated with delivery.

Table 3 shows that protein 208(92.44%), water 205(91.11%), food containing calcium 187(83.11%), carbohydrates 184(81.78%). These results were expected because this seems to be the common food eaten by expectant mothers in the study area. This is in line with the study by Murray and Mckinney (2014) pointed out that protein intake of approximately 71 grams/day is recommended during the second half of pregnancy. In addition, Davidson et al (2008) found out that a pregnant woman should consume at least 8-10 glasses of fluid each day of which 4-6 glasses should be water. Other beverages such as juices and milk can contribute water as well as other nutrients to the diet. Discussing about food containing calcium by Murray and Mckinney (2014), adequate intake for calcium for the pregnant women is 1000 milligrams per day and sources in dairy products, salmon, sardines with bones, legumes, fortified juice. Furthermore, discussing on carbohydrates, a study by USDA (2010) stated that carbohydrate needs of the pregnant women increase especially the last two trimesters. Carbohydrate intake promotes weight gain and growth of the foetus, placenta and other maternal tissues.

Table 4 shows that eating eggs in my culture is bad for pregnant women 183(81.33%), eating meat is forbidden in my culture 170(75.56%), milk and green vegetables are prohibited during pregnancy 159(70.67%). These results were not expected because they don't believe in all those practices because of modern trends that are based on scientific facts rather than beliefs. Food and Nutrition Unit, Ministry of Planning and Economic Development

(2012) expressed that milk, eggs and goats meat are the major food items prohibited during pregnancy in most parts of the country. In addition, Beddada (2012) pointed out that milk and green vegetables are prohibited during pregnancy in many areas. Furthermore Ogbeide (2014) found out that pregnant women of Afemai and Isoko Divisions avoid snails, where as pregnant women of the Asaba Division are neither allowed to eat eggs nor drink milk.

Table 5 shows that avoiding balanced diet leads to low body mass index (BMI) 190(84.44%), low calcium and iron intake leads to anemia 181(80.44%), bad traditional food habits leads to nutritional deficiency 139(61.78%), food taboo leads to maternal under-nutrition 120(53.33%). These results were expected because these are the common problems experienced by expectant mothers in the area of study. Oni et al., (2012) stated that factors associated with adherence to food taboos include primigravity, teenage pregnancy, lack of formal education, low household incomes, signifying low socio-economic status and a low body mass index. In addition, Olatunbosun et al., (2014) posited that the major consequence of nutritional deficiency in pregnancy is anemia. They said anemia occurs in 35-75% of pregnancies in Nigeria. They further stated that anemia in pregnancy is usually dimorphic-mainly a combination of iron and folic acid deficiency. Discussing about bad traditional food habits leads to nutritional deficiency by Sholeye et al., (2014), some food preparation practices in Nigeria and similar countries are known to compromise the nutritive values of foods. Badi et al., (2012), reported findings for the Berom women of Northern Nigeria where 8% fried vegetable, 17% ate them raw, 5% boiled them, and 70% steamed the vegetable. Furthermore, discussing on food taboo leads to maternal under-nutrition, a study carried out in Burkina Faso by Huybregs et al., (2009), showed that most of the respondents reported dietary restrictions. Koryo-Dabrah et al., (2012) reported dietary restriction in 48% of the respondents in a study carried out on pregnant women attending antennal clinic at Korle-Bu Teaching Hospital and Osu Maternity Home in Accra, Ghana.

## 5. Conclusions

Based on the findings of the study the following conclusions were drawn:

- Healthy eating gives healthy birth, I go for regular antenatal visits, and my food intake increases during pregnancy are the nutritional practices among expectant mothers in Jos North Local Government Area of Plateau State.
- Poor nutrition leads to infant mortality (death), eating less causes fatal malnutrition, and maternal under-nutrition diminishes a woman's productivity are the health problems associated with the nutritional practices of expectant mothers in Jos North Local Government Area of Plateau State.
- Protein, water, and food containing calcium are the foods commonly eaten by expectant mothers in Jos North Government Area of Plateau State.
- Eating eggs in my culture is bad for pregnant women, eating meat is forbidden in my culture, and milk and green vegetables are prohibited during pregnancy are the cultural practices of expectant mothers in Jos North Local Government Area of Plateau State.
- Avoiding balanced diet leads to low body mass index (BMI), low calcium and iron intake leads to anaemia, and bad traditional food habits leads to nutritional deficiency are the health problems with cultural practices associated on nutrition of the expectant mothers in Jos North Government Area of Plateau State.

## 6. Recommendations

Poor nutrition leads to infant mortality (death), eating less causes fatal malnutrition, and maternal under-nutrition diminishes a woman's productivity are the health problems associated with the nutritional practices of expectant mothers in Jos North Local Government Area of Plateau State. The public health educators and workers should organize seminars on nutritional knowledge and practices among expectant mothers in the area of study. Expectant mothers should eat more during pregnancy to avoid fatal malnutrition, as well as eat balanced diet during the period of pregnancy.

Protein, water, and food containing calcium are the foods commonly eaten by expectant mothers in Jos North Local Government Area of Plateau State. Expectant mothers should consume more of carbohydrates as it helps them build up energy during labour in the area of study.

Avoiding balanced diet leads to low body mass index (BMI), low calcium and iron intake leads to anemia, and bad traditional food habits leads to nutritional deficiency are the health problems of cultural practices associated with nutrition of the expectant

mothers in Jos North Local Government Area of Plateau State. Expectant mothers should be enlightened on the dangers of adhering to certain traditional food habits through seminars and health talks by public health workers.

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# Unhealthy Dietary as a Lifestyle-Risk Determinant of Non-Communicable Diseases among Students of Federal University Students in North-West Zone, Nigeria

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**Abstract**. This study assessed unhealthy dietary as a lifestyle risk determinant of non-communicable diseases among federal university students in Northwest zone, Nigeria. Descriptive research survey design was used for this study. Three (3) research questions and hypotheses were formulated. A sample of one thousand one hundred and fifty-two (1,152), drawn from the population of one hundred and fifteen thousand one hundred and ten (115110) respondents was used for the study. A multi-stage sampling procedure comprises of simple random sampling, proportionate sampling techniques and purposive sampling techniques were used to selects the sample size. A standardized instrument named WHO STEP (Step 1) wise protocol was adapted as the instrument. The instrument was reliable with 0.819 and 0.832. Findings from the study showed that unhealthy dietary intake as a lifestyle risk for non-communicable diseases among federal university students in north-west zone, Nigeria is significant, Gender difference in lifestyle risk determinants of non-communicable diseases among federal university students in north-west zone, Nigeria is not significant and age difference in lifestyle risk determinants of non-communicable diseases among federal university students in north-west zone, Nigeria is not significant. Based on the findings of the study, it was concluded that the students of federal universities in north west zone, Nigeria engage in unhealthy dietary consumption, there was no gender difference in lifestyle risk determinants of non-communicable diseases among students of federal universities in northwest zone, Nigeria and there was no age difference in lifestyle risk determinants of non-communicable diseases among students of federal universities in northwest zone, Nigeria. It was therefore, recommended that the students should develop initiative that will help them make use of mobile phone as a channel for improving healthy habits relating to the prevention and reduction of unhealthy lifestyle practices that can lead to non-communicable diseases in the campus and in order to prevent temptation from eating processed foods with calories from added sugars and saturated fats, the university management needs to create a central kitchen where students can have their meal centrally.
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**Keywords**: unhealthy dietary, lifestyle risk determinant, non-communicable diseases

## 1. Introduction

Today, the health of young people is critically linked to lifestyle they choose to adopt. Although, morbidity and mortality from non-communicable diseases mainly occur in adulthood, exposure to risk factors begins in early life. Adolescence and young adulthood are significant periods of growth and maturation, during which unique changes occur and many adult patterns are established during these periods (WHO, 2012). Young people seem not to be aware of the effects of unhealthy behaviours, so they are less likely to engage in health promoting activities (Ellert & Kurth, 2013).

Unhealthy diet is also one of the major risk factors for a range of chronic diseases, including cardiovascular diseases, cancers, diabetics and other conditions linked to obesity. Even though food intake has a key role to play in the health of people, taking the wrong diets can have a significant negative effect on health. Unhealthy diets include taking diets with high fat contents, eating junks, too much sugar and salt intake and poor consumption of fruits and vegetables. Globally, about 1.7 million deaths are

attributable to low fruits and vegetables intake (Sofi, Abbate, Gensini & Casini, 2010). Global economic policies on agriculture, trade, investment, and marketing have played a part in changing what people eat, by altering the quantity, type, cost, distribution, and desirability of foods available (Popkin, Adair & Ng, 2012).

Globalization gives access to greater food diversity but also convergence towards more homogenous diets (McDonaldization). As countries develop, dietary differences between rich and poor are further exacerbated as the latter tend to adopt a poor quality obesogenic diet, with ultra-processed products that are typically energy dense and high in unhealthy dietary fat, free sugars, and sodium (Moodie, 2013). Fruit and vegetable consumption varies considerably among and within countries but is generally low, with few individuals consuming recommended levels (WHO, 2011). Fred and Edith (2014) opined that the indicator for a healthy diet is the presence of vegetables and fruits in the respondents' diets. In their study prevalence of risk factors for non-communicable diseases among university students in and around Kampala they found out that most of their respondents reported to eat fruits (94%) and vegetables (93%) in their diets. the most commonly eaten fruit were sweet bananas (65%), mangoes (56%), avocados (49%) and oranges (44%). most students (56%) ate at least one portion of fruits per day. this shows a healthy trend in diet. However, 7% do not eat vegetables or fruits. In addition, for those who ate fruits and vegetables, the number of portions eaten per day tended to be between one and three.

As college students are highly exposed to unhealthy eating habits leading to body weight gain. This study revealed that unhealthy dietary intake as a lifestyle risk for non-communicable diseases among the selected university students is significant. Such unhealthy dietary intake included excess carbonated drink, eating of fast foods whose combinations are in most cases skewed towards substances dangerous to health and eating of snacks or using snacks as favourite meals. This may attributed to the students spending most of the daytime in the faculty and may be easy accessibility of fast food with growing fondness. Essa and El-Shem (2015) revealed that about one third of males and about one fifth of females eat fast food one to three days per week and others eat fast food more than three days/week.

Sofi et.al., (2010) reported that unhealthy diet is major risk factors for a range of chronic diseases, including cardiovascular diseases, cancers, diabetics and other conditions linked to obesity. The reported stated that such diets include taking diets with high fat contents, eating junks, too much sugar and salt intake and poor consumption of fruits and vegetables. Hofmann et.al., (2012) revealed that eating and food are important to people, while food desires is making up about one-third of our desires during the day and that people have evolved to like eating because it is significant for survival. Moodie (2013) stated that globalization gives access to greater food diversity but also convergence towards more homogenous diets (McDonaldization). As countries develop, dietary differences between rich and poor are further exacerbated as the latter tend to adopt a poor quality obesogenic diet, with ultra-processed products that are typically energy dense and high in unhealthy dietary fat, free sugars, and sodium.

Anurag, et.al (2013) found from their study on epidemiological investigation of lifestyle associated modifiable risk factors among medical students, that 1.8% of their respondents' ware binge drinkers as against 3.8% heavy drinkers. Drinking status was higher among males (9.0%) than females (2.1%). Sex difference in personal habits was found statistically non- significant. Nordqvist, (2018) reported that over 75% of deaths from cardiovascular disease occur in low and middle-income countries and that those incidences affect men and women equally. Msyamboza et al., (2011) in their study in Malawi that observed tobacco smoking, alcohol consumption and raised blood pressure were more frequent in men than women whereas overweight, obesity and raised cholesterol were more frequent in females than males. El Ansari, et al., (2011) examined the gender differences in eating behaviour and dietary intake among university students in Malaysia and found that male students consumed higher frequency of fruit juices, fruits, vegetables and milk compared to females. And also found that less than half of students in their sample reported frequent consumption of fruit, and vegetables.

Adekeye, et.al (2015) reported that the use of alcohol and other substances poses a grave challenge to future generations as they reported in their study on assessment of alcohol and substance use among undergraduates in selected private universities in Southwest of Nigeria, that most (85%) students use alcohol and that majority among the users were males. The study further stated that older students drink more alcohol (51%) while the younger ones as denoted by 15 to 19 years smoke more (67%). Lisa et.al (2012) believed that the fraction of incident hypertension attributable to modifiable lifestyle factors decreases with age. Because the incidence of hypertension is higher in older persons as they found

that older age attenuated the association between incident hypertension and four of five risk factors associated with hypertension in younger women. Jagdish, et.al (2011) who found in their study that respondents with mean age more than 15.77 were significantly associated with unhealthy dietary practices on univariate analysis, they further revealed that respondents with mean age ≥15.77, were significantly associated with passive smoking on univariate analysis. As they found upper socioeconomic status and mean age ≥15 of the respondents were negatively associated with passive smoking. This promoted the researcher to assessed unhealthy dietary intake as a lifestyle risk determinants of non-communicable diseases among federal university students in Northwest zone, Nigeria.

## 2. Research Questions

- Will unhealthy dietary intake be a determinant of non-communicable diseases among students of federal universities in northwest zone, Nigeria?
- What is the gender difference in the engagement of federal university students in an unhealthy dietary intake as lifestyle-risk determinants of non-communicable diseases in northwest zone, Nigeria?
- What is the age difference in the engagement of federal university students in an unhealthy dietary intake as lifestyle-risk determinants of non-communicable diseases in northwest zone, Nigeria?

## 3. Hypotheses

Ho1: Unhealthy dietary intake will not be a significant determinant of non-communicable diseases among students of federal university students in north-west zone, Nigeria

Ho2: There is no significant gender difference in lifestyle risk determinants of non-communicable diseases among federal university students in north-west zone, Nigeria.

Ho3: There is no significant age difference in lifestyle risk determinants of non-communicable diseases among federal university students in north-west zone, Nigeria.

## 4. Methodology

The research design adopted for this study was descriptive research design because this design is associated with certain occurrence, condition or type of behaviour by analysing past events or already existing conditions (Bello & Ajayi, 2000). The population for the study comprises of one hundred and fifteen thousand one hundred and ten (115110) students (males and females) of the seven federal universities in north-western zone, Nigeria. The seven federal universities are; Bayero University Kano, Kano state (34048), Federal University Dutse, Jigawa state (4384), Federal University Birnin kebbi, Kebbi state (4065), Federal University Gusau, Zamfara state (5300), Usmano dan-fodiyo University Sokoto, Sokoto state (24036), Ahmadu Bello University Zaria, Kaduna state (43,277). However, only federal University Dutsen-ma, Katsina state is excluded from the study. This is because the same university was used for pilot study.

**Table 1:** Population of the Respondents Based on Gender per University

| S/N | University | Male | Female | Total | Target Population |
|---|---|---|---|---|---|
| **1.** | Ahmadu Bello University Zaria, Kaduna | 28662 | 14615 | 43277 | 43277 |
| **2.** | Bayero University, Kano State | 22942 | 11106 | 34048 | 34048 |
| **3.** | Federal University B/Kebbi, Kebbi State | 2766 | 1299 | 4384 | 4384 |
| **4.** | Federal University Dutse, Jigawa State | 2880 | 1504 | 5300 | 5300 |
| **5.** | Federal Universitygusau, Zamfara State | 2165 | 3135 | 4065 | 4065 |
| **6.** | Usmano Dan-Fodiyo University, Sokoto | 17331 | 6705 | 24036 | 24036 |
| | **Total** | **80983** | **40967** | **121950** | **115110** |

***Source:*** *Management and Information System Unit of the Universities, (2018).*

A sample of one thousand one hundred and fifty two (1,152) respondents were used for the study. These comprised of seven hundred and sixty nine (769) male and three hundred and eighty three (383) female students selected from federal universities in northwest Nigeria. This sample size was obtained by adopting the use of table numbers for determining sample size constructed by research Advisor (2006) which stated that for a population above hundred thousand, a sample of three hundred and eighty four (384) is adequate as the minimum acceptable figure at a confidence level of 95% and a degree of accuracy of 0.05. However, in order to cover most of the study area and to prevent sampling error, the researcher used one thousand one hundred and fifty two respondents for the study, that is times three of the minimum acceptable figure. In order to draw the desired sample, multi stage sampling procedure was employed for the study.

**Table 2:** Sample Selected for the Study per University

| S/N | Universities Selected | Population Male | Sampled Male | Population Female | Sampled Female | Total sample per University |
|---|---|---|---|---|---|---|
| **1** | Bayero University kano | 22942 | 230 | 11106 | 111 | 341 |
| **2** | Federal University Dutse | 2880 | 29 | 1504 | 15 | 44 |
| **3** | Federal University Birnin kebbi | 2766 | 28 | 1299 | 13 | 41 |
| **4** | Federal University Gusau | 2165 | 22 | 3135 | 31 | 53 |
| **5** | Usmano Dan-fodiyo University | 17331 | 173 | 6705 | 67 | 240 |
| **6** | Ahmadu Bello University Zaria | 27745 | 287 | 15101 | 146 | 433 |
| | **TOTAL** | **80983** | **769** | **40967** | **383** | **1152** |

***Source:*** *Management and Information System Unit of the Universities, (2018).*

A standardized instrument named WHO STEP (Step 1) wise protocol (WHO, 2005b), which provided a framework for the surveillance of non-communicable disease risk factors was adapted for this study. Descriptive statistics of frequency and percentage and mean and standard deviation were used answer the research questions on assessment of lifestyle risk determinant for non-communicable diseases among university students in north-western zone, Nigeria respectably. One sample t-test was used to test hypotheses and Two sample t-test at 0.05 level of significance.

## 5. Results

**Table 3:** Demographic Characteristics of the Respondents

| Variable | Option | Frequency | Percentage % |
|---|---|---|---|
| Age range | <21years | 272 | 23.8 |
| | 21 - 25years | 477 | 41.8 |
| | 26 - 30years | 295 | 25.8 |
| | >30years | 98 | 8.6 |
| | **Total** | **1142** | **100.0** |
| Gender | Male | 762 | 66.7 |
| | Female | 380 | 33.3 |
| | **Total** | **1142** | **100.0** |

Table 3 presents demographic information of the respondents' age and gender classification. The age classification in the table reveals that the majority 477(41.8%) of the research respondents were of ages 21 and 25years. The table also shows that many 295(25.8%) of the respondents were of ages 26 and 30years. The remaining respondents 272 (23.8%) are below 21years and 98(8.6%) were above 30years. The age categorizations showed that most of the students could be said to be relatively young adults (21 and 25years) whose lifestyles could constitute major determinant of non-communicable disease to them on campuses.

The gender classification of the respondents also shows that the majority 762 (66.7%) of the respondents were male and the remaining 380 (33.3%) were female. The classifications showed that majority of male are represented in the study. This could be as a result of the proportionate sampling technique used by the researcher to enable randomization and give equal representation of respondents in selecting the required number of respondents from each university, which were already dominated by male students.

**Research Question One:** Will unhealthy dietary intake be a risk determinant of non-communicable diseases among students of federal universities in northwest zone Nigeria?

**Table 4:** Mean Scores of Statements on Unhealthy Dietary Intake as Lifestyle that constitutes Risk Determinants of Non-Communicable Diseases

| S.N | Statements | Mean | Std. Dev. |
|---|---|---|---|
| 1 | I eat at least one serving of vegetables every day | 2.14 | 1.200 |
| 2 | I eat at least one serving of fruit every day | 2.26 | 1.257 |
| 3 | I eat fruits and vegetables occasionally | 2.53 | 1.214 |
| 4 | Carbohydrate (like maize, rice) is always the largest portion in my meal | 2.84 | 1.119 |
| 5 | I take at least one carbonated drink every day | 2.54 | 1.274 |
| 6 | I eat fast foods every day because of my lecture schedules | 2.67 | 1.236 |
| 7 | Proteins (like meat, fish and other animal products) is always the largest portion in my meal | 2.71 | 1.232 |
| 8 | I usually eat snacks every day because it is my favourite | 2.50 | 1.269 |
| 9 | I eat fatty foods (fried foods, butters, Oils) every day because they are easy to make | 2.48 | 1.242 |
| 10 | I usually eat processed foods high in salt (like canned fish, processed packaged potatoes chips) | 2.48 | 1.227 |
| **Aggregate mean** | | **2.53** | **0.492** |

(Decision mean = 2.50)

Table 4, above, shows the mean score of students on dietary intake as a lifestyle risk determinants of non-communicable diseases. The table revealed, an aggregate mean of (2.53 > 2.50) and a standard deviation of 0.492. Therefore, dietary intake of the students' is part of the lifestyle that constitutes risk determinants of non-communicable diseases in the universities. The statement with mean score of (2.84) also revealed that the students of federal universities in northwest zone, Nigeria, consume carbohydrate (like maize, rice) and protein always in their diet. In addition, the statement with the least mean score of (2.14) and (2.26) revealed that students of federal universities in northwest do not always include fruits and vegetables in their diet. But they also agreed that they eat fast foods along with snacks in order to meet their time schedule. The study revealed an aggregate mean of (2.53 > 2.50). Therefore, unhealthy dietary intake is a major risk determinant of non-communicable diseases in federal universities in northwest, zone Nigeria.

**Research Question Two:** What is the gender difference in the engagement of federal university students in an unhealthy dietary intake as a lifestyle risk determinants of non-communicable diseases in northwest zone, Nigeria?

**Table 5:** Mean Scores of Responses by Gender Students on Lifestyle Risk Determinants of Non-Communicable Diseases in Federal Universities of Northwest Zone

| Gender | N | Mean | Std. Deviation | Std. Error | Mean Difference |
|---|---|---|---|---|---|
| Male | 762 | 2.57 | 0.509 | 0.020 | 0.02 |
| Female | 380 | 2.53 | 0.486 | 0.022 | |

An observation of Table 5, shows that both male and female students generally have approximately equal approach to the lifestyle risk determinants of non-communicable diseases in the selected Federal universities. The computed mean of both male (2.57 > 2.5) and female (2.53 > 2.5) students were above the scale mean and a small merging of mean difference (0.02) between the sexes, which means that the male and female practically have the same approach to the consumption of alcohol, tobacco, dietary intake and physical activities in their lifestyles with the universities. This means that gender has no major effect on the students' involvement in lifestyle risk determinants of non-communicable diseases in federal Universities of northwest zone, Nigeria.

**Research Question Three:** What is the age difference in the engagement of federal university students in an unhealthy dietary intake as a lifestyle risk determinants of non-communicable diseases in northwest zone, Nigeria?

**Table 6:** Mean Scores of Students of Different Age Categories on Lifestyle Risk Determinants of Non-Communicable Diseases in Selected Federal Universities of Northwest Zone

| Age range | N | Mean | Std. Deviation | Standard error | Mean difference |
|---|---|---|---|---|---|
| <21years | 272 | 2.56 | 0.492 | .030 | 0.01 |
| 21 - 25years | 477 | 2.57 | 0.501 | .023 | 0.02 |
| 26 - 30years | 295 | 2.55 | 0.512 | .030 | 0.03 |
| >30years | 98 | 2.58 | 0.478 | .048 | 0.01 |
| Total | 1142 | 2.57 | 0.499 | .015 | |

The mean scores of the different age categorization of the students in the table did not reveal much variability. The mean scores across the age range are all above the mean scale of 2.5 which makes them to be within the same range

with a very small merging of mean difference across all age groups. This is a clear indication that ages of students do not play a major role in their lifestyle risk determinants of non-communicable diseases within the federal Universities in northwest zone, Nigeria.

**Hypotheses One:** Unhealthy dietary intake is not a significant determinant for non-communicable diseases among federal university students in north-west zone, Nigeria.

**Table 7:** One Sample t-test Analysis on Dietary Intake as a Lifestyle Risk for Non-Communicable Diseases among Students of Federal Universities in Northwest Zone, Nigeria

| Variables | N | Mean | Std. Deviation | Std. Error | DF | t-value | P-value |
|---|---|---|---|---|---|---|---|
| Dietary intake | 1142 | 2.53 | 0.492 | .01457 | 1141 | 2.241 | .025 |
| Test mean | 1142 | 2.50 | 0.00 | 0.000 | | | |

t (df) 1.96 < 0.05

A careful observation of table 7 revealed significant unhealthy dietary consumption among students of federal universities in northwest zone of Nigeria, since the t-calculated of (2.241) is higher than the critical value of 1.96. The p-value (0.025) for the test at the 1141 degree of freedom is lower than the fixed value of ($P < 0.05$). Therefore, the null hypothesis was rejected. This means that unhealthy dietary intake as a lifestyle risk for non-communicable diseases among federal university students in north-west zone, Nigeria is significant.

**Hypotheses Two:** There is no significant gender difference in the engagement of federal university students is an unhealthy lifestyle as a risk determinants of non-communicable diseases in north-west zone, Nigeria

**Table 8:** Two Sample t-test Analysis on Lifestyle Risk Determinants of Non-Communicable Diseases among Federal University by Male and Female Students

| Gender | N | Mean | Std. Deviation | Std. Error | t-value | DF | P-value |
|---|---|---|---|---|---|---|---|
| Male | 762 | 2.57 | 0.509 | 0.020 | 0.352 | 1140 | .725 |
| Female | 380 | 2.53 | 0.486 | 0.022 | | | |

t (df) 1.96 < 0.05

Table 8 revealed that the male and female students were not significantly different in their lifestyle risk determinants of non-communicable diseases in the selected Federal universities. The variability obtained in the mean scores by both groups is very low and the t-value (0.352) obtained at 1140 DF in the test is lower than the critical value of 1.96. The observed p-value in the test is 0.725 ($P > 0.05$). These observations did not provide enough evidence for rejecting the null hypothesis. The null hypothesis that Gender difference in lifestyle risk determinants of non-communicable diseases among federal university students in north-west zone, Nigeria is not significant is therefore retained.

**Hypotheses Three:** There is no significant age difference in the engagement of federal university students is an unhealthy lifestyle as a risk determinants of non-communicable diseases in north-west zone, Nigeria.

**Table 9.** One-way Analysis of Variance on Lifestyle Risk Determinants of Non-Communicable Diseases by Students Ages in the Selected Universities.

| Source | Sum of Squares | Df | Mean Square | F | Sig. |
|---|---|---|---|---|---|
| Between Groups | .045 | 3 | .015 | .060 | .981 |
| Within Groups | 284.250 | 1138 | .250 | | |
| Total | 284.296 | 1141 | | | |

(F-critical at 3, 1138 = 2.60)

Table 9 revealed that the students did not differ significantly by their age grouping on the lifestyle risk determinants of non-communicable diseases. The observed F-value obtained at 3, 1138 DF for the test is 0.060 compared with the critical value of 2.60. The observed p-value is 0.981 ($P > 0.05$). These observations provide clear evidence that the variability obtained for the mean scores in Table 4.7 is not statistically significant. Therefore, the null hypothesis that age difference in lifestyle risk determinants of non-communicable diseases among federal university students in north-west zone, Nigeria is not significant is thus retained.

## 6. Discussions

As college students are highly exposed to unhealthy eating habits leading to body weight gain. This study

revealed that unhealthy dietary intake as a lifestyle risk for non-communicable diseases among the selected university students is significant (P = 0.025). Such unhealthy dietary intake included excess carbonated drink, eating of fast foods whose combinations are in most cases skewed towards substances dangerous to health and eating of snacks or using snacks as favourite meals. This may attributed to the students spending most of the daytime in the faculty and may be easy accessibility of fast food with growing fondness. The findings of this study is in agreement with the findings of Essa and El-Shem (2015), who revealed that about one third of males and about one fifth of females eat fast food one to three days per week and others eat fast food more than three days / week. The finding here also agrees with Sofi, et.al (2010), who reported that unhealthy diet is major risk factors for a range of chronic diseases, including cardiovascular diseases, cancers, diabetics and other conditions linked to obesity. The reported stated that such diets include taking diets with high fat contents, eating junks, too much sugar and salt intake and poor consumption of fruits and vegetables. This finding is in agreement with Hofmann, et.al (2012), eating and food are important to people, while food desires is making up about one-third of our desires during the day and that people have evolved to like eating because it is significant for survival.

The finding agrees with Moodie (2013) who stated that Globalization gives access to greater food diversity but also convergence towards more homogenous diets (McDonaldization). As countries develop, dietary differences between rich and poor are further exacerbated as the latter tend to adopt a poor quality obesogenic diet, with ultra-processed products that are typically energy dense and high in unhealthy dietary fat, free sugars, and sodium. The finding is in line with Chandon, (2016) who postulated that in addition to its biological function, eating is also a principal social and cultural activity that people tend to enjoy for aesthetic or communal reasons and DeBate et al. (2001) who examined racial and gender differences in dietary practices among college students in US and found that only (1.3%) of respondents consume the recommended (3-5) servings of fruits and vegetables with (29%) of male compared to (26%) of female students.

The finding of the study in relation to sub-hypothesis five is that gender difference in lifestyle risk determinants of non-communicable diseases among the university students was not significant (P = 0.725). The male and female students were found to have basically equal approach to alcohol consumption, use of tobacco, physical inactivity and unhealthy dietary intake assessed as the lifestyle risk determinants for non-communicable diseases. The finding here is consistent with the report of Anurag, et.al (2013) who found from their study on epidemiological investigation of lifestyle associated modifiable risk factors among medical students, that 1.8% of their respondents' ware binge drinkers as against 3.8% heavy drinkers. Drinking status was higher among males (9.0%) than females (2.1%). Sex difference in personal habits was found statistically non- significant. The finding here is line with Nordqvist, (2018) who reported that Over 75% of deaths from cardiovascular disease occur in low and middle-income countries and that those incidences affect men and women equally. The finding from this study contradict the finding of Msyamboza et al, (2011), in their study in Malawi that observed tobacco smoking, alcohol consumption and raised blood pressure were more frequent in men than women whereas overweight, obesity and raised cholesterol were more frequent in females than males. The finding of the study also contradicts the findings of El Ansari, et al. (2011) who examined the gender differences in eating behaviour and dietary intake among (n =584) university students in Malaysia and found that male students consumed higher frequency of fruit juices, fruits, vegetables and milk compared to females. And also found that less than half of students in their sample reported frequent consumption of fruit, and vegetables.

The finding of the study revealed that age difference in lifestyle risk determinants of non-communicable diseases among the students was not significant (P = 981). In the test of the hypothesis, observed variability in lifestyle risks was found to be very low among the students of the different age groupings. This finding shows that age was not a major factor of students indulging in the lifestyle risk determinants of non-communicable diseases. The finding here contradicts the finding of Adekeye, et.al (2015) who reported that the use of alcohol and other substances poses a grave challenge to future generations as they reported in their study on assessment of alcohol and substance use among undergraduates in selected private universities in Southwest of Nigeria, that most (85%) students use alcohol and that majority among the users were males. The study further stated that older students drink more alcohol (51%) while the younger ones as denoted by 15 to 19 years smoke more (67%). The finding also disagrees with the findings of Lisa et.al (2012) who believe that the fraction of incident hypertension attributable to modifiable lifestyle factors decreases with age. Because the incidence of hypertension is higher in

older persons as they found in their study Influence of Age on the Association between Lifestyle Factors and Risk of Hypertension that older age attenuated the association between incident hypertension and four of five risk factors associated with hypertension in younger women. And Jagdish, et.al (2011) who found in their study that respondents with mean age more than 15.77 were significantly associated with unhealthy dietary practices on univariate analysis, they further revealed that respondents with mean age ≥15.77, were significantly associated with passive smoking on univariate analysis. As they found upper socioeconomic status and mean age ≥15 of the respondents were negatively associated with passive smoking.

## 7. Conclusion

- The students of Federal Universities in North West Zone, Nigeria engage in unhealthy dietary consumption.
- There was no gender difference in lifestyle risk determinants of non-communicable diseases among students of Federal Universities in Northwest Zone, Nigeria.
- There was no age difference in lifestyle risk determinants of non-communicable diseases among students of Federal Universities in Northwest Zone, Nigeria.

## 8. Recommendations

- The students should develop initiative that will help them make use of mobile phone as a channel for improving healthy habits relating to the prevention and reduction of unhealthy lifestyle practices that can lead to non-communicable diseases in the campus.
- In order to prevent temptation from eating processed foods with calories from added sugars and saturated fats, the university management needs to create a central kitchen where students can have their meal centrally.

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# Creative Arts Therapy: A Necessary Intervention for Nigeria's Internally Displaced Person - (IDPS)

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**Abstract.** Nigeria is the most populous country and largest economy in Africa. She has has witnessed high profile cases of civil disturbance and domestic violence within her borders. Different levels of violence rear their ugly faces as a result of conflicts of interest aggravated by nepotism, corruption, environmental factors and weak governance. Pockets of this violence occur every other day with violent killings and kidnappings. Kogi, Benue, Nasarawa, Plateau and many others have witnessed increased number of victims displaced from their homes, villages and towns. Among these displaced persons are children of school age and youths whose future are left hanging if government fails to secure them Shelter-wise, territorially and emotionally. Objectively, this paper discusses the Internally Displaced persons that are in camps in Odeda local government area of Ogun State and specifically, 40 people out of the lot have were purposively selected. The paper delves into the psychological trauma they have suffered, the mental torture, stress and emotional complications and the presumed responsiveness of government or agents. It also attempts to find out if Art related activities could serve as interventions to restore their self-esteem. Herman's model of trauma and recovery from trauma was adopted. The result shows that the participants (clients) were able to bring back memories and morn their sad experiences through painful imageries, they also captured and reconnect with daily life through representation of hopeful imageries captured in paintings.

**Key Words:** Displaced, Art Therapy, Trauma, intervention, mental stress, imageries

## 1. Introduction and Background to the Study

Pockets of violence occur every other day in recent in times in Nigeria with violent killings and kidnapping. Kogi, Benue, Bauchi, Bornu, Taraba, Nasarawa, Yobe, Plateau and many others have witnessed increased number of victims displaced from their homes, villages and towns. Among these displaced persons are children of school age and youths whose future are left hanging if government fails to secure them Shelter-wise, territorially and emotionally.

In Nigeria today, people are displaced in thousands, they are forced to leave their homes, livelihood, detached from families with untold hardship which is better imagined than experienced. Ibrahim and Mohammed (2017, 8-9) affirm that impoverishment and disempowerment often become their lots with particular harsh consequence for women and children.

It is observed that many developed countries seldom experience conflict induced displacement but are more prone to natural disasters, while countries like Nigeria experience relatively less of natural disaster displacement but more of conflict induced. Mohammed (2017, 13) further opines that causes of displacement can overall be grouped into two categories, natural disasters and manmade, which are usually linked to conflict and violence.

If natural disasters that lead to displacement are inevitably determined by a super force, can the rate and the intensity be reduced? If conflict induced disasters that lead to displacement are humanly inflicted, can't they be prevented or avoided? Are there solid and rapid resettlement plans to serve as respite that is devoid of psychological torture for the displaced people?

Nigeria has come of age to proffer not only interventions such as food, temporary shelter, daily needs like food, clothing and toiletries as well as medical treatment, but also a wholesome programme such as talks, seminars, workshops and engagements in creative art activities leading to acquisition of skills and most importantly activities that would as therapy for the internally displaced people, which is the trust of this paper.

### 1.2 Objective of the Study

This paper discusses the Internally Displaced persons that are in Odeda local government area of Ogun State, 40 subjects were selected purposively. It also find out if art related activities could serve as interventions to restore their self-esteem.

### 1.3 The Scope

The study only covers Displaced Persons in a Non-Government Organisation Centre in Odeda local government area of Ogun State. All the Children are from crises ridden areas of the North- Eastern part of Nigeria. 40 subjects (boys and girls) were selected purposively for the study

### 1.3 Significance of the Study

The rationale for this study would serve as eye opener to government who must see the need to move beyond short-term humanitarian provisions for the Internally Displaced to long-term solutions, which could have serious implications for stability and restore their self-worth.

The study will also help participants to eliminate self-withdrawal, stress and so on, and develop interest in hands-on activities.

## 2. Review of Literature

“In the last 58 years of independence, the highest recorded numbers of incidences of Internal Displacement have been triggered by violent conflicts. The first incidence can be traced back to the civil war, also known as the Biafran War, from 1967- 1970. Although, it is difficult to determine the exact number of people displaced during this period due to conflicting figures and unreliable data, several sources have estimated that over 2 million people were either displaced or in need of humanitarian assistance within and across the borders during the war” (Ibrahim and Mohammed 2017 , 12-13).

### 2.1 Internally Displaced Persons

According to Richard and Jillyanne (2011, 52), people are forced to flee because of internal conflict or natural or man-made disasters. While Nindi (1986, 96-107), Ibeanu (1988, 81-84), Olukolajo M., Ajayi, M. and Ogungbenro M. (2014, 40-41) refer to Internally Displaced Persons as people who have been forced, usually by natural disaster, war or civil strife, to flee their homes and take refuge elsewhere but have not crossed an international frontier. Following the Guiding Principles on Internal Displacement, internally displaced persons ("IDPs") are "persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized border". Campbell (2017, 1) also refers to them as “those forced to leave their homes but who do not cross international borders”. Summarily, internally displaced persons (IDPs) are those forced to leave their homes but who do not cross international borders.

Plate 1: **Internally displaced Persons leaving to unknown destination**
Fidelia Agwunch (2018) **http://www.tv360nigeria.com**

**Plate 2: IDPs Camps in Nigeria**
National Emergency Agency (NEMA) official addressing some Internally Displaced Persons (IDPs) in Lamurde (http://dailypost.ng/2016/09/23)

Several news and reports in the media have given estimates of the internally displaced persons in Nigeria which covers 13 States in Nigeria, however for this study only one is relied on because it covers all crises ridden states and IDPs camps in the North eastern Nigeria. Displacement Tracking Matrix DTM (2016) and Alli (2017, 1) on State of IDP Camps in Nigeria provide the following reports on 13 States of Northern Nigeria: Abuja (13,481 IDPs); Adamawa (136,010); Bauchi (70,078); Benue (85,393); Borno (1,434,149); Gombe (25,332); Kaduna (36,976); Kano (9,331); Nasarawa (37,553); Plateau (77,317); Taraba (50,227); Yobe (131,203); and Zamfara (44,929).

### 2.2 Challenge

According to Kushi (2018, 1) "the plight of the IDPs especially the young is multifaceted. Many of them have lost their parents and are, to a large extent, disconnected from all family ties. Some, as a result of their experiences, are psychologically traumatised and have become a social problem that needs psychiatric attention" This is reiterated by Debarre (2018, 1) that "IDPs are among the most vulnerable people in the world, they tend to suffer from extreme poverty, as they are forced to leave their belongings and their work when they flee. Thereforee government, knowing that displaced people are first of all highly vulnerable and defenseless, must take drastic steps and workable approaches towards addressing the displaced.

**Plate 3: IDPs' Camp Borno State Nigeria (http://newswirengr.com/2016/09/21)**

This is because it is the government that has the primary responsibility for the assistance and protection of such displaced persons as it were in the case of refugees. This is perhaps why Mohammed (2017, 13) observes "that these approaches so far appear to be heavily focused on short-term humanitarian aid and less on development-oriented, long-term solutions, which could have serious implications for stability and security. " hence the need for this study.

### 2.3 Creative Arts Intervention

Kamali, N., and Javdan, M. (2012, 129-132) in The Relationship between Art and Psychology, refer to art as "an important means to develop creativity and establishment of inner innovative forces. If reinforced appropriately, many mental problems of human beings could be resolved. Art is a kind of redemption that frees us from wanting". The foregoing assertions, i.e. "development of creativity", "establishment of inner forces", help to situate into proper perspective, the possibility of using creative expression and hands-on skill as intervention otherwise called "creative Arts therapy" during distress, sorrow, pain and so on.

## 3. Methodology

The study engaged Practical Process Measuring test (PPMT) through a series of creative clinical sessions. Questionnaires were also used to collect additional information. During the art sessions, creative processes were observed while children interact with varieties of art materials ranging from colours to clay based on predetermined themes. Products were mounted for discussion and interaction.

**Art Materials**

Plate 4: John Adenle

Plate 4: John Adenle

**Selected Creative Outputs**

John Dorcas
Plate 5: John Adenle

Yakubu Godwin
Plate 6: John Adenle

Umeh Emmanuella
Plate 7: John Adenle

Jonathan Lot
Plate 8: John Adenle

Deme David
Plate 9: John Adenle

Luka Esther
Plate 10: John Adenle

Andrew Alpha
Plate 11: John Adenle

Adamu Friday
Plate 12: John Adenle

Bulus Lucky
Plate 13: John Adenle

Plate 14:
John Adenle

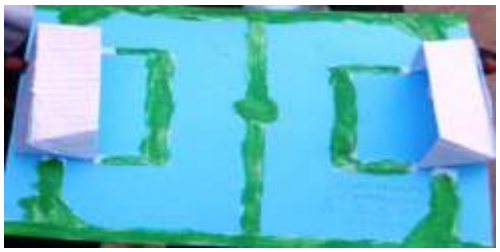

Plate 15:
John Adenle

Plate 16:
John Adenle

Plate 17:
John Adenle

Plate 118:
John Adenle

Plate 19:
John Adenle

## 4. Findings

Applying stage 2 and 3 of Herman's model of Trauma recovery which are:

- Remembrance and mourning and
- Reconnection with daily life and creation of new self.

All creative processes involved her is hands-on experience which involves both the mind and senses. Malchiodi expanciates the level of activities to include kinesthetic/sensory (action), perceptual/affective (form) and cognitive/symbolic (image), (Malchiodi, 2007, 66). While kinesthetic involves interactions with materials through movement, tactile, visual and motor activity without emphasis on the product, the perceptive engages art materials to communicate ideas and emotions, at the cognitive level the individual uses art materials to convey personal meaning through structure, form and image. Therefore artistic engagement in this study is enriched by the level of activities to interrogate stages 2 and 3

After fifteen creative seasons otherwise called (PPMT) were held over three months to achieve stage two (Remembrance and Mourning), Fig. 5,6,7 (John Dorcas, Yakubu Godwin and Umeh Emmanuella) were expressions of their mind on the sad moments experienced during ethno-religious clashes by their families or beloved ones. This (Remembering/ mourning) is seen as an important step towards Recovery from Trauma.

Plate 8 shows Jonathan Lot tried to call to mind how his father died and expressing his forgiveness to his father's killer; plate 12 recounts how they queued to collect meals in their hostel while others express their wishes to reconnection with normal life that would depict total recovery from trauma. The children were to tell stories of their painful experiences through drawings and paintings. They looked beyond their predicaments to visualise positive and hopeful future. The sessions allowed them to use visual expressions to externalise emotions, which allowed them to resolve internal struggles.

## 5. Conclusion and Recommendation

In line with the affirmation of Kamali, and Javdan, (2012, 132) that art has a very close relationship with man's soul, engagement in creative hands-on work in displacement camps (Vocational Therapy) would not only prevent displaced persons from social deviations, it will also serve as a mental and psychological means to pacify anxious hearts (Art therapy). Therefore, the government should see the need to expand the present level of humanitarian care in Internally Displaced Camps to encompass creative activities that impact more on their self-esteem.

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# Part Three

## Communication Arts and Literary Studies

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# *"One Man's Terrorist is Another Man's Freedom Fighter":* Construction of Identity and Ideology in Selected Abubakar Shekua's Speeches

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**Abstract.** Terrorism as a form of social practice in Africa and Nigeria in particular has received scholarly attention from different perspectives. The inception of *Boko Haram*, a terrorist group in Nigeria, as well as its complexities in modus operandi, tactics, and international linkages has led to the widening cleavages given to its nomenclature. Despite several scholarly researches (both linguistic and non-linguistic) on Boko Haram insurgency, there seems to be limited study on a joint orientation to self as perceived through the sect beliefs, that is, conceptualisations of themselves. This study differs from existing studies in that it considers the identity claimed by the sect which can be tracked from the speeches of their leader. Thus, this study investigates how *Boko Haram* identity is constructed in Abubakar's speeches from a socio-pragmatic approach in a bid to revealing the sect's identity orientations and ideology. For data, five video-taped speeches of Abubakar Skekau, the leader of the group, downloaded from the Youtube and transcribed were purposively sampled. The sampled was based on the group's responses from major attacks and the number of viewers as well as viewers' comments on the videos. The data would be analysed using qualitative analytical method by adopting the social constructionist theory of identity and critical discourse analysis with insights gained from Systemic Functional Linguistics as theories. Three identity orientations/types of the sect: Islamic adherent, freedom fighter, and revolutionist were identified marked off by transitivity processes of verbal, mental and material with the nationalist, Islamic fundamentalism, separatist, and liberationist ideological projections/underpinnings. The study concludes that the sect's identity orientations when perceived from the way they see themselves provide a socio-pragmatic approach to 'war on terror' in curbing terrorist activities in Nigeria.

**Keywords:** Terrorism, Identity orientation, Nationalist, Conflict resolution, Freedom fighter.

## 1. Introduction

The cliché "one man's terrorist is another man's freedom fighter" has been viewed by many scholars in relation to the two contrasting terminologies of terrorism and freedom fighter. It is used to mean one person's act which might be characterised in the eyes of some as an act to stop oppression or colonialism or apartheid or discrimination which is an act in order to free that particular person will be seen by another person as a terrorist act. This term, therefore, is operationalised as the inside view of Boko Haram sect as perceived by themselves.

### 1.1 Boko Haram: History/Origin and Activity

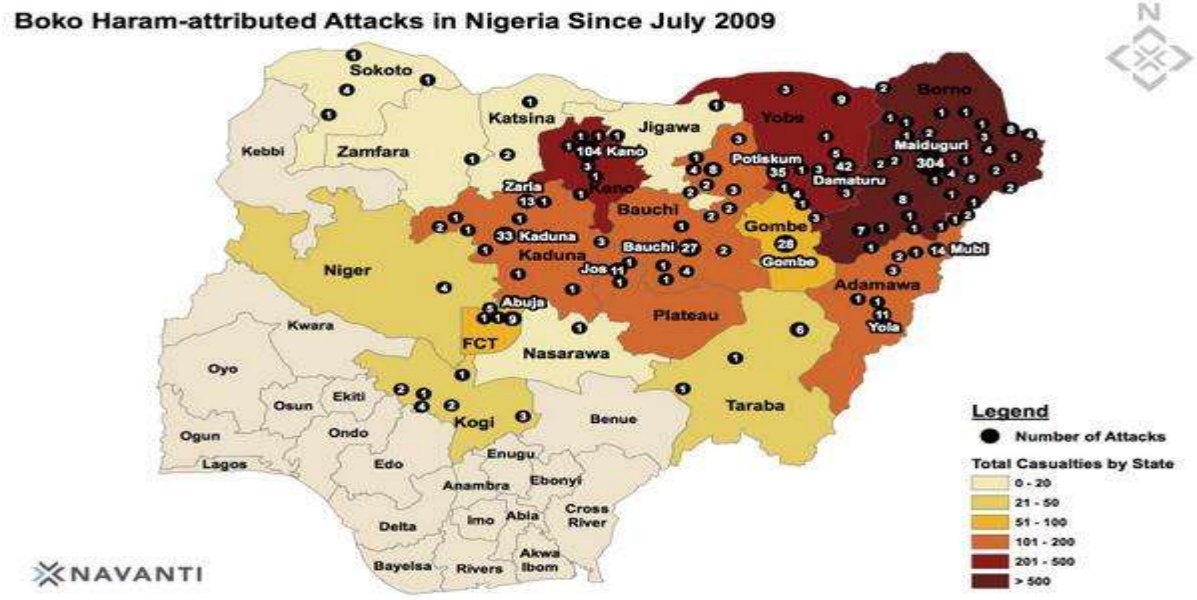
The History of Boko Haram Boko Haram's origins lies in a group of radical Islamist youth who worshiped at the Alhaji Muhammadu Ndimi Mosque in Maiduguri a decade ago. In 2002, an offshoot of this youth group (not yet known as Boko Haram) declared the city and the Islamic establishment to be intolerably corrupt and irredeemable. The group declared it was embarking on hijra (a withdrawal along the lines of the Prophet Muhammad's withdrawal from Mecca to Medina). It moved from Maiduguri to a village called Kanama, Yobe state, near the border with Niger, to set up a separatist community run on hard-line Islamic principles. Its leader, Mohammed Ali, espoused anti-state ideology and called on other Muslims to join the group and return to a life under "true" Islamic law, with the aim of making a perfect society away from the corrupt establishment.

In December 2003, following a community dispute regarding fishing rights in a local pond, the group got into a conflict with the police. Group members overpowered a squad of officers and took their weapons. This confrontation led to a siege of its mosque by the army that lasted into the New Year. The siege ended in a shootout in which most of the group's seventy members were killed, including Mohammed Ali. The group had gained press attention in Nigeria, and interest from the U.S. Embassy, because of the catchy name locals had given it: the Nigerian Taliban. It also caught the attention of the Nigerian media because many of the group's members were the sons of wealthy and influential people in Nigeria's northern establishment. They were perhaps not all from the very highest circle of Nigerian society, but one was alleged to have been the son of then Yobe governor Bukar Abba Ibrahim. In a 2004 U.S. State Department cable, revealed by Wikileaks, the U.S. embassy in Abuja concluded the group did not present an international threat and likely had no links to international jihadist organizations. The few survivors of the "Nigerian Taliban" returned to Maiduguri, where they settled back with others from the youth group that had originated at the Ndimi mosque.

The leader of this Maiduguri group, Mohammed Yusuf, then embarked on the process of establishing the group's own mosque in Maiduguri. This new mosque, named the Ibn Taimiyyah Masjid, was built on land to the north of the center of town, near the railway station, owned by Yusuf's father-in-law, Baba Fugu Mohammed. The group was apparently left alone by the authorities, and it expanded into other states, including Bauchi, Yobe, and Niger state. The group's neighbors in Maiduguri dubbed the group Boko Haram, which roughly translates as "Western education is forbidden" in Hausa. Observers say the group constructed a "state within a state," with a cabinet, its own religious police, and a large farm. It attracted more and more people under its roof by offering welfare handouts, food, and shelter. Many of the people the group attracted were refugees from the wars over the border in Chad and jobless Nigerian youths.

Boko Haram caught the world's attention with its audacious kidnapping in April of nearly 300 girls from a secondary school in Chibok. Over 200 are still missing. The group has also claimed responsibility for devastating bombings in Abuja, the country's capital, repeatedly striking far from its northeast stronghold in the state of Borno. More recently, the group has changed tack. In August, the group's leader, Abubakar Shekau, declared a caliphate after capturing the town of Gwoza in Borno. On September 1st, its forces took control of Bama, the second-largest town in the state and have threatened the nearby state capital.

While its recent successes may surprise outsiders, its presence in Nigeria is not new. It has been incubating in northern Nigeria for more than a decade. Initially, it was not violent, yet it adopted violent and terrorist tactics after 2009. More than a year ago Nigeria's president, Goodluck Jonathan, declared a state of emergency in Borno, admitting that parts of the state were no longer under the government's control. Since then, his army has failed dismally to defeat the militia.



### 1.2 Research gap

Terrorism as a form of social practice in Africa and Nigeria in particular has received scholarly attention from different perspectives. The inception of *Boko Haram,* a terrorist group in Nigeria, as well as its complexities in modus operandi, tactics, and international linkages has led to the widening cleavages given to its nomenclature. Despite several scholarly researches (both linguistic and non-linguistic) on Boko Haram insurgency, there seems to be limited study on a joint orientation to self as perceived through the sect beliefs, that is, conceptualisations of themselves. Previous studies on *Boko Haram* activities can be classified into two. These are the non-language-based studies and the linguistic studies (Alaoand Oguchi,2012; Loimeier, 2012; Ajayi, 2012; Chiluwa and Adegoke, 2013; Agbedo et al 2013a; Odebunmi, 2014). The former reveals the history of *Boko Haram*; the sociological, including religious accounts, of their operations; the political implications of their activities; *Boko Haram* insurgency and the widening of cleavages in Nigeria. The latter on the other hand concentrates onthe socio-pragmatic implications of *Boko Haram*'s language of insurgency in the Nigerian and global contexts; the pragmatic features of tweets and online comments not of news reports. In all these studies, there is no exclusive focus given to the way the media construct *Boko Haram*'s identity from a critical discourse analysis perspective. This study differs from existing studies in that it considers the identity claimed by the sect which can be tracked from the speeches of their leader.

### 1.3 Aim and Objectives

The aim of this paper is to investigate Boko Haram identity construction and the ideology implications in Abubaka Shekau's speeches. To achieve this aim, the following are the set objectives:

- To identify and discuss the identity orientations of Boko Haram in Abubakar Shekau's speeches
- To examine Boko Haram ideological projections as well as discuss the discursive strategies in Abubakar Shekau's speeches.

### 1.4 Significance and Relevance of the Study

- It provides insights into the different perspectives of terrorist conceptualisations of themeselves.
- It highlights these perspectives in terms of sect orientations and ideological implications,
- It provides possible socio-pragmatic approach to curbing and resolving this menace in Nigeria.

## 2. Theoretical Framework

The study is anchored on Critical Discourse Analysis (CDA) considering Fairclough's socio-cultural approach to analysing identity construction. For CDA, identity is first a representation in language. It is constituted in the grammar of language. Critical Discourse Analysis incorporates linguistic frameworks in the analysis of identity in discourse. These include Halliday's Systemic Functional Grammar (SFG), Evaluation, identity theories and conceptual metaphor theory.

**Systemic Functional Grammar:** In Halliday's SFG, the grammatical system of a text is represented at the level of the clause through transitivity. Transitivity refers to the grammatical representation of relationships between participants, processes and circumstances. The process types include material (action verbs), mental (thinking, feeling, perceiving), relational (existence-have), and verbal (saying verbs). The typology of processes corresponds with particular identities such as agent/actor, goal, beneficiary, experiencer, phenomenon, etc.

The interactions of these theories with the constructionist theories of identity in identity construction analysis give more information about text production, consumption and perspectives. In that regards, analysts look at the discourses and ideologies that seem to be echoed in the immediate discourse context relying on the history, social and political resources available on how identity is constructed.

## 3. Methodology

For data, five video-taped speeches of Abubakar Skekau, the leader of the group, downloaded from the Youtube and transcribed were purposively sampled. The sampled was based on the group's responses from major attacks and the number of viewers as well as viewers' comments on the videos. The data would be analysed using qualitative analytical method by adopting the social constructionist theory of identity and critical discourse analysis with insights gained from Systemic Functional Linguistics as theories. First, the videos are responses to the group's major attacks achieving the goals of refuting the claims made by the government as well as establishing their social presence or projecting media propaganda and justifying reasons for such attacks. Next, they are

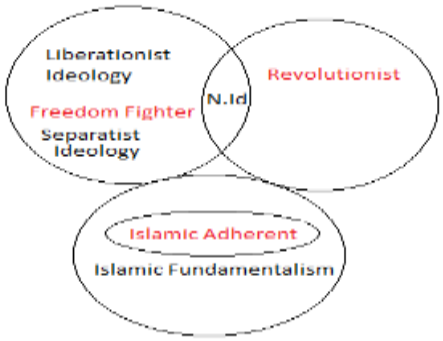
selected based on the number or percentage of viewers as well as viewers' comments.

## 4. Analysis and Findings

### 4.1 Identity Orientation of Boko Haram in Shekau's Selected Speeches

Identity orientation of Boko Haram is said to be constructed in terms of group identity, that is, what the group/sect orients to. It is the conceptualizations of themselves, the way they see/perceive themselves as against the way others see/perceive them. This classification is supported by the group subjectivisation of self and objectivisation of others. This is achieved through the use of the 'us' and 'them' dichotomy in terrorist discourse as substantiated in the use of the pronouns 'us' and 'we' versus 'them' and 'they'.

In the data, three categories of Boko Haram identity orientation are identified, namely, freedom fighter, religious adherent, and revolutionist indexed by the transitivity processes of verbal, material and mental. These will be discussed in turn. Also, the identity of the sect orients to nationalist, Islamic fundamentalism, liberationist, and separatist ideologies.




### 4.2 Interacting system of Boko Haram Identities and Ideologies

#### (a) Freedom fighter identity

This is someone who fights in a war against an unfair or dishonest government, army etc. This is characterised by objectivist identity which is that of freedom for the people affected. In this regards, the sect sees the government unduly marginalising the northern region of the country from benefitting of the nation's socio-economic resources. Hence, the need to employ any means possible in reaching their demands to the government as well as ensuring that such needs are met. Also, the fight goes beyond the demands of meeting the socio-economic needs of the people in the north, it connects discreetly with the fight against civilisation of the north in all its sphere with emphasis on education. In this respect, the name of the group as *Boko Haram* which translates to "Western education is forbidden" has bearing on their violent attacks on any person or system (nation or the world at large) that supports this.

From the data sampled, instances of attacks and violence of Boko Haram are characterised with fight for emancipation of human rights (socio-economic resources), and civilisation (education) or against the bondage of the world system at large. These are supported with the excerpts given below.

Excerpt 1:

"…And for your information, *western education is forbidden*. University is forbidden, you should vacate university! You should leave university, I hate university. You should quit university, I hate it, bastard."

Excerpt 2:

"Let me make it crystal clear to you save you from unnecessary distorted newspapers and the radio analysis on issues you don't understand. We are not *fighting* the north, we are *fighting* the world. And you will see us *fighting* the world. This *is* our job."

Excerpt 3:

"…Don't think we are done yet because we are not. We are on our way to Abuja and we shall also *visit* the South, not to look for Jonathan but to *destroy* the nation's refineries."

#### (b) Religious Adherent Identity

This is the practice and strong belief in Islam, its tenets and way of life and in the total worship of Allah. The sect fights for and upholds the doctrines of Allah and that of the Prophet and therefore sees others as non-Muslims or infidels (Christians, Muslims- those contradicting Islam, and the government). They identified themselves with the

religion and stand against opponents who seem to contradict or stand on their way to proclaiming the true worship of Allah. The group name Jamaatu Allus sunna lil daawati wal Jihaed translated as "People committed to the Propagation of the Prophet's Teaching and Jihad" establishes the basis for the movement and of course the sect strong adherence to the religion in all its entirety.

This identity the sect orients to is revealed through their activities and attacks as characterised by the use of the verbs 'to obey', 'to tread', to fight', 'to kill', 'to launch', 'to slit', 'to slaughter', and 'to harvest'. Instances of these will be analysed below using extracts from the data as well as the linguistic features that substantiated them. The sect regards themselves as jihadist and warriors of God.

Excerpt 4:
"You people should *understand* that we only *obey* Allah, we *tread* the path of the Prophet. We *hope* to die on this path and get eternal rest in our graves, rise up in bliss before our Lord and enter Paradise…" (Nov. 2014).
Excerpt 5:
"You infidels, you are finished now. You all want to live and enjoy life; but this time around, we *are well prepared to die*. (Chants of "Allah Akbar").
"No retreat, no surrender by the grace of God! No retreat, no Surrender by the grace of God! No retreat, no surrender by the grace of God!" (Sept. 2016).

In excerpt 4, the video clip is a response to the claim made by the Nigeria army that Abubakar Shekau, the leader of the group, was killed long ago. The leader of the group first showed their allegiance to Allah, then denied being involved in a ceasefire deal. The identity of the group is brought to the fore through the group's recognition and loyalty to Allah. With the use of the pronoun 'we' and the possessive adjective 'our' establishes the conviction they have to service of God (Allah). They do not only want to live (by obeying and threading the path of Prophet) but also desire to die and enter paradise. This is supported with the popular saying that "what is worth living for is worth dying for" and further reinforced by the religious belief that 'a religion that cannot save (both and now and hereafter) is not practicing'. In addition, the verbal clause reveals the use of the mental verbs of '*understand'* and '*hope'* to cognitively transcends to what the people should be aware of such belief, that is, they are only being faithful and loyal to Allah, and that their strong belief to die and receive eternal rewards for the labour as their end goal.

Also in excerpt 5 above, the video clip reveals the threat made by BH against Buhari, the president of Nigeria, and the counter-claims of defeating them. As part of their strong belief in Islam, the group sees others (Christians, Muslims- contradicting the teaching of Allah, and the government) as infidels and pagans. In the verbal clause of "we *are well prepared to die*", the material process emphasizes the sect strong belief to die for the religion. Also, the repetition of the phrase "no retreat, no surrender by the grace of God" shows the sect being resolute to fight to finish and not to surrender.

Excerpt 6:
"…But the Giwa Barracks attack is something worth *telling*, because Allah has helped us to *kill* his enemies in Giwa Barracks. We *launched* the Maiduguri attacks and *killed* infidels in Giwa Barracks" (March 2014).
Excerpt 7:
"I promised that we will *kill* all your (Muslim) clerics… I'll *kill* all of them. I'll *spare* none but who *follow* Allah and the Prophet. Whosever *follows* Jews and the west is my enemy" (March 2014).
Excerpt 8:
"…Anyone who *turns* to Islam will be saved. For me, anyone that *embraces* Islam is my own. Stupid Jonathan, you will be surprised. Until the land is soaked with blood" (May 2014).

**(c) Revolutionist Identity**

A revolutionist is someone who fight for a cause or acts to obstruct the operation of a government. This identity type is characterised by radical and fanatic as exemplified in the operations and activities of Boko Haram. The sect sees themselves as a group who fights for their right or that of the people.
Excerpt 9:
"Let me make it crystal clear to you save you from unnecessary distorted newspapers and the radio analysis on issues you don't understand. We are not fighting the north, we are fighting the world. And you will see us fighting the world. This is our job." (March 2014).
Excerpt 10:
"My brethren, take up knives and start slaughtering people. Just pick up your knife and break into homes and kill. I heard some people asking Jonathan to relocate to the northeast to take charge of the fight against us, but let me tell you, Jonathan is too small, let even Obama, the President of America relocate to Nigeria and take charge, we will not be deterred" (March 2014).

## 5. Ideology of Boko Haram in Shekau's Selected Speeches

Ideology is defined as the beliefs, values, and/or principles by which a group identifies its particular aims and goals. The realisation of the categories of the sect identity orientation transforms into the belief system and values upheld by the group. There are matters of ideology – what 'we' stand for. These ideological implications enact into social practices or realities.

In the data, four ideological projections are realized, namely, nationalist, Islamic fundamentalism, liberationist, and separatist and they are reinforced by discursive strategies of refutational, exertion of agency/authority, re-affirmativeness, positioning of us against them, and evocation of religious beliefs. These will be discussed in turn.

### (a) Nationalist Ideology

This belief is strongly connected to national liberation. It is the ideological position that seek to fight for national goals and national liberation against democracies such as education, marriage, freedom of worship, system of government, etc. Here, democracies seem to be the target. They fight to achieve a specific secular and strategic goal, that is, to compel democracies to withdraw military forces from their national homeland – Northern states of Nigeria. The main reason for burning the military base in Borno State.

Also, nationalist ideology reflects a fight against Nigeria as a nation state with democratic political systems for democracies are often thought to be especially vulnerable to coercive punishment. The excerpt below establish the sect's nationalist ideology:

Excerpt 11:

"Let me make it crystal clear to you save you from unnecessary distorted newspapers and the radio analysis on issues you don't understand. We are not fighting the north, we are fighting the world. And you will see us fighting the world. This is our job." (March 2014)

(b) Islamic fundamentalism ideology

An Islamist is someone who believes strongly in Islamic ideas and laws. An Islamist is a believer or follower of Islam. Their actions and motivations are controlled by Islamism, that is, the faith, doctrine, or cause of Islam. It is a popular reform movement advocating the reordering of government and society in accordance with laws prescribed by Islam. This is revealed through BH original name: people committed to the propagation of the prophets' teachings and jihad. This is enacted through the following:

to institute and impose Islam

total Islamisation of the Nigeria (Islamic social movement)

western education is sin *boko haram*

They are against anything called civilisation or any system of government promoting such.

The aforementioned can be seen in the following excerpts:

Excerpt 1:

*"Our goal is to see only Koran being followed on earth. This is our focus." (Nov. 2014)*

### (c) Liberationist ideology

A liberationist seeks the equal status or just treatment for or on behalf of any group believed to be discriminated against. This is the case of the Boko Haram sect as they seek to demand for equal distribution of the nation's wealth on one hand and to set at liberty members of the group under the hostage of the government. To achieve this goal, the sect makes use of all possible means, be it lethal, criminal, and such like to liberate their fellow ones in prison.

Two prominent methods characterised Boko Haram activities as liberationist ideology. The first is referred to as prison break while the other is rescue mission. These two features are exemplified through the verbal processes of break into and rescued over in the excerpts ??? given below:

Excerpt 12:

*"Allah gave us the courage to break into Giwa Barracks (where) we killed and we burnt. We rescued over 2,000 of our brethren, and most of them Commanders!...They all got away. (March, 2014)*

Excerpt 1:

*"We rescued all our brethren, we gave them clothing, shelter, vehicles, food and all they needed… Our brethren are in good state, we thank God.*

### (d) Separatist ideology

A separatist is someone or a group who advocates or practices secession from an organisation or group or country. The bid of Boko Haram group as a separatist movement stems from their demands to be a nation state, the Islamic state, outside the federation of Nigeria. Despite all attempts to quell this movement, the reasons for such demands outweigh the government interventions. For such movement, the principles and ideologies drive their desire for a separate nation. This connect with the sect's quest for the creation of caliphate as well as the fight to be

alone as a nation state. The excerpts below clearly justify the sect's orientation to separatist ideology.

Excerpt 13:
"I am a leader, I don't have any president; I am my president. Late Aminu Kano, Late Tafawa Balewa are not Muslims, they are all pagans. I am going to kill all the Imams and other Islamic clerics in Nigeria because they are not Muslims since they follow democracy and constitution." (May 2014).

Excerpt 14:
"My brethren, take up knives and start slaughtering people. Just pick up your knife and break into homes and kill. I heard some people asking Jonathan to relocate to the northeast to take charge of the fight against us, but let me tell you, Jonathan is too small, let even Obama, the President of America relocate to Nigeria and take charge, we will not be deterred." (March 2014).

## 6. Conclusions / Summary

The findings in this paper reveal Boko Haram identity orientation as freedom fighter, Islamic adherent, and revolutionist. These are characterised or indexed by the verbal, mental and material processes. In the same vein, the ideological projections of such identity orientation reflect Boko Haram as upholding the belief of nationalist, Islamic fundamentalism, liberationist, and separatist ideology through the discursive strategies of evocation of religious beliefs, refutational, positioning of us against them and exertion of agency or authority.

There is said to be an interacting relatedness between the identity types and ideology. While freedom fighter identity projects the sect ideology of nationalist and liberationist, Islamic adherent reflects that of Islamic fundamentalism ideology. Also, the sect identity as revolutionist projects the group as promoting nationalist ideology.

In sum, the paper establishes that Abubakar Shekau's speeches reflect freedom fighter identity type as the overriding identity orientation of the sect while the main/overriding ideological implication is that of nationalist ideology. This implies that Boko Haram self-conceptualisation as freedom fighter and nationalist movement determines the group modus operandi as well as its motivations. It then suffices to say that the 'war on terror' as viewed from the terrorist self-conceptualisation anchored on socio-pragmatic approach would provide a lasting solution to terrorism in Nigeria.

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# Folklore, Cohesion and Meaning in Ojaide's Agbogidi

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**Abstract**. In linguistics, cohesion is traditionally conceived as a product of the lexical, grammatical and contextual ties within a text. Textual meaning is therefore the product of interplay between linguistic and nonlinguistic categories. Hierarchically, lexical and grammatical cohesive ties generally exert greater influence on textuality as they usually provide more of the meaning engendering properties of text. However, by examining the cohesive value of lexical and grammatical linkages, as well as the context of culture in *Agbogidi,* one of the folklore-inspired poems of Tanure Ojaide, this paper argues that: (i) lexical and grammatical cohesive linkages are almost insignificant in deciphering the communicative value of the poem under consideration arising from the apparent meaning discursiveness between the lexical items in the poems; (ii) cohesion in the investigated poem is underpinned primarily on socio-cultural semiotics. A fuller appreciation of meaning in the text is significantly dependent on the knowledge of the Urhobo cultural influences and belief system that permeate the text.

**Keywords:** Cohesion, Context, Cultural Text, Folklore, Meaning, Polysemy

## 1. Introduction

The primary concern of language (written, spoken, or signed) is the expression of meaning. Language enables social man to communicate a bewildering range of information: exchange of emotions, expressing ideas, and an infinite variety of ideational information about the world. The expression of meaning is a complex process that is carried out at a level above discrete linguistic components: sound, lexical unit, phrase, and the sentence. Competent users of a language primarily use a combination of these linguistic units to express different kinds of meaning within the framework of sentence sequences linked by grammatical and lexical ties that produce linguistic patterns that are meaningful.

Halliday and Hassan (1976) explain these ties in terms of the theory of cohesion; a network of lexical and grammatical linkages. These linkages are fundamental to, and define, what constitutes a text. Text is the quality of having semantic unity based on the interplay between lexical and grammatical units and the meaning ties they provide irrespective of discourse genre.

In discourse (textual) analysis, context is also central. Here, context is defined to mean everything that surrounds an utterance and contributes to the derivation of meaning. Apart from grammatical and lexical cohesive devices, context provides the third leg of the tripod on which on textuality rests. The term (context) has attracted the sustained attention of researchers in philosophy, anthropology, and linguistics (Frege, 1880; Wittgenstein, 1922; Van Dijk, 1998). In linguistics, context is also categorised in a number of different, but related ways (Saeed, 2003). Several labels have been coined to describe a number of different context types. These include situational, social, physical, linguistic, and cultural contexts. These are sometimes broadly subdivided into the 'linguistic' and 'non-linguistic'. Linguistic context is underpinned on the use of lexical and grammatical cohesive ties to convey literal meaning devoid of the speaker's intent and assumptions (Cruse, 2004).

The non-linguistic component of context—social, situational, and cultural, on the other hand—provides other aspects of meaning arising from the social-cultural semiotics embedded in certain lexical choices. Originally coined by Malinowski in 1923,

the phrase 'context of culture' underscores the role that the knowledge of a people's 'way of life' plays in meaning derivation. In recent times, linguists have coined other expressions that are equivalent to Malinowski's 'context of culture'. Saeed (2003, p. 192) refers to it as 'background knowledge' and defines it to mean 'knowledge that a speaker might calculate others would have before, or independently of, a particular conversation, by virtue of membership in a community'. He defines 'community' among other things, to mean speakers of a 'native language'.

It is a given that the context of culture constitutes an important component of the meaning potentials in every human language (Halliday, 1975). Depending on the nature of the text, discourse in present day English involves some element of intercultural exchange. Speakers who engage in intercultural communication typically do so by means of a common linguistic code. The interlocutors usually bring socio-cultural expectations of language to bear on such an encounter. Speakers' expectations shape the interpretation of meaning in a variety of ways. These expectations, and the degree to which speakers from disparate linguistic backgrounds are able to reconcile them, largely determine the extent of cross-cultural understanding (Hiroshi, 2008; Kirkpatrick, 2007). The status of English as the number one global language, partly because of its implantation in disparate cultures that are hitherto non-English, has resulted in a multiplicity of non-isomorphic context of cultures. Evidence of this is seen in designations like 'World Englishes', 'New Englishes', and non-native Englishes A natural consequence of the foregoing is that English, as an international language, functions as an alternative means of expressing aspects of the culture for a variety of users: Mother-Tongue (MT), English-as-a-Second-Language (ESL), and English-as-a-Foreign-Language (EFL) (Christopherson, 1960; Seidlhofer, 2003; Corbett, 2003).

Folklore-inspired poetry is especially a fertile source of the transposition of culturally bound meaning in African literature of English expression. Folklore, which encompasses the myths, legends and folktales of a speech community, isa very significant 'subtext' in the poetry of Tanure Ojaide (Ojaruega, 2015:142; Maledo and Emama, 2020:1). The defining influence that the folklore perspective of literary analysis exerts on the poetry of Ojaide has engaged the scholarly attention of many scholars from the perspective of literary analysis (Alu, 2012). Investigative priorities have also been devoted to the study of folklore in several related fields of cultural studies, sociology (Thompson, 1980) and sociolinguistics (Mcdowell, 2018). These studies are useful in several ways. First, they establish the place of folklore as an integral part of the socio-cultural realities for a group of people and therefore an essential linguistic cog in the meaning-making potentials inherent in a particular language system. This is especially important in the context of the peculiar meaning dynamics that substrate languages introduce into English as a second language (Achebe, 1975; Alo, 2006). Second, folklores, apart from being carriers of cultural artifacts, also provide the inspiration for a significant number of works of literature. Arising from this, the unraveling of the cultural semiotics imbedded in any folklore-instigated poem is, therefore, indispensable to exploring its communicative value.

This paper is an attempt to establish, linguistically, the overarching communicative value of the context of culture by examining its cohesive role through the lenses of Tanure Ojaide's folklore-inspired poem. This paper argues that, compared to lexical and grammatical cohesive devices, the textual glue provided by the context of culture provides, almost entirely, the linkages that make meaning derivation possible in the investigated poem.

## 2. Theoretical Foundation

This paper is underpinned on the theory of cohesion **(**Halliday and Hassan, 1976). The theory states that different genres of text are only meaningful because of the semantic linkages that all content, and some categories of function words, provide. These linkages are categorised into two broad types: lexical and grammatical cohesion (see Figure 1).

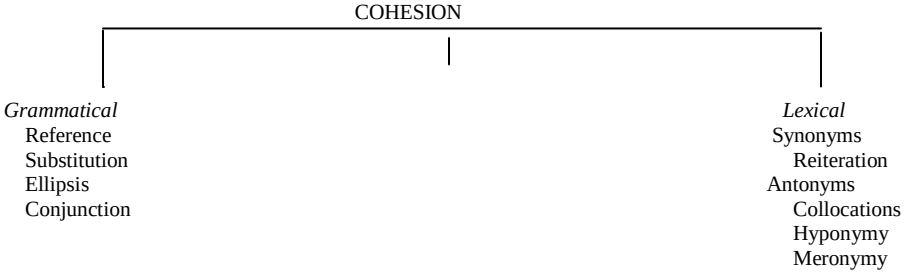



***Figure 1***

Lexical units (content words) provide a variety of cohesive meaning relations such as synonymy, lexical reiterations, collocations, meronymy, and hyponymy. These are paradigmatic sense connections of content words in the Sausurrean mould. Some close system grammatical categories—a variety of conjunction types, personal/comparative pronouns, substitution, verbal and nominal ellipsis—constitute grammatical cohesive devices. The foregoing dual categorization is based on the interplay between full words and the close system grammatical items. Halliday and Hasan (1975, p. 303) refer to it as 'lexicogrammer', a dual component that provides the linguistic context in text. The meaning ties that these linguistic categories provide, in conjunction with some extra-linguistic context types, create text. Text is, therefore, a semantic relation where the interpretation of an element depends on another. A variety of extra-linguistic context types is also critical to texture.

### 3. Source of Data

The data consist of Tanure Ojaide's folklore-inspired poem, *Agbogidi*, taken from one of his poetry collections: *Delta Blues and Home Songs* (1997). Tanure Ojaide is a renowned scholar-poet whose works have been subjected to a lot of scholarly interpretations. His over seventeen collections of poetry, seven works of prose fiction, two memoirs, and an impressive number of scholarly books and critical essays on a wide range of subjects focusing on various issues in African literature are huge sources of academic references.

### 4. Method of Data Analysis

The method of data analysis is comparative. This is done by examining the communicative effectiveness of cohesive ties engendered by open-class lexical items vis-à-vis those provided by the context of culture. This paper argues that lexical textual connections in the data are seemingly discursive and that the derivation of meaning in the selected poem rests, almost exclusively, on the cohesion created by the context of culture. To establish the forgoing, the semantic load borne by open class lexical items in the data is determined using two strategies. The first is the identification of significant sense relations: synonyms, antonyms, meronyms, and hyponyms in the text; and determine the cohesive and communicative value they exert on meaning derivation. Secondly, context of culture-carrying lexical items and phrases are identified and analysed to establish the dominant influence they bring to bear in meaning derivation.

**Lexical Cohesion in *Agbogidi***

1 I, Agbogidi, deflected lightning,
2 from the umbrella tree I sat under;
3 in the clash with thunder I doused it
4 with a deluge-palm oil ablaze
5 drew rain, not smoke, from the sky.
6 When lost in the forest of night,
7 I witness an antelope transform
8 into a beauty – that's how I married
9 a sorceress, we owe each other
10 what we can't repay in a lifetime
11 now my fan's become a matchet
12 & I clear ailments out of my way
13 I was captive of the chief ogre
14 and in the seven-day trial
15 lived only on fingers of chalk
16 instead of delicacies of bondage –
17 my prayer flew directly to the sky
18 and I landed at the outskirts of town,
19 where journeys begin and end.
20 This world isn't home enough
21 until the other world savages
22 and gives you up from its depth.
23 Where animals talk and you
24 heed the multitude or mute wits,
25 you'll have enough counsel
26 to bypass death's many paths.
27 I, Agbogidi, always returns home.

28 This light specially held out for me
29 to see ahead comes with a price
30 I am glad to pay with a thousand denials –
31 sacrifice will open its own way through tangles
32 to the craft of putting the leopard to sleep

At the grammatical level, personal references provide apparent intra-textual cohesive ties that clearly connect the three unequal parts into which the poem is divided. For instance, the first person pronoun (*I*, *my* and *me*) are used seventeen times to establish the co-referential identity of the fictional character in the poem. The expression, '*I, Agbodidi*' in Lines 1 and 27 provides firm basis for this conclusion. However, meaning relations at the lexical level appear discursive and disjointed in several ways. This is evident when we examine the peculiarities of lexical semantic relations within the stanzas and the poem as a whole. In the former, the relationships between lexical choices are seemingly opaque.

Meaning relations engendered by lexical ties in the poem are difficult to isolate due to a general lack of identifiable meaning-affinities based on synonymy, antonymy, meronymy, and hyponymy in the poem.

There are a few instances of lexical reiteration in the text. The first is *Agbogidi*, in Lines1 and 27. Its cohesive value is only useful when linked with the cases of co-referential personal pronouns in the poem. Its primary function is to establish the sameness of indent across the seemingly semantically disconnected parts into which the text is divided. Though there are many collocations in the poem, they tend to obfuscate meaning, arising from the way the poet deploys them. There appears to be a lack of collocational meaning continuity between the lexical items in intra- and inter-stanzaic terms. The foregoing arises from several factors. First, at the intra-stanzaic level, the semantic force created by collocational meaning relations is heavily restricted to proximate lexical items; the textual force seems to become tenuous after a few lines of the text. Consequently, the semanticity created beyond the immediacy of proximate lexical items is missing; there is no meaning link arising from an obvious lexical field.

Second, the chaotic lexical choices create threads of seemingly parallel, disconnected narratives and actions, even at intra-stanzaic level. At the surface level, the text projects at least seven unrelated narratives. These roughly correspond to the proximate (strong) and tenuous collocational ties those contiguous lines in the text contract. In the first stanza, two unconnected narrative threads are identifiable. Lines 1 to 5 foreground Agbogidi's super human exploits. He **deflects lightening** (Line 1), he **clashes** with, and **douses thunder** with a **deluge**-**palm oilablaze** (Lines 3 & 4), and **draws rain** … from the **sky** (Line 5).

The time adverbial 'when' (Line 6) signals the beginning of the second strand of the narrative. Its main function is to spatially separate the events in the preceding lines from those in Lines 6 to 10. Although **sorceress** (Line 9) who **transforms** from an **antelope** into a **beauty** (human female) (Lines 7 & 8) sustain the ambience of the supernatural, there is no doubt that the events related here are different and unconnected to the preceding events. Lines 11 and 12 emphasise the disjointedness of the narrative style of the first stanza. While the word '**marry'**(Line 8) and the pronouns **we** and **each other** (Line 9) have cohesive value underpinned on reciprocity of action, one is hard put to fathom the semantic ties that '**fan's become** a **matchet**'(Line 11) and **'**I **clear ailments** out of my **way'** (Line 12) provide in the context of the preceding narratives. The last two lines in this stanza constitute the third narrative thread.

There are two distinct narrative preoccupations in the second stanza. The first details Agbogidi's capture by the **Chief Ogre** (Line 13**)**, his escape through culinary self-denial (**fingers of chalk/ delicacies of bondage,** Lines 15 &16) and **prayer** (Line 17). These actions facilitate his escape to the **outskirt of town** (Line 18) where **journeys begin** and **end (**Line 19). The second is an apparent comparison of the metaphysical and the physical world: the latter exert an overarching influence; it is a crucible (**savages**, Line 21) and endows mortal man with the spiritual and physical wherewithal to navigate existential threats (**bypass death's** many **paths**, Line 26) on the mundane plane of human realities. He attributes his ability to survive (I**, Agbogidi,** always **return home**, Line 27) to the fact that he **heeds** the **counsel** (Line 25) of the other, non-physical world).

The poet's lexical choices in the second stanza also present similar communicative challenges despite having comparatively higher instances of lexical sense linkages. Unlike the first stanza, the second has more clearly defined cases of lexical meaning affinities: reiteration (**home**/**world**, Lines 20/27 and 20/21), synonyms (**captive/bondage**, Lines 13/16), antonym (**begin/end**, Line 19), and a wider range of collocational connections (**town**/**home**/**journey**/**paths**/**heed**/**counsel**).
However, these are of limited value communicatively. For instance, cases of lexical reiteration do not have the same referent. The poet's use of **world** (Lines 20 &21) refers to different planes of existence: one is metaphysical, fantastical (**animals talk**, Line 23), savage, full of vicissitudes; and the other, mundane. The same lack of sameness of reference also applies to his use of **home** in Lines 20 and 27. The qualifying adjective (**enough**) changes the expression (**home enough**) to a phrasal adjective. Consequently, **home** in line 20 is only lexically reiterative in form; not in meaning, with that in line 27.

Again, the textual connection of the second stanza to the first is lacking due to the discursiveness in the narrative style. The impression is that the poem is a product of the fusion of a mosaic of Urhobo folktales and epic narrative. Arising from this, the reader is tempted to believe that the only constant feature, the leitmotif, is the centrality of Agbogidi in the narratives. This is reinforced by the general lack of lexical sense connections within and between the stanzas. Furthermore, the cohesive value of lexical meaning connections identified in the first and second stanzas are dependent on several context-of-culture words and expressions. The overarching

cohesive force that these provide will be examined shortly.

The final stanza dwells on the uniqueness of some gift (This **light specially held out for me**, Line 28) which could either be interpreted as clairvoyance, improved physical vision, or the mere act perceiving objects ahead him (**see ahead**, Line 29). The gift comes at a price. A price he is willing to pay with (**a thousand denials**, Line 30**)**. Again, the meaning import of 'denial' is ambiguous. It is either understood to mean 'a refusal to satisfy a desire' or the antonym of 'acknowledgement'. The alternative—an acknowledgement—will result in the loss of foresight. It is a **sacrifice** (Line 31) he is prepared to pay to guarantee clairvoyance (**open** its **own way** through **tangles**, line 31). Again, the subject matter is digressional with no discernible narratological link to the preceding threads. In the last stanza, the pervasive sense of meaning disconnect is further accentuated by the seemingly unrelated expression in the last line. The reader is mentally challenged to decipher the communicative value of (**craft** of **putting** the **leopard** to **sleep**, line 32) in relation to the preceding lines.

Though the lexical choices exhibit a fair degree of sense interconnectedness, they are referentially opaque. Like in other stanzas, the key lexical choices are highly polysemic and therefore lack the general specificity of meaning that context provides. Context is indispensable in disambiguation of polysemous words. For example, the adjective 'weak', if used out of context, would either be meaningless or have a plethora of meanings. It is only in combination with other words that the sense of a polysemous word is revealed. Proximate lexical items usually provide the minimum context necessary for disambiguation. In the example given above, the meaning significance of the word 'weak' is disambiguated by other lexical collocates: 'weak argument', 'weak structure', 'weak defence', 'weak muscles', and a host of other paradigmatically relevant choices. This is lacking in some of the polysemous and semantically loaded linguistic units (word and phrases) in the third stanza. Examples include: **light** (Line 28), **see ahead** (Line 29), **open**/**own way**/**tangles** (Line 31). In the last line, another layer of interpretive conundrum is introduced by the ambiguity of **leopard**. It begs the question of the collocational significance of the words **craft** and **sleep** (Line 32)in the delimitation of the ontological status of 'leopard': as a feline (Panthera Pardus) or a precept in Urhobo cultural lore.

### *5.* Context of Culture in *Agbogidi*

The poet's discursive narratological strategy presents the first challenge of interpretation. This is because the poem is inspired by two source materials: the mythical folk hero, Agbogidi, and at least two folktales from the repertoire of the Urhobo people. This explains the two distinct features of his lexical choices. First is the general lack of lexical sense convergence within and between the stanzas. Second is the dominant role that certain culture- dependent words and phrases exert on meaning evaluation.

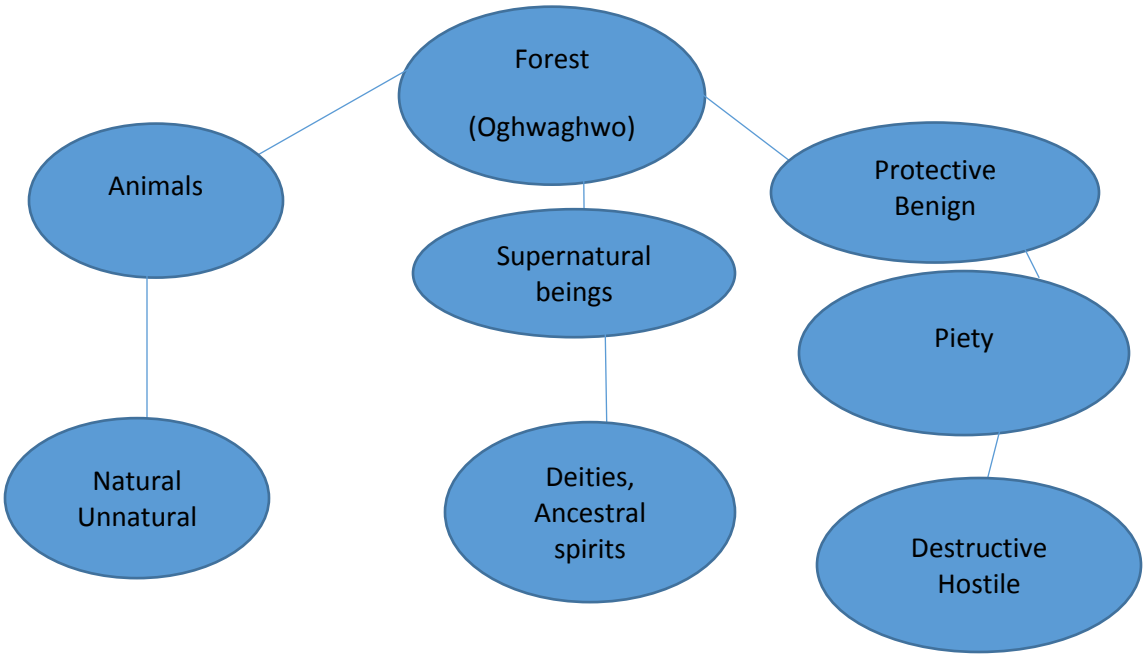
In our opinion, the eclecticism of the source materials, the imposition *Agbogidi* and the tribal lore he exemplifies, perform vital cohesive functions that derive from religious their ethno-cultural significance. These will be unraveled by examining how the poet employs certain culturally bound words and phrases (context of culture) to re-empasise the primal connections between man, the supernatural, and nature and, in the process, reveal the all-embracing cohesive glue they exert on the text.

The portrayal of the folk hero, Agbogidi, exemplifies vital components of the belief system of the Urhobo people. Chief among these is the conviction that mystic traditional medicine (*Ekpofia*) fortifies the warrior and renders him invincible to malignant supernatural forces. Spirit beings, antithetical to evil, bestow such protection on the worthy adherents who must, as a matter of necessity, be individuals of good character: morally and spiritually. Agbogidi exemplifies this: He is daring, adventurous, and fearless. The spiritual fortifications furnished by traditional medicine confer on him the powers to perform super-human feats. He becomes invincible; he **deflects lightning**, he clashes with thunder and neutralises its destructive power; dousing it the way one puts out embers with water. The words **lightning**, t**hunde**r, and **palm oil** are culturally significant in the belief system of the Urhobo People. The extra-linguistic meanings that underpin them provide further insight on their communicative value in the text. Depending on the circumstances in which they occur, lightning and thunder are considered favourite tools of destruction. In this regard, they are associated with dark mystical powers, especially witchcraft (*orhan*). The Urhobos also believe that palm oil is imbued with mystical properties; an effective counter-measure against, among other things, witchcraft-generated lightning and thunder. Agbogidi effectively deploys this arcane knowledge to peremptorily neutralise lightning and thunder sent to kill him. In this sense, palm oil is functionally analogous to, and has the same context of culture

significance *Eitr* and *Excalibur* in Norse and Celtic folklore. Although these cultural artifacts and their use as mystical counter-measures are universal, an awareness of the cultural underpinnings is crucial in appreciating their textual properties.

Folktales centred on hunting are an important constituent of the lore repertoire of the Urhobo people. The narrative in Lines 7 to 12 is one of such. The hunter must be especially formidable. He must be versed in certain arcane arts that render him, spiritually and physically, impervious to harm, especially those that emanate from witchcraft. In most cases, he has dual identity: a hunter and a medicine man. The hunter is especially admired for many reasons. First, the primeval forest—a choice location for hunting—contains animals that are timid and those that are hostile (**leopard**, Line 32). Second, the forest also abounds with potentially hostile sorcerers and sorceresses capable of transforming into all manners of animals (**antelope transform into a beauty,** Lines 7 & 8). Third, supernatural forces, more powerful than the hunter-medicine man, also inhabit the forest. The primordial forests also serve as transit points for the spirits of ancestors (*Erivwin*) in the course of their cyclic sojourn to the human plane. The transposition of the heroic personage of Agbogidi into a folktale narrative of this mien is therefore appropriate.

In Urhobo lore, the primordial forest (*Oghwaghwo*) has multiple extra linguistic, cultural meaning collocations. The diagram below represents some of these.




The primeval forest has a dual personality: it protects and bestows psychic powers upon the pious folk hero. It increases the efficacy of his *Ekpofia* but punishes the wicked. To be worthy, the depth of the individual's piety is measured based on his conscientiousness and the extent to which he observes the guiding tenets of the ancestors and deities. To him, nature reveals aspects of its power and positive personality (**witness an antelope transform into a beauty)**. He develops better synergy with the metaphysics of the forest by contracting a spousal relationship with an aspect of her manifestation (**married a sorceress**, line 9). He matures: in addition to invincibility, he is gifted with the knowledge of curative traditional medicine (**I clear ailments out of the way**). In this regard, the lexical item **fan** (*adjudju*) is an important aspect of the context of culture. The hand – held fan (usually made of the hides of animals) is important object in Urhoboland and other cultures in the Edoid group. It is believed that the patron deity imbues it with curative powers and gifts it to the chief priest or any other worthy adherent. It is therefore functionally analogous to a literal **matchet (**line 11) which cures ailments similar to the manner it is used to grasses.

The narrative from line 13 to 27 is also based on a popular folktale. On the surface, it is a simple narrative centred on the capture of the main character by an evil deity (**Chief Ogre**). It underscores the

value of abstinence and self-control as instruments of escape from the Ogre's captivity. Again, apart from the transposition of Agbogidi's heroic personage into the narrative (I**, Agbogidi always returns home**, line 27), there are culturally bound lexical items and phrases that enrich the communicative value of the narrative. They provide the needed extra linguistic linkages to the first stanza where surface lexical meaning fail.

The duality of good and evil is a universal precept in the lore of every culture. Here, the Chief Ogre is the antithesis of good. Periodic tribulations are general characteristic features in folk hero narratives. Tribulations and vicissitudes are necessary crucibles (**seven-day trial)**. They refine and validate the folk hero's worthiness: his mental and physical temper. The process is continual and prepares him for a greater quest. Previously, Agbogidi's credentials have been twice certified: by the medicine man (*Obo*) who fortified him to neutralise lightning and second, by the supernatural forces of good. The expressions **fingers of chalk** (line 15) and **delicacies** of **bondage** (line 16) are the primary carriers of the context of culture and indispensable to meaning derivation. The latter has religious significance while the former is intertwined with the cultural values placed on self-denial. It contrasts with a rejection of a gluttonous, self-indulgent life style.

Fingers of chalk (*orhe*) is an important item in religious rituals, in ancestor worship and in ceremonial purification. Its colour – white - symbolises purity. It is believed that only those who are conscientious; who harbor no ill will, use it. It denotes righteousness. The cultural import is that the protective value of righteousness is transcendental. The chief ogre's successful capture of Agbogidi, despite his formidable protective shield, underscores two critical religious doctrines of the Urhobo people. The first is that personal good will and conscientiousness are key ingredients in warding off evil. The second, which emanates from the first, is the belief that these attributes gives access to the supreme God (*Oghene*). Oghene controls all other deities. It was Agbogidi's supplication to Oghene (my **prayer flew directly** to the **sky)** that secured his escape from the clutches evil. His piety, symbolised his ability to *orhe* (fingers of chalk) ritually qualifies him to approach the supreme God. Oghene's is the ultimate source of protection and enables Agbogidi to avoid premature death and other injurious encounters (**bypass death's** many **paths**, line 26). His invincibility is enhanced (I**, Agbogidi,** always **returns home).**

The last five lines chronicle the final piece in Agbogidi's spiritual evolution. He has now reached the zenith of spiritual consciousness that a mortal can attain. He is now psychic; prescient (**see ahead**, line 29). His encounter with *Oghene* has provided greater spiritual illumination (this **light specially held** out for me). The post-qualifying adverb "specially" personalises the gift. It is the reward for a track record of piety. The gift of foresight enables him to deploy spiritual counter measures with greater finesse and minimal effort (the **craft** of **putting** the **leopard** to **sleep**, line 32). He no longer relies on brute spiritual force (**clash with thunder** /**deflect lightning**). The sustenance of his clairvoyance is dependent his unwavering obedience to a set rules. The expression "a **thousand denials-sacrifice"** has cultural meaning significance. It refers, not Agbogidi's denial of his psychic abilities, but to certain taboo items that he must avoid. These items may include certain objects, culinary items, animals, corpses, and some locations.

## 6. Conclusion

Culture is a vital component of the meaning making property of language. The extent to which textual meaning is influenced by linguistic and non-linguistic context largely depends on the nature of the text. In *Agbodidi*, textual meanings created by lexical sense connections are of minimal communicative value. Firstly, key meaning-laden lexical items lack contextual clues necessary for disambiguation. Second, the poem is suffused with the religious and cultural symbolism of the Urhobo people. Understanding the context of culture that underpins these usages is there vital for intelligibility.

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# Greeting Dynamics in Chukwuemeka Ike's The Potter's Wheel and The Bottled Leopard

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**Abstract.** Communication is ruled-governed; so are greetings which serve as a polite way of communication. The rules vary depending on the cultural context and the weight given to greetings and their function vary from culture to culture. This paper examines greeting dynamics in Chukwuemeka Ike's *The Bottled Leopard* and *The Potter's Wheel* in order to examine the strategies adopted by the interlocutors. The corpus used for analysis consists of excerpts taken from *The Bottled Leopard* and *The Potter's Wheel.* The theoretical framework adopted for this study is that proposed by Brown and Levinson (1987) which seeks to account for how politeness norms are encoded in greetings. Our analysis shows that the interlocutors employed greeting strategies such as questions, physical contact, personalization of the greeting and thanking.

**Keywords:** Greetings, Culture, Rule-Governed, Context, Strategies, Communication, Politeness.

## 1. Introduction

Greetings are important as well as frequent in everyday social interaction all over the world. They influence conversations as they take place at its beginning, a crucial part of a conversation. An addressee's first impression of a speaker can affect his/her attitude towards the speaker and for this reason, it is important to choose the right greeting register. Appropriate greeting behaviour is crucial for the establishment and maintenance of interpersonal relationships. As a significant aspect of politeness phenomenon, greetings have been studied in disciplines such as sociology, anthropology, sociolinguistics and discourse analysis.

Politeness is subjective and varies from culture to culture. The culture of a people is unique to them and is what marks out them from other cultures or nationalities. Idang (2015, p.1) observes that culture entails a totality of traits and characters that are peculiar to a people to the extent that it marks them out from other peoples or societies. According to him, these peculiar traits go on to include a people's social norms, taboos and values. Each culture has its own politeness rules that are taken for granted and are not understood by people from other cultures. For this reason, it is important to investigate greetings dynamics in different communities. In doing this, we gain insight into the social values operating therein. Given this background, this paper investigates greeting dynamics in Chukwuemeka Ike's *The Bottled Leopard* and *The Potter's Wheel* in order to examine the strategies adopted by the characters in the novel. It holds the view that although greetings appear to be unexceptional in their structure and function, they are highly complex interactional phenomena. This view is highlighted in situations of cross- cultural communication where the potential for misunderstanding and misinterpretation is inevitable. Unexpected or inappropriate usage may be perceived as impolite and result in negative sentiments between interlocutors, regardless of whether or not they were previously acquainted. Given the consequences of inappropriate usage, it is important to investigate greeting dynamics in human relationship and in different cultural environments. This makes it possible to hypothesize regarding the roles of language and cultures in guiding inter- cultural interactions and relationships.

### 1.1 Methodology

The data to be used for analysis comprise of extracts taken from Chukwuemeka Ike's *The Bottled Leopard* and *The Potter's Wheel.* Some of these extracts are mainly in dialogue form. These texts were presented

in italics to distinguish them from the rest of the paper. Ten samples were selected and each of them labeled as 'Extract'. In all, there are Extracts 1-10.

### 1.2 Chukwuemeka Ike

Vincent Chukwuemeka Ike was born in Anambra state, Eastern Nigeria in April, 1931. He had his early education in his home town and Mbaise, before proceeding to Government College, Umuahia from where he graduated in 1950. He gained admission into the University College, Ibadan in 1951. A career in the administrative sector saw him serving as a registrar at the University of Nigeria for over eight before the outbreak of the war. He later went to Stanford University , California, U.S.A where he obtained a Master's degree in 1967.

Chukwuemeka Ike has published for both the young and the old. Some of his works include:*Toads for Supper* (1965), *The Naked Gods* (1970), *The Potter's Wheel*( 1973), *Sunset at Dawn* (1976), *Expo'77* (1980), *The Chicken Chasers* (1980), *The Bottled Leopard* (1988), and *Our Children are Coming (*1990). In all, he has published and co-authored about twenty-four books. Ike as a writer has made quite an impressive contribution to academics within and outside Nigeria and has had the singular honour of initiating the Nigerian Book Foundation that led to the development of the African Writers' Series.

## 2. Review of Related Literature

Over the past half century, researchers have identified multiple functions of greetings and leave-takings (Austin, 1962; Goffman, 1971; Searle, 1971) and documented considerable cross- cultural variation in their usage (e.g Blum- Kulka, 1987; Hickey, 1991;Sifanou, 1992; Thomas, 1994).Further studies into greetings as a sociolinguistic element or as a speech act include the following: Akindele (2007) who studied greetings in Sesotho, Fadipe (1970) and Akindele (1997) examined Yoruba greetings while Egblewogbe (1990) researched into Ewe greetings. Others are Emeni (2000); Irvine (1974) and Ibrahim *et al* who researched into greetings in Northern African Communities.

### 2.1 On Greetings

Firth (1972) identifies three major themes of greetings and farewells: the production of attention, the identification of the interlocutor and the reduction of anxiety in social contract. He further suggests that greetings should not be treated as spontaneous emotional reactions to the coming together of people. According to him, for the most part, they are highly conventionalized and follow patterned routines. In support of Firth's view, Laver (1981 p. 304) sees greetings as far from being a relatively meaningless and mechanical social behaviour. He asserts that greetings as conversational routines are parts of the linguistic repertoire of politeness. They are tools of politeness behaviour and their use is guided by a polite norm. Song-Cen in Rabee and Al-Haq (2017, p.92) observes that greeting expressions constitute an important part of polite language and by greeting, a speaker indicates his attitude towards the addressee or starts a conversation with him.

Goody (1972) recognizes three basic functions of greetings: to begin a series of communicative acts, to define and affirm identity and rank and to manipulate a particular relationship for achieving particular ends. In agreement with Goody's stance, Brown and Levinson (1978) state that greetings constitute politeness strategy. They identify two broad types of politeness strategies: positive and negative. While positive politeness satisfies a speaker's need for approval and belonging, negative politeness serves to minimize the imposition of a face threatening act. Goffman (1971), points out that greetings and leave –takings serve partly to maintain social relationships and that failure to deliver an expected greeting or leave –taking could have dire impact on the development and maintenance of relationships both within and across sociolinguistic groups.

### 2.2 Greetings as illocutionary acts

Greetings, according to Firth (1972, p.30), are a system of signs that contain convert rather than overt messages. In order to account for how people derive convert messages (ie the intention or goodwill of the speaker) from the system of signs that greeting is, Austin (1962) proposes his Speech Act Theory as a useful tool for the explanation of this phenomenon. The central insight of the Speech Act Theory is that language performs communicative acts. Austin approaches the issue of language functions from the perspective of what speakers do with language rather than what they say. According to him, utterances are the production of words and sentences on particular occasions by particular speakers for particular purposes. They are not ends in themselves but means to ends-means to affecting listeners in certain ways. Austin posits that speech acts fall into three classes: the locutionary, illocutionary and perlocutionary acts. A locutionary act is an act of saying something, an

act of producing an utterance. Illocutionary acts are the real actions performed by the utterances, where saying equals doing as in apologizing, interrogating, warning etc. Perlocutionary acts are the effects of the utterance on the listener who is being interrogated, warned or welcomed. Searle (1979) contributes to the Speech Act theory by making a distinction between direct and indirect speech acts and categorized illocutionary acts into five classes: assertives, directives, commissives, expressives and declaratives.

According to the above classification of illocutionary acts, greetings fall into the category of expressives. As such, they show the psychological state of the speaker (Huang, 2001) and are 'used to express certain feelings towards the hearer' and 'should not be taken literally' (Li 2010, p.57).An interesting example of the expressive aspect of greeting routines is seen in the use of the word "Fine" in response to the expressions "How are you?", "How is your family?","How was work today?".This response, though often a white lie, is the conventional response because the negative response could put the interactants in an awkward situation.

**2.3 Theoretical Framework**

The theoretical framework to be adopted for this study is that proposed by Brown and Levinson (1987) which offers insight into how politeness norms are encoded in individual greeting tokens. It is frequently utilized in the literature as a base for examining and comparing greetings and leave- takings(Garcia 2006; Li 2000, 2010).In their theory, politeness is defined as redressive action taken to counter- balance the disruptive effect of face-threatening acts. Communication is considered as hypothetically threatening and aggressive and interlocutors are expected to come up with strategies to counter balance the disruptive effects of these face threatening acts. Brown and Levinson (1987) introduce the concept of 'face' and follow Goffman (1967) in identifying face as the public self- image that every member wants to claim for himself. It is often likened to self- esteem or self- image and can be lost, maintained, or enhanced. Within this construct lie both 'positive face' and 'negative face'. Positive face represents an individual's desire to be approved by others while negative face represents an individual's right to freedom of action. So a face saving act which is oriented to a person's negative face will tend to show deference, emphasize the importance of the other's time or concerns and even include an apology for the imposition or interruption. This is called negative politeness. A face saving act which is concerned with the person's positive face will tend to show solidarity, emphasize that both speakers want the same thing and that they have a common goal. To do so, a speaker searches for common ground with the hearer and aims to address the hearer's wants. This is called positive politeness. Any action that impinges in some degree upon a person's face (insults, orders, and criticisms) is a face- threatening act (FTA).The general idea of Brown and Levinson's model is to understand various strategies for interactional behaviour to achieve satisfaction of certain wants. Their theory observes that most speech acts , for example, requests , offers and compliments, inherently threaten either the hearer's or the speaker's face-wants and that politeness is involved in redressing those face-threatening acts. Politeness, therefore, implicates face needs and is common to all social systems though the conventions and formalities are culture specific ( Arua, 2013).

Goffman (1967) recognizes that greetings and leave-takings (in part) serve to mitigate the temporally-limited display of solidarity between interlocutors. His observation demonstrates the applicability of the face-saving model to the speech acts by affirming the importance of positive politeness or face (ie expression of solidarity) between speakers. This applies both to greetings and leave-takings as shown in 'Hi, it's good to see you. I missed you'. This greeting displays positive politeness by expressing the speaker's desire to interact with the interlocutor. It includes a positive comment and reassurance that the speaker enjoys the interlocutor's company.

Research has shown that the values associated with the different kinds of face vary across cultures, as do strategies for preserving face. Scholars like Hickey (1991) and Sifanou (1992) have observed that British English culture is more negative-face oriented while the Greek and Spanish cultures are more positive-face oriented. Nwoye (1989, 1992) notes that in Igbo societies, people are more concerned with the collective self-image of the group than that of the individual. Just as the conceptualizations of politeness and face vary across cultures, so also do the speech acts of greetings. While greetings such as 'Hi' 'Hello' or 'How do you do?' occur in English speaking countries like Britain, it is common in Nigeria to hear greetings such as' Have you eaten?', 'Have you woken up?' This study examines greeting dynamics in Chukwuemeka Ike's *The Bottled Leopard* and *The Potter's Wheel* with a view to identifying the different types and assessing the sense of social expectation or obligation that is associated with the use of greetings between the interactants.

## 3. Analysis and Discussion

This section is an analysis of the different types of greetings identified in two of Ike's works. To do this, excerpts from *The Bottled Leopard* and *The Potter's Wheel* will be examined and classified into sub-types and according to the face-saving strategies they represent. The classification of the various greeting types is based on the observations made by Coppock (2005) and Schegloff and Sack (1973).

### Questions

Questions regarding the interlocutor's state of being, expressed in greetings, reflect positive politeness through a show of solidarity and interest in the hearer. They show that the speaker is concerned about the hearer as in line with Goffman's (1967) characterization of greetings as a method of showing that the relationship is still intact from the previous encounter. This function of greeting is illustrated in 1.1 below.

Extract 1.

'Good afternoon please.' Amobi stood respectfully at the entrance to the Prefects' Room. Recognizing the voice, Olatunji dropped the book he was reading and turned to the door. '**And how are you today my young man?'**

'I 'm fine please ,' Amobi replied. 'I 'm told you sent for me.'

(The Bottled Leopard, p.60)

**Personalization of the greeting** ***(eg uttering the hearer's name, making remarks specific to the hearer as an individual.***

This is a strategy for showing solidarity and closeness. Coppock (2005) notes that personalization mitigates the threat as a speech act might be seen as overly conventionalized and insincere. This strategy is used by Mazi Laza in advertising his wares.

Extract 2

"**Ogbuefi,** he would address a man walking past his shed without stopping, 'may the morning mop up and evil which may have survived the night. A man who walks past Egwunaamu without stopping to greet him have been looked out the previous night but his wife. If you suffer what most of us men suffer so often from our wives, let

me show you the cloth you will buy for her so that afterwards she will never again lock you out."And he would then proceed to display a piece of cloth.

(The Potter's Wheel, p. 7)

In this extract, positive politeness is realized by an address term ***Ogbuefi*** which Brown and Levinson (1987) refer to as an *in-group identity marker*. It is used to express approval of the addressee's personality and positive self-image. Further examples are seen in Extract 3.

Extract 3.

As soon as he beheld Amobi, something clicked. He immediately applied the brakes, took another look at him, and walked gently to him, his hands clasped in front of his chest: '**Nnanyelugo**!' he addressed Amobi, his head bowed respectfully.

'Mazi,' the dibia thereafter turned to Mazi Eze. You should

have told me you were bringing an important visitor to my house.'

'Ofia, Mazi Eze replied. 'I'm not sure you know that he is my boy, Ugochukwu; the one who recently entered Government College in January.

'Who told you I don't know the person I saluted?'

'The manner in which you saluted him made me wonder. Or is it because he is now a college student?'

'I don't know about college and student. I know the person I saluted. Please take seats.'

(The Bottled Leopard, pp.123-124)

Extract 4.

'Who is that sitting so comfortably in my house?' asked Teacher as he alighted from his bicycle "What debt does teacher owe you that should make you take over my house in my absence?

"**Teacher, good evening , Sir**, the visitor responded if you owe me any debt I do not know about it and it is not what has brought me here".

Thanks be to God even if only that …

(The Porters Wheel, p.221)

Extract 4 begins with a face-threatening as the teacher requests to know the identity of his visitor. He begins with an interrogative sentence, a direct imposition on the negative face of his interlocutor. The visitor rushes to put his host at ease by adopting the deference strategy using the honorific 'Sir'. He does not mention the name of his host but uses the title 'Teacher'.

### Physical contact

This is another greeting strategy that was employed by the interlocutors in the texts under study. In *The Potter's Wheel*, this contact took the form of an

embrace as Mama Obu lovingly welcomes her son back home after a long absence.
Extract 5.

'Where is Obiano ! Obiano! Where are you?' Mama Obu began shouting even before entering the compound.
Obu answered excitedly. Mama Obu rushed into the obi where her son was, and swept him off his feet into a warm embrace. Then she let him go , and rushed out into the open air where she danced with abandon.

(The Potter's Wheel, p. 240)

4. **Other Greeting Forms**

Other types of greetings include temporal greetings which are used to mark the three main demarcations of the day-morning, afternoon and evening. Dzameshie, (2002) calls them 'Time-of-day' greetings. Greeting forms such as "Good morning" and "How are you" are directed towards the hearer's positive face. This is also illustrated in the conversation below.

Extract 6.
**'Good morning Ma'**, greeted Oti.'
**'Morning my son'**, Mama Obu replied without knowing from where the greetings came. She was busy tying green bundles of fresh fodder for one of her goats which had produced two healthy-looking kids. 'The person who went to see Obu,' Oti continued rather timidly, 'has he returned ?
… 'Oh, is it Oti? Mama Obu asked.'Yes, Ma.'
'Have you, come out from sleep?''Yes, Ma'.
'What of Mama Oti?''She is well'.'and your father?'
'He is well'. 'And all your brothers and sisters ?'
'They are well'.'Aren't you going to school today?'
'I'm on my way to school but I wanted to find out about the person who went to see Obu'…
(The Potter's Wheel, pp.232-233)

The conversation above shows the African tradition of mutual care or concern for other's welfare. It contains questions showing concern and warmth to the addressee. In the African society, when people meet, it is natural for them to spend some time greeting by asking something about their lives. This serves to maintain the hearer's positive face. Though the conversation shows that the relationship between interlocutors is amiable; the social distance between them is quite large. For most Igbos and Nigerians in general, one can hardly speak to his/her elder like they would to an equal .One must always be respectful to one's elder and this respect is shown mainly through language. This is why Oti respectfully frames his question about the person who was sent to see Obu. He had to find the right words to mitigate the force of his questions.

Adegbija (1989, pp.61-62) makes some observations on the use of greetings in Nigeria to politeness. First, he observes notes that greetings are an almost mandatory politeness strategy used not only for attracting the attention of a hearer, as Firth notes, but also are a salute to a common humanity, a strategy for perpetuating a communal bond and oil for lubricating the channels of communication. Second, the age is an important factor which plays a dynamic role in the exchange of greetings. Thus, a younger person is expected to initiate greetings whenever he/she encounters an older person. This partly relates to Goody's point, noted above, that greeting is intended to mark and affirm identity and rank. Thirdly, most greetings, especially during a first meeting in a day or after a long period of absence, tend to be protected in nature. They could include enquires about the addressee's wife, children, etc.
The address form used by Oti in Excerpt 6 is different from that used by Chuks in his letter to his parents and to his principal in Excerpts 7 and 8.

Extract 7. "Hi , Dad and Mom".

(*The Bottled Leopard*, p. 141)

Extract 8
…. They were stunned to hear the cheeky fag shout 'Hi Bill'! as the Principal walked past one afternoon. The Principal, addressed by staff and students alike as PGC (Principal of Government College), or simply as the Principal, never even as 'Mr Williams'. To be hailed
'Hi, Bill! by a student, a tail-dangling fag for that matter!

(The Bottled Leopard, p. 17)

Chuks' total disregard of the need to observe factors like social distance, power and threat to face is evident in the greetings types employed. This lack of formality closes up the social distance between the interlocutors. Younger persons are culturally expected in all contexts to show politeness to older persons and anyone who refuses to conform to this societal norm in language use is frowned at.
Greetings are used to open conversations and determine the direction that a conversation may take. According to Ebsworth *et al*, (1996, p.98), 'greetings are among the first speech acts that are learned by

children in their native languages' .Apart from opening conversations, greetings function to establish a platform for acceptance and create a positive social bond between interlocutors. According to Finnegan and Besnier, (1989, p. 344), greetings convey the message 'I want to talk to you'.
Extract 9.

The boys were thrilled to see ' Iambuc' walking towards them in his unique style: short, quick steps with the right shoulder and elbow tilted up…
**' Morning boys".**
**'Good Morning, Sir**"
"Iambuc' laid out his precious books on the table: the Latin Vulgate , the New Testament in Greek, the Authorized (St. James') Version of the Bible and the Old Testament in Hebrew .They were an indispensable feature of his religious instruction classes and one of the reasons for his high popularity rating.
(The Bottle Leopard, p. 52)

**Thanks**
This is another greeting strategy used by interactants in the novels under investigation. By thanking the hearer, the speaker supports the hearer's positive face. An example of the use of the strategy is found in *The Potter's Wheel.*

Extract 10 .
Reluctant to take any other false step ,Madu whispered into Teacher's ear for advice on whether he should deliver Obu's parcel to him there and then. On receiving an affirmative reply, he handed the parcel over to Obu: 'That's for you.' Obu looked at Teacher and Madam as if for instructions on how to respond.
'Take it,' Teacher directed. 'It's for you , not for us.'
**Thanks Sirs. Thank Ma.**' Obu received the parcel grateful.
(The Potter's Wheel, p.227)

The importance of greeting and human communication cannot be over-emphasized. As stated earlier, greetings make us acknowledge and approve of each other. Greetings are ritualized verbal sessions where people solidarize with each other and show reverence to elders and higher ups on the social ladder. This is what keeps society as an integral unit.

## 5. Conclusion

This paper has attempted to show that although greetings are ordinary day-to-day events, they often carry a lot of weight as far as harmonious interpersonal relations; both intercultural and intracultural are concerned. They serve to cement existing bonds between people, to create new bonds, to oil the channels of communication and as a recognition and acceptance of the worth of addressees.

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# Female Representation and Festus Iyayi's Vision of African Womanhood in *Violence* and *The Contract*

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**Abstract**. Festus Iyayi's *Violence* and *The Contract* have attracted a lot of literary attention especially in the area of Marxist criticism. Framed on feminist criticism, this study aims to encode Iyayi's vision of African womanhood in *Violence* and *The Contract* which has scarcely been done. Through a careful study of the representation of female characters in these two texts, the paper posits that Iyayi denies his women positive identity by foisting on them the image of sexually loose women in their pursuit of economic existence. This sheds some light on his vision of African womanhood which this study argues is regressive. The paper concludes that the common parlance 'use what you have to get what you want' which Iyayi has unabashedly painted in *Violence* and *The Contract* is nothing but immoral lascivious living. The paper therefore recommends that no woman in trying to cope with the agony of existence should behave like any of the female characters in the texts under discussion. There are better and more honourable ways of making a living.

**Keywords:** Vision, feminist criticism, African womanhood, female characters, Festus Iyayi

## 1. Introduction

Festus Iyayi's novels have attracted a lot of studies especially in the area of Marxist criticism. For instance, Chiluwa (2007) examines Festus Iyayi's literary aesthetics and social vision in *Violence* and *The Contract* and submits that "drawing from the Marxist interpretation of society, Iyayi identifies and unmasks the evils of capitalist society and proposes the ideals of man's social and spiritual liberation" (p.98). Omoko & Ovie-Jack (2016) in re-assessing contemporary socio-political issues in *Violence* and *The Contract* aver that Festus Iyayi "as a Marxist writer, engages himself with the issues of corruption, political mismanagement, social injustice, poverty and unemployment" (p. 167).

Ujowundu (2013) evaluates "Festus Iyayi's artistic exploration of the social, cultural, economic and political forces affecting Nigerians in V*iolence* and concludes that Iyayi in this novel portrays "the inhumanity of the rich against the poor and the filthy, dehumanizing and degrading effects of the action of the ruling class" (p.311). Alli & Ademola (2019) explore the ideological discourse in Festus Iyayi's *Violence, The Contract* and *Heroes* through the prism of stylistic analysis and posit that the author hauls 'verbal missiles' at the corrupt officials to pass his message across and add that "let those who get the message be the touch bearers in the collective struggle to create a better, egalitarian society" (p.134).

Evidently, this study on Iyayi's vision of African womanhood in *Violence* and *The Contract* is a paradigm shift and feminist criticism forms the framework. One of the major developments in literary studies in the past decades is the emergence of feminist criticism. It operates at the level of theory and practice. The choice of this framework is informed by the fact that feminist criticism is more concerned with the representation of characters in works of art than with any other aspect of the narrative. Njoku (2001) argues that "feminist criticism looks at issues from the female point of view (p.196). She adds that it "focuses on issues of gender and inequality and subverts textual meaning from a perspective that is woman-centered …" (p.201). This feminist critical approach, it is believed, will shed new light on Iyayi's novels under discussion. The study will be done in three movements. The first will deal with female characters in *Violence*; the second with female characters in *The*

*Contract* and the third with Festus Iyayi's vision of African womanhood.

## 2. Female characters in *Violence*

Here, the characters under consideration are Queen Obofun, Adisa, Salome and an unnamed woman.

### 2.1. Queen Obofun

Queen is the wife of Obofun. She ministers to passion and lust to the extinction of morality**.** She commits adultery with anything on trousers. She uses her body to get whatever she wants. Iriso, one of her clients, describes her "as a cunning devil" (30). She runs a restaurant and wants a regular supply of peak milk, beef, eggs and other things. Iriso undertakes to supply these items. To discuss the terms of the contract, she takes him into her bedroom under the guise of not wanting any distraction (31). While there, she invites him "… to help her undo the zip of her dress" (30). Soon after, Iriso "was on top of her, and promising her to bring all the things she wanted for nothing" (32). Caught in her trap, she pushes him away saying she has "to see the things first before she actually pays him in kind" (32). Iriso narrates his ugly experience with Queen to Dala, his friend, who says: "We've all heard about Queen in the Ministry. She uses her body to get what she wants…" (32).

Iriso supplies the food items and Queen pays in kind as promised. After sleeping with her, he describes her as "the bitch…she will need other things, and if a man supplies them, she is going to use her body to pay for them. Harlot!" (101). She proves Iriso right by giving him another appointment. In another development, she pays for trucks of cement in kind. She reminisces: "the cement deal has gone off very well. She had been with the man only twice and the cement had come…she had no doubt that he would come again. They always come back" (89).
When Obofun raises issues with Queen over her intimacy with several men, she admits without any form of contrition saying: "I have slept with your friends! I have enjoyed myself as much as you have. And whose fault is it? I should have sat here, shouldn't I, washing your pants after you had soiled…" (191). Obofun retorts scornfully: "I know you will take any man. But thank God, Idemudia is sick. So you will have to wait for some time before you can have him" (191-192). Meanwhile, Idemudia is one of the labourers she hired to offload the trucks of cement she paid for in kind. She ripostes shamelessly: "I will take him when he comes out. I'd rather sleep with him than wash your pants which you have soiled by sleeping with other men's wives" (192). Should Queen go this far? Is Obofun's marital infidelity enough reason to drive her into prostitution? Are there no better ways of registering her displeasure? Does female assertion call for immorality? This paper concurs with Chukwuma's doctrine that "women should see better forms of revolt than sexual…" (1999, p.226).

Queen is despicable. She has dangerous propensity to sexual immorality. She certainly has no qualms in her depravity. She "lost her conscience in the thousands of naira that poured in to her, in the confidence that she could use what she had to get a man, to do what she wanted. She didn't have any scruples any more, none whatsoever" (196). Disgusting! In the course of time, Obofun, decides to talk things over with her: "…I must discuss things with my wife…Tomorrow will see the beginning of a new day. I will call Queen and discuss matters with her…We are husband and wife still…Yes, I will patch things up with her…" (200). Queen blames her husband for her adulterous life during the discussion. Thereafter**,** she muses: "But why was Obofun angry with her? Hadn't he known what would happen? Why had he opened the Crown Supermarket and put her in charge of it? Why had he introduced her to all his powerful friends? He was to blame, not her" (201). Does this make sense? Queen is simply a harlot. Otherwise, she would have realised her folly at this juncture and begun to patch up things with her husband. She admits that they "were strangers to each other now" (203) but states that "there was nothing she could do about it" (203). She resolves to continue with her loose life with dour determination. Hear her: "From now on, I am going to do whatever I like whenever I like and wherever I like" (204). Obviously, her sense of morality has been mucked up with mud.

Discharged from the hospital, Queen hires Idemudia to work on her building site as a labourer. Within a few days, he leads a protest against the poor wages she pays the workers on the site threatening her with a strike. Meanwhile, Queen has just eleven days to complete that project; otherwise the contract would be revoked. Desperate, she decides to buy Idemudia over in cash or in kind against the rest of the labourers. Hear her: "Perhaps there is a way to get him. Perhaps Obofun is not wrong after all" (252). It should be recalled that Obofun had earlier derided her by suggesting to her to sleep with Idemudia. So when her offer of bribe of hundred naira which she later increased to three hundred naira did not work, she invites Idemudia to her bedroom saying "there is at least one thing which you cannot refuse from me" (291). Lying on the bed naked, she invites him: "Come in quickly…What are you waiting for… Take

off your shirt…Come in quickly, now" (295). Here, Queen's moral degeneracy attains a crescendo. What a wife-whore! Idemudia confesses: "The temptation was great, greater than any amount of money she ever could have offered him" (295) but he refuses to fall. He rejects her offer saying: "I can't…no, no, no. I can't" (298). Surprised, she asks: "Why can't you lie down with me?" (299). He answers: "You have a husband and I have a wife. It would be adultery" (299). Queen stupefied, asks: "And you have never slept with another woman? Apart from your wife?" (300). He answers: "Of course, I never have" (300). What a decent man! A new man indeed! Surprised and disappointed, she asks "if his wife, Adisa, had never slept with another man" (301). Oblivious of his wife's sexual escapades with Obofun, Idemudia answers: "My wife has never slept with another man" …"We are poor, madam, yes, very poor, but my wife does not sell herself" (301). On this note, she vengefully gives Idemudia detailed information of Adisa's affair with her husband. Queen saw Adisa when she was leaving the chalet after sleeping with Obofun. So she uses it as a missile to shoot down the only man that rejects her body. Iyayi's portrayal of Queen is bizarre and shocking.

**2.2 Adisa**

Adisa, wife of Idemudia, bullies her husband during a quarrel saying "…If you go out, I am going out, too. I am going to find some means to feed myself" (15). Idemudia surprised, asks: "You are going to find some means to feed yourself?" She answers scornfully and defiantly: "Yes and why not?...Or perhaps you think you are the only man in the world?" (15). Idemudia warns: "… You let another man come near you and I'll kill you… You think you are attractive enough to use your body and you say things which a woman never says to her husband…" (15-16).

On her way to see her husband who is now on admission in the hospital, Obofun gives her a lift. While in the car, Adisa's mind runs riot: "The bells began to ring louder in Adisa's mind now…She could see her aunt's face and hear her voice saying , "you are still young and beautiful and many men will come running after you…You can take a room…"(73). He invites her to his hotel after he drops her off at the hospital. Adisa decides to honour the invitation: "She would go to see him to find out how he could help her and Idemudia would never find out…" (86). Why does she want to hide it from her husband if her motives are right? She reasons: "Going to see Obofun did not mean that she was going to give herself to him" (86). It should be recalled that she had earlier threatened her husband that she would see another man who can provide for her. One is tempted to argue that Adisa seduces Obofun seeing that he is a rich man. This is because even before Obofun invites her, she remembered her aunt's counsel to her to sell her body to make a living.

Adisa goes to the hotel to meet Obofun disregarding the warning from her inner self that she should not fall into his trap (115). Meanwhile, Obofun while waiting muses: "If she comes…then I think I am lucky…. How I should love to have her. Just once and afterwards it will easy. But the trick had better work" (119). On her arrival, Obofun makes good use of his trick by discussing business with her first. He proposes to give her ten cartons of whisky to sell on the condition that she pays an advance of fifty naira. Adisa tells him she has no money "not one single naira" (126). Taking advantage of that, he suggests that she can give him "a guarantee in another way… his hands…slowly going down to her breast" (127). At this juncture, Adisa begins to hear voices. Idemudia's voice rings in her head: "I'll find you out and I'll kill you. I'll tear out that thing which you think you have and I'll throw it to the dogs outside"… (127). She cries "No! No! No! and stood up from the chair abruptly" (128). Obofun following her says "but you lose nothing and yet you gain everything. Tell me, what do you lose? Your virginity" (129). She replies "it is adultery" (129) and leaves the hotel. On her way home, Adisa reassures herself that "she could never commit adultery. Not on her life. …There must be other ways of making money" (134). But this resolution is short-lived. Soon after, she muses: "Wasn't that money preferable to this hunger…Should she give herself to him? (133). She reasons: "she needed the money, not so much for herself but for both of them together" (134).

Idemudia is discharged from the hospital but he has no money to pay the bills. So he instructs Adisa to see his friend, Osaro, to raise some money for them to pay the bills and that she should come back to the hospital with some clothes so they can go home together**.** On her return to the hospital, Adisa meets Obofun who again offers to give her a lift and seeing through her that "she is already half won"; that he "can easily tilt her now" (165), he takes her to the hotel instead of dropping her off at the hospital. While in the chalet, she asks herself: "And what have I got to lose? Nobody will find out. Nobody will ever imagine that I can be involved with such a man. We need the money and I must have something I can always do. Nobody will find out…Not even Idemudia" (168**).** She struggles with Obofun for a while but "it was an unconscious fight, her

consciousness had already given in and so the fight was weak" (169). "She knew that she was beaten…" (169). More so he has increased the amount from fifty to hundred naira. "She let him drag her into the bedroom" (169) and so Obofun buys her body with hundred naira.

Adisa goes home from the hotel satisfied: "Her sleep was deep and peaceful, like one who hadn't slept for a long time…" (205). Amazing! That she betrays her husband by selling her body and also that she keeps him waiting the whole night are not enough reasons to take sleep away from her eyes. Waking up, she "smiled in the half dark" (205) on seeing the envelope that contains the money Obofun gave her. Then she says: "Judas had sold his master for thirty pieces of silver. She had sold herself for one hundred naira" (205). "…So I am no better than a harlot…A prostitute for one hundred naira anyway… I am a prostitute! A cheap woman!"(205-206). She rationalises her act soon after: "…He may kill me but I did it for him. Only for him" (206**).** Again, justifying her lewdness, she wonders:

How can he kill me for it? God knows how ashamed I am now. But he knows too it was a sacrifice I had to make for my husband's sake. Greater love hath no man than the man who laid down his life for the life of a friend. I have done that. Committed adultery for his sake. Surely I shouldn't be punished for that (207).

Adisa's use of scripture to justify her sin is unpardonable. Jesus laid down his life to reconcile man to God but she laid down her life to give vent to her lust. After all, the hospital bills which she claims pushed her to sell her body was not paid from the hundred naira Obofun gave her. Osaro and Omoifo, Idemudia's friends, raise the money to pay the bills. Again, by divine providence, a job awaits Idemudia at Queen's building site even before he was discharged from the hospital. This means that their being in perpetual want because of joblessness has been taken care of. So how does the hundred naira relieve them from the poverty she so much amplifies? Just as Judas' thirty pieces of silver was not profitable to him, so also is Adisa's. This is because in a later development, Idemudia tells his wife "I don't think I will need that money you borrowed from your aunt" (233). She had earlier attempted to cover her tracks by lying to Idemudia that she borrowed some money from her aunt, Salome, to pay the hospital bills.

Shame and quilt will forbid many descent **wo**men who are cajoled into Adisa's sin to touch the envelope. The money will become leprous. But not so with Adisa. She begins to figure out what she would do with it. Hear her: "They would move to a better place and open up a small kiosk of a shop. There she would distribute the whisky"…she would go out to buy some meat…she would eat well from now on" (207-208). Then, she reflects on the oath she took on the day of her wedding: "…You must not flirt, you must not commit adultery…" (208). She dismisses it saying Idemudia "must know that it wasn't my fault, that I was driven to it by my consideration for him, for my hunger, by our general poverty" (208). Obofun sends five cartons of whisky to her with a message that "he would be waiting for her as soon as she could come out" (218). Having remembered her marriage vow, one expects Adisa to reject the whisky and also to send the envelope back to Obofun as a form of restitution. Rather, she expresses her displeasure over the shortage of the number of cartons he promised her: "Hadn't Obofun promised her ten cartons?" (218). The only time she bemoans her folly is when Idemudia expresses his gratitude to his friends, Osaro and Omoifo for raising the money for the hospital bills. She muses: "How could she have given herself to Obofun only to hear this morning that she needn't have done it, that it had all been useless, that she had been a fool? She felt near to tears" (224). The strong reason she gives for selling her body is hereby proved futile.

Back at home from the hospital, Idemudia asks Adisa where the cartons of whisky came from. She lied to him that it is Salome, her aunt that gave them to her. He queries her for not informing him first before accepting them and then asks her the question that is weighing on his mind: "Why didn't you come yesterday?" (229). She told him she could not make it because she went to look for money and that her aunt, Salome, lent them twenty-five naira. Unsuspicious, Idemudia is impressed and plans to visit Salome to thank her "for the money and the whisky" (231). But Adisa discourages him saying "I have already thanked her enough…The proper time to thank her will be when we return the money" (231). Idemudia insists that he would see her anyway. Seeing Idemudia's resolve to visit her aunt, she informs him that Salome "is leaving for Badagry…this evening. That is where she buys the whisky" (231**).** She has lied again. One sin leading to another. Undoubtedly, Adisa lacks moral fortitude. One wishes that she sticks to her earlier resolve that there are better ways of making money (134).

**2.3 Salome**

Salome is Adisa's aunt; a bad example to her. She advises Adisa to leave Idemudia since he cannot

provide for her and play the harlot by "taking a room in the city where other men would come to her" (50). She shares the gains of her lewdness with Adisa to encourage her to toe her footsteps: "The children have always coughed and cried even when their father was here. And not only had they cried, but I, also. But now it is very different. I do not cry any more, and at least, the children are alive. ..46). Adisa ruminating on her aunt's loose life says: "My aunt had to find the money for the rent, for feeding and for clothing the children and herself. Who can blame her if she chose to live the way she now does?" (46). Should her husband's irresponsible lifestyle push her into prostitution? Must she sell her body to earn a living? Are there no better ways of making ends meet? How about Buchi Emechta's Nnu Ego in *The Joys of Motherhood* (1980) who in a similar situation of excruciating poverty shows her mettle in resourcefulness by engaging in petty trading to sustain her family.

Adisa confesses to Salome her affairs with Obofun and how she lied to Idemudia that she borrowed the money from her. Salome impressed, says: "So you are no longer blind…I am glad you are beginning to see reason" (253). She adds: "I have found men to be selfish and ugly. They want a woman, they get a woman and they use her and ditch her into the gutters. My husband made my life a misery. So I learnt to distrust all men" (254). Adisa and Salome's friendship reflects negative female bonding sisterhood practices.

**2.4 Farmer's wife (Unnamed).**

She is caught red-handed by her husband sleeping with another man. On that fateful day, the man returns early from the farm only to find "his wife in bed with this man…" (225). The husband, mad, butchers the man and later kills his wife. Osaro argues that the deceased might have tempted the farmer's wife with money (227) and then asks Idemudia what he thinks about the incident. He answers: "I don't know…I agree that the way it is done matters. But I don't suppose my wife will ever commit adultery and he glanced at Adisa. So the question will never arise" (227). What an irony! Osaro asks him again what he would do to Adisa if she commits adultery. Idemudia rejoins: "How can you say that in the presence of Adisa? Well, I will answer it…I know she would never do it but if she did and I found out, I would kill her. Just as the farmer has done" (227).

## 3. Female characters in *The Contract*

Here, the characters under consideration are Eunice Agbon and Mrs. Oloru.

**3.1 Eunice Agbon**

She is an employee of Chief Ekata; the public relations secretary for Chief Ekata and Construction Company. Part of her job schedule is to fetch contracts for the company through sleeping with government officials. Chief Ekata uses this as a bait to catch contracts because "he had realised a long time ago that one of the greatest weakness of the Nigerian male was the female… Send a woman to a man … he will almost always grant her whatever request she has" (69-70). He affirms that "he was a living example" (73). So when he hears about the Ogbe City Council contract, he sends Eunice to Ogie Obala, the principal secretary in the council, who is in charge of awarding the contract. He instructs her: "You must persuade Mr Obala to come out tomorrow evening to dinner with us. If you fail, our business folds up…You understand of course what that means…So, use all the means at your disposal" (74-75). "Eunice Agbon understood at once" (74) and vows to crack Ogie at all costs (75). Her only fear is that Ogie should not be "old and unimaginative" like the men "she had gone to these past weeks…they treated her as if she was nothing but flesh" (75). While delivering her message to Ogie, she seductively "…placed her hands behind her chair so that the pinnacles of her breasts were thrown upwards and they were sharp and unyielding and inviting" (79). Then "she laid the bait. Perhaps you could have launch with me?" (79). Ogie looks into her sensuous eyes and "saw the snake and the apple in them" (79). He could not resist the temptation. He muses: "What does it matter if I have this lunch with her and then take her afterwards" (79). He accepts the invitation saying "we will have the lunch and I'll pay for it for keeping you waiting…Afterwards you can go back and tell Chief Ekata that I will see him at seven at the Wayo Hotel"( 79). Eunice's "life was concentrated in her sex, like colour in a diamond, in rainbow or in a flower. Sex and money. These were to her the aims of life" (138). Kouakou (2014) opines that Eunice "…willingly turned her sexual parts into a kind of article with commercial value which could be sold and bought at any time" (p.15).

**3.2 Mrs. Oloru**

Master-slave relationship characterises the bond that exists between Mrs. Oloru and her husband, Mr. Oloru. She is defined in his terms. One of her legitimate wifely duties as dictated by her husband is to sleep with men to fetch him contracts. So, bent on winning the Ogbe City Council contract, he sends her to sleep with government officials so that they will

swing the contract in his favour. Hear him: "Perhaps, he would have to send his wife round again to the administrators and others…this contract was worth several millions. So what were a few men's pleasures with your wife compared to five million naira? Nothing. Absolutely nothing" (119). This is nothing but violence. But why should Mrs. Oloru accept this? Is she so 'thingified' to use Udumkwu's words that she has lost her sense of decorum? Kouakou (2014) commenting on Mrs. Oloru servility opines that "when one's own wife's value is seen in terms of naira, she becomes less important than tradable goods sold at the commodity market" (p.8).

**3.3 Iyayi's Vision of African Womanhood**

Iboroma (2017) has argued elsewhere that "a writer dialogues with his environment and puts in writing the outcome of the dialogue which usually serves as a mirror to the people and the society. The writer's dialogue with his material world and the strategies he employs largely reveal his vision of life/society" (p.79). Sadly, the outcome of Iyayi's dialogue with the material world which he gives back to the society concerning the African woman is that she is lewd. His delineation of the woman in this wise violates not only the principle of order regulating the accepted standards of sexual behaviour of the material world but also the moral appropriateness of the texts under study. The two texts are silhouetted against a Christian background and adultery of course is an anathema in the Christian faith. Incidentally, all the main characters in *Violence* understand this and make reference to it at some point. For instance, Adisa's initial response to Obofun's advances is "it is adultery" (129). Even Queen, the prostitute, while in the hotel with Iriso asks him: "Can you imagine another man telling your wife … it does not matter to commit adultery?" (100). Again, at Queen's question: "Why can't you lie down with me?" Idemudia answers: "You have a husband and I have a wife. It would be adultery" (299). So one wonders why Iyayi takes such a retrograde step in his construction of female characters. He paints in his works a demeaning image that denies the African woman her full humanity.

Further on, liberating women from debilitating patriarchal mores has often followed the Marxist track of dramatising class oppression and economic exploitation in works of art. For instance, Opara (1994) analysing some of Sembène Ousmane's works avers that Sembène's "Marxist orientation influences his sexual politics" (p.96) and that he"…inundated his works with positive dynamic new women…" (p.97). This study concurs with this assertion. A good example is Sembène's Ramatoulaye in *Les Bouts de Bois de Dieu* (1976) who takes over the mantle and fends for a large family in the face of untold hardship during the 1947 strike of the Dakar-Niger railway workers. She did not sell her body to carry out this duty. Also, Ngugi wa Thiong'o, a Marxist, highlights in his novels "the potentialities and dynamism of the woman and represents her as a highly conscious and individualized person" (Okafor, 1994, p.131). It is disappointing that Iyayi whom many critics have adjudged a Marxist-oriented writer toes such a degrading path in his portraiture of the African woman. Why does Iyayi for instance make Idemudia who by the patriarchal standard is more vulnerable to adultery stand while he makes Adisa fall? It all borders on his distorted vision of African womanhood.

Nnolim (1999) submits: "We encourage personal upliftment through education and economic independence for women…we all will equally condemn …efforts at shoving before our noses unwholesome freedoms that lead to immorality…" (p.54). Sadly, none of Iyayi's women is empowered through education. Rose Idebale (*The Contract*), the only female character who aspires to attain independence through education (25) did not survive Iyayi's potter's wheel. She commits fornication and gets pregnant in the process. She plans to get rid of the child not caring "what the Catholic Church or the national laws said about abortion" (81). Here again, Christian religious mores are being infringed. She reasons that if she fails to do that, "…then her whole future would be in jeopardy" (81). She asserts: "…I want to be a human being…An educated one. The quality of a person matters" (156). If Iyayi had allowed Rose to achieve her goal, she would have been a role model in his fictional world inundated with women who lack quality. Again, Queen whom her husband empowers to achieve economic independence through legitimate means blames him for that: "Why had he opened the Crown Supermarket and put her in charge of it?" (201). She prefers achieving economic existence through debauchery.

Not only that, Nnolim (1999) argues that "when no holds are barred, when women who are custodians of morality are in the vanguard of scandal ridden behaviours, society must then be on its way to self-destruction" (p.51.) To save the society from running into self-destruction, Cyprian Ekwensi for instance, metes out punishment to the prostitutes in *Jagua Nana* (1961). For example, he denies Jagua Nana, the celebrated prostitute in African fiction, the fulfilment

of motherhood. This at least will serve as a warning to the younger generation of women that society frowns at deviant behaviours such as prostitution. Iyayi did not make any of his women suffer for their licentious living, not even Queen whose moral degeneracy eclipses that of Ekwensi's Jagua Nana. Indeed, one is gravely worried by the way Iyayi condones sexual freedom in his women and if this is not checked, it can actually lead the society to self-destruction

In addition, all Iyayi's women are defined by their relation to men either as wives, girlfriends or lovers serving the interest of man in a patronising manner. Iyayi repulsively reinforces the negative image of women as sex-objects in his portrayal of Eunice and Mrs. Oloru. Closely related to this is his characterisation of the female characters. They are presented as one-dimensional character. They share the same orientation and see the world in the same way. They are stunted and unchanging as opposed to the male characters, Idemudia and Ogie, who are fully developed. Queen for instance is described as a 'bitch' at different times by Iriso, Obofun and Mr. Clerides and she remains a bitch till the end of the novel unlike Penda, the celebrated prostitute in Sembène's *Les Bouts de bois de Dieu* (1976) who despises prostitution and becomes the leader of the women in their fight for justice during the railway workers strike. Rather than up-dating the female status to reflect the changing times as Sembène does with Penda, Iyayi debases the image of the African woman in his works. If Ekwensi and Sembène whose aforementioned works were published earlier than those of Iyayi could redeem the image of the African woman, one wonders why Iyayi immortalises the negative stereotypic image of the woman as prostitute. This is rather retrogressive. There is nothing in his women that is uplifting. They are mere objects performing demeaning functions.

## 4. Conclusion

The foregoing discussion has shown that sexual immorality forms the parameter for the definition of womanhood in Iyayi's novels under study. His Marxist orientation does not in any way influence his sexual politics. In short, sexism is inherent in Iyayi's vision of African womanhood. This is evident in the sexual and self-effacing roles he arrogates to the female characters. His women are no respecters of moral tenets. They indulge in deviant behaviours such as adultery and fornication with impunity. Acholonu (2004) argues that "…the moral value of literature does emphasise the need for literature to present us with model heroes and heroines whose moral rectitude assures and promises hope and faith in humanity" (p.61). Disappointedly, none of Iyayi's heroines play any role model function that promises hope and faith in humanity. Sexual promiscuity is their raison d'être. His obsession with coition is rather repulsive. In short, his delineation of women in this wise negates the variety of ennobling roles the African woman plays both in life and in literature**.** His portraiture debases the image of the African woman. All in all, Iyayi's unflattering portrait of his women reveals his vision of African womanhood which this paper submits is regressive.

The common parlance "use what you have to get what you want" as Iyayi has unabashedly represented in *Violence* and *The Contract* is nothing but immoral lascivious living. The study therefore recommends that no woman in trying to cope with the agony of existence should be a Queen or Adisa or Eunice or Mrs. Oloru. They do not play any role model function. There are better and more honourable ways of making a living.

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# Friends or Foes? Seeking Common Grounds for Collaboration among Citizen Journalists and Mainstream Journalists

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**Abstract.** Collaboration among mainstream media and citizen journalism is not new, neither is the tension that have existed among them. What is interesting is the hydra-headed nature of their relationship. After over two decades of co-existence and co-optation, it is anticipated that a robust mutually beneficial relationship has been forged. This is not the case however, as some mainstream media still view citizen journalism as a threat and vice versa. This paper is an attempt to revisit the notion of collaborative reporting and x-rays the inherent benefits that accompany such healthy relationship. Through the lenses of the communitarian theory, the paper provides the Collaborative Media Octopus as a model that explicitly relays the outcomes of a positive and negative citizen-mainstream journalists relationship. The paper further argues that in a digital era, journalists from mainstream media and user-generated platforms must view themselves as friends rather than foes due to the immense positive consequences that far outweighs the negative.

**Keywords:** Friends, Foes, Common grounds, Citizen Journalists, Mainstream Journalists

## 1. Introduction

The rise of citizen journalism in the last two decades has presented a number of challenges to professional journalism or media in general. This challenge is not from new technology directly; it is not from competitors of other media outlets, but essentially from the audiences who have been actively contributing to news content generation and development (Bowman and Willis, 2013). It is as a result of the changing landscape of the media that broadcast and print media are rethinking new ways of establishing their relevance. Seng et al (2008) assert that the evolution of the new media not only encourages participation by audiences but also provides a rationale for collaboration and networking between mainstream and new media. The possibilities provided by the internet and multimedia application on mobile phones created an unconsciously romance between media houses and users (individuals or groups) in news gathering and reporting. Ever since, this romance has blossomed and continuous to metamorphose in unpredictable forms; although there have been several downsides to the relationship.

Kperogi (2011a) notes that iReport.com is a Cable News Network (CNN) citizen journalism experiment, launched on August 2, 2006, that gives audiences around the world an opportunity to contribute to making news. With *iReport*, CNN has been able seemingly provided a platform for the democratization of journalism, thereby denying professional journalists the exclusive right for defining and determining news. The British Broadcasting Corporation (BBC) has also seen the need to proactively engage citizens in reporting news. The Corporation birthed *Action Network* (formerly called *iCan*) in November 2003 as a platform that enhances citizen involvement in reporting their communities and concerns. An editor with BBC reports that in breaking and developing major news events, the public is capable of providing new dimensions and information that determine the angle of coverage (Sambrook, 2013). Through *Action*

*Network*, BBC is able to achieve a working partnership with citizens, who are willing to contribute to community reporting.

Perhaps, the greatest form of media which has been and is being influenced by the tide of citizen journalism is the print media, specifically newspapers. Communication scholars predict that the internet will transform newspapers and not make them obsolete (Bressers, 2005; Briggs, 2005). However, there are peculiar changes that must happen such as re-inventing themselves and producing better business models through strategic behind-closed-door meetings (Morton 2005). The proposition Morton suggests is already happening. Most newspapers have gone online and more are striving to provide avenues for user-generated content (news) to be published. The basic feature of such accommodation has been the interactivity platform on their websites. This interactivity feature includes textual, audio and visual contents that converge on one platform (Andrew, 2005).

In the midst of all these profound changes is a crop of professional mainstream journalists who are yet to come to terms with the fact that users are beginning to become a huge and germane component of news and information production. Their argument stems from the fact that these users are amateurs and untrained in the art of news gathering. And for some who, by virtue of compulsion, coopt citizen journalism into their daily news reports; the high level of scrutiny and gatekeeping imposed on citizen reports and low level of prominence on such reports leaves more to be imagined (Akila, 2016). Similarly, Dare (2011) upholds this argument by adding that citizen journalism poses profound challenges to the hegemonic and gatekeeping powers of mainstream media. This has necessitated insightful adjustments such as collaboration.

New media scholars such as Kperogi (2011b) indicate that citizen journalism has complemented and strengthened mainstream dominance rather than challenging such. The CNN's *iReporter*, BBC's *Action Network*, Aljazeera's *Sharek Portal* and in Nigeria: Channels' *i-Witness Report*, NTA's *uReport*, The Punch's *Mynews.com* and so many other citizen-mainstream media fusion have generated award winning stories for these mainstream media houses in the past years.

## 2. Conceptual Framework

Technology and culture have been the focal points and determinants of change in society. In the media environment, these two indices continue to exert a lot of influence and are responsible for all paradigm shifts in the communications field (Lewis and Usher, 2014; Channel, 2010). Similarly, Adelabu (2008) highlights three factors responsible for the rise in citizen journalism – the first is the mainstream media's continues/growing interest in advertisers' interest/revenue; second, the negligence of public interest by mainstream media; and third, the evolution and advent of information technology, spearheaded by the internet. The second and third factors are undisputedly related to culture and technology respectively.

While most communication scholars agree to the fact that both technology and culture propel changes in the media as seen in the paragraph above, there is no consensus as to which of the two plays a greater role than the other. There has been a dichotomy between the two camps.

On the one hand are those driven by the theory of technological determinism as popularized by Marshall McLuhan. The major postulation here is that societal character is shaped by the evolving media technology. Simply put: society changes as media technology changes. (McLuhan, 1962). This is reductionist assumption which presumes that society's technology propels the progress of social structures and cultural values (http://dictionary.babylon.com/).

Theorists like Manuel Castells have been accused of being technologically determinant as they insist that technology defines our view and perception of our world and the character we give the transitions such as 'industrial age', 'information age' etc. (Castells, 2000a; 2000b). This perspective views citizen journalism as a product of technological changes and perhaps with the argument that without the internet, there would not have been more sophistication in the practice of citizen journalism. Furthermore, Van der Haak, Park and Castells (2012) project that technology will play greater role in tomorrow's journalism.

The other side of the divide accommodates those who are pro-culture in the argument for media dynamism vis-à-vis citizen journalism. Championed by a communicator and popular culture expert, Henry Jenkins made a case for society as major determinant of how media works rather than technology. Jenkins (2004, 2006) describes media convergence as an audience-inspired trend where participation and collective intelligence of users improve media content. He maintains that it is the audience's desire

to be more active rather than passive that has necessitated the invention of technologies to achieve them. Jenkins explanation is given credence when Peskin (2003) described the informed society as a generation of smart people who utilize available means to find their versions of truths. The behavior and character of people is the driving force behind all kinds of changes including technology and not vice versa.

Citizen journalism, as can be deducted by the arguments put forward, is driven both by participation (culture) and equipment (technology). They are two sides of the same coin – meaning that one cannot do without the other. For a clearer understanding of citizen journalism, it must be viewed from both technological and cultural perspective – from the perspective of the society's growing desire to be producers of news and from the perspective that discloses the inevitable role of information technologies as facilitating vehicle for this desire.

Communitarian theory as framework for this study emphasizes on the social connections amongst people using the media. Its major proposition is the relationship between the media and their audiences which is built on mutual indices in an actual community. Furthermore, the theory makes the media responsible for initiating and engaging in dialogues and promoting collaboration – "not self-interest but partnership is seen as the way forward" (McQuails, 2010).

One of the effective ways for promoting communitarianism is for the media to provide avenues where citizens and individuals can contribute and build media content. Citizen journalism partnership is one cardinal feature of the applicability of this theory. As mainstream media open up their frontiers for citizens to contribute to news; partnerships, collaborations and dialogue between them and the audience are established.

Banda (2010) points out that the communitarian theory encourages democratic journalism by building a sense of community among citizens which in turn seeks to provide deeper and more participatory journalism in which such citizens influence the news-media agenda. To him, the communitarian philosophy is the brain behind citizen journalism and comes with six (6) implications for both citizens and the media landscape:

- Limitless accessibility to news platforms for citizens.
- More visibility for society voices in news.
- Greater media ownership for citizens.
- Increased community 'ownership' of news.
- A competitive media landscape especially for state and media.
- More innovations for participation in journalistic content production.

The implications of the communitarian media environment cited above are very characteristic of the present media landscape where mainstream media are collaborating with citizens to produce more community-based stories. This form of partnership endears the media organizations to the public and; for those publics (audience), the feel part of the organization by contributing. In a way, this is public relations at work.

### 3. Friends or Foes?

Research has indicated that citizen journalists have, in most instances, undermined the credibility of stories written by mainstream professional journalists (Robinson, 2009) while on the other hand, professional journalists writing for mainstream newspapers or media houses constantly accuse citizen-generated content for lack of professionalism in writing and flaunting basic ethical standards – a "triumph of amateurism over professionalism" (Niyomukiza, 2013, p.14).

This rift described above notwithstanding, citizen journalism has been viewed as a positive force which although, seeks to challenge the existence and modus operandi of mainstream media houses, it equally seeks to compliment mainstream media and strengthen the philosophy of what journalism really is. Niyomukiza (2013, p.15) observes that citizen journalism has significantly created new opportunities for mainstream media the following ways:

- Being an asset for journalists and editors who are constrained by time and resources to gather news. Here citizens provide news tips and stories the reporter cannot lay his or her hands on.
- The immediacy provided by citizen reports can help mainstream media to break news and report more adequately and accurately.
- The social jurisdiction of news expands and changes when minorities, women and ordinary people become authors of news, as well as its readers.

Revis (2011) corroborated the argument above by providing that citizen journalism can be an effective catalyst for democratizing the media as well as

nations. Her argument stems from the view that citizen journalists are activists who create moral education and citizen platforms have aided the diffusion of media monopoly. In this process, the people are given a voice to initiate and drive discourses which yield overreaching impacts such as the *Arab Spring*, *Occupy Wall Street*, *Black Lives Matter*, *Occupy Nigeria*, etc.

Just as the argument for citizen abounds, the argument against this practice and philosophy are enormous. Traub (2013) rebuffs that citizen journalism is not yet credible enough to carry out its goals. He further explains what he terms as 'innate shortcomings' exhibited by citizen journalists. To him, the contents of citizen media has limited effects, thwarted objectives and minimal admiration due to dearth of adequate credibility. The issues of fake news, disinformation, misinformation and mal-information have typified citizen platform ever since its emergence to the media landscape.

Skepticism shared among communication scholars and journalists alike regarding citizen journalism possess a question of whether professional journalists and citizen journalists are friends or foes. Citizens can be prone to sentiments just as professional journalists are but the ability to understand what constitutes libel and uphold the tenets of journalism practice is the mandate of the professional writer. The citizens, in most instances, do not understand the difference between objectivity and freedom of expression; between social responsibility and the will to say what is in their minds.

Amidst all these controversies, there arise fundamental questions in respect to the relationship between citizen journalism and mainstream media or professional journalists: can citizen journalism still play valuable roles in information story telling? Is citizen journalism also susceptible to compromises as the mainstream media is accused of? How has it been a complementation of mainstream media and how much threat does it portend to mainstream journalism? (Intelligence Squared (2014).

Storck (2014) explains in a research conducted on citizen journalism and the Syrian war that it is often difficult for one to objectively report on issues that directly affect him as the case was for Syrian citizen journalists, however those citizens provided foreign professional journalists most of the information they needed to know about the Syrian war of 2014. Storck's answer/findings to the questions above, therefore, is obvious – citizen journalism plays a complementary role to mainstream media houses. Intelligence Squared (2014) also reaffirms Storck's findings by explaining that citizen journalism is ensuring that people become part of the action and enhancing our appreciation of how events unfold in our world. They reiterate that mainstream media and professional journalists are only too comfortable to use images, footages and tweets of bystanders and eye witnesses who took those shoots using their smartphones. Although as insignificant as this citizens' action was, images and accounts from events such as 9/11, the Arab Spring and The Syrian War would have been lost if ordinary members of the public had not taken the pains to document and share them.

While Lasica cited in Paulussen and Ugille (2008) suggests that the argument portraying citizen journalism as a threat to professional journalism further failing as journalism today see more reasons to embrace the complementary roles of each other. Lewis, Holton and Coddington (2014, p.1) also add that journalists and audiences today engage in mutual exchange of information in what they refer to as "reciprocal journalism".

From the foregoing, it seems there is no better way to handle the explosion of citizen journalism and its threat to mainstream media than collaboration. Since its paroxysm, media leaders from the mainstream media have gathered at different times in different places around the globe to contemplate response strategies to the increasing traffic of user content on the internet. The basic conclusion of these conferences have been unanimous – how to create a better-informed society by collaborating with one another (Dare, 2011).

The friendship and enmity between citizen journalists and mainstream media journalists can best be described as hydra-headed. The actors in this script either perform a positive plot of collaboration which results to producing contents that have robust impact on society or embark on a negative relationship marred in sabotage (dwelling more on their weaknesses than strengths) leading to an unhealthy and backward media ecology. This entire series is modeled below in what we refer to as the collaborative media octopus.

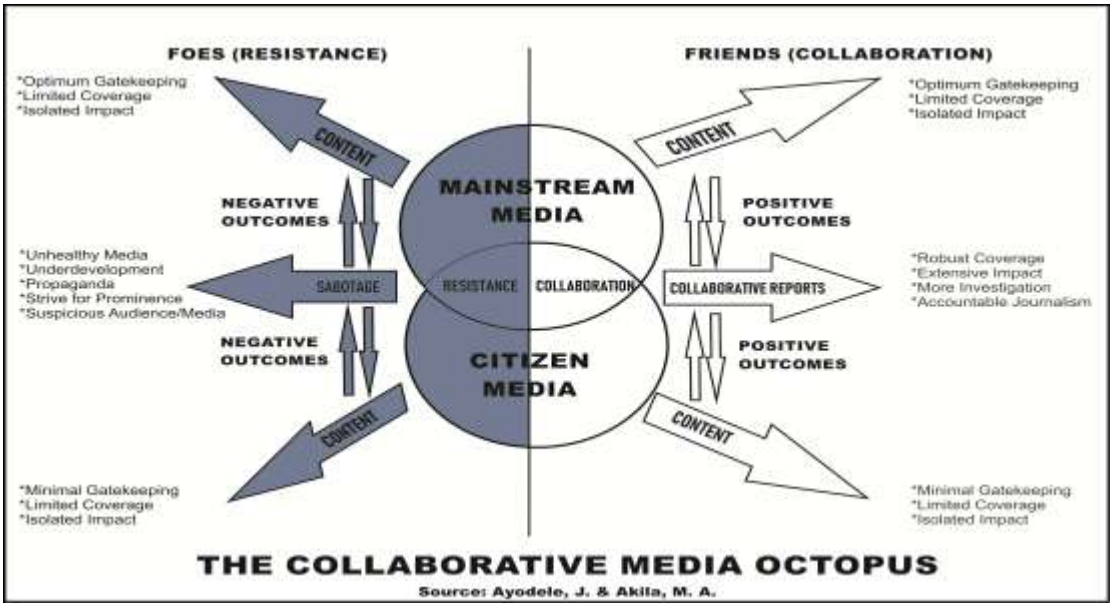


***Fig. 1:*** *The Collaborative Media Octopus*

Whatever actions citizen and mainstream media journalists make, there are resultant consequences. On the left are actions resulting in enmity and resistance from one another and on the right are positive outcomes derived from healthy cooperation. The two media types are saddled with the responsibility of information dissemination and are capable of producing contents with considerable amount of impact. However, the greater level of impact can be derived where the two entities intersect (either through resistance or collaboration). Where they choose to collaborate, greater and robust positive impacts are made and if they choose to divert energy to sabotage, the nation suffers from their unhealthy rivalry.

Professional journalists and citizens, in recent times, have come to realize more than ever that their role is complementary and symbiotic rather than a case of competition. They are beginning to view themselves as partners in progress, hence the trending issue of collaboration between mainstream media outlets and the citizens who are the audiences (Cass, 2009; Changemakers, 2012). As 'unprofessional' as citizen journalists might be, professional journalists are beginning to realize how important they could be in establishing and growing story ideas that can be further investigated and developed into a well-informed story; citizens are equally beginning to recognize their relevance and importance to the 'professionals' (Magro, 2010; Nikkanen, 2011).

**4. Citizen Journalism and Challenges to Media Gatekeeping Role**

The mainstream media's gatekeeping role is one key areas citizen journalism differ from MSM. Theoretical postulations of communication scholars like Paul Lazersfeld and Kurt Lewin in the mid-twentieth century provide that the mass media, through the editors, serve as gatekeepers, filtering and determining what messages the public receives (Baran and Davis, 2012; Lewin, 1947; Littlejohn and Foss, 2009). Bruns (2009) asserts that the traditional news process undergo three stages of gatekeeping. The first stage is at the input stage where news is gathered only by staff journalists of the media organization (they know the house style and try to do away with excessive and 'unwanted information'); at the second stage (output), the closed editorial hierarchy subjects the written stories to intense scrutiny and even 'kill' certain stories considered as unimportant and uninteresting; stage three gatekeeping occurs when editors select convenient audience responses to publish or broadcast (the kind of response/feedback include letters and calls from audiences).

However, this traditional role is been threatened by citizen journalism visa vis the democratization of media space provided by the internet (Revis, 2011). Research has shown that the internet have affected gatekeeping (Beard and Olsen, 1999). Particularly, Singer cited in Channel (2010) observes that editors are willing to relinquish the gatekeeping mandate to accommodate users voice in the news process or in the newspapers. After all, the reader has been empowered by the internet to decide what is

newsworthy and even report them without going to any producer or editor of a media house.
On the contrary, Ali and Fahmy (2013) claim that technology has not changed journalism landscape in the aspect of gatekeeping. They posit that mainstream media not only gate-keep information from their journalists but also exercise gatekeeping on news and information given to them by citizen journalists.
Girdwood (2013) adds to the argument as he observes that there are certain categories of media users who still prefer what he calls 'classic editing and gate-keeping functions' provided by mainstream media outlets rather than the free flowing unscrutinised reports from unpopular websites. According to him, this preference is because News can be compared to a well-prepared dish of a favourite meal and not just a recollection of the previous day's tales – a food made for the sake of cooking.

Based on the arguments put forward by the scholars above, it can be deduced that it is a fact that citizen journalism is challenging mainstream media's dominant gatekeeping function and making them flexible, however, the mainstream media still exert this function on certain news stories especially citizen stories. What mainstream media do is to scrutinize and verify those reports before using them. Bruns (2009) concurs to this and further adds that mainstream media's gatekeeping function is gradually shifting because most of the earlier objectives for media gatekeeping are obsolete. These objectives included editorial policies, advertorials, etc. Today, speed and currency make such policies to be re-strategised and the number of gatekeepers reduced and mainstreamed. Mainstream media, according to him, are performing what he calls gatewatching rather than gatekeeping.

In gatewatching, the media house is expected to pay attention and observe news stories posted on the multiple media available in this information age. The aim of observing is to be able to see which news has not been reported, which news has been ill-reported and what facts are needed to make them better. These stories are expected to be submitted for instant publication after a collaborative editing process after which same stories are opened for discussions and commentaries (Bruns, 2005). According to him, two major distinctions between gatekeeping and gatewatching is that; one, the latter is open to citizens from the first stage while the former is a closed process involving only the media house; and two, gatewatching involves a thorough monitoring of other channel so that no important news is left out and an equally meticulous incorporation of facts and details left out in the reports of those media while gatekeeping deals with a scrutinizing what staff journalists lay at the desks of editors to remove what is considered as unnecessary and add what is deemed as relevant to suit the wills and caprices of the editor and media organization.

## 5. Rethinking Collaborative Reporting

Today, journalism has been able to report remote issues that never could have been reported, partly because of the collaboration existing between mainstream journalism and the 'former' audience in curating news and producing content. Citizen journalism in itself encourages symbiotic relationship between traditional journalists and citizen reporters (Lavrusik, 2009; Bamidele, 2011). The line between the journalists and their sources are further thinning and giving room to more enhanced relationship between these two, where the source becomes a journalist too. What this potents is more collaboration (Lavrusik (2009).

Mainstream media are beginning to recognize their deficiency and inability to be everywhere at every time to report news; they have concurrently realized the wealth of stories that can be missed if there is no existing partnership with users who have become active reporters and producers of news. *The Times-Picayune* of New Orleans, United States of America won a Pulitzer Prize in 2007 for Public Service because of the groundbreaking partnership with citizen journalists on reports of corruption. The newspaper recounted in its Pulitzer contest entry how billions of taxpayers' money were laundered and squandered. Citizen reporters played a huge role in unraveling the decay in America's civil service when they took turns to share their personal experiences and corrected preliminary reports sent to them by the newspaper outfit (*The Times Picayune*, cited in Gillmor, 2013).

It can be deduced from the quote above that collaborative reporting works deeper than what most Nigerian media houses do. It is a deep relationship between citizen journalists and mainstream media that encourages conscious and voluntary participation in investigative journalism, if necessary, of citizens in news gathering and reporting. When this is achieved, collaboration can be said to have served a greater good for the community. Collaborative reporting goes beyond mere public comments on stories written/posted by professional journalists in mainstream media; it involves the information exchange relationship behind closed doors that mould and refines what comes out as news (Lyon and

Ferrara, 2013). Citizens who contribute to content online belong to a Generation C ('C' for content) and they "produce an avalanche" of information on diverse specialized and mundane issues (Trendwatching, cited in Channel, 2010, p.6). Rather than competing with this, mainstream media are finding ways to collaborate with these users and tap into the available and unreached information in possession of the users.

While some mainstream media have gladly welcomed this collaboration, some are only attempting to experiment with this idea; yet, a larger part of media organisations, especially in Sub-Sahara Africa, are foot-dragging, reluctant and skeptical towards the phenomenon. African media outlets need to rethink their strategy for coopting citizen journalists. Banda (2010) writes that the typical response of African mainstream media organisations has been to establish online platforms for their publications, which they considered enough before now. Although Banda's assertion was made a decade ago, the situation today is hardly different and sadly true. There are many better forms of collaborations that can be explored and the benefits therein far outweigh the pitfalls.

It is in this light that Channels TV and a host of other Nigerian media outlets recognized that major news events coverage is a partnership between them and citizen journalists who are believed to offer so much information. Through this process, the narrative to news coverage and dissemination is changing all over the world. It is no longer a north-south trickling of information (without probing) but an open forum for sharing and re-sharing, coverage and re-coverage, writing and rewriting of stories and contacting of sources (Paulessen et al, cited in Paulessen and Ugille 2008).

Reese (2009) indicates that collaboration/partnership in journalistic space will be a deliberate and continuous thing in the future. Hence, media houses that refuse to embrace the democratic abundance of news produsage afforded by citizen journalism might just fold up.

## 6. Conclusion

What remains to be seen is whether mainstream media will avail citizen journalists an equal sit at the high table of journalism practice. Countries in the developed worlds are keying into this and the earlier Africa does same, the better. Citizen journalism is already having profound impact on the journalism industry and the process of gathering and reporting news in the future, hence, its relevance in current journalism studies and researches. The basic characteristics of the collaborative media octopus as presented by this paper above is the aggregated benefits that collaboration presents: a robust coverage through the unraveling of new facts and more voices; an extensive impact occasioned by an outpour of audience feedback; more investigation to stories as unique and distinct perspectives are added; accountable journalism is enhanced as a greater number of people are been scrutinized due to the independent and pervasive natures of media. This far outweighs the negativity and enmity of resisting collaboration by the parties which is obvious in the unhealthy relationship and the underdevelopment a nation can find itself in.

As beautiful as this relationship and collaboration is, it further puts journalism in a state of crisis. Apart from the strain on revenue and readership of media content occasioned by the rise of citizen journalism media, further collaboration puts the media ecology to stiff competition and dominance on news sources and exclusive coverages of certain important events in an attempt to outsource one another. This competition should awaken a new wave of enmity and mistrust not just between mainstream media and citizen journalist but also among competing Mainstream media organization and between citizen journalism outlet. How this pans out will be a matter of the not-so-distant future.

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# Broadcast Programming in a Digital Era: The Nigerian Experience

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**Abstract.** Effective programming is the soul and the heartbeat of broadcasting. Because of its heavy dependence on technology and innovations, emerging trends continue to challenge the old and traditional methods of broadcast operations and programming. While the switch from the analogue to the digital technological mode appears seamless in developed countries, the experience is fraught with many challenges in developing nations like Nigeria. This paper examined the concept and challenges of broadcast programming in a digital era within the context of a developing country like Nigeria. As a conceptual study, it traces the historical antecedents of broadcast programming in the country and situates this in the classic ambience of broadcast programming models as a basis for further determining the impact of the social media on broadcast programming including the future of programming in the oxymoronic global and atomized market. The paper recommends that Broadcast stations owners and operatives should invest more on technological devices, both hard and software, including digital platforms that will enable cutting edge content production and broadcast programming that will blend with the peculiar features of the various social media outlets and concludes that while broadcasting may not be entirely supplanted by the Internet, the fact remains that digital technology could and has indeed precipitated a merger of the previously separate industries of telecommunications, computers and broadcasting cum publishing through convergence.

**Keywords**: Programming, Digitization, Analogue, Internet, Convergence.

## 1. Introduction

No situation best captures or reflects the dynamism of cultural productions in a digital age than the flexibility and seamless operations of broadcasters in terms of content sourcing and programming. While content - sourcing, production and packaging are critical in determining the competitive edge among broadcast stations in their scramble for audience followership, the dexterity by which radio and television stations select and order their programmes for maximum exposure to a predetermined target audience / market today goes a long way in guaranteeing their survival. Advancements in technology resulting in convergence or the overlapping roles of the social media, especially the increasing manifestations of digital platforms in all the stages of broadcast operations --- be it programme conception, production, transduction , distribution and eventual reception --- has destroyed ancient myths and assumptions, rules and guidelines while professionalism itself is being redefined on almost daily basis. Against this backdrop, scholars and practitioners alike are concerned about the consequences and the global implications of emerging trends and the way forward.

The attempt in this paper is to examine the concept of programming in a digital era within the context of developing country like Nigeria. In doing this, we shall trace the historical antecedents of broadcast programming albeit in the Nigerian context; review the classic broadcast programming models i.e the Public Service Broadcasting (PSB) and the Commercial / Fiduciary models; impact of the deregulation on broadcast programming in Nigeria, including an examination of the challenges and prospects of programming in digital era. Our discussion shall peak into the impact of the social media on broadcast programming and the future of

programming in the oxymoronic global and atomized market.

### 1.1 Background Issues

The goal of every mass medium is to gather intelligence in terms of information and ideas, process such as stories in the form of news, entertainment and other sundry programmes and disseminate it to the public. In the broadcast media, the process of the assemblage of a variety of menus reflecting the changes in audience tastes and preferences with a specific understanding of the timing and mood of the society at large is broadly referred to as programming. As a key concept in broadcasting, programming connotes the professional and systematic sourcing and ordering and of contents for maximum audience attention. It is, according to Cole (2006) the: *wide range of the different creative endeavours brought together to depict social realities in packaged images and imageries delivered through programmes in right quantity and quality, in appropriate mix and variety, and delivered by a broadcast station to its audience.* (Cole, 2006:83)

Unlike programmes which are the end results or products of the creative energies of broadcasters like news, drama shows, situation comedies(sitcoms), documentaries, current affairs etc. , programming refers to the broad idea or philosophy or policy that undergird the production itself. Programming subsumes scheduling. In the words of Onabajo programming entails the making of programmes and determining where to broadcast such materials. It implies "determining the kind of programmes to make, the belt or slot in which to bring them out, the target audience , the ratio or mix of other programme types in relations to the ones being produced, the general objectives envisaged and the specific objectives of each programme type", Onabajo (2001:39). The audience are generally regarded as the 'eyes' and 'ears' of the broadcast media that hold overt importance to their (radio and television)'s meaningful existence. As consumers of media menus , the audience are a diversified people with varied demographics – old and young, educated and illiterate, male and female, sociable and non-sociable, liberal and conservatives, including broad-minded and parochial, experienced and inexperienced, rational and irrational etc. all of whom must be accounted for by the media output. The continuous relevance and, indeed, survival of the contemporary broadcast station is determined by the rich pool of audience at its reach. In the reality of media economics, the audience is indeed the commodity that the media sell. Scholars in audience and reception studies contend, for instance, that any political economy of mass media must be based upon an analysis of its commodity form, and the commodity form specific to the mass media, they argue, is the audience, hence the crucial function of the mass media is not just to sell packages of ideology in terms of programmes to consumers, but audiences to advertisers (Smythe,1977). Consequently, the total effect of programming on broadcast audience as Onabajo posits, is dependent to a large extent on the arrangement, presentation of materials and the skill in manipulating the media to achieve the desired effects.

Broadcast programming in effect goes beyond window - dressing, neither is it a perfunctory exercise but rather should be best construed as a broadcast management function which involves careful but strategic planning, budgeting producing, scheduling, delivering and evaluation of a station's overall activities to achieve maximum results (Ngwu, 2011:200).

### 1.2 Historical Antecedents to Broadcast Programming in Nigeria

Broadcasting, historically speaking, is a by - product of the cultural and political architecture of British colonialism in Nigeria. It all started with radio through the relay of the empire service of the British Broadcasting Corporation (BBC) from Daventry, England to Lagos in 1932. Three years later, the first Radio Distribution Service (Re-diffusion) was established in Lagos and later extended to some major cities in the country. Television however was a child of necessity which made its debut in 1959 through a regional initiative spearheaded by the opposition leader in the then House of Parliament, Chief Obafemi Awolowo as a result of a political disagreement. By this historical reality Nigerian broadcasting naturally inherited the philosophical orientation, technical, production cum presentation templates of its precursor, the BBC. This colonial impact became most noticeable in the programming outlook of the stations which was tailored towards the philosophical orientation of public service broadcasting.

Prior to this time, there were constitutional issues arising from the exclusive control of broadcasting in the hands of the central government. For reasons of national security, the power to own and control broadcasting was seen as too sensitive and dangerous to be ceded to the regions that made up the Nigerian polity. Thus structure and philosophy of broadcast programming inherited from the British were to:

*serve purposes other than entertainment and that it should be used as an instrument to advance administration—a means of education and instruction of the people on public health, agriculture and rural development issues.* (Ladele, 1979:14)

As this policy was retained post- independence, the Nigerian Broadcasting Corporation which replaced the Nigerian Broadcasting Service in 1956 necessarily became the official mouth-piece of government just as the Nigerian Television Authority (NTA) and the Federal Radio Corporation of Nigeria (FRCN) today. Onabajo (2001:41) argues that broadcasting during this era witnessed scarcity of artistes and trained staff for local production, a development which tilted programming in favour of eighty percent foreign content to the detriment of national goals. The situation was further compounded by the political conflicts and rivalry between the federal and regional governments after the McPherson constitution had placed broadcasting on the concurrent legislative list. Consequently, the news bulletins, interviews, discussions etc. became sectional, partisan and propagandist in nature with only few educational programmes aired to sustain the free education policy of the old western regional government.

However, political developments between 1966 and 1979, especially the challenges and threats posed to the nation by the Civil War prompted a shift in the programming orientation of Nigerian broadcast stations from their hitherto regional partisanship towards nationalism. Operatingunder centralized military administrations, the broadcast media became a major tool used to mobilize and re-orientate the citizenry towards national unity. On this broadcast policy shift, Onabajo writes:
Government gave broad programme guidelines for broadcast stations to follow. Television was to be used to mobilize the people towards higher agricultural output and massive restructuring of both urban and rural areas for development. This era also witnessed the reduction in the foreign content of broadcast programmes and a preference for a higher ratio of local programmes. (Onabajo, 2001: 41)

As time progressed, particularly between 1979 and 1983 otherwise known in the country's political lexicon as the Second Republic, there was a policy shift in favour of the drive for increased local content through locally sourced and produced programmes even though this drive was impaired, according to Onabajo (2001) by a myriad of factors such as: scarcity of funds, inadequate equipment, frequent breakdown of existing equipment and lack of trained personnel. In a bid to overcome the highlighted challenges, broadcast stations embarked on aggressive revenue drive through all manners of advertisements and programme sponsorships which in turn affected the content, nature and quality of broadcast programming. Oso (2006) traced the parlous state of funds for the broadcast media then to the excruciating effects of the Structural adjustment Programmes (SAP) introduced by the Babangida regime with its twin effects of commercialization and privatization. It was Oso's view, for instance, that: *under this parlous state, programming and the general quality of programmes declined. Most stations simply could not locally produce good programmes. They relied more on low – budget, cheap format programme genres, essentially studio-based interviews and discussion programmes, scheduled assignments and events interspersed with press releases from corporate organizations for news.* (Oso, 2006:263)

With this development in broadcast programming, Oso contends that "the debate is no longer a normative question of the propriety of commercialization of the broadcast media rather it is coming to terms with the opportunity cost of a media system weighted in economics at the expense of social responsibility to the society."

The era in discourse and the period immediately succeeding it (1984 - 1999), brought about increased competition in the broadcast sector as more radio and television stations were established by both the federal and state governments for political reasons. Broadcasting at this period was seen as a potent tool for political propaganda by contending forces which belonged to different political parties, groups and caucuses. This competition climaxed in the deregulation of broadcasting through Decree 38 of 1992 by the military regime of the self-styled President Ibrahim Babangida. The deregulation opened the window of broadcasting to private initiatives – a development that widened the opportunity for creative and inventive broadcast programming in the country. Some of early arrivals on the deregulated broadcast scene were the *RayPower FM 1*and *2*, *Rhythm FM, Star FM, Cool FM, AIT, Minaj, Channels TV, MITV, Clapperboard TV* now *Silverbird TV* etc.

## 2. Broadcast Programming Models and Public Interest in Nigeria

Globally scholars identify two models or schools of thought in broadcasting. These are the Commercial and Public Service Broadcasting models. As expected

and by virtue of the reason(s) of her colonial heritage, the two models or schools find expression in the Nigerian broadcasting experience. Historically, broadcasting in Nigeria inherited the philosophy and programming template of the public service orientation of the British broadcasting Corporation (BBC). The Public Service Broadcasting (PSB) concept sees broadcasting as a social and cultural rather than a commercial resource to be exploited for profit. The idea of public service broadcasting, according to Oso (2006) citing Raboy (1977) "is rooted in the enlightenment notion of the public and of a public space in which social and political life democratically unfolds". Expatiating on the principles of the PSB model Blumer cited by Atkinson (1997:19) posits:

*…almost all democracies have included some public – service element in their broadcasting arrangements. In part this reflected the notion that first radio and later television are special media. Due to scarce spectrum resources they exploited their presumed great social, political and cultural power, and the privileges conferred on their providers, radio and television were expected to be 'principled' media', the best summary expression of which was 'public service'. In part too it reflected awareness of market insufficiency – the ability of a fully commercialized system to cater for all expectations.*

In a nutshell, the Public Service concept of broadcasting derives from the general perception and acknowledgement of the mass media as a social institution. McQuail (2005:213) argues that as a social institution, the media are entrusted with the sacred mandate to "fulfill with varying degrees of voluntariness and explicit commitment, certain important public tasks that go beyond their immediate goals of making profits and giving employment". This notion is akin to the 'fiduciary' or trustee model used to refer to the idea of the media being held in trust by their owners (whether government or private) on behalf of the public. It would be recalled that as far back as 1936 and 1949 when the British Colonial Administration set up the Plymouth and Turner- Byron Committees to chart a course for broadcasting in the West African Sub-region, it had rejected the idea of programme sponsorships including the suggestions on airing of advertisements by the erstwhile Nigerian broadcasting Service (NBS). Following this philosophy the early broadcast planners in Nigeria were at no loss on the direction of their programming as they were *convinced that colonial broadcasting should serve purposes other than entertainment and that it should be used as an instrument to advance administration --- a means of education and instruction of the people on public health, agriculture and rural development issues* (Ladele, 1979: 14).

Meanwhile Commercial Broadcasting model is an offshoot of the neo-liberal free market capitalist ideology cum economic policy that sees the mass media essentially as an industry. By this orientation the mass media, especially broadcasting is seen and operated as a business concern which while providing their traditional products of news, views, information and entertainment, keep in view, and are in fact being directed, motivated and controlled by the manifest principles of the bottom line. Hence, the overriding goal of this school of thought is that of profit maximization and increased returns on the investments of the owners.

As noted earlier, financial challenges arising out of the harsh effects of the Structural Adjustment Programme (SAP) in the 80's compelled broadcast stations to implement the policy of media commercialization which subjugated the ideological role of the mass media as social institutions to market forces. Although this policy shift, to a large extent, triggered off stiff competitions which had some positive impacts on the quality of programmes and the acquisition of state- of- the -art equipment by some of the stations, particularly with the private ones taking the lead, commodification of news, information and other sundry products through the policy and principle of "cash and carry" or what is now known in media parlance as "Let Them Pay" (LTP) became the vogue. This is what Oso (ibid) refers to as news by barter. As Oso observed, commercials have today gone beyond their initial complementary status for media capital such that the possibility of eliminating them is a perpetual nightmare for media industries and their advertisers.

Notwithstanding its benefits as earlier espoused, commercial broadcast programming, especially in the Nigerian context, appears to negate the principles and advocacy for press freedom in real and absolute terms. This is because commercial pressures and survivalist instincts now combine to compel broadcast stations to abandon the so-called fact-based standards of mainstream journalism for the "never – let – facts - stand – in – the – way –of – a – good - story" standards associated with tabloid journalism (Kayode,2014:280). Instead, as has been noted earlier, the commercial inclinations of the media and other unanticipated developments in technology have actually restricted access to the media to a few businessmen (advertisers) including media professionals who have the wherewithal to own media empires. The question therefore is: are the

media now being held in public trust for whom and by whom? Obviously, the logic in the saying that there is security in numbers and the assumption by Americans that the media will be financially healthier and their news more impartial if they rely on support through advertising from the private sector appears to have failed the test of media reality at least in the Nigerian context.

While providing a sociological review of the ethical crises in the Nigerian Press, Idowu (1996) contends that the concept of responsibility by media professionals parades a triple mandate that sees the role of the press as being contractual, self-imposed and assigned. By Idowu's analysis, the constitutional mandate on journalists under the banner of the Fundamental Objectives and Directive Principles of State Policy constitutes the assigned role of the media. This confers the exclusive privilege on journalists as the only professional group given a specific assignment, from which they have derived the accolade as the Fourth Estate of the Realm. The contractual nature of media responsibility, according to Idowu, derives from the awareness that there is a tacit understanding between a medium of communication and its audience that well-processed information and opinions which are useful to the audience will be provided, that is information and opinions that can be acted upon.

As a result of the reduced income which the poor economy brought about for the media, the survival strategy forced many publications including broadcast houses to adopt cheap and instantly rewarding practices of junk journalism where half - truths become acceptable option in contrast to the 'professionally exacting but slow rewarding enterprises of responsible journalism. The consequence of this is the erosion of public confidence in the press as an agent of development.

Besides, another major backlash of commercialization of the media, according to Oso (2006), is that the role of the media as custodian of public interest is greatly impaired. This is because media content, especially broadcast programmes are overridden by the commercial logic of the advertising industry with its utmost dependence on entertainment as a ploy to capture the unwary audience. This, Oso contends, is usually done at the expense of other programme genres, especially those with deep current affairs and high intellectual discourse content. Democracy, Oso laments, "suffers in this regard" as "consumerism and political apathy become the order of the day as radio and television purvey fun and laughter in place of knowledge and enlightenment".

Equally, worrisome in the commercialization phenomenon is the growing exclusion of the populace from participation in media discourses, news and programme sources. As access to the media increasingly gets tied to the ability to pay either as programme sponsors, newsmakers, advertisers or producers, the poor, and the socially marginalized groups in the society become in Gaye Tuchman's words, symbolically annihilated (Gaye, 1981 cited in Oso, 2006). This reductionist attribute has turned the citizens to mere consumers in what a media scholar describes as part of the process of the disempowerment of the poor and the socially deprived. This is the kernel of Atkinson (1997:38)'s view when he asserts that "when culture is reduced to goods and services which can be converted into cash in market, the result is a misappropriation of the rights which citizens have acknowledged in favour of the proclaimed freedom of consumers to procure that culture".

Even if one ignores the issues of marginalization and disempowerment of the masses which media commercialization or its twin variant, commodification of news engenders, one cannot but acknowledge the effect of the propaganda model on media reality as enunciated by Herman and Chomsky (2002). Among other functions, the media, according to Herman and Chomsky serve and propagandize on behalf of the powerful societal interests that control and finance them. It is in the contention of these scholars, for instance, that: The competition for advertising has become more intense that boundaries between editorial and advertising departments have weakened further. Newsrooms have been more thoroughly incorporated into transnational corporate empires with budget cuts and a further diminution of management enthusiasm or investigative journalism that would challenge the structures of power. (Herman, E. & Chomsky, N., 2002: xvii).

The kernel of Herman and Chomsky's submission here is that editorial content of media production has been subjugated to the whims of advertising. This in turn has a serious implication on the waning zeal of the media for investigative journalism because invariably there often seems to be a meeting point between media owners, sponsors and those who control political power. With this development, it may no longer require a gift of clairvoyance to predict that the press may soon forfeit its accolade as the fourth estate of the realm due to the emergent contradictions in its compromised status as a dispensable adjunct to the already bloated structures of political power. It is of course true that the social reality of a privatized or deregulated media system

appears irreversible both in logic and expediency. After all, it is normal for human beings to invest into anything and expect to reap profits either in hard cash or social influence.

As Adaba (2001) notes, normal societies also never stand in the way of profit-making because it enriches the Commonwealth, except when such threatens the cohesion and orderly progress of society. It is gratifying to acknowledge, with limited optimism though that media commercialization has not degenerated to this stage in Nigeria. In his analysis of the dangers of commercialization, Adaba identifies two instances of the aberration of the concept in broadcasting to imply:
*the sale of an entire newscast to a so-called "sponsor" whose logo or message or product is continuously displayed throughout the newscast; or charging news sources for the "privilege" of covering and relaying their pre-packaged views or messages as news.*

According to Adaba, himself a renowned broadcaster, what the so-called 'sponsor' is buying in the first instance is the credibility of the newscast and newscasters to confer status by association on his company's logo, message and product, while the broadcasting station, by conceding, is selling cheaply the integrity of its newscast and newscasters as testimonials to the "truth" claim of the so-called "sponsors".

In the second category of news commercialization, the renowned broadcaster avers:

By charging and receiving fees, by whatever name called, to cover news, company Annual General Meetings, weddings, funerals, chieftaincy installation, town festivals, workshops and seminars, even events organized by charity organizations, stations are not only prostituting the integrity of news, they are insulting their audiences and breaching the National Broadcasting Code. (Adaba, 2001, ibid).

The National Broadcasting Code states unequivocally in Section 4.3.11 that news is universally accepted as sacred and that the sponsorship of news detracts from its integrity and predisposes a bias in favour of the sponsor, hence, newscasts shall not be sponsored. It would appear that this crucial section of the National Broadcasting Commission (NBC) code is observed more in the breach than in compliance as any meaningful content analysis of media presentations, whether print or broadcast in Nigeria would reveal.

Apart from the above, the tendency of a commercialized media system to reinforce the hegemonic power of the powerful social class while it, at the same time, disempowers the socially weak groups in the society cannot be over-stressed. Media scholars like Oso (2006: ibid) have argued that: With their ready access to the media and higher social capital, the members of the powerful class are able to define the critical issues of the day and dominate the ideological field with their own world view and discourse. The voices of the poor are muted, and if heard by any chance, are muffled, incoherent and inaudible. With the turn of events, it does seem that the contradictions thrown up by commercialism in the media industry have called to question the ability of the media to protect and defend the cause of the masses. As it were, the media's slogan of being 'the voice of the voiceless' is flat and does not excite any passion from the presumed beneficiaries of the cliché.

### 3. Deregulation and Broadcast Programming in Nigeria

Deregulation as a concept implies the loosening of government's control and monopoly on the reins of the economy. This concept was applied to Nigeria's broadcast industry in 1992 when private individuals and organizations were, for the first time, allowed to own and operate broadcast media after the promulgation of the National Broadcasting Commission (NBC) Decree 38 of 1992. Prior to this time broadcasting was the exclusive privilege of Government both at the federal and state levels. Kalejaiye, Atofojomo and Odunlami (2006: 79) explained government's disposition on its exclusive hold and monopoly of the broadcast media thus:
*…, for such a long time, government held on to its exclusive monopoly of the broadcast media because it felt it could not trust the professional discretion of private individuals to protect the public interests or safeguard the nation's security. It would be recalled that successive military [adventurists] found it a convenient strategy to execute their coups on the airwaves of the nation's broadcast media. The government probably felt the nation was not ripe for private ownership of broadcast stations.*

Although a deeper analysis of the political situation in Nigeria pre - broadcast deregulation seemed to suggest that General Ibrahim Babangida's decision was rather a clever strategy to decentralize the broadcast sector in such a way as to make the frequent announcement coup attempts by military irredentists on the networks of the Federal Radio Corporation of Nigeria (FRCN) and the Nigeria

Television Authority (NTA) difficult and ineffective, subsequent events on the nation's broadcast scene after the deregulation exercise have since lain to rest the fears of government. That exemplary courage by the Babangida administration on August 24, 1992, to promulgate the National Broadcasting Commission Decree 38 of 1992 threw open the gates to allow private individuals and organizations the opportunity to own, control and operate broadcast stations in the country. The Decree was amended by another Decree 55 of 1999 promulgated by Gen. Abdusalami Abubakar regime on May 26, 1999 barely three days before handing over to the elected civilian government of Chief Olusegun Obasanjo. This decree set up the National Broadcasting Commission (NBC) which was to be saddled with the responsibility of regulating and controlling the broadcast industry in Nigeria.

The deregulation of the broadcasting exerted some positive impacts and could be regarded as a success story in the country. In the first place, the Nigerian nation, contrary to initial government's apprehensions, has not collapsed. There has not been any case of the use of the private stations to ferment trouble nor subvert the country. Rather, Kalejaiye *et.al* (2006) submit that:

*… what Nigerians seem to have witnessed is the opportunity to choose. Competition in broadcast programming brought about by private stations has created some vitality and vibrancy in the broadcast sector such that even many government- owned stations that were almost sinking in boring and monotonous monologues of "government said, government added, and government reiterated", have been forced to abandon their slumber.* (Kalejaiye *et.al,* 2006:84)

Also through the deregulation of broadcasting there has been an upsurge in the activities of independent producers in Nigeria. This is because the options and latitude provided by a deregulated broadcast market gave the independent producers, most of who had been frustrated out of 'civil service' – oriented government media stations new opportunities to showcase their talents.

Besides, the employment market in the broadcast sector, in the wake of deregulation, offered better prospects as employers lured the few available talents with better remunerations. Poaching of proficient On – Air – Personalities (OAPs) soon became the order of the day as most government stations that failed to appreciate the professional worth of their talents and other professional in the news, programmes, and engineering directorates lost them to the upcoming broadcast stations.

Nonetheless the deregulation of broadcasting is not without its flip side in Nigeria with its attendant un-salutary effects on programming. The exercise for instance revealed the weak manpower base and policies of many broadcast houses. The quantitative increase in the establishment of radio and television stations has not been marched with a corresponding increase in the quality of trained and experienced professionals that could service the various departments of the stations. The ensuing trend is nothing but a mere recycling of the same few professionals in the old media houses. This has created a lot of problems in terms of unethical professional standard in programme content production and presentation.

There is also the irony and ambivalent nature of government's implementation of the deregulation policy itself. For instance, at a time when the federal government should be relaxing its hold on the nation's airwaves, the same government, through different administrations re-enacted its domination of the broadcast sector with the creation of additional radio and television stations. This became so rampant during the Chief Olusegun Obasanjo administration when he established thirty two (32) additional radio stations for the FRCN and a total of one hundred and forty eight stations for its television counterpart—the NTA! Hence it appears that the federal government is trying to take back by the left hand what it had reluctantly released with the right hand. Although many of these stations have become moribund with many just struggling to survive, the obvious lopsidedness in broadcast media ownership has further strengthened government propaganda machine in a manner that jeopardizes the essence of democracy and threaten freedom of expression.

Highlighting the implications of the government's action against the backdrop of its weak personnel structure, Odukomaiya in Aderiye (2003) noted that the government has been politically motivated in expanding broadcast facilities without giving corresponding thought to the personnel that should provide effective management to the new broadcast stations. Such actions, according to Odukomaiya, amount to a grievous error for government to assume, as it has done, that expertise in broadcast performance and operation can translate into management capability.

4. **Broadcast Programming in the Digital Era: Challenges and Prospects.**

Broadcasting in the digital era is characterized by the computerization of all data transmission, storage and processing through the binary code which provides a basis for the convergence of the media. McQuails (2005: 554) sees digitization in the context of the replacement of analogue by digital transmission of television signals, leading to a large increase in potential channel capacity and scope for interactivity. Straubhaar and LaRose (2002:26) conceptualize digital communication as "the conversion of sound, pictures and texts into computer readable formats by changing them into strings of electronic information in encoded form". From these scholars, digital communication, contrasts with its analogue counterpart in the sense that it relays all the information present in the original message in the form of continuously varying signals that correspond to the fluctuations of sound or light energy originated by the source of communication.

Digitization provides a radical change in the way broadcast programmes are produced and transmitted to the audience. In the case of television, for instance, the first revolution starts with the camera lenses which are fortified with devices for higher resolution than those in the conventional one. The scenario is captured by Straubhaar and LaRose thus:
*[Digital] transmission is not limited to HDTV pictures, however, Broadcasters can pack multiple conventional TV and audio channel into the same channel space using compression technology and can also include streams of Internet packets. In fact, broadcast executives look to supplemental digital series to provide new streams of relevance that will offset the immense costs of switching to digital television.* (Straubhaar and LaRose, 2002:26)

The secret of innovations in communications and broadcast technology lies in the discovery of micro processing, which has changed the face of the electronic and communication world. Smaller components and computer circuitry are incorporated into new applications of technology. It is such developments that have led to the incorporation of digital circuits into television receiver design, thereby eliminating many of the interference patterns now seen on sets. Consequently, obstructions to signal fidelity such as shadows, ghosts are being eliminated in broadcasts. Bittner (1989:289) argues in the case of telecasts that such improved quality will permit sharper pictures resulting in improved graphic displays from teletext and videotext systems.

With this development there is a complete paradigm shift in broadcast operations particularly in terms of content generation, presentation and transmission. Worthy of note in the digital era is the high degree of fluidity in broadcast programming and programme scheduling strategies that has defied the old order. The broadcast audience in the digital world has become global. This means that broadcast operatives and managers can no longer afford to be fixated in ideas of the "cut and paste" linear era of analogue technology.

Also, the digital era increases the sources of uncertainties and the level of risks for the expanding number of players involved in broadcasting. British scholars Chalaby and Segell (1999) identified some of the critical sources of uncertainties trailing the digital fever to include: market demand for digital services, intensified competition, regulations, the pace of technological progress and the phenomenon of convergence. The scholars argued that the process of digitization is challenging public service broadcasters and may contribute to weaken their presence in the public sphere. This, they reason, is because as technological mastery increasingly tends to rest in the hands of commercial firms, digital broadcasting consolidates the commercialism of television. Aside from fuelling the growth of conditional access, it is argued that digitization threatens universal access which is one of the key principles of public service broadcasting. Chalaby and Segell conclude that when digital broadcasting will be fully operational, watching television will cease to be a common experience, to become a shared activity that individuals experience separately.

If Chalaby and Segell see digitization from the point of uncertainty, Straubhaar and LaRose view it from a more positive dimension. From their own lens, the digital era offers a lot of prospects to the broadcast industry. These are in terms of improved transmission quality because digital signals are less susceptible to interference and distortion and offer a greater prospect for channel abundance due to the ability to digitally compress messages.

Another benefit of the digitization to broadcasting is that many users can share the same transmission channel simultaneously by taking turns, through the process of "packet switching" typical of internet operations. Providing insights to this development, McQuail (2005:26) argues that:
*The implications of all this for mass media are still far from clear , although it is certain that the 'traditional' media have also benefited greatly from the new media innovations as well as acquiring new competitors. Secondly, we can already conclude that the communications revolution has generally shifted the 'balance of power' from the media to the*

*audience, in so far as there are more options to choose from and more active uses of media available.*

McQuail's ideas quite align with those of Chalaby and Segell, especially in his observation that "traditional mass communication was essentially one - directional, while the new forms of communication (digitization) are essentially interactive. With this singular fact, it is McQuail's submission that "Mass Communication has in several respects become less massive and less centralized".

With digitization all cannot and has not been the same with all mass mediated exchanges and communication, broadcast programming inclusive. For instance, there is now a fluidity in programme scheduling at broadcast stations unlike in the old order in which broadcast programmes are pre-scheduled in a fixed time frame (usually on quarterly basis) which allows the audience and advertising agents to identify, negotiate and book for programme sponsorship in a fixed and predictable manner. Today the dynamism of broadcasting in the digital era has necessitated a lot flexibility which, most times, does not conform to the traditional method of scheduling- be it hammock, stripping, stunting, counter, block etc.

Also arising from the digital milieu is the increasing spate of the demassification or atomization of media audience. Demassification which refers to the ability of the media user to select from a wide menu has today neutralized the concept of the general public / audience as hitherto conceived and applied in the broadcast media. What this means is that with the new media, the audience is actually on the saddle and dictates the direction of uses and gratifications to be obtained from any given media. In other words, the media user in the digital age is now able, through the application of newer technologies, pick from a large selection of media previously shared with other individuals as mass media. Hence, as Odunlami (2012:85) observes, more than ever before in the traditional media, the new media now typified in the Internet provide selectivity characteristics that allow individuals to tailor messages to their needs. With this reality broadcast programmers in the contemporary age need to overhaul their strategies by integrating the emerging technological platforms of the digital age into their operations.

Added to this is the ubiquity and versatility of the social media which is a great challenge to traditional broadcast houses. Previously radio and television stations contended with competition for audience and commercials from rival stations which compelled many of them to deploy creative 'right- mix' programming schemas and strategies. Today the social media are awash with a lot of platforms and applications like *YouTube*, *Netflix*, *Iroko TV* etc. providing alternative sources of broadcast contents like video – on – demand services to the audience. The typical broadcaster now contends with the explosion of multi-channel subscription-based consumer choice, a diverse range of high quality programming which remains available through to anyone through 'Free – to – Air' television and radio. This is further compounded with the emerging global nature of broadcast audience. Hence with this development, many broadcast stations have lost their traditional hold on the audience. For instance, gone are the days when some stations prided themselves with slogans / pay- offs like "the largest network in Africa", "Voice of the People" etc. as the audience now knows better.

Apart from the shift in the locus of power which has transformed the audience from a consumer to the producer of broadcast content through digitized technology, the broadcasting sector has equally had its own fair share of the impact of disruptive innovations. Today everybody with a smart or android phone is a producer of some sort and the term "production" itself has become so elastic as to incorporate the entire gamut being shunned out through the undifferentiated mass of User Generated Contents and Citizen Journalists.

## 5. The Future of Broadcast Programming in Nigeria

A true broadcaster is not given to illusion or complacency. The velocity of technological innovations globally accentuates the constant training and re-training of broadcasters in order to keep them abreast of developments in their trade. However, the global trends in technological advancement not - withstanding, some environmental factors like funds constraint and the poor state of requisite infrastructure typical of the developing world still limit the speed of adaptation of Nigerian broadcasters to technological changes especially in the area of digitization. But be that as it may, broadcasting like the other mass media agencies are global institutions which are technologically-driven. The future of broadcasting and indeed programming will be determined by a number of factors most of which are precipitated by practitioners' response to the internet and digitization.

Digitization may no doubt be the future of broadcasting, however, in practice, digital

transmission may not, by itself, change the essential nature of broadcasting. Experience has confirmed, as Laven (1998:8) predicted, that in spite of the take - off of digitization in many countries, over-air broadcasting still remains inherently a "passive", "one - to – many" and "one- way" communication system still with many opportunities to add interactivity to traditional broadcasting. Of course, digital technology as many scholars have predicted, will multiply the number of available broadcast services such as : free - to - air and subscription services, video - on – demand and pay - per – view services, nonetheless each delivery system still has its own strengths and limitations. This implies that individual broadcasters will in the future decide the most appropriate digital delivery mechanism for their markets or environments. Consequently it will no longer be business as usual for Nigerian broadcasters and programmers like their colleagues elsewhere because gone is the era when radio and television networks dictated what, when and how we listened and watched .This is the era of the audience as consumers are actually in firm control and call the shots in terms of what programme they want, when they want it and where to get it.

Consequently, the broadcast programmer of the future must see the wisdom in Laven (1998:10)'s counsel that the prospect of new delivery systems that digitization and Internet offer does not imply the death of broadcasting. According to Laven, "Broadcasting is, and will remain, ubiquitous. The Internet will become very important. Broadcasters will almost certainly be major suppliers of services and content for services delivered via the "enhanced" Internet. The other delivery mechanisms have yet to prove themselves, but broadcasting to computers will probably be a very large market". For instance, broadcast programming in the future must be creatively done in such a way that maximizes the advantage that broadcasting still has over the Internet. It is common knowledge for example that the Internet often suffers from serious congestion when too many users attempt to download or retrieve information from a particular site or at busy times of the day whereas such a problem does not exist in broadcasting.

The mass media, especially broadcasting is at the fore-front of technological adaptation and innovations which is a basic reality of today's digital and knowledge – driven world. For effective broadcast programming that meets the challenges of the digital age therefore broadcasters must constantly brainstorm and through effective research find ways of benefitting from what Laven (1998) describes as "the impact of exponential technologies" if the competitive advantage of broadcasting will not be eroded. Hence while being equipped with the old skills of right mix programming and scheduling strategies on the one hand ,the broadcaster of the digital age must be at pace with the already identified technological changes that could address today's daily operational challenges.

Stier (2013) identifies the six trends that would direct future television to include: storytelling, content mobility, event-based viewing, content delivery optimization, binge watching and more participants, more creative risks. According to Stier, unlike in the past when television story telling revolved around a single screen, the evolution of omni-platform environment of the digital age allows television storytelling to be splashed across multiple screens simultaneously. Hence where today's model focuses attention on a primary screen with other screens such as tablets or mobile playing a supporting role, the model of the future will see these screens working seamlessly together. This omni-platform evolution, according to Stier, will impact broadcast programming in a value chain, from content creation and preparation, to sales and marketing, to distribution as well as impact the story arc through social interaction.

By content mobility, it is implied that as the cost of video screens falls, the demand for content mobility will rise exponentially. For instance, with a smartphone serving as the nerve centre for the screen world, content will be able to follow a consumer from device to device, location to location. This would create new opportunities for advertising impressions, provided they are properly targeted and calibrated for a multiscreen lifestyle.

Event- based viewing on the other hand, according to Stier, refers to the future of content creation which hinges on building a social experience around a programme that enables viewers to be a part of a broader event experience that reaches well beyond the television and living room. Meanwhile content delivery optimization as a concept is meant to displace the hitherto remote and channel guide experience which has stayed relatively the same for more than half a century. Content delivery when optimized is likened to the situation when a learning thermostat learns a user's habits and adjusts a home's temperature, similarly, smartphones may soon be equipped to learn a viewer's habits and deliver customized programming that match viewer's preferences.

Binge watching refers to the emerging trend which allows the customization of content delivery in such a way that viewers are able to sit down and watch entire series in a single day or weekend through on demand – internet streaming media providers, Digital Video Receivers (DVRs), digital media libraries and players etc. The point on more participants and more creative risks as enunciated by Stier suggests that original programming experiments by internet streaming video providers offers a taste of the different kinds of relationships that talent will have with distribution partners. In the future, new relationship models will allow more industry players to take greater creative risks while on the other hand, it will also place a heavier burden on the systems that track and calculate rights, profits and participations. All these possibilities and more are the scenarios that will challenge the creative skills and determine the relevance of the typical broadcast programmer in the radio and television industry in as full blown digital milieu.

## 6. Recommendations

The realities of digital broadcasting make the following suggestions imperative:

- There is a need for a shift from the conventional / generalist approach to broadcast programming to a niche-specific programming strategy aimed at an identifiable target audience.
- Broadcast stations owners and operatives should invest more on technological devices, both hard and software, including digital platforms that will enable cutting edge content production and broadcast programming that will blend with the peculiar features of the various social media outlets.
- The realities of media convergence have made the full integration and incorporation of social media platforms like Facebook, YouTube, WhatsApp, Instagram, Telegram, Skype etc. unavoidable components of the contemporary broadcast programming tools.
- The contemporary broadcast programmer must be versatile, multi-skilled and digitally literate to access, manipulate and utilize digital technology for maximum efficiency, hence there is a need for an intensive investment in their human capital development through adequate training.
- Broadcast training institutions and mass communication departments should emphasize applied /industry-based researches on digital programming and disruptive innovations and how these could add values to contemporary broadcasting operations.

## 7. Conclusion

In this chapter we have examined the concept and practice of broadcast programming especially in the context of the digital era leveraging on the Nigerian situation. Depending on the approach and strategies, programming determines the success and sustainability of radio and television in the face emerging challenges posed to practitioners and the industry by the rapid technological changes of the information and knowledge age. As our analysis in this paper has revealed, broadcasting may not be supplanted by the Internet, the fact remains that digital technology could and has indeed precipitated a merger of the previously separate industries of telecommunications, computers and broadcasting cum publishing through convergence. But while the Internet has become very important for broadcasters as a new delivery mechanism for broadcast services, on- demand services, and the delivery of services to international audiences, unlike broadcasting the Internet is not well suited to the simultaneous delivery of programme material to large audiences and it cannot offer services to mobiles and portables without consuming huge amount of data/ radio spectrum. The contemporary broadcasting strategy must be effectively re-jigged, synergized and updated to account for the emerging trends and platforms if broadcasting would not lose its prime place in the digital era.

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# The Artists in Pandemic, Pandemic in Arts: Artistic Responses to the Ripples of Covid-19 in Nigeria

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**Abstract.** The battle between the human race and the coronavirus started as an epidemic in Wuhan China, in 2019 by end of January 2020, there had been reports that almost 10,000 cases of coronavirus and more than 200 people had died. Sooner it was declared pandemic, having spread to many countries and eventually all over the world. Dealing with the unforeseen challenges caused by the COVID-19 and related impacts on health, economies, and even national security in the world became a joint responsibility of international governments. Our ways of life became altered through policies aimed to serve as preventive measures. Varying responses ranging from government proactive interventions and individuals augmenting government gestures by following guidelines of staying safe, this paper discusses the import of visual art in demystifying, recognizing, appreciating and visually comprehending how deadly coronavirus is. A total of 32 respondents that form the sampled population, it traces the diverse involvement of artists, industrial arts and artisans in Nigeria that were gainfully engage in producing face masks and safety kits to augment government efforts. It concludes by considering the responses of people on the patronage of locally produced masks for preventing the spread of Covid 19.

**Keywords:** Coronavirus, Pandemic, face mask, responses, lockdown, visual arts

## 1. Introduction

Coronavirus (COVID- 19) pandemic took the whole World by surprise and virtually crippled every sector of our lives. All of a sudden every nation begins to battle with a common evil, the developed countries were the most hit as the death toll began to rise, the new virus throws the whole world into panic. According to World Health Organization (WHO), the Chinese government reported several cases of pneumonia with unfamiliar etiology leading to initiated outbreak from the Human sea food market in Wuhan city of China. Within fifty days, its spread into more than one hundred countries was rapid through droplets and human contacts. The fear of COVID-19 began to take an emotional toll on people. Cases of infections as well as death tolls were increasing daily. These prompted international governments to take increased precautions in order to limit the spread of coronavirus. International land boarders and airports were shut while individual governments declared lockdown to restrict movements.

These began to have effects on businesses and economic activities, they were forced to shut down and institutions closed. Festivals, ceremonies, religious programs, conferences, football matches and competitions, both local and international examinations were postponed indefinitely and so on. According to Dickson (2020), there is not a business that has not felt the pandemic impact, with calamitous results for millions of money. He further noted that the art world has been far from immune because the industry even though has become synonymous with hyper-connectedness with global mobility, is now like the rest of us at standstill. As a result of this global health crisis and the uncertainties resulting from it, WHO through Federal government took the following several measures – creation of isolation centers to take care of victims, prevent the spread of Corona virus through test and quarantine of contacted persons, lockdown, social distancing order, washing of hands and wearing of nose masks. After about two to three months of admixture of total and

partial lockdowns, according to Nigeria Centre for Disease Control (NCDC), to protect yourselves and loved ones from COVID-19, cloth face masks must be worn in combination with:

- Avoiding large gatherings
- Physical distancing by maintaining a distance of 2 metres between oneself and others
- Regular hand washing with soap under running water .
- Frequent cleaning of surfaces with soap and water or disinfectants and
- Wearing of nose/face mask while in public

After the relaxation of lockdown the Federal Government released the above guidelines in order to ensure containment of COVID-19 and ensure the prosecution of any citizen not wearing face mask in public places. This study discusses the involvement of art, artists, artistes consumers of the creative masks toward the containment of Covid 19.

Sweet or bitter narratives as it may appear in the midst of this perplexities, the great lesson learnt is that Coronavirus has changed the way everyone in the world is working and living their daily lives. Generally everyone all over the world responded in one way or the other to this COVID-19. "The fear of CORONA becomes the beginning of lockdown, social-distance, washing of hands ." For a moment our ways of life were altered, this paper therefore focuses on Visual Artists' response to COVID-19 Pandemic and its implications on Lockdown.

## 2. Research Methods

Descriptive research design is used to obtain information concerning the current artistic creations and consumption as response of people to the phenomena of Covid 19. The respondents were sampled randomly, questionnaires and responses were done through online discussions. Total number of 32 respondents that form the sampled population includes 7 Artists engaging COVID 19 as a subject matter of aesthetics, awareness, social change and humour, 5 artists, designers and artisans who produce face masks, 11 consumers or users of face masks for protection against infection and 9 independent respondents that were interviewed.

The under listed questions are begging for answers to clarify the unhindered responses of Visual artists during this COVID-19.

- Where is Visual arts in COVID-19?
- How do artists respond to COVID- 19
- What roles do Visual Arts play during the pandemic?

## 3. The Visual Arts in COVID – 19 Image

The experts have argued that the colour of the image as shown below does not represent the actual colour of the virus. It is stated that because the concept of colour and its perception is dependent on the presence of light and light is not an effective tool for seeing viruses except only under electron microscope. Weaving (2020) notes that :

*one of the complicating challenges for virus visualisation is the emergence of so-called "colour" images from electron microscopes. Colour can't be attributed where light doesn't reach, it's an off-white sphere with yellow protein particles attached and red spikes emerging from the surface, creating the distinctive "corona" or crown."*

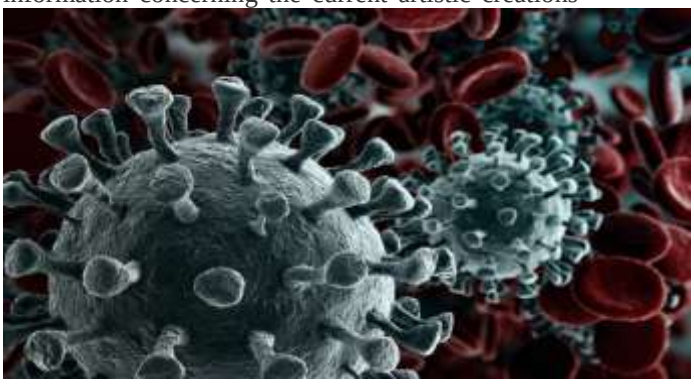

Fig. 1
Source: https://theconversation.com

Explaining reasons Weaving claims that:

*"firstly, it fits the science that colour can't be attributed where light doesn't reach. Secondly, it renders images of the virus less threatening: without their red spikes or green bodies they seem less like hostile invaders from a*

*science fiction fantasy. And the idea of greyness also fits the scientific notion that viruses are suspended somewhere between the dead and the living.*

From the discussion above, if seeing the graphic image of the virus consistently as an inert grey particle could help reduce community fear as claimed above would it also reduce the spread and fierceness of its attack?. Can the deadly COVID19 be less deadly by the use of less aggressive hues? A poison is a poison anywhere any time, the packaging notwithstanding.

**Corona virus and Colour: The Visual Implications**

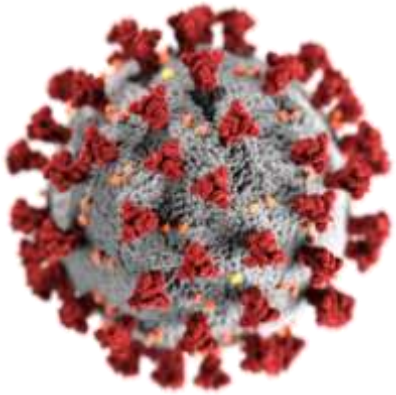

Fig. 2
Source: https://theconversation.com

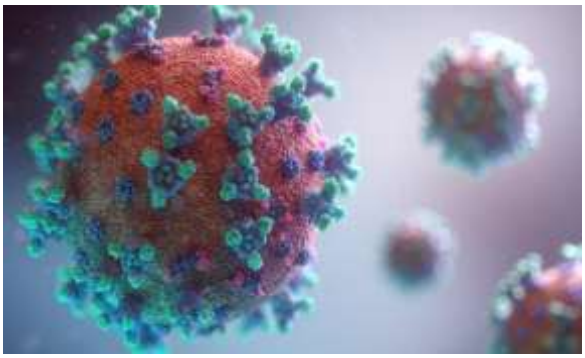

Fig. 3
An artist's impression of the pandemic virus.
Fusion Medical Animation/Unsplash, CC BY

On the choice of colours, Weaving observes that "Biologist David Goodsell takes artistic interpretation a step further, using watercolour painting to depict viruses at the cellular level. Using a methodology that was originally described as "painting," in Fig.2, scientists are able to add colour to structures in the grey-scale world of imaging to help distinguish the details of cellular micro-architecture. Interestingly he concludes saying "all of these colour choices are creative decisions".

It is on the conclusion of David Goosell that I premise my discourse. How would a blind man conceive colour?, how would people capture the explanations about an invisible phenomenon, its dreadful, mutations and deadly postures especially as it pertains human health? . Pablo Picasso says "Everything you can imagine is real" and "Art is a lie that makes us realize the truth! Therefore if Corona virus exists but not visible to naked eyes, conversely in the world of art, creatively extemporizing the non visual phenomenon would help us realize the hidden truth. The visual presentation of the image of Corona virus in grey on the premise that fits the scientific notion is acceptable, and further introduction of colour although questionable by experts, cannot be brushed aside, considering the existential therapy of colours to man. Explaining the importance of colour to man, Zammitto (2005) groups meanings attached to colour into three backgrounds:

*"in innate"- because for several people colours are very important signals in order to survive adapt and categorize so it would be possible that information from subcortical structures triggers associations between colours and moods as a trace of our evolution by regulating arousal when we see colours.*
*"a personal"- the second background comes from each of our personal experiences. "a cultural background"- the third background implicates culture. We are born and bred in cultures that are full of meaning. As we grow up, we learn those meanings through socialization.*

From Zammitto's submission Colors affect different people in different ways, it is glaring that innate meanings of colour and cultural backgrounds to meanings of colour cumulate to personal experience, Kotler in Satyendra Singh (2006) posits that colors could help create attention, convey messages and so on. Therefore the choice of vibrantly red colour to project or represent corona virus should not be seen as absurdities but an effort to suggest to visually cultured humanity of the inherent danger in the virus. According to Olesen (2020) it is believed to be an auspicious color for warding off evil, represents vitality, celebration and fertility in traditional Chinese color symbolism. Could this have suggested why red colour is a choice for the creative decision for the virus' image that is acclaimed to have originated from China? Although this is not confirmed but

universally, red has a wide and diverse range of usages and meanings among the Chinese, Indians, Africans and so on.. Aside, the general usage and derivative meanings for red colour such as luck, business, weddings, Love, passion, excitement, appetite, health, courage and majesty, Zammitto concludes that red also suggests hot, danger, blood, weapons, aggressiveness, power, fire, salvation as it was in the case of deliverance of Israelites from Egypt through painting of lintels with blood and Biblical harlot (Rahab) through hanging of Scarlet (brilliant red colour). In Oluwole, Ahmad and Ossen (2013), the Yoruba people in West Africa also have a lot of rich symbolism they associate with colour. "Pupa (red)" has the psychological dimension of a dangerous personality who possesses a trait of wickedness and lacks mercy". Olesen's assertion that red in some climes wards off evil is in Yoruba's practice of protecting their properties using "aso pupa" red piece of cloth to scare intruders from entering into their farms, touch any belonging it is hung upon. The modern usage of red colour as label, hung on haulage or entrance is a warning of "danger" Therefore it not also strange to see the image of corona virus in red as opposed to the gray colour under electron microscope. According to Mukami, (2020) "In the Somali majority of people do not know how to read or write, so they need art to understand how dangerous this problem is". This shows that average individuals need more than verbal or textual messages hence the need for creating genres of art to raise awareness about the disease. Conclusively, the spread and "the lack of medical solution/vaccines for the cure of the deadly virus justifies the artist creative decision for using adapted colour understood by an average individual to code the virus as the most dangerous.

## 4. General Response to COVID- 19

Generally all aspects of Arts: music, dance, creative writing, short drama, "ewi" (poetry) and visual arts respond in the fight against coronavirus. All aspects of arts are deployed to fight the pandemic, for instance many songs were composed to address best wishes, courage and hope to the sick and healthy folks, instructions on what to do and how to prevent contacting the virus. Skits and Short drama were also used to sensitize people all over the social media, the artistes humorously address prevention of the virus. Musicians like Chief Ebenezer Obey, Sulaiman Adegbenro and many others release songs on awareness and precautions against Covid 19 pandemic. Music performances were staged at some isolation centers in Lagos to keep the spirit of the isolated and quarantine up, such performances focused on their wellness, faith hope, togetherness. Creative writing and well-crafted messages were sent to people to communicate best wishes and assurances, positive and motivational words to empathize with their loved ones. Caregivers, volunteers and health workers were not left out of appreciations, commendations and prayers, all courtesy of Arts In Medicine Fellowship.

Beyond doubt arts remain the active voice and the faithful messengers during the fight against the deadly virus. Arts have been major avenues of recording and documenting events of the present for future use, the outbreak of coronavirus is also not an exception. According to Stcherbatcheff (2020), Artists around the world are adapting to shutdowns by swapping physical performance spaces for virtual ones. Conferences, workshops, meetings, Museum and exhibitions are carried out virtually. This is confirmed by Omatsola in Nwakunor, Awa and Sowole (2020) that "Bonhams auction in London, held on March 18 actually put the viewing by appointments assisted with virtual options to test. The results of the auction showed that more than 150 buyers registered for online bidding/phone for the Bonhams sale. Sotheby's, also, from March 27 to 31 recorded 46 per cent increase in number of virtual bidding during its sales".

He further said "In the months ahead leading into the last quarter of the year galleries, auction houses and art fair events in Lagos may take the virtual options and limited congregating windows too. On the contrary Anthony Yusuf, a dance director, claims, "the pandemic has really affected his practice as a choreographer. "We have had to call off all theatrical performances that we had rehearsed for. All efforts put into creating content were in vain". (Nwakunor, Awa and Sowole 2020)

Although gallery owners, art promoters and a handful of others laments the new tide artists must swim along yet there were many commonalities in how Visual artists were responding to the shifting professional landscape around them in this pandemic time. Visual Arts do not create problems rather it seeks to solve problems. The need for urgent prevention of the hydra-headed monster (COVID 19) opens more ways for creative engagements. The operation and intervention of visual arts during this lockdown address, recognition and awareness, mobilization, empathy, product production, such as protective wears, nose masks, gloves, informative digital animations which were either fine, applied or industrial arts. Even though art industry is not totally immune to the adverse effects expected from the lockdown, Sanwo in Nwakunor, Awa and Sowole

(2020) emphasizes that "artists, generally and naturally operate even better on 'lockdown' mode. He said most artists naturally stay indoors for days to work" Visual artists could work in any place their materials are, more so, could produce or work effectively with little or no collaboration from colleagues. Picasso affirms that "the artists are indestructible; even in a prison, or in a concentration camp, I would be almighty in my own world of art, even if I had to paint my pictures with my wet tongue on the dusty floor of my cell". .This is unlike many other forms of arts, for instance dance, theatre, music and professional drummers who must call for rehearsal and theatrical performances, could not be achieved because of social distancing as noted by Yusuf. This restriction however does not limit some artistes who engage in short drama and skits.

### 5. Preventing Corona Virus

Preventing corona virus becomes a task for everyone hence the need to adhere to preventive measures put in place by WHO through Nigeria Centre for Disease Control (NCDC). On 6 April, 2020, WHO published an Interim guidance on the use of masks in the context of COVID-19. One of the many ways of prevention is to wear a protective nose mask with approved specifications. The consumers' reactions made the common medical nose mask to become scarce and the price rose from N50.00 to N200, it is the scarcity that prompted WHO to direct governments of different Countries, Regions and States that:

"In the interim, decision makers may be moving ahead with advising the use of non-medical masks. Where this is the case, the following features related to nonmedical masks should be taken into consideration:

- Numbers of layers of fabric/tissue
- Breathability of material used
- Water repellence/hydrophobic qualities
- Shape of mask
- Fit of mask"

***Source:*** *World Health Organization*

This challenge was immediately embraced by creative minds to engage in local production and use of double layered fabrics of 95% cotton. The producers are basically in two major parts, designated designers/artists and individualized artisans who are tailors/ home or self-made. It is worthy to note that the domain of producing nose masks or face masks is an aspect of Visual Arts referred to as "Applied Art". This brought creative varieties in the masks productions for governments, corporate bodies, institutions, associations and individuals. The reasons adduced to the varieties are:

- the crave for uniqueness as corporate body leading to inserting logo through heart transfer process (Fig. 11-13 )
- Crave for fashion leading to aesthetically using of different colour shades of masks to match their attires (Fig. 25), many also considered it as part of dressing as such the look for designer nose mask.
- Some also wear it to satire the pandemic and the lockdown era (fig. 9-10)

The compulsion of usage, socio-cultural mindset and need to be gainfully engaged especially in the lockdown were impetus that propel the aesthetic ingenuity of applied artists and artisans, a kind of healthy competition ensued which brought out uncommon achievements. Although not all the producers meet the specifications of WHO, some were made of inferior materials, poor finishing or both. Artists respond in varying forms during this pandemic, even though unnoticed, their interventions in the fight against covid 19 is divided into three parts: Re-presenting, interpreting or imitating Covid 19 in different forms such as 3D using metal and 2D for visual understanding and comprehension, rendering it in colour for awareness, sensitization and education -about the pandemic. Artists and Artisans' response through designing and production of masks especially when wearing of face mask becomes a must and imported ones are scarce. Personal Protective Equipment like aprons, gowns or coveralls are all products of applied arts produced industrially. The general populace also respond through consumption (usage) of the masks.

**Representation of COVID 19 in 3 Dimensional Graphics**

Fig. 4
Source: Authors collection
Artist: Dotun Popoola
Medium: Metal (sculpture)
Date: 2020

Fig. 5
Source: Authors collection
Artist: Uwa Usen
Medium: Metal (sculpture)
Date: 2020

Two Dimensional Graphic expressions of face/ nose mask

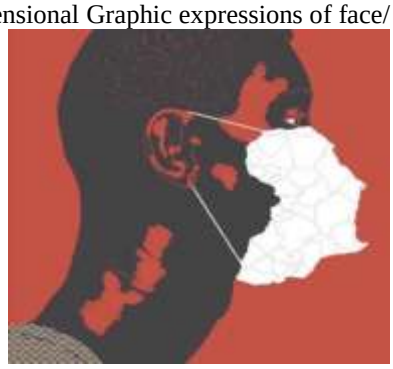

Fig. 6
Source: Online
Artist: unknown
Medium: colour print (graphics)
Date: 2020

Fig. 7

Fig. 6 is an expression of the need to protect Africa through the use of face mask, hence the mask was a shape of Africa.

Expression of face masks in Paint and 3D

Fig, 8
Artist: Unknown

Fig, 9
Artist: John Adenle
Title: "KORO BE CAREFUL"
Medium: Plastic

Fig. 10
Artist: Dotun Popoola Title: Unknown
Medium: Metal Scrap Medium: Oil Colour

Figures 4- 5 explain sculptors concept of giving a form to the subject COVID 19, expressing topical issues through various forms of art which has been a viable way of documenting history . Fig. 6-7 present 2D or graphic ways of interpreting Covid 19 and best practice needed to put up to protect Africa while fig 8-10 are responses of visual artists with different media to produce face masks.

## 6. Textile Artists/ Designers Responses

Fig. 11 Fig. 12 Fig. 13

Artist: Oluseyi Oyenukan
Title: Customized Face Mask
Medium: Scuba, elastic, Bias
Size: S/M/L/XL/XXL
Colour: Varying colours
Date: 2020

Fig. 14 Fig. 15 Fig. 16

Artist: Oluseyi Oyenukan
Title: Artisanal products
Medium: Scuba, elastic, Bias
Size: S/M/L/XL/XXL
Colour: Varying colours
Date: 2020

Fig. 17
Artist: Unknown
Title: Artisanal products
Medium: Scuba, elastic, Bias
Size: varying sizes
Date: 2020

Fig 11 -16 are produced in Lagos, Nigeria by the Secretary; Society of Nigerian Artists, Lagos State Chapter. According to the producer artist Oyenukan, Scuba is a double knit fabric, normally polyester materials which have been mixed with Lycra or Spandex. It is also called Neoprene material or Chloroprene rubber. It has a very smooth texture and a fine gauge thread, Scuba come in different colours. It is worthy of note that beneficiaries of these artisanal products range from individual consumers to corporate and government agencies, who wanted their logo customized in synthetic plastex and sublimation printing on the nose mask. (fig. 11-13, 15 and 16). Some of these corporate bodies are: Society of Nigerian Artists, Swat leadership Academy, News in Africa, Affluent Field Properties, Vinglaju Spare Part, Vehicle Inspection Service VIS, Inter Images Nigeria limited, Churches and other individuals.

Fig. 18
Medium: socks (cotton)
Artist: Idowu Olatunji (TASUED)

Fig. 19
Medium:tye and dye (cotton)
Artist: Idowu Olatunji (TASUED)

Fig. 20
Produced by:Amos Esther FPI Ilaro
Medium: Ankara

Fig. 21
Produced by:Expressionale Abeokuta
Medium: "Aso Oke"

Figures18-20 show efforts of other artists and artisans at producing face masks.

Consumption of Face Masks

Fig. 22

Fig. 23

Fig. 24

Fig. 25

Fig. 26

Fig 27

Fig. 28

Fig. 29

Fig. 30

Fig. 31

Fig. 32

Fig. 20 -32 represent consumers' responses to using local masks.

The description of materials used for producing majority of masks above seem to conform with WHO's prescription of ideal face mask on numbers of layers of fabric/tissue and breathability of material used. The materials like ankara, aso-oke are cotton and double pleated while scuba is factory doubled fabric.

### 7. Interview and Dialogue with Respondents

Nine respondents give their views on this prevalent situation in Abeokuta, Nigeria especially in their neighbourhood.

The responses are structured into five as listed below:

**Attitude:** From the responses gathered, some believed that Covid-19 is for the rich, while some believed that it is a political propaganda.
**Patronage of Local face mask:** Almost all respondents affirm that more than 97% of people wear locally produced facemasks than medical ones . According to them, the reasons adduced to this is that it is within the reach of the common man.
**Compliance level:** It was observed that the level of general compliance with the use of nose masks in my area is still very low. Some out of fear of being harassed by law enforcement agents, some because of enforcement from employers.
**Economic reasons:** People prefer available, durable, cheaper materials that can be washed and reused. They could not afford disposable ones which to them, are a waste of money.
**Negative Bias:** Some are sceptical about the genuineness of the intention of government claiming Covid 19 is a means of generating revenue from the international communities. Others assumed that since casualties were not published then it is a scam, so they do not even believe COVID19 exists. Another reason raised is that some of the masks are not convenient for people because of one's inability to breath properly. According to a respondent, "In fact, I was almost suffocating in Osiele market not quite long ago while putting on mask. My life was spared by God's divine mercy, since then I have avoided the use of face mask.

### 8. Conclusion

The global encounter of a new pandemic in the dawn of year 2020 brings automatic redirection to human activities. It is like nature is pressing a button to reset the socio-cultural and socio-political space. The health implications of COVID-19 infection becomes dreadful, it also took emotional toll on individuals and families, financial toll on businesses, corporate, local and states governments. In this perplexities, international government through World Health Organization directs intermittently on treatments, precautions and measures such as tests, quarantine isolation, lockdown, social distance, regular washing of hands and wearing of nose masks. After a lot of sensitization, persuasion and enforcement by government, there was positive response on adherence to maintaining guidelines of preventing Covid 19 infection.

This study found out that visual arts has influence on Covid 19 image, since the virus cannot be seen with naked eyes except under electron microscope, the re-presentations of Covid 19 in colours has aided peoples' visual comprehension of the shape and how dangerous the virus is. Artists represent the virus image in different media, i. e. colours, digital, metal and plastics were used by artists to express corona virus as a theme or subject for discourse. It also found out that artists and artisans respond in other forms during this pandemic, the response was timely when it became clear that imported face masks were scarce and costly since March 2020. Immediately after WHO announced the use of non-medical masks through local production, a lot of creative ingenuity were observed in the designs of the local productions, which became more embraced by individuals and corporate bodies. The responses show that almost all people prefer local masks for economic reasons, some have varieties which were changed within 3 hours intervals, while others preferred masks that could be washed and reused. Even though some locally made ones are below standard, yet many meet the specifications in the WHO's guidelines.

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# Part Four
# Religious Studies

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# Evil Men in the House of God: An Analytical Study of the Involvement of Christian and Muslim Clerics in Crime in Nigeria

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**Abstract.** The rate of involvement of supposedly men of God in crime across the world and particularly in Nigeria has become a matter of serious concern for many people. For one thing, it calls to question the sanctity of the pulpit and for another, the relevance and perhaps the need for religion in human society. Stories of the involvement of 'men of God' in all sorts of crime make headlines in local and international newspapers and magazines. A good number of these 'priests and ministers of God' surprisingly confessed to committing those crimes. Some of the crimes were also committed within the premises of the 'House of God'. This paper therefore, seeks to find explanations for this phenomenon on the one hand, and on the other offer recommendations on how to minimize it, and if possible, halt it. This is with a view to giving religion and its advocates the honour they deserve in human society. The paper adopted the analytical approach. It is divided into seven parts. Part one which is the introduction opened the paper. This is followed by part two which gave the meaning of crime, the nature of criminals and punishments to be given for crimes. Part three presented the perspectives of Christianity and Islam on the concept of crime. In part four, an account of some criminal cases involving Christian and Muslim clerics in Nigeria was given. This is closely followed by a critical analysis of the crimes involved in by men of God, finding reasons for the phenomenon. In section six, ways of curtaining the scourge were suggested while the last section drew the conclusion.

**Keywords**: Crime in Nigeria, men of God, clerics, Pastors, Imams, House of God

## 1. Introduction

Crime, undoubtedly, is part of human experience. It is a phenomenon that man has had to contend with from antiquity to date. The murder of Abel by Cain recorded in both the Bible and the Qur'an is a pointer to this fact. It is therefore a thing that man across generations and civilizations has struggled to minimize as it is not possible to eradicate it. What is however worrying is the involvement of men of God in all sorts of crime. Hardly will a day pass without reports of one pastor or an Islamic cleric being investigated for or found guilty of one crime or the other in Nigeria. Surprisingly, some of them expressly confessed to committing the crimes for which they are being investigated or prosecuted, attributing it to the handiwork of Satan. Crimes for which they have been accused of or being prosecuted for include but not limited to illicit sexual acts (like rape, fornication, adultery, incest), fraud, drug peddling, armed robbery, human trafficking, trade in human body parts, murder etc. The celebrated case of Rev. King who was sentenced to death by hanging for setting a member of his church ablaze is very apposite here. The condemned cleric was said to have poured petrol on six members of his church and set them ablaze for an offence which he classified as 'acts of fornication''. (*The Punch*, August 31st, 2015). This paper therefore seeks to find explanations for the involvement of those who are supposed to guide the unguided to God in crime with a view suggesting ways of putting a stop to it. This, it is hoped, will also help in reducing crime generally among the people and specifically among this category of people.

**1.1 Of Crime, Criminals and Punishment**

A dictionary definition of crime gives it as a specific act committed in violation of law. It is also defined as an offence for which there is severe punishment by law. The term "crime" therefore, describes many different forms of illegal behaviour that usually threaten the life, liberty, or property of others, either directly (such as rape or murder) or indirectly (such as conspiracy or impersonation). There are some criminal activities that potentially only affect one's own person, such as drug use or suicide. Such activities still constitute an assault on life since lives belong to God who created man and not to man who carries it about. Men are merely stewards and custodians of lives on behalf of God.

It is necessary to draw a distinction between crime and sin so as to have a clearer picture of what crime is. Crime is defined by the laws of the state and comes under the jurisdiction of the civil government while sins, as stipulations of God that man must not do are to be dealt with by God Himself or family members or religious organizations on behalf of God. While all crimes (as defined by God, but not necessarily the state) are sins, all sins are not crimes punishable by civil authorities. Many sins (i. e violation of God's Law) are outside the jurisdiction of the state. For example, polytheism and fornication are not defined by laws of many states as crimes yet they are sins before God. Sometimes men have criminalized bad behaviours, with the goal of limiting behaviours that were not criminal according to God, but rather were sinful, or potentially sinful. An example of this is an attempt to cause societal breach.

Crime is rampant throughout the world and different nations try combat crime in different ways with varying degrees of success. Different countries enact different laws to prohibit a vast range of different actions, and to varying extents. While certain crimes are considered a highly local phenomenon, others have a much more extensive impact, having great economic and social consequences for the human society across several countries. Crimes like robbery, burglary, assault and theft experienced by many people on daily basis may seem to be largely an urban phenomenon driven by local factors. Yet, such petty or conventional crimes may differ significantly between districts in a single city. The proximity of perpetrators to their victims, the vulnerability of targets of crime, the availability of firearms and drugs, the presence of gangs, the population density and the pressures and tensions on a certain community are all said to contribute to an increased rate of crime in the society. At the other end of the spectrum are forms of transnational organized crimes. These include trafficking in goods and persons that can involve extended cross-national networks. It is also said that there are close links between organized and petty or conventional crime. Crimes such as burglary, robbery and assault frequently become part of the *modus operandi* of groups involved in transnational organized crime.

It is said that reported crime is not the same as actual crime and that statistics have been developed for administrative purposes, not for satisfying research interests. In many developing countries Nigeria, crime data are either fragmented, of poor quality or not available to the public. International comparisons are said to be even rifer with misunderstandings. Both the 2014 United Nations' Report of the Commission on Crime Prevention and Criminal Justice and the 2015 Report of the Congress on Crime Prevention and Criminal Justice attest to this. The vagaries of changing laws, statistical practices and the idiosyncrasies of those involved in defining criminal incidents make it difficult to draw any conclusions when comparing statistics from different areas or different times. It is also said that the crimes punished under the penal codes of different countries (the crimes that are usually noted in the statistics) are generally the "traditional" offences,

Staples (2001), believes that how crime is defined reflects the relationship between the rulers and the subjects. According to him, the ruling caste defines those acts as crimes which fit its needs and purposes and characterizes as criminals individuals who commit certain kinds of illegal acts, while other such acts are exempted from prosecution and escape public disapprobation because they are not perceived as criminal or threat to society. Reasoning along the same line, Darrow (1993) also posits that the ruling class makes laws that suit it and because the people in that class control the earth and therefore consequently make the laws, they make laws that suit them and cannot therefore break those laws. Hence, the poor who belong to the low class are usually the law-breakers. His actual words may be more impressive here. He writes:

*Most of all our criminal code consists in offences against property. People are sent to jail because they have committed a crime against property. It is of very little consequence whether one hundred people more or less who go to jail ought not to go – you must protect property, because in this world property is of more importance than anything else.* (P. 293-294)

He continues:

*How is it done? These people who have property fix it so they can protect what they have. When somebody commits a crime it does not follow that he has done something that is morally wrong. The man on the outside who has committed no crime may have done something. For instance, to take all the coal in the United States and raise the price two or three dollars when there is no need of it, and to thus kill thousands of babies and send thousands of people to the poorhouse and tens of thousands to jail, as is done every year in the United States – this is a greater crime than all the people in our jails ever committed; but the law does not punish it. Why? Because the fellows who control the earth make the law* (p. 294)

Darrow reasons further that if the poor who end up in jail had the opportunity of making laws, the first thing they would do would be to punish the fellow who gets control of the earth. He also argues that most of the crimes for which people are punished are property crimes. Of course, he admits that there are personal crimes, like murder and rape, he posits that these are very few. Quoting Reiman (1995), Kappeler, Blumberg and Potter (2001) also share the sentiments of Darrow when they write:
*Think of a crime, any crime. Picture the first "crime" that comes into your mind. What do you see? The odds are you are not imagining a mining company executive sitting at his desk calculating the costs of proper safety precautions and deciding not to invest in them. Probably what you see in your mind's eye is one person physical attacking or robbing something from another on the threat of physical attack* (pp. 59-60)

Thus, crime is considered a configuration of what the ruling class wants it to be.

The other side of the argument is whether criminals are born criminals or they are a creation of the society. Mitford (1993) has recorded the interesting discourse among scholars of different disciplines on the issue. Criminologists, physicians, psychologists and psychiatrists have all contributed to the debate. According to Mitford (1993), the Italian criminologist Cesare Lombroso believed that some people are born criminals and bear physical stigmata to show it. According to Lombroso, all criminals have long, large projecting ears, abundant hair, thin beard, prominent front and sinuses, protruding chin, large cheekbones. Specifically, he notes that thieves have mobile hands and face; small, mobile, restless, frequently oblique eyes; thick and closely set eyebrows; flat or twisted nose, thin beard, hair frequently thin. Rapists, according to him, may be distinguished by brilliant eyes and delicate faces while murderers may be distinguished by cold glassy eyes; nose always large and frequently aquiline; jaws strong, cheekbones large, hair curly, dark and abundant. Mitford (1993) further remarks that a skeptical English man named Charles Goring, a physician, decided to check up Lombroso's findings by studying the physical characteristics of 3,000 prisoners, measuring their noses, ears, eyebrows, chins and comparing them with those of scholars over a period of 12 years. Goring concluded that; "From this comparison no evidence has emerged of the existence of a physical criminal type" (p.262).
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Subsequent research efforts indicate that pyknic type (which means stout, squat with large abdomen) is more prevalent among occasional offenders while the aesthetic type (of slender built and slight muscular development) is more often found among the habitual criminals. Other researches show that human race can be divide into three namely endomorphs, soft, round, comfort loving people; ectomorphs, fragile fellows who complain a lot and shrink from crowds; and mesomorphs, muscular type with large trunks who walk assertively talk noisily and behave aggressively. According to Mitford (1993), people should watch out for them; they are the criminal type

Psychologists and psychiatrists in contributing to the criminal type debate posit that criminals, misdemeanants, delinquents and other anti-social groups are in nearly all cases persons of low mentality. Other studies indicate that those behind bars compare favourably with the general population in intelligence. It is said that since we seldom arrest and convict criminals except the poor, inept and friendliness, we can know very little of the intelligence of the criminal world. It is quite possible that it is, by and large superior. Conclusively, Mitford (1993) posits that skull shape, glands, IQ and deviant personality aside, to get a more pragmatic view of the criminal type, one merely has to look at the composition of the prison population. Thus, he concludes:
*It seems safe to assert that there is indeed a criminal type - but he is not a biological, anatomical, phrenological, or anthropological type; rather, he is a social creation etched by the dominant class and ethnic prejudices of the given society* (p.268).

It is for this reason that Darrow (1993) believes that criminals should not be sent to jail. He argues that most of those behind bars are there because the system that criminalized the acts that took them there had failed to provide a system of doing justice. According to him, if the courts were organized to

promote justice, the people would elect somebody to defend all those criminals. For him, therefore, the solution to crime is in the axiom, "live and let live". He writes:

*The only way in the world to abolish crime and criminals is to abolish the big ones and the little ones together. Make fair conditions of life. Give men a chance to live. Abolish the right of private ownership of land, abolish monopoly, make the world partners in production, partners in the good things of life…The only way to cure these conditions is by equality. There should be no jails. They do not accomplish what they pretend to accomplish. If you would wipe them out there would be no more criminals than now. They terrorise nobody. They are a blot upon any civilization, and a jail is an evidence of the lack of charity of the people on the outside who make the jails and fill them with the victims of their greed* (p. 295)

Darrow argues that further that there might be some few elements who, due to their make-up would commit crimes just for the sake of committing them, his position is that such persons "should be sent to the hospitals and treated, and not to the jail". According to him, this category of people would entirely disappear in the second generation, or at least in the third generation. Hence, Staples (2001) concludes that one of the key elements in securing the citizenry's obedience to a nation's laws is the belief of the citizens that the laws are fair. In King's (1993) words, "a just law is a man-made law that squares up with the moral law or the law of God" (p.274).

Parker (2001) however submits that people who commit crimes appear to share the prevalent impression that punishment is an unpleasantness that is best avoided. To him, all criminals do not want to be caught, and if caught, would give all it takes to avoid the stipulated punishment for the crimes. His words:

They ordinarily take care to avoid being caught. If arrested, they ordinarily deny their quilt and otherwise try not to cooperate with the police. If brought to trial, they do whatever their resources permit to resist being convicted. And even after they have been convicted and sent to prison, their efforts to secure their freedom do not cease. It is a struggle from start to finish (p. 4).

It is said that of all crimes, violent ones are those that perhaps have the greatest potential to negatively affect human, social, political and economic development. Kappeler, Blumberg and Potter (2001), however, believe that most violent crimes which do threaten societal well-being are committed by relatives, intimate friends and acquaintances – those trusted by the victims most – not by psychopathic, predatory strangers lurking in urban shadows. They also believe that most violent crimes do not involve the use of a weapon.

## 2. Religious Perceptions of Crime

Each of Christianity and Islam, the two religions whose ministers come under scrutiny in this study has its own concept of crime. Christianity, for example teaches that crime is caused by evil in man's heart. The fall of man brought about corruption in the heart of man, which manifested itself externally with violence, murder, theft, and all manners of criminal behaviour. The Bible says:

Then the Lord saw that the wickedness of man was great on the earth, and that *every intent of the thoughts of his heart was only evil continually. . .* (Genesis 6:5)

The Bible also says:

*The godly has perished from the earth, and there is no one upright among mankind; they all lie in wait for blood, and each hunts the other with a net.* (Micah 7:2)

Man therefore came to be seen as a sinful, fallen being in need of a saviour in the person of Jesus Christ. According to John 15:5, man will be able to do good only if he abides in Jesus and Jesus abides in him. 1 John 3:6 however teaches that no one who abides in Jesus sins. It says:

*No one who abides in him sins, no one who sins has either seen or known him…He who commits sin is of the devil: for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil*.

The position of the Qur'an on crime is simply that of non-compliance with the dictates of God otherwise known as the *Shariah.* The *Shariah* is the technical word used to depict the "dos" and "don'ts" of God for humanity in all aspects of life including how the deceased Muslim should be buried. After listing a few of these dos and don'ts of God in verses 9-37, verse 38 of Surat al 'Israil (Chapter 17) then concludes: "All those bad behaviours (listed above) are hateful to your Lord".

The Qur'an however teaches that man is evil by nature. "The (human) soul is certainly prone to evil, unless my Lord do bestow His mercy", says Joseph when he survived the seduction of the wife of his boss (Qur'an 12:53). Again, the Qur'an teaches that evils committed by man are insinuated by Satan (Qur'an 2:168-9) and having been warned against

Satan (Qur'an 16:99-100), man should accept responsibility for evils committed by him (Qur'an 3:30).

A number of crimes were mentioned in both the Bible and the Qur'an. These include murder, rape, incest etc. Some of these crimes were committed by prophets of God. The Bible for example, reports David as having committed adultery and murder (2 Samuel, 11:1-27). Samson was also said to have committed adultery (Judges 16: 1-3). Both the Bible and the Qur'an, also reported Moses as killing an Egyptian (Ex. 2:15, Qur'an 28:15&33). Despite these records of all sorts of crime, even by prophets of God, both the Bible and the Qur'an still condemn these crimes, stipulating punishments for each one of them. The Bible for example says:
*For this is the message which you have heard from the beginning, that we should love one another, and not be like Cain who was of the evil one and murdered his brother* (1 John 3:11&12)
And again in 1 Peter 4:14&-19:
If you are reproached for the name of Christ, you are blessed, because the spirit of glory and of God rests upon you. *But let none of you suffer as a murderer, or as a thief or as a wrongdoer, or as a mischief-maker*; yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God. for the time has come for jugdement to begin with the household of God; and if it begins with us, what will be the end of those who do not obey the gospel of God….Therefore, let those who suffer according to God's will do right and entrust their souls to a faithful Creator.

The Qur'an on the other hand, says:

Whatever you are given (here) is but a convenience of this life, but that which is with God is better and more lasting. (It is) for those who believe and put their trust in their Lord. *Those who avoid the greater crimes and shameful deeds*, and when they are angry, even then forgive…and those who when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves (Qur'an 42: 36-39

From the above, one can see that both the Bible and the Qur'an condemn crime of all sorts either in the name of sin or evil. The two Scriptures posit that though Satan may insinuate evil in man, man has equally been insulated against such insinuation. He is therefore responsible for the crimes committed by him. Opeloye (1989) puts it succinctly thus:
*The belief as taught in the two scriptures has been that Satan makes evil suggestions to man and man is given the power to resist the evil suggestions or yield to them. Consequently, he becomes responsible for his acts. The scriptures however claim that only those who really believe would be able to resist Satanic temptation* (p. 83&84)

### 3. Men of God and Crime in Nigeria

Nigerian journalists have found the involvement of men of God in crime as a veritable tool to make catchy headlines for their newspapers and magazines with a view to making high sales. It is not uncommon to read headlines like Bishop Rapes 15 Year Old Girl In Port Harcourt, 'Rev. Father In Abortion Mess', Islamic Cleric Arrested Over 3-Day Marathon Sex Deliverance (P.M News Nigeria: 4 August, 2015), Pastor, Others Hijack Truck With N25m Goods (Punch News, September 4th, 2015), 'Pastor', 10 others arrested for 'Kidnapping' in Ekiti, (The Nation Tuesday, July 28, 2015), *Alfa* kills, shares friend's body parts (Punch, February 20 , 2015), NDLEA Nabs Pastor for Drug Trafficking (Punch, August, 29, 2015), Pastor stabs colleague to death in Osun (Punch Tuesday, January 21, 2014) etc. These headlines are not only embarrassing to religiously conscious persons but also degrading of the pulpit and religion. An insight into some of the stories will be necessary for understanding the issues at hand.

The Punch Newspaper of September 4th, 2015 reported that the Federal Special Anti- robbery Squad, Adeniji Adele, Lagos arrested a Pastor, Peter Iyasele, and two others for allegedly hijacking a truck with N25m worth of goods in the Ijora area of Lagos. The 56year- old clergy was arrested in Igando, Lagos with the hijacked truck, which contained 25 heavy duty outdoor air conditioners, belonging to a company based in Apapa Lagos. According to Pastor Iyasele, he had a call from God, but there was no money to pursue it. So, he had to source for funds to sustain the ministry. The police estimated the market value of the heavy duty air conditioners to be about N25m.

A 37 year-old pastor, Adebambo Adetunj, was alleged to be one of the gang members who robbed motorists at the Ojota Bus stop, between April and July, 2014. Adetunji and other suspects were notorious for snatching cars and robbing victims of their valuables at gun point. Adetunji is a district pastor of a church in Ilorin, the Kwara State Capital. (*Punch Metro*, October24, 2014)

A 42 year-old Islamic cleric, known locally as Alfa, was arrested and charged to court for engaging a 34year-old woman in sex deliverance that lasted for three days at Ire-Akari Road in Isolo, a suburb of

Lagos, where the victim resides and where the prayer took place.. The Oyo State born cleric, Jamiu Mukaila reportedly defrauded Bose Alele the sum of N350,000.00 after which he engaged her in a three-day marathon sex under the false pretence of casting evil spirit out of her. Mukaila confessed to committing the crime but said he was born into an Alfa family in Oyo State and inherited the gift of prophecy and deliverance (P.M News, 4 August, 2015).

Pastor, Babatunde Balogun, two women and 10 others were arrested for being a kidnapping syndicate. They were said to be responsible for the kidnap of Rev.Fr Emmanuel Akingbade, an Associate Professor at the Obafemi Awolowo University [OAU], Ile-Ife. *Balogun ''gives spiritual support'' to the suspects in return for a share of ransom money* (The Nation, July 28, 2015)

Prophetess Grace Daniel Akpan was arrested at 5, High Tension street, by four lane, Edet Akpan Avenue, Uyo, for operating a baby factory under the guise of a religious organization, called Jubilant Garden Ministries. She was alleged to have camped young girls and young men for the sole purpose of raising babies for sale and human trafficking. The woman was arrested following reports of cases of child abduction in the state. Five expectant girls and four men suspected to be working at the factory were also arrested (The Nation, February 26, 2014)

Pastor Olufemi Timothy and four others were arrested for child trafficking in Ibadan by men of the the Nigerian Immigration Service. Twelve boys and four girls were allegedly being used by the accused persons in a slavery ring. (The News, February 15, 2015)

An Alfa in the Badagry area of Lagos state, Fatai Afobaje was arrested for conspiring with some security men in his area to kill his friend, Rafiu Suleiman and share his remains among themselves for ritual purposes. Afobaje and Suleiman had been friends for a long time, and the deceased had given a lot of money to the suspect (Punch, February 20, 2015)

A church founder identified simply as Pastor Adepoju, was said to have stabbed a fellow pastor, Pastor Julius Oguntoye, to death. Adepoju, who was the best man when Oguntoye was married some years back. The 48 year old Pastor was said to have been hacked to death in the presence of his six year-old son. It was said that Adepoju had accused the slain pastor of using his glory (Punch, January 21, 2014).

Prophet Femi Oseni, was alleged to have been met on the floor of the church office having sex with one of the women in the church. His 42-year-old wife, Mrs. Doris Oseni claimed to have met the Prophet in this condition and on the basis of that, sought the dissolution of their twelve year old marriage on the grounds of adultery, desertion and lack of love. The woman, who is also an evangelist in the church, said her husband's behaviour towards her changed after seven years of their marriage with no child, adding that the defendant had been sleeping around with different women, most of whom were their church members. The woman's report of her husband strange behaviour to his mother did not stop him from the adulterous acts. Doris also accused the husband of having a child, who she said was a product of his extra-marital affairs. However, the 45-years-old Prophet Oseni pleaded with the court not to dissolve the marriage with his wife, saying he still loved the woman, whom he described as a virtuous woman that had been taking care of him since he married her (Punch, August 19, 2015).

An Islamic cleric, Alfa Ibrahim was arrested for trading in human parts. The Alfa said he was introduced to the business four years ago but had stopped before his arrest. He said his main work was to dig graves in the cemetery and cut human head and other parts for onward supply to buyers. He said he was usually paid N3,000 per head by Tantaloun, who usually had contact with buyers. Tantoloun admitted selling dead human parts but he did not explain how they got the fresh parts with Mrs. Salami who claimed they supplied her (The News, May 26, 2014)

Pastor Akinola leader of a church at Ibereko, Badagry, Lagos was reported to have died while making love with another man's wife. The sex romp that claimed his life is said to be a dress rehearsal to a special Valentine's Day love session the lovebirds were planning. The deceased, who was the *baba ijo*, (head of congregation) of his church, reaped the wrath of a cheated and angry husband, who had laced his wife with "Magun", a native sex trap. Akinola, who also worked as a Customs Officer, was described as a 'sex addict'. He was said to be in the habit of using his wealth to woo any woman who caught his fancy. This philandering habit is said to have often caused serious alteration between him and his wife who runs a provision store in the house he built and lived in until his death. (Saturday Sun, February 14, 2009)

A Pastor was arrested over unlawful exportation of 174kg of narcotics to South Africa. The suspect, Michael Raji, was arrested following the interception

of the drug at the cargo section of the Murtala Muhammad International Airport during pre-shipment examination (Premium Times: Friday, August, 2015)

An Alfa was accused of killing his woman friend. Although the Alfa admitted the woman visited him, he denied killing her. He said: "On the evening of October 26, it is true that she visited me. We have been very good friends too. On that day, she just collapsed and became unconscious. I quickly rushed her to a nearby hospital, but I was shocked when the nurses told me she had die. I got a NAPEP tricycle and took her corpse to the Marina Bridge that same night and abandoned it there. I did not want people to trace her corpse to me. When I got home, I buried her wallet, handset, bangle and ring behind my house. I did not kill her. I am an Alfa. I do favor charms for traders. I met Raliatu in 1986. Since then, we have been family friends. She used to come to my place for consultation and I had been to her house too." (Punch Metro, November 17, 2014)

Wife of a Pastor in Lagos, Christiana accused her husband, Kayode Oladoyinbo of being a thief, stealing church fund. She wanted the court to end the 11year old marriage that has produced three children because of the shame her husband puts her through anytime he is arrested. Aside the theft accusation, Christiana also told the Ojo Customary Court, Lagos State, that her husband was cruel to her, lacked care and was fond of beating her at the slightest offence. Responding, Pastor Oladoyinbo accepted his wife's position as regards the divorce but vehemently denied stealing church funds (Saturday Tribune: August 18, 2015)

A Pastor was said to have connived with a renowned Lagos car dealer to falsify document and defrauded a new generation Bank. Pastor Babatunde Olusegun, a customer of the bank collected a vehicle loan facility which he agreed to pay in installments over a period of three years. Trouble started when Olusegun could no longer service the car loan facility and the bank requested that he returned the vehicle which he later claimed was stolen at gunpoint. Unknown to him, the vehicle has a tracking device. The police tracked the vehicle to a car mart and then invited the car dealer to the state police command. At the state police command, the car dealer revealed that it was his friend, one Mr. Taiwo that brought the vehicle to him to help him sell. Police detectives later discovered that the suspect Olusegun and Mr. Taiwo were friends. The bank had, after N1.2m equity and meeting all necessary requirements for accessing that car loan from the bank, sent Olusegun to its official car agent to pick up a Toyota Corolla worth N3.5m. Instead of picking up a new car, Olusegun took his friend, Taiwo's car to the mart, he and the car dealer forged new documents and plate number in his name for the vehicle, to make the bank believe that he had picked up a new vehicle. He presented the falsified vehicle document bearing his name to the bank which then paid the car dealer N3.5m that was shared between the dealer and Mr. Olusegun. He later returned the vehicle car to his friend (Vanguard, August 26, 2015)

A Pastor, Mrs. Joy Tongo was charged and remanded in prison for her alleged involvement in a visa scam scandal in Lagos State. Tongo allegedly defrauded Stanley Dim under the false pretence of procuring him a Chinese visa for missionary journey. The victim said he met Tongo as the church headquarters in Yaba and she promised to link him with her partner in China for missionary journey. Tongo allegedly collected N300, 000 for the procurement of visa and other necessary documents for the trip but failed to deliver the visa on the day she promised. The travel period also elapsed and there was no alternative arrangement for the trip to China. When Dim contacted Tongo, she said the journey had been postponed and it would be for another date. After days passed and promises failed, Dim demanded for his money which Tongo refused to pay. She claimed that she had used the money to obtain forms for his travel documents (P.M. News Nigeria: August 12, 2015)

A Pastor was arrested by officials of the National Drug Law Enforcement Agency, NDLEA for smuggling 1.978 kilogrammes of heroin concealed in a false bottom of his luggage. Daniel Akintola, 43, was caught at the Akanu Ibiam International Airport, Enugu, on an inward flight from Entebbe, Uganda. The NDLEA said Mr. Akintola who claimed to be returning from a Pastors' conference in Uganda, wanted to abandon his luggage at the arrival hall for fear of arrest. Mr. Akintola's arrest came few weeks after the NDLEA arrested a Lagos-based pastor at the Murtala Muhammad International Airport, Lagos, for smuggling narcotics to South Africa. Akinola was reported to have said: "I am a Pastor…I attended a minister's conference in Uganda. This bag where heroin was found is my bag but I am a Pastor and not a drug trafficker". The suspect said he was asked to take the bag of ephedrine to Mozambique for a fee of $2,500 (Premium Times: Friday, August, 2015)

An Islamic cleric, Rabiu Abdul-Quadri, was arrested for raping a 22 year old girl and collecting her nails and pubic hair under the pretence of preparing a favour charm for her. Alfa Rabiu confessed to taking

the girl's public hairs but denied having sex with her (Punch Metro, January, 8, 2015)

A Pastor in Enugu State was arrested for impregnating a female member of his ministry and went a step further to force the girl to abort the pregnancy. The Pastor had allegedly impregnated the girl, a worshipper in his church and took her to a patent medicine store. (Vanguard News: October 10, 2014)

The chairman of bishops in Rivers State, Bishop Chibuika Nwabueze, was arrested for raping a 15years old girl and sponsoring the abortion of the baby. The cleric admitted that he had a carnal knowledge of the victim but attributed the crime to a set-up by his enemies. According to him, it was after a month that the victim's laboratory tests and other hospital bills, he stressed that it was the girl's father that insisted on abortion, adding that he took her to a clinic, where it was confirmed that the victim had aborted the child (The Sun,……)

Members of the church rejected their pastor and chased him away for allegedly impregnating his housemaid. It was learnt that the Pastor, Barkuma Andrew, was stopped from leading the church seven months ago when the housemaid, who was also a member of the church, Grace had complications after abortion the pregnancy. Andrew lives with his wife, children, wife's cousin, Favour and Grace in a three-bed roomed flat on the church premises (Punch: Monday, August 31, 2015)

Pastor Noah Ajiboye inflicted serious injury on his 17 year old stepson, Dare, for allegedly stealing a telephone handset. He tied the boy's two hands to the back and locked him up in a room without food and water for a week so that "he could learn his lesson". He then asked the boy to lie to the doctor that he had fire burns. This, he admitted, was to prevent the doctor from inviting the police if the truth was told. Ajiboye said the boy's impenitence when he was beating him made me to resort to a higher punishment. It is said that only a miracle could make the boy's hands useful again. When the police stormed Ajibola's church, they found a human skull (Saturday Sun: August 23, 2008)

Other stories of crime committed by Pastors and Alfas (i.e Christian and Muslim clerics can be found in *Saturday Sun*, August 23, 2008, *Punch Metro*, June 9, 2014 and *Daily Sun*, November, 27, 2014 among many others

### 4. An Analytical Study of the Involvement of Men of God in Crime in Nigeria

An analytical study of the cases of involvement men of God in crime in Nigeria listed above reveals a number issues regarding the types of crime they get involved in, the rate of involvement from denominational and gender perspectives as well as the type of environment in which the crimes were perpetuated. One pertinent question that must be addressed first is: What makes one a Pastor/Reverend/Prophet/evangelist or an Islamic cleric/Imam/Alfa? In other words, what distinguishes these 'men of God' from other ordinary people considering the fact that they commit crimes just like any other person? In Christianity, people become ministers of God through inspiration and training. One may be called to the ministry in a way similar to the way Apostle Paul was called. Such a person sees vision about the need for him/her to serve God. The Bible says: "And one does not take the honour upon himself except he is called by God, just like Aaron" (Hebrew 5:4). In some cases, the calling may be by choice in which case he/she chooses to serve God. In such a case, he/she goes through pastoral training. He/she attends a seminary where he/she is trained and certificated. In some other churches, every member of the congregation is a potential pastor since, in the view of the church, every Christian is expected to be righteous and possess the power to pray and be answered. He/she then becomes one once he/she is given the responsibility by the leadership of the church. In any case, a pastor, Reverend, Prophet or evangelist, depending on which way a church or an individual Christian goes, is expected to serve God with all sense of responsibility.

In Islam, every believer is expected to acquire the knowledge sufficient for him/her to practise the religion. He is also taught that he/she needs no intermediary between him/her and God for prayers and supplications. So, he/she does not require the services anyone to pray for him/her or help someone pray to God, though this is not prohibited. However, some of the religion's tenets like the five canonical prayers (*As-salat*) and the festive ('*id*) prayers are to be observed in congregation to obtain maximum rewards attached to them. Even, at that, observing those prayers individually does not render them invalid. In that case, a leader from among the people, preferable the most knowledgeable one in matters of the religion, irrespective of age should be asked to lead the prayer. He is the Imam. This needs not necessarily be on permanent basis. Different persons can be appointed at different times so far they fulfill this condition, among others (Toyib, 2016). There can be up to four or five Imams in a mosque. In Muslim countries, they must receive formal training, be certificated and also licensed before they can practise. In multi-religious societies like Nigeria, however, such Imams are appointed by the

congregation. Though, they receive training but mostly in informal set ups. They require no licence to practise. Anybody considered knowledgeable enough to lead ritual prayers by a group of Muslims can be appointed an Imam. The difference between an Imam and an Alfa is that the former leads Muslims in ritual prayers while the latter only possesses adequate knowledge of the religion. He plays no significant role religiously. Invariably, therefore, an average Muslim who has sufficient knowledge of the religion as to make him/her practise the religion correctly is an Alfa. The word is a coinage of the Yoruba Muslims. A synonym of the word is *Mu'allim* (Mallam) i.e the one who knows so much about the religion of Islam as to teach others. An English generic term for this category of Muslims is the Islamic cleric. Some of the Alfas have, however, resorted to practising medicine and magic as a means of livelihood simply because they are unemployable in the contemporary multi-religious Nigerian society, especially in the south-west. In the past, they relied on charity from members of the congregation.

A critical analysis of the involvement of Christian and Muslim clerics in crime in Nigeria reveals that both Christian and Muslim clerics are involved in all sorts of crime just like any other person. An inventory of the crimes they get involved in include fraud, conspiracy, perjury, torture, fornication, adultery, incest, rape, abortion, drug peddling, kidnapping, human trafficking, robbery, murder, trade in human body parts, and money rituals among others. Sexual immorality of all sorts tops the list of crime committed by clerics from both sides. They fornicate, commit adultery and rape. These sometimes lead them to abortion in order to cover the effects of the shameful deeds. Fraud is next to sexual immorality in the hierarchy of crimes committed by these "men of God'. Murder is another common crime among them. This, in most cases, is associated with conspiracy as most fraudulent acts are carried out with the support of one or two people. More often than not, it is committed for ritual purposes as human skulls and other parts of human body are found in their possession or in the premises of their worship centres. The analysis revealed that pastors in all denominations of the church are involved while the Muslim clerics, in most cases are not identified with particular mosques or Islamic organisations. This may be as a result of the fact that those Muslim clerics are individuals who practise 'medicine and magic' and most of them do so in their private residence. They are therefore, more of Alfa than Imams.

Another fact that is emerging from the study is the rate of the crime among the Christian and Muslim clerics. Although, it is said that the number of reported crime cases is not the same as the actual rate of crime, the rate appears higher among Christian clerics. This may be due to the combined factors of aggressive evangelism, prosperity message and deliverance services offered by most Pastors which often attract many to the church. Even where the victims are Christians, they still rely heavily on what the Pastor advises or instructs. This more often than not makes them vulnerable to the criminal tendencies of the so- called men of God.

Another issue is that most of these clerics confessed to committing most of the crimes particularly those relating to sexual immoralities, attributing it to the handiwork of Satan. This perhaps may be because the Nigerian laws do not criminalise them (except rape) and therefore see themselves as not being at the risk of being punished formally or legally. Even, in rape cases, the complexities of the law make it difficult to be established in the court of law. Again, the reconciliatory move by the leadership of the church concerned as well as the ineptitude of the security agents who are interested in making money out of the cases rather than pursue them in court of law will encourage out of court settlement so far the culprits agree to settle hospital bills of the victims and grease their palms. They however often deny murder cases perhaps because life is involved and family members of the victims as well as the police also hardly compromise on this. This agrees with the position of Parker (2001) who posits that all criminals do not want to be caught, and if caught, would give all it takes to avoid the stipulated punishment for the crime.

The study also reveals that both sexes are involved in these crimes. Here, men are found to be more involved than women. This may be explained by the fact that the woman is a weaker sex and therefore less prone to committing crime than men. Even at that, more women were involved from the Christian side. This may be because the religion of Islam, unlike Christianity, does not allow women to lead in spiritual matters except those that involve women alone. While there can be women pastors and evangelists, there is no room for women Imams or Alfas, at least, in this part of the world. It is instructive to note that an attempt has been made in this direction in the western world. Hence, we have more cases of Christian women ministers of God being involved in crime than Muslims.

The analysis of the cases sampled also shows that the clerics took advantage of the safe/unsafe environments such as the church offices and the private homes of the clerics to perpetuate the crimes. This is explainable within the context of the need for the Pastor to offer counseling and prayer for members of his church and the Alfa in seclusion, One can also see that most of the victims of the crimes committed by these clerics are those who trusted them, which goes to confirm the position of Potter (2001) that "most violent crimes are committed by relatives, intimate friends and acquaintances – those trusted by the victims most".

Be that as it may, whatever title one bears, be it pastor, reverend, bishop, prophet, evangelist, Imam, Alfa or *Muallim*, people who lead others to and before God are expected to be morally upright. On the contrary, however, the moral ineptitude of Christian and Muslim clerics in Nigeria, an account of which has been given in details above, leaves one to wonder what reasons account for it. Explanations for this are sought in the Scriptures of the two religions under study. Both scriptures posit that man is evil by nature. According to Gen. 6:5, "the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually…". In fact, according to the Bible, God was, on account of man's wickedness and evil thought, sorry that He created man (Gen 6:8). In Mark 7:21-22, the Bible also says: "… out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness". In a similar vein, the Qur'an teaches that, when God intended to create human beings, He notified the angels who advised against His decision. The Qur'an states their reason thus: "Will you create therein one who will make mischief therein and shed blood while we do celebrate Your praises and glorify Your holy name" (Qur'an 2: 30). In Qur'an 12:53, it is also written, "the (human) soul is certainly prone to evil". The two Scriptures also reported some prophets of God as having committed one evil/crime or the other. Both the Bible and the Qur'an reported Moses as having committed murder (Ex. 2:12; Qur'an 28:15&33). The Bible specifically talked about Abraham and Isaac as having lied (Gen. 20;2 & 26:7) while the Qur'an spoke about Khidir, a devout servant of God who was to take Moses through spiritual training as also having committed murder. Thus, because man's heart is naturally prone to committing evil, the pastor, reverend, bishop, evangelist, Imam and Alfa, being also human are not immune against committing crimes. Hence, the several cases of crime committed by Christian and Muslim clerics.

Another possible reason for the involvement of Christian and Muslim clerics in crime in Nigeria is, according to the two scriptures, "lust of the heart". According to the Bible, man's passion is at war with him. James 4:1-9 says:

*What causes war and what causes fighting among you? Is it not your passion? You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war. You do not have, because you do not ask. You ask and you do not receive, because you ask wrongly, to spend it on your passion. Unfaithful creatures! Do you know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.*

The Bible also says:

*Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God* (Galatians 5:19-21).

Atere (2014) attests to this when she writes:

*It is no longer news that pastors, evangelists, prophets and prophetesses, Bible teachers, counselors and executive members of churches all over are just title carriers. Gleefully, some of them gather to discuss girlfriends and boyfriends. They are proud of having extra marital affairs and shamelessly discuss this in and out of church environments…Some churches are like social clubs. Anything goes…The Church as we have it today is full of pretenders, eye servers, revelers, schemers, seducers, adulterers, demon possessed people, destroyers of destines, home destroyers, alcoholics, backbiters, smart robbers, satanic teachers, the list is unending* (pp.45& 69)

In a similar vein, the Qur'an says:

*The love of the desires of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and God is He with Whom is the good goal (of life)* (Qur'an 3:14)

Thus, the involvement of Christian and Muslim clerics in crime in Nigeria can also be explained from the perspective of the Bible and the Qur'an within the context of the insatiable human passion for worldly things. Consequently, crimes like fraud, drug peddling, robbery, sexual immorality of all sorts

among others are engaged in by these clerics to satisfy their passion.

Another reason behind the involvement of men of God in crime as found in the scriptures is the temptation by Satan. According to both scriptures, man is an object of temptation in the hand of Satan (James 4: 1-3). The Qur'an also says: "…We test you by evil and good by way of probation" (Qur'an 21:35). The Qur'an thus attributes the murder committed by Moses to the incitement of Satan (Qur'an 28:15). Jesus Christ was also said to have been tempted by Satan but he survived the temptation (Matt. 4: 1-11, Mk. 1:12 & Luke. 4:1-13). Although Jesus Christ was tempted with bread and other worldly things, the temptation of contemporary clerics can also be with anything - money, women, position etc Temptation therefore is not a sin (because it is an instrument used by God through Satan to measure faith), yielding to temptation is sin. It is on account of this that the Qur'an advises: "And (if at any time) an incitement to discord is made to you by the Evil one, seek refuge in God. He is the One who hears and knows all things" (Qur'an 4:36). In fact, both scriptures contain passages that can be read to fortify them against such evil thoughts from Satan. A number of Psalms in the Bible and some passages of the Qur'an (i.e Chapters 113 &114) are good for this. Those clerics who committed crimes, therefore fell into temptations of Satan; they failed the probation tests administered on them despite being forewarned and armed.

The Bible however, also mentions the appearance of the false prophets. In Matthew 7:15, it is written that: "Beware of false Prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (see also Matt 24:24, Mark 13:22, Luke 6:26). Jesus Christ is also reported to have said that on the day of jugdement, many would call lord, lord and I would say: "I never knew you; depart from me, you that work iniquity" (Matt 7:22&23, Matt 25:12&41, Luke 13:25-27). Thus, the involvement of clerics can be explained within the context of the appearance of false prophets. The socio-political and economic situations of the country provided a fertile land for this prophesy of Jesus Christ to thrive. The hard economic conditions in Nigeria had forced many citizens of the country who would have been law abiding to become criminals of a sort. Many graduates who went to school and did very well are unable to secure good jobs to keep body and soul together. That over eight hundred thousand people applied for the ten thousand jobs advertised by the Nigeria Police Force in early 2016 attests to the lack of jobs for suitably qualified candidates in the country. This is aside several thousand others who are not schooled but could have been gainfully employed if the economic conditions of the country were to be favourable. For this reason, many get involved in all sorts of crime under all sorts of disguise, including being clerics to make ends meets. They rape, rob, carry drugs, and defraud people who trust them of their wealth in the name of religion. Hence, the many cases of clerics' involvement in crime. This agrees with the position of Darrow (1993) that the absence of fair conditions of life accounts for why people engage in crime.

For this same reason of hard economic conditions of the country, many Nigerians also seek spiritual solutions to their problems, real and perceived under these clerics, thereby making themselves easy prey for those clerics. They are gullible as they believe anything they are told. Even, where the clerics seem to be of a truly God's spirit, the insatiable quest for spiritual solutions to problems at all cost by the people often make the clerics to also want to play to the gallery especially with a promise of a big harvest if success was achieved.

## 5. Towards Stopping the Involvement of Christian and Muslim Clerics in Crime in Nigeria

For every problem, there is a solution. The solution to the involvement of Christian and Muslim clerics in crime in Nigeria, for us, is multi-dimensional. Individuals, religious leaders, security agents, and government, all have roles to play in this. Individual Christian or Muslim cleric must realize that they, either by call or by choice have become ambassadors of the respective religions that they profess. They should, therefore live up to expectations in their dealing with people. Aside the fact that every individual is accountable for his/her deeds, the clerics have double responsibilities as they will also account for the sheep/servants of God under them. So, the clerics should be watchful against satanic influence(s) on the one hand, and on the other, attach little significance to worldly materials.

There is also the need for the religious leaders to help religion take its place of pride in the society. One way of doing this is to ensure sanity within the rank and file of the congregation, be it Christian or Muslim. Whenever there is allegation of impropriety of any sort against any cleric, the leadership of the concerned church or mosque or any religious leader who is in position to play a decisive role should, rather than stand by the accused minister of God in

an unholy manner, investigate the matter and apply appropriate sanctions. The Bible says:
The wicked flee when no one pursues, but the righteous are bold as a lion. When a land transgresses, it has many rulers, but with a man of understanding and knowledge, its stability will long continue (Proverbs 28:1-28).
It also says:
Those who forsake the law praise the wicked, but those who keep the law strive against them. Evil men do not understand justice, but those who seek the Lord understand it completely. ... (Proverbs 28:1-28)
In the Qur'an also, it is written:
*...help one another in goodness and piety, and do not help one another in sin and aggression, and be careful of (your duty to) God; surely God is severe in requiting* (evil) (Qur'an 4:2).
Thus the religious leaders must help religion grow by ensuring that criminals among the clerics are punished in accordance with Scriptural guidelines.

Another way of doing this is also for the religious leaders to, through the highest ruling body of the respective religion in the country regulate the activities of the churches and the mosques as well as those leading the people in them. This may require training, certification, admonition and sanctioning of erring ones among them. Bodies like Christian Association of Nigeria (CAN), Pentecostal Fellowship of Nigeria (PFN) and the Nigeria Supreme Council of Nigeria (NSCIA) can collaborate with government to play this regulatory role.

The role of the security agents lies in upholding the rule of law. In most cases as noted earlier, the security agents encourage out of court settlement of criminal cases involving alleged men of God, all in the name of "touch not my anointed one" and for economic gains. While we have nothing against out of court settlement as it is a lawful practice, the non – invocation of the rule of law will encourage the perpetuators of these crimes to continue in their wicked and ungodly way of life. The Bible says: "When a ruler executes judgment, he scatters away all evils" (Proverbs 20:8) and that: "The king gives stability to the land by justice" (Proverbs 29:4). The Qur'an also says:
O you who believe! Be upright for God, bearers of witness with justice, and let not your hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) God; surely God is aware of what you do (Qur'an 5:8)
Although, adequate care must be taken to protect law-abiding citizens from false charges, security agents must ensure that justice is delivered in a timely fashion. Ecclesiastes 8:11 says:
*Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil.*
Swift execution of justice is necessary to keep a culture of crime from growing generally in the country and particularly among the clerics.

The role of the government however lies in regulating religious activities in the country. This position has been articulated in an earlier attempt at addressing insecurity associated with religious activities in the country (Akanni, 2012). Nigerians are very religious people. This is manifested in a number of ways including the crime rate associated with religion. A regulation of religious activities through the creation of the Ministry of Religious Affairs in the country therefore will go a long way in reducing such crimes. The Ministry will register all religious centres in the country, licensed those preach in them, issue them code of conducts and specify sanctions for misconducts.

## 6. Conclusion

In this paper, an attempt has been made to find explanations for the involvement of Christian and Muslim clerics in crime in Nigeria. The efforts have revealed that Christians and Muslim clerics get involved in crime for a number of reasons, chief among which are that they are human beings just like every other human person and as such are evil-minded by creation on the one hand and on the other, are not immune against the temptation of Satan whom both the Bible and the Qur'an have identified as the avowed enemy of man. Other reasons for the involvement of Christian and Muslim clerics in crime are the 'lust of the heart' of man which makes them run after worldly things, the Biblical prophecy of the false prophets and the unpalatable socio-economic situation of the country which makes the people of the country to seek spiritual solutions at any cost. An analytical study of the subject also revealed the nature of crimes committed, the rate of involvement on denominational and gender basis as well as the….Some steps to be taken to in order to put a stop to this disgraceful incident were also mentioned. Here, individual Christian and Muslim clerics, the religious leaders, the security agents and government were assigned roles in curbing the menace. In conclusion, it is the candid opinion of this writer that if all criminal offences are punished as at when due, and irrespective of status, a growing culture of crime generally in the country and particularly among the clerics would stop.

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# Yahweh's Indictment on Corrupt Shepherds in Jeremiah 23:1-4 and its Reflections in Political and Religious Structures in Nigeria

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**Abstract.** Jeremiah 23:1- 4 is considered as one of the cases where Yahweh expressed his displeasure on the leaders he appointed for his People. One of the responsibilities of the leader is justice for all. Yahweh was surprised to see that the leaders that are expected to protect and defend their subjects are the ones scattering and exploiting them. The study, therefore examined the activities of the Shepherds or Leaders in Jeremiah's time and their effects in ancient Israel, with a view to establishing its reflections in political and religious structures in Nigeria. The researcher observed that, like in the days of Prophet Jeremiah some Political and Religious Leaders in Nigeria are Corrupt. They abuse the power entrusted to them. They feed themselves instead of feeding the flock. They are more concern about their well-being than that of their subjects. They use their influence or power to pervert justice. This has brought the nation to disrepute. Moral decadence and all kinds of vices are the order of the day. Today, Nigeria is believed to be one of the most corrupt nations of the World. There are allegations of corruption traced to some political and religious leaders in Nigeria. To build a virile nation, political and religious leaders in Nigeria are to be exemplary in conduct and make justice and equity their watch word.

**Keywords:** Yahweh, Political, Religious, Leaders, Corrupt, and Nigeria

## 1. Introduction

Leaders are appointed by Yahweh among his people for the good order and governance in the society. The primary responsibility of leaders is to uphold justice, fairness, peace, tranquility and anything that will promote harmony in the society. In most societies in the world, some political and spiritual leaders have not live to expectation. In ancient Israel, kings depended on the Prophets for guidance and supernatural intervention. In fact Prophets and Priests formed part of the administration of the reigning monarch. However, there are Prophets who distant themselves from the monarch of the day. From the text under consideration, Jeremiah was one of such (Jer.23: 1-4). That was why he delivered oracle against them. The study, therefore examined the activities of the Shepherds or Leaders in Jeremiah's time and their effects in ancient Israel, with a view to establishing its reflections in political and religious structures in Nigeria.

### 1.2 The Book of Jeremiah in Modern Scholarship

The Prophet Jeremiah was born in 640 BC during the reign of the Judahite king Josiah. Jeremiah came from a priestly family in Anathoth. His father, Hilkiah is likely to have been a descendant of Abiathar who was retired from priesthood by King Solomon when he ascended the throne (1 Kgs 2: 26-27). Jeremiah was called to the office of a Prophet when he was a teenager around (627BC), in the thirteenth year of Josiah's reign (Jer. 1: 2). Like Moses, Jeremiah raised objection to his call but Yahweh assured him of his presence (Exod. 3; Jer. 1: 4-10). Jeremiah was a Prophet in Judah at the turn of sixth century BC, whose ministry and life were politically intertwined with expansion of Babylonian kingdom and the capture of Jerusalem in 587 BC. His oracles of judgment and hope of salvation that span over a period of 30-40 years are recorded in the book (VanGemeren,1997: 752-753).

The book of Jeremiah is a collection of a variety of material attributed to Prophet Jeremiah himself. The book is divided into three parts (Chps. 1-25, 26- 45 &

46-52). Our interest in this study is the collection of prophetic oracle against Kings, Prophets and Priests in chapter 23: 1-4 (cf. Brueggemann, 1998: 208). The issue here is not repentance, which is no longer a possibility but inevitability of judgment on the leaders of the people. They were largely blamed for corruption. These leaders were self-centered and had corrupted God's righteous and just kingdom ideals by their own ideals, by corruption of justice and by oppression (Jer 23: 1-2).

Since the twentieth century, studies on the book Jeremiah have been dominated by compositional analysis. The study of the book of Jeremiah centred around two main areas. First, the composition and transmission of the book and second, the prophet himself and his relationship with his contemporaries. On the composition of the book of Jeremiah several works have been produced. Prominent among them was the one by E. W. Nicholson (1971:36), who suggested that both prose sermons and prose narratives in Jeremiah should be attributed to the Deuteronomistic school because of theological similarities and literary considerations. He maintained that the intent of the prose narratives was not to provide a biography of Jeremiah but to present a theological interpretation of the prophetic teaching and ministry of Jeremiah. He argued that a lot of materials must have been added to the actual words of the prophet that makes it difficult to determine the original work of the prophet.

The above view was supported by R. P. Carroll (1981:11) who argued that Jeremiah was not known, except by those who produced the book in his name. According to him, the Jeremiah tradition was constructed out of the poetry of Jeremiah, worked on by many redactional circles especially deuteronomists. He stressed that in the light of the external and internal chaos facing the community, the redactors of Jeremiah held out various visions of hope and restoration of the community. To this end, J. L. Crenshaw (1987: 100-112) asked five questions to give organization to research on Jeremiah: (1) Which texts were written by Jeremiah? (2) Is it possible that the prophet borrowed the speech or diction of another source? (3) Does the book of Jeremiah reflect the prophet's words or those of later group of disciples? (4) Do Jeremiah's confessions reflect the authentic experience of the prophet? (5) How isolated was Jeremiah with respect to other contemporary prophets? After surveying the responses of scholars to these questions, he concluded that, the issues have not been adequately addressed.

In his own contribution, L. Stulman (1986), compared the prose sermons of Jeremiah with Deuteronomistic literature using four criteria: (1) Words/Phrases attested more than once in the Deuteronomistic history; (2) Words/Phrases attested once (3) Words/Phrases present in Deut. 4:44-29:1 but not in the Deuteronomic history; (4) Words/phrases that are purportedly Deuteronomic but not present in Deuteronomic history. He observed that Deuteronomistic language was in MT Jeremiah's prose sermons.

As a corollary to this, A. R. P. Diamond (1987: 189) considered the confessions of Jeremiah in three respects. They are genre, setting and purpose in their relationship to each other in their literary contexts. He analysed each lament with the goal of seeing how these chapters function as a whole. According to him Deuteronomic redactors positioned the Book of Jeremiah in a way that theodicy of Yahweh's Judgment upon Judah would be clearly seen.

In response to this, J. G. McConville attributed the book of Jeremiah to the prophet himself, not the Deuteronomic school. He based his reason on the significant differences between Jeremiah and Deuteronomistic words that can be discerned in the write up. He argued that the entire book was the work of one mind. According to him, Deuteronomistic materials are scanty in the book. He attempted to define the way sections of the book relate to each other and to elucidate Jeremiah's contextual meaning. His final chapter explores Jeremiah's fundamental congruity with northern and southern prophecy.

At this juncture, L. Stulman's (1998) work where he presented four theses regarding Jeremiah should be noted. He maintained that the book displayed a discernable literary intention as perceptible from its structure. He argued that Jeremiah contained macro-structural units strategically placed throughout the book. He claimed that Jeremiah's prose sermons are the most important interpretative guides for reading Jeremiah. He concluded that Jeremiah succeeded in sculpting new shapes and fresh possibilities out of the rubble of exile and dislocation.

G. H. Parke – Taylor (2000:51), towed the same line when he probed the extensive occurrence of repeated words, phrases and passages in Jeremiah in both prose and poetry in order to unravel the complicated editorial formation of the book. He stressed that the book contained a large proportion of Deuteronomistic literature.

C. R. Seitz (1989) brought a new dimension into the discussion when he considered the socio-historical analysis of the situation In Judah before and after the exile. He argued that divergent interpretation of the exile accounted for the primary and secondary traditions of Jeremiah as well as the fifty-two chapters (MT) of the book. He pointed out that for a better understanding of the exile, Ezekiel and 2 Kings 24 – 25 must be examined along with the Book of Jeremiah. This was supported by P. J. King (1993) when he provided archaeological background for interpreting Jeremiah. He recognized the difficulties in describing the prophet and diverse aspects of life that informed Jeremiah's prophecy, such as geography, inscriptions, literature, cultic practices, agriculture and customs. This included photos, diagrams, maps, charts and indices.

C. J. Sharp (2003:169) analyzed the conflict after 597 BC between a group in Judah and a competing group in Babylon over cultic and political legitimacy. He demonstrated that both groups used the traditions of Jeremiah's call as a prophet to the nations, the prophetic succession and other motifs to further their own interests. He pointed out the substantial differences between prophetic roles in the Deuteronomistic corpus and in Jeremiah.

At this juncture, it is however important to state that due to the limited scope of this article, this study only focus on the oracle of Prophet Jeremiah in Chapter 23: 1-4 which deals with Yahweh's displeasure on the political and spiritual leaders of his people who compromised divine mandate.

## 2. Yahweh's Indictment on Corrupt Shepherds in Jeremiah 23:1-4.

This section is an exposition of Jeremiah 23: 1-4. We shall consider it verse by verse.

**The Text in Hebrew**

הוֹי רֹעִים מְאַבְּדִים וּמְפִצִים אֶת־צֹאן מַרְעִיתִי נְאֻם־יְהוָה׃
[2] לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עַל־הָרֹעִים הָרֹעִים אֶת־עַמִּי אַתֶּם הֲפִצֹתֶם אֶת־צֹאנִי וַתַּדִּחוּם וְלֹא פְקַדְתֶּם אֹתָם הִנְנִי פֹקֵד עֲלֵיכֶם אֶת־רֹעַ מַעַלְלֵיכֶם נְאֻם־יְהוָה׃
[3] וַאֲנִי אֲקַבֵּץ אֶת־שְׁאֵרִית צֹאנִי מִכֹּל הָאֲרָצוֹת אֲשֶׁר־הִדַּחְתִּי אֹתָם שָׁם וַהֲשִׁבֹתִי אֹתָן עַל־נָוֵהֶן וּפָרוּ וְרָבוּ׃
[4] וַהֲקִמֹתִי עֲלֵיהֶם רֹעִים וְרָעוּם וְלֹא־יִירְאוּ עוֹד וְלֹא־יֵחַתּוּ וְלֹא יִפָּקֵדוּ נְאֻם־יְהוָה׃
(Jer 23:1-4 WTT)

**The Text in English**

RSV **Jeremiah 23:1** "Woe to the shepherds who destroy and scatter the sheep of my pasture!" says the LORD.
[2] Therefore thus says the LORD, the God of Israel, concerning the shepherds who care for my people: "You have scattered my flock, and have driven them away, and you have not attended to them. Behold, I will attend to you for your evil doings, says the LORD.
[3] Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply.
[4] I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, says the LORD.
(Jer 23:1-4 RSV)

Verse 1:"Woe to the shepherds who destroy and scatter the sheep of my pasture!" says the LORD.

Yahweh through the Prophet expressed his displeasure to the shepherds on the manner in which they have handled the task entrusted to them. The Prophet begins his oracle in verse 21 with the Hebrew word הוֹי woe! Ah! Ho! Alas! O! Are participle interjection and an expression of lament. It is used in preparatory to a declaration of judgment. The word also expresses dissatisfaction, pain, and surprise. It occurs fifty times in the prophets and once elsewhere. Six usages refer to mourning for the dead (as 1Kings 13:30), and forty involve negative warnings or threats of God's physical chastisement. The term woe is the opposite of blessing. Gleaning from the Bible, God uses the term woe to express his displeasure or disapproval of an action or activity. For instance, Jesus while speaking with the Pharisees declared woe on them as an expression of disapproval of their ministry (Matt. 23: 13-29; Lk. 10: 13). Therefore, since Yahweh was not happy with the Shepherds he pronounced woe on them.

The "shepherds" רָעָה on whom Jeremiah pronounced woe were civil and spiritual leaders of Judah (Kings, Prophets and Priests). The Prophets are the mouthpiece of Yahweh. The Priest is considered as one who is set apart to God's service, a prince and a representative of the living God who is the ruler of the people. In ancient Israel, God is seen as the ultimate ruler of the people and human leaders are only his representatives on earth to effect His divine rule (Berekiah, 2009: 131). Hence the Priests and the Prophets are seen as rulers ordained by God for his people. However, the Priests and the Prophets were branded as ungodly people. It should be noted that during the reign of Zedekiah, the court Prophets and Priests exercised inordinate influence on policy because of the weakness of the King. These leaders were guilty of gross dereliction of duty. Through

oppression and shedding of innocent blood, they destroyed and scattered the flock.

The verbפּוּץ dispersed, scatter appears sixty-four times in the Old Testament, twelve times in the Qal, fifteen times in the Niphal, thirty-seven times in the Hiphil. פּוּץ is used most often in the prophets, thirty-seven times, (eighteen times in Ezek and ten times in Jer). The word is first used in Scripture to describe the "scattering" of the families of the Canaanites in Gen 10:18. Yahweh went further to say that the wicked Shepherds after scattering the Sheep went ahead to destroy it. The verb אָבַד meaning perish or destroyed is a common word for to die, or, in the case of things, reputation, etc., to pass away. In Piel and Hiphil it is used transitively in the sense of kill or break down (houses, idols, kingdoms).

Yahweh was disappointed in the Shepherds who failed in their duty to provide correct leadership for the people. They also led the nation into idolatry which resulted in Babylonian captivity. The Kings failed to exercise justice and righteousness which resulted in society lacking moral and ethical fibre. The failure of the religious, political and civil leaders of Judah implied that the covenant with Yahweh has been neglected (Diamond, 2003: 575). All of this contributed to the downfall of monarchy, the destruction of the Temple and the Babylonian captivity (Stulman, 2005: 206).

The word Shepherd was used in Ancient Near East and Egypt for Kings and Deities. In Old Testament Abel was a Shepherd (Gen 4:2), the Patriarchs of Israel were shepherds (13: 7-8; 26: 20; 46: 32, 34; 47:3), and David before he became King (1 Sam 17: 34, 40; cf. Exod. 2:17, 19; 1 Sam 21:7; 25:7). The common Ancient near East royal title used for foreign rulers such as the leader of Assyria (Nah. 3:18) in a threatening way (cf. Nebuchadnezzar, Jer 43:12), and Cyrus of Persia (Isa 44:28), who is called by "my shepherd" because he permitted the return of Israel to the Holy Land.

From very ancient antiquity, rulers were described as demonstrating their legitimacy to rule by their ability to "pasture" their people. Hammurabi and many other rulers of ancient western Asia are called "shepherd" or described as "pasturing" their subjects. In the Old Testament, however, it is the Lord who feeds his people and is praised for his mercy in providing for them (Gen 48:15; Psa 23:1; Psa 28:9; Isa 40:11; Hos 4:16 et al). This attribute of God is one of the marks of the offices of prophets, priest, and king. David's claim to the throne is based upon God's command that he feed the people (2Sam 5:2). Failure of the officers of Israel to feed the people either physical or spiritual nourishment was deemed a severe transgression (Ezek 24:2ff). The Old Testament theological idea of the good shepherd who feeds his flock with God's truth (Jer 3:15 etc.) becomes prominent in the New Testament (Jn 10:11).

Sometimes symbols are used to describe the relationship between God and Man. For instance, in ancient Israel God is called Shepherd. In a society where the main means of subsistence was sheep-farming, a symbol such as that of a shepherd could easily be associated with God. And if God is conceived as a shepherd, then the people are a flock (Ps 23; Isa 40:11; Jer 23:1-4; Ezek 34) (VanGemeren, 1997:1225).

Verse 2: Therefore thus says the LORD, the God of Israel, concerning the shepherds who care for my people: "You have scattered my flock, and have driven them away, and you have not attended to them. Behold, I will attend to you for your evil doings, says the LORD.

In this verse we see the judgment of Yahweh on the Shepherds for the negligence of their duties. Yahweh is determined to bring the Shepherd to book. According to Yahweh, the Shepherds נָדַח drove away or banished people from their place of aboard or one's resting place. The root נָדַח refers to the action of forcibly driving or pushing something away. In other words, the flock or Judah is now in exile. They left their homes due to the negligence of the Shepherds. Yahweh through the Prophet declared that הִנְנִי פֹקֵד עֲלֵיכֶם אֶת־רֹעַ they will be punished for the evil they have done.

Fundamentally, this message of impending doom and dispersion is grounded in the covenant warnings of Deuteronomy 4: 27; 28: 64). Jeremiah and Ezekiel interpreted the end of the sovereign state of Judah and the scattering of the people as the manifestation of the holy wrath of God, who fulfills these covenant curses because of the nation's disobedience (Jer. 9: 16; 13:24; 18: 17; 30:11; Ezek 11:16; 12:15). The forced deportation of a portion of the population to Babylon after the destruction of Jerusalem and the subsequent fleeing of another group with the Prophet Jeremiah to Egypt (Jer. 43-44) is understood as the consequences of the judgment of Yahweh

Verse 3: Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply.

This verse raised the hope of restoration for Judah. As the scattering of the people was literal so will the re-gathering be. God pledges to assemble his people from the places where he had scattered them. During the great exile this promise is repeatedly recalled by the prophets (e.g. Isa 11:12). This hope they offer the captives is rooted in the sovereignty of God (Isa 40:11). It is Yahweh himself that will re- gather his people from all the nations of the earth. The people would be returned to their own pastures. Yahweh will replace the wicked and faithless shepherds with faithful ones. They would rule in godliness under the ideal King. (Baker & Kohlenberger III, 1994: 1204)

The covenant relationship, however, also is the basis for the hope of the re-gathering of the dispersed after the time of Judgment (Deut 30:3). This promise of restoration is expressed in formulaic fashion indicates that Yahweh's scattering of his people is not his final word (Jer 23: 1-2; Ezek 11:17; 20:34, 41; 28:25; 29:13; 34:12-13). Zechariah takes up the shepherd imagery of earlier Prophets. On the one hand, this prophetic book reproves the worthless shepherds who represent the sinful national leadership (Zech 11:8, 15-17). Zechariah also presents another shepherd who is ultimately related to Yahweh. This shepherd will be smitten and the nation, who are the sheep will scatted (cf. 1 Kgs 22:17= 2 Chron 18: 16) and will suffer greatly. The reference to the shepherd and the sheep in Zech 13:7 were interpreted messianic ally both at Qumran and in the NT (VanGemeren, 1997: 587)

Verse 4: I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, says the LORD.

The theme of scattering as chastisement is directed at Yahweh's own people. Jeremiah and Ezekiel employ pastoral imagery as a stylistic weapon to denounce the wicked leaders of Jerusalem as unprincipled shepherds. They have exploited the flock(nation) and led the people into sin and away from their God; now those who govern are held responsible for bringing Judah to the disastrous point of being scattered among the nations in Judgment (Jer 10: 21;23: 1-2; Ezek 34:5; 21). Because the leadership has so utterly failed as shepherds, Yahweh will remove them and he himself will take up the shepherding tasks (Jer. 23:3-4; Ezek 34: 7-16). Yahweh is the good shepherd, who tends and protects his flock (VanGemeren, 1997:586)

The covenant relationship, however, also is the basis for the hope of the gathering of the dispersed after the time of Judgment (Deut 30:3). This promise of restoration is expressed in formulaic fashion indicates that Yahweh's scattering of his people is not his final word (Jer 23: 1-2; Ezek 11:17; 20:34, 41; 28:25; 29:13; 34:12-13). Because the leaders of Israel failed as shepherds, Yahweh will give them trust worthy shepherds (i.e leaders: Jer 3:15; 23:4) after his heart. He himself will look after them as shepherd and appoint one (Ezek 34: 23) messianic shepherd, his future servant David (VanGemeren, 1997:1144).

### 3. Reflections of Jeremiah 23:1-4 in Political and Religious Structures in Nigeria

Nigeria is renowned today for high levels of corruption. According to Transparency International which ranks countries and territories based on corruption, Nigeria is ranked 148 out of 180. At the same time along other African countries we are also reputed to be notoriously religious (Mbiti, 1969: 1). All over the world, religion in all its various hues and shades is expected to prepare its adherents for this life and the life to come through holy living. It is therefore assumed that church leaders and Christians are people focused on achieving the life after and must be people of impeccable character and integrity but this is not so. Corruption is not only found in the nation but also in the church as well. What is Corruption? Corruption is an ancient Phenomenon and has become a worldwide scourge, ravaging both the developing and the developed world. Etymologically speaking the word Corruption is derived from the Latin word "corruptus" meaning "to break", or an "aberration". In its simplest form, corruption is a term that covers all manners of moral wrong. Corruption is defined as "the abuse or misuse of public office for private gains". Lipset towed this line of thought when he defined corruption as "efforts to secure wealth or power through illegal means – private gains at public expense; or a misuse of public power for private benefits" (Lipset, 2000). To *Wikipedia*, Corruption is a form of dishonesty undertaken by a person entrusted with a position of authority, often to acquire personal benefits. These definitions suit the activities of the Shepherds of Judah in the days of Prophet Jeremiah and some Religious and Political leaders in Nigeria today. They used their divine mandate and office for personal benefits. They are in office not to serve God and humanity but themselves. Leadership in Nigeria revolved round the socio-political and religious powers. The main duty of leadership is to help the common populace and act as intermediary between man and God.

#### *Religious Structure*

There exist parallel between the situation in Judah in the time of Jeremiah and Nigeria today. Like in

Judah, some religious leaders in Nigeria corrupt. There are religious leaders in Nigeria today that extort money from their members for special blessings. In some cases, pieces of clothes, referred to as the mantle, are sold to the people with the hope that the wearing of them will ensure prosperity (Anim, 200: 124). There are false Prophets in Nigeria today. These Prophets declare false prophecies in the name of God which never came to pass but those in dire need of their prophecies rush to them for security not minding the veracity of such prophecy which does not go without monetary or property value (Adetunmbi, 2017). For instance, a Prophetess along Ibadan/Ife Express Road called "Sako Igbala ministries" predicted that Jesus was coming back on October 28, 2008 and directed that members of her church should dispose their properties and any valuable things to them and then come to the church to wait for rapture. They were all there throughout the night waiting for the rapture that never came till date (Adetunmi, 2018: 330).

Ejinkeneonye (2007) wondered why there was "the gaping lack of sameness between religion and godliness" in Nigeria. This is because proliferation of Prophets or Pastors does not translate into godly living. This assertion was corroborated by Oluwawunsi, Bongotons and Ajiboye (2014) when they claimed that Nigerian Prophets cum church leaders are very corrupt. According to them the corrupt practices among these categories of church officers include miracle for sale, prophecy for sale, collection of unscriptural or man-made offerings, prayer contractors, diversion of church funds into personal accounts, sales of religious titles and offices, sexual immorality, deception of people in the name of God, use of satanic power to perform miracles, etc.

The above assertion have been corroborated many times by media reportage on Prophets, Pastors and church leaders who were involved in raping, abortion, stealing, engaged in fraudulent activities, patronize prostitutes, engage in ritual killing/diabolical activities for the purpose of securing more power and money. Prophecy and Christian service in Nigeria today have been privatized, commercialized, highly merchandized as well as politicized. Like their counterparts in Judah, these leaders milk their church members in other to acquire private jets, helicopters, mansions, and wealth. They live in opulence while their members live in abject poverty.

Some Nigerian church leaders are prosperity conscious. Sopuru (2008) observed that the life style of these leaders encourage criminality and gangsterism. This view was corroborated by Ukpong (2013) who said fraud, embezzlement and misappropriation of funds characterized some of these leaders. As far as Uzukwu (1996) is concerned, the Prophets in Nigeria exercise tyrannical authority over their followers. They manipulate their members and use spiritual gifts for selfish gains. In support of this Taiye (2010) opined that Magicians have now become 'faith healers' and 'General Overseers of churches'.

***Political Structure***

Political leaders and Government are to ensure that the needs of the citizens are attended to and make life comfortable for them. Our political leaders should embrace the poor in the society by providing them with basic needs of life which would inspire the citizens to be more loyal to their nation. Political leaders must bear it in their minds that the citizenry will always want their leaders to be concern about their welfare. On the contrary and like the leaders in Judah in the days of Jeremiah those who are supposed to protect, keep and provide for their subjects are now devouring and scattering them.

Political leadership in Nigeria is bedeviled with lack of focus, lack of integrity, unrighteousness, and truth. It is lack of truth that has led Africa especially Nigeria to where we are today. The problem of truth led the nation to endemic corruption, lack of rule of law, wanton disobedience to the Constitution, and lack of patriotism among many vices. It is truth that will create a good social and political order which African have been trying to achieve since independence (Oduwole, 2011b).

It should be note that most of the social problems such as poverty, unemployment, and political unrest found in Nigeria today are products of insensitivity and negligence of our political leaders to the plight of the citizenry. Like their counterparts in Judah, political leaders in Nigeria have scattered and destroyed the "Sheep". Many Nigerian that are supposed to be asserts to our country are in Diaspora because of bad leadership. Due to high level of unemployment in the country violence of all sorts have become the order of the day among our teeming youth population.

Besides, the level of insecurity in our country is very high. Our political leaders have not been able to secure the nation because of corruption. Recently, Nigerians have being calling on the President, Mohammadu Buhari to change the security Chiefs because they believed that these leaders have

compromised the nation's security architecture. Banditry, Boko Harram insurgence, Fulani Herdsmen and etc have become a serious threat to our security. It is becoming increasingly difficult to sleep in some parts of this country with two eyes closed. Insecurity has led to the displacement of people from some communities in Southern Kaduna, Adamawa, Zamfara, Yobe, Taraba, Benue, Borno, Bauchi, Nasarawa and Plateau States of Nigeria.

Furthermore, Nigerians believe that many of our political office holders are corrupt. They bribe judges to have their ways. For Instance, a former Governor of Delta State Nigeria by name James Onanefe Ibori in 2007 was discharged and acquitted of charges of corruption levied against him by a court in Nigeria but on 16th April, the London's Southwark Crown court sentenced Ibori to 13 years imprisonment for money laundering and some other culpable offences. Nigerians have lost confidence in the judicial system because they pervert justice in favour of the politicians who have 'settled' them. A former Nigerian Chief Judge, Justice Musdapher declared: "As it stands today, it appears that the society we serve is not entirely satisfied with our performance. Hard as it may be to accept, we feel it is less important to focus on whether this assessment is fair or not. The important thing is for us to transparently come to terms with the prevailing realities, accept the gap in expectations and do our utmost to bridge it" This is an indication that the Judicial system in Nigeria has a problem

Nigerians are of the hope that Yahweh who intervened in the case of Judah will do the same in Nigeria. The yarning and aspiration of Nigerians is that there will soon be leadership that will change the cause of the nation the better. Although there are Nigerians who feel that nothing good can come out of this nation any more.

## 4. Conclusion

It is clear from our study that the Shepherds addressed by Jeremiah were spiritual and political leaders in Judah who abused their power and failed in their leadership responsibilities. The study revealed that they were part of the power structure in Jerusalem where the King and the temple were situated. The negative influences and ungodliness of these leaders contaminated the whole land. These Shepherds are regarded as evil and wicked people who have failed to comply with Yahweh's covenanted stipulations. However, there is hope for Judah because Yahweh will soon change the corrupt leaders. Yahweh has determined to gather his people together again from all the nations of the earth for peace and prosperity in their own land. In the same fashion, Leaders in Nigeria are like the "Shepherds" in Judah. They are corrupt, greedy, selfish and full of all forms of vices. They have used their office to amass wealth and scatter the nation. Nigerians are optimistic that the nation will enjoy peace and prosperity when the right leaders are in the helms of affairs in the country.

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# African Religio-Philosophical Paradigm as Tool for Moral Development in Nigeria

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**Abstract.** There is the consistent argument about the contemporary moral decadence in Nigeria, occasioned by an obvious erosion of initially held values and virtues. It is believed that the society was initially driven by traditionally accepted norms which were orchestrated by clear overt recourse to the African philosophical paradigm. It is quite impossible to extricate the African from his religion, which has tremendous relationship with his philosophy and culture. There is therefore, a clear nexus between the African religion and philosophical expressions. The position of this paper is that moral re-engineering in Nigeria can be achieved through the prism of African Religion and Philosophy. The re-awakening of moral rectitude can be achieved through a renewed recourse to African Religion and Philosophy, with the inherent components which are clear expressions of values, and outstanding virtues. The paper explores the religio-philosophical and cultural paradigm of the African in its methodology. It is thus recommended that the challenge of contemporary moral decadence in Nigeria can be redressed through renewed interest in exploring the value of African Religion and Philosophy. There is also the need to re-direct the citizens towards the tremendous importance of high moral disposition as a veritable tool in national development. The overall goal is to ensure that the nation scores high in her moral "test" as this will definitely impinge on sustainable development, and the much desired wellbeing of her citizens. The paper recommends among others that moral values should be inculcated into the youth from the home and supported by the school. This involves all stakeholders, that is the family, school, government and others.

**Keywords:** African, Moral Development, Paradigm, Religio-Philosophical, Tool.

## 1. Introduction

The quest for renewed moral development in Nigeria is instigated by the present level of decadence that has obviously been commonly decried by well-meaning members of the society. There is no gainsaying the fact that the present level of contemporary ethical disposition by all and sundry calls for great concern. It is overtly acknowledged that the level of moral development of any nation has deep bearing on her social and economic development. This is hinged on the fact that the moral disposition of any people often determines their paradigm and attitude to ethical issues that border on the total well-being of all. The people's entire perspective of events and other social phenomena are guided and sharpened by this obvious response. This means that their actions are refined by some held values, reflected in outstanding virtues. With every sense of responsibility, this could be adjudged as the originally held paradigm of Africa and Africans. The aspect of morality has always stood out as a clear lifestyle of the African.

The aforementioned picture of the African with regards to moral rectitude in contemporary times calls to question the authenticity of this claim. The contemporary Nigerian experience is no exception to the prevalent challenge with morality. There is marked erosion of initially held values among the citizens. This calls to question the challenge and pain of the depreciation of values and virtues among both old and young in Nigeria. Suffice to say that the

situation is getting worse by the day, as individuals act in ways that reflect absolute disregard for morality. This is the main concern of this paper, with the view to advancing a reawakening of the basic African philosophy and religious paradigm as veritable panaceas. There are high moral values and virtues embedded in African religion and philosophy. These must be tapped if the desire to rekindle the "fire of morality" is to be achieved in Nigeria.

The paper addressed some common concepts like African Religion, African Philosophy and morality. The intention of the conceptual clarification is to build an ideal bridge with regards to establishing the right nexus between these concepts and the importance of morality in ensuring the much desired development in Nigeria. Furthermore, the paper amongst her objectives also considered African Religio-Philosophical paradigm and morality with the view to establishing how it can advance moral development in Nigeria. The challenge of moral development in Nigeria, orchestrated by an obvious erosion of initially held ideals, was also considered in the paper. The paper recognizes that you cannot extricate the African from his religion, philosophy and culture, thus, it examined the nexus between culture and moral development. This process would facilitate the articulation of some common benefits of morality to holistic development in Nigeria.

## 2. Conceptual Clarification

In order to articulate the motif of this paper, some basic concepts are considered. They include African Religion, African Philosophy and morality. The attempt is to elucidate the actual meaning of these concepts within the context of the discourse. It is hoped that this would address the actual purpose of the paper. Concepts, in our context gives "flesh" to the intent of the discourse, hence would authenticate an easy comprehension of the entire goal and direction of the paper. What then do the various concepts in the paper represent?

### 2.1 African Religion

The concept, African Religion can be well elucidated by comprehending first and foremost the meaning of religion. It is often commonly argued that the term religion have no clear universally accepted meaning. This is mainly due to the fact that the individual arrives at the definition with due consideration to his own perspective and context. To a large extent, religion could be examined from the perspective of innate obligation or allegiance to a philosophy, an ideal, and an object or otherwise. This means that an ideologist, more often than not, sees his ideology as his religion. In the same vein, a sports enthusiast may see that particular class of sport that attracts his passion, as his religion. He may then demonstrate strong allegiance to that particular category of sport, while some may subscribe to the fact that their allegiance is to the Supreme Being, whom they consider as the creator of the world. It is not the intention of this paper to argue on the right definition of religion, but to examine this from the perspective of allegiance to the Supreme Being, who in this context is often referred to as God. Therefore each consideration within the context of this paper would take cognizance of this perspective.

It is outside the scope of this paper to rehearse the often erroneously held positions by some scholars concerning African Religion, but to stress the fact that the African has always held deep allegiance to the Supreme Being. This was authenticated by the position of Omomia (2011), where he opined that the "African has always been with a witness concerning the existence of God". The African mostly sees the Supreme Being as the originator of all things in existence, including man. This disposition is a loud testimony to the fact that the African has the knowledge of God.

The position expressed in the preceding section is a glaring support of the fact that African Religion encompasses most of the common features inherent in other Religions and should not be disparaged within religious discourse and consideration. The caution is clear, that anyone who intends to define African Religion should not view it from the perspective of magic, paganism, superstition or any other derogatory position. In this instance, African Religion agrees with the general definition of the term religion. According to Madu (1996), religion is "an institutionalized system of symbols, beliefs, values and practices focused on questions of ultimate meaning". This was further corroborated by Adogbo (2000) who stated that religion is a "feeling of absolute dependence on the supernatural being."

In essence, Igboin (2011) surmised that African Religion concedes to the fact that "God is the explanation of all things and the world was created by him". In this vein, they all draw from the postulation of Mbiti (1999) with regards to African Religion, where he stated that "God is the explanation of man's origin and sustenance". According to him, the African sees religion as life, hence his religion encompasses the following: "belief and customs, rituals, ceremonies and festivals, shrines, sacred places and religious objects, art and

symbols, names of people and places, music and dance, myths and legends, proverbs, riddles and wise sayings". These features are inherent in African Religion as they also reflect the religious disposition of the African and manifest allegiance to the Supreme Being.

Bell and Hall (1991) defined religion as "a set of spiritual beliefs about two key aspects of life: concern with the ultimate meaning of human existence; and an identification with a supernatural power beyond the limits of the human and natural worlds". Their consideration of the characteristics of religion agreed with Mbiti's definition of the components of African Religion. They posited that religion in general, consists of the followings:
A belief in supernatural beings, or gods; A code of morality believed to be sanctioned by the gods; Ceremonial and ritual acts which focus on sacred objects and symbols; Communication, notably through prayer, with the supernatural; Particular religious feelings, such as a sense of mystery, awe, adoration and reverence, that tend to be aroused in the presence of sacred objects or symbols, and during ceremonies and rituals associated with the supernatural, A particular world view, or a general understanding of the world and the individual's place in the universe, that shapes the religion's overall organization and style of life. A social group expressing the above features with and to which the individual identifies and contributes.

In conclusion, the concept of African religion demonstrates allegiance of man to the Supreme Being whom he sees as controlling the affairs of man and the entire universe. He is responsible for all that concerns man both here and the world hereafter. Although some scholars have consistently argued that the concept, African Religion is inappropriate as there is no single consensus as to a single religious paradigm held by all Africans. In as much as this position may be true, suffice to opine that there are clear features that run through most religious practices by Africans, their nationalities notwithstanding. The seeming dichotomy could also be said to be observed within some societies in the same geographical location, but these supposed divergent beliefs converge at clear allegiance to the Supreme Being, birthed in rituals and sacred practices.

The nature of African Religion is also reflected in African Philosophy. Therefore this concept would also be clarified in order to appreciate morality and its impact on development. This would be the concern of the preceding section.

**2.2 African Philosophy**

The starting point of the clear discourse in this section is to establish boundaries which include a modest understanding of the concept philosophy and the African worldview with regards to the inquiry under consideration. It is commonly accepted that the concept philosophy is difficult to define. However, it is derived from two common Greek words: *philo*, which means love and *sophia* which means wisdom. In combining both words, philosophy can be referred to simply as the love of wisdom or knowledge (Krishnanada, 2019). On his part, Ogundowole (2003) sees philosophy as the study of "fundamental problems connected with reality, existence, knowledge, values, reason, mind and language". This view was also accepted by Ogbinaka (2010) and Oladipo (2008). It follows that the spectrum of issues addressed by philosophy is broad.

The relevance of the aforementioned scope of philosophy to the context of this section is derived from the African paradigm with respect to reality, values, reason, language and others. This constitutes, to some extent, the perception of the African with regards to this phenomenon. It is from this stand point that the scope of African philosophy would find relevance in the consideration of morality as a tool for development in Nigeria. The import of this endeavour is to appreciate African philosophy from the standpoint of examining the values and ideas that the African lives for and cherishes. This has become relevant in order to disabuse the minds of some scholars who opined that the African does not have the capability of moral and scientific reasoning. This may be why Senghor (1962) countered by declaring that the African has a unique approach to reality, where knowledge is based on emotion instead of logic. To Senghor, the "African embraces reality by participating in it aesthetically and spiritually, thus African philosophy should be concerned with articulating those factors that distinguish the African worldview".

In the opinion of the writer, African philosophy can be mirrored through her values, which are often a projection of her culture. This is obviously encapsulated in her language, common rituals and cherished beliefs. This position was well articulated by Tempels (1959) when he opined that the constituents of reality in African culture were dynamic forces. These forces in his opinion were well organized into divine, celestial, terrestrial, animal, plant, minerals and human forces. The implication, according to him is that "good and evil

were made manifest in the use of these forces to amplify or diminish the vitality of human beings".

It is worth mentioning that the philosophy and culture of the African are somewhat intertwine. This was elucidated by Mbiti (1969) when he surmised that in the African culture there are views concerning "causality, time and personhood". In other words, according to him, different events have physical and spiritual cause, which can be traced "to the influence of a continuum of spiritual beings. These are made up of the living, the ancestral dead, deities and God". This aspect of African metaphysics put the operations within varied duration. This was described succinctly by Mbiti (1969) as "the endless past (the *Zamani*), a living present (the *Sasa*) and a truncated future that returned to the past".

In summary, the entire scope of African philosophy is to describe the world view of the African in line with the substance, morality, embedded in her culture. In essence, therefore, the African expresses her philosophy through her paradigm with respect to values and existential realities.

**2.3 African Morality**

The above classification is deliberate in order to contextualize the discourse and its main perspective. It is conceded that the concept morality may connote similar meaning in most context, suffice to state clearly that the scope of this paper is to examine African morality in general, and Nigeria in particular. It should be noted that the term morality and ethics are often used interchangeably by philosophers. Ethics, simply put is the philosophical study of morality. In this instance, it is safe to define morality as "a set of social rules, principles, norms, that guide or are intended to guide the conduct of people in a society, and as beliefs about right and wrong conduct as well as good or bad character" (Standard Encyclopedia of Philosophy, 2010).

The aspect of morality was aptly postulated by Aderibigbe (2002) when he posited that "morality from the operational and practical perspective could be defined as the pursuit of the virtuous or a way of life that reflects principles, behaviours and attitudes that determine relationship in any given society which ultimately would produce a cohesive, harmonious, peaceful and stable society". It is apparent from the above definition that three major variables could be identified. They include morality, the individual and society. It is the individual that exhibits the moral conduct. This may be why Mbiti (1975) argued that African morals places emphasis on social conduct, since the individual exist only because others also exist. In his opinion, it is morals that keep a society from disintegration. This is not necessarily with regards to physical disintegration, but loss of values and expected virtues and ethos.

The aspect of the relationship between man, the society and fellow man is again expressed by Mbiti (in Nel, 2019) when he stated that God gave man the moral order so that he may live happily and in harmony with his fellow man. In this instance, he summons all to view morality as a code of conduct sanctioned by God. Thus any breach on the part of man is an affront and disobedience against the instruction(s) of God. The dimension of man's relationship with the community and fellow man is further orchestrated by Hammand-Tooke (1998). He argued that "the moral imperative is to achieve right relationships between the individual, the community, and the environment". Thus Agrawal (1998) concurred that "African rationality is much more inclusive and deals with an embedded and even embodied sense of responsibility towards the community".

The uniqueness of African morality ought to engender moral development in Nigeria due to its recurs to the value and responsibility of all to each other particularly, and the community in general. This is put succinctly by Bujo (2003) as he formulated the following: *"cognatus sum, ergo sumus",* which means "I am related, therefore we are". This supports the common notion of Ubuntu: "I am because we are. One becomes a human being only in a fellowship with the life of others." Bujo (2003) had argued further that in the African context, the community constitutes the basis of morality since it guarantees the holistic well-being of the individual and the community.

Morality in Africa is sometimes expressed in her language. Some cultures in Africa reflect the essence of morals and this is sometimes interchanged with character. Sometimes in making reference to an individual's character, his moral probity might be the subject of consideration. This is due to the fact that in the African moral thought, the character of a person is of immense value and consideration. In the aspect of considering linguistic expression of character and morality in some parts of Africa, Bewaji (2004), Wiredu and Gyekye (1992) and Opoku (1978) made the following assertions:

- In the Akan language, someone without morals or who is unethical is referred to as *"Onni suban"*. This means he or she has no character.

- In the Ewe language someone without morals is referred to as *"nonomo mele si o*". This means that the person has no character.
- Among the Igbo of Nigeria, someone without morals is referred to as *"onwe ghi ezi agwa".* Which means he or she has no character.
- Among the Yoruba of Nigeria the word *"iwa"* means character and morality. Anyone who lacks this is said not to possess right moral rectitude.

It follows that different cultures in Africa use different moral languages to express morality and character. It should be noted that they could be used interchangeably.

In conclusion, African moral issues include humility, truth, kindness, hospitality, chastity, respect and protection. These according to Aderibigbe (2002) are referred to as approved behaviour. While the unapproved behaviour according to him include stealing, incest, murder, adultery and covenant or oath-breaking. These would determine the level of adherence by the society to morality, exemplified in manifold values and virtues. This has instigated great concern in most societies in Africa in general, and Nigeria in particular, as notable values are consistently and obviously been jettisoned. This definitely portends great danger as it ultimately impinges on the moral development of the nation, consequently the socio-economic development. This constitutes the motif of this paper.

## 3. Theoretical Framework

There are various theories of morality that underpin the study. Simply put, morality encompasses principles of wrong or right and good or bad behaviour which are abhorred by the society an individual belongs. It is expected that members of the society adhere to such conduct, customs, rules and acceptable habits. The paper therefore considered the following moral theories:

### 3.1 Piaget Cognitive-Development Theory

This theory, which is regarded as the first cognitive-development theory of moral development (Piaget, 1932), consist of six common stages. The first four stages elucidate logical reasoning, while the other two address moral development. The two stages of moral development according to Piaget (1932) include:

**Heteronomous Stage:** Most children at this stage feel that they have an obligation to obey or abide by the external rules handed to them by adults.
**Autonomous Stage:** Once children get to this stage they come to the realization that rules are to be accorded due respect and are contingent on mutual acceptance or consent.

In his attempt to align the above stages with the first four stages of logical reasoning, Piaget (1932) "proposed that logical reasoning develops alongside related cognitive processes such as abstract reasoning, and this paves the way for moral development". He further submitted that moral development takes effect as the child moves from egocentrism which is the main feature of the lower stage of development. At this stage the child develops the requisite cognitive capacity to decipher between the ego and social environment. This is made effective through the development of language and sense of imagination.

It is the position of this theory that children are able to construct their social and moral intelligence "through the process of managing their social interactions". In his view, this is enhanced by peer interactions, which is over interaction with parents. The implication is that the theory reveals the importance of peer influence with regards to social and moral development of children. This means that their peers are capable of determining their overall moral disposition, either positively or negatively.

### 3.2 Bandura Social Learning Theory

The major focus of social development theories is that they address the relationship between environmental and social factors as they influence behaviour and personality. The implication is that they place premium on the behavioural aspect of morality.

The social learning theory of Bandura is referred to as one of the most outstanding in the area of moral development. According to the theory which was postulated by Bandura (1925), human beings are considered as agents of their own lives. In this instance, the theory shares some clear features which include the role of the environment, the impact of role models, beliefs, perceptions and self-efficacy. One of Bandura's major interests was the behavioural portion with regards to morality. He therefore surmised that moral behaviour is learned just like it is found in observational learning or the operation of reinforcement.

It is the opinion of Bandura that most of the learning that man acquires is mainly through observation, and it usually takes place as one observes what he sees others doing and chooses to imitate them. This means that moral behaviour is often contingent on the type of situation people are exposed to. This is further justified by the fact that behaviour is a reflection of an interaction between common personal factors and the environment.

### 3.3 African Religio-Philosophical Paradigm and Morality

The concepts, religion, philosophy and morality were considered in some of the preceding sections of this paper. The intention in this section is to establish the right synergy between them with the view to articulating their role in moral development in Nigeria. The basic focus of African religion is the expression of allegiance to the Supreme Being. The African is deeply religious as he out rightly subscribes to the existence of the Supreme Being who is capable of controlling the entire world include man and his affairs. The Supreme Being abhors some attitudes which include but not restricted to the followings: falsehood, murder, adultery, stealing and incest and oath breaking. On the contrary, the Supreme Being approves of actions which include humility, truth, kindness, hospitality, loyalty, respect, the list is in exhaustive.

The focus of African Philosophy is reflected through the worldview of the African. It means that the scope of African philosophy could be mirrored clearly with regards to reality, values, reason, language and others. Her philosophy is therefore tied to her entire perception of these variables. There is an obvious relationship between African philosophy and her culture. Some of the features mentioned earlier on as part of African philosophy are exemplified by the African culture. It is the interrogation and articulation of these realities that gives flesh to the African culture. In other words, African philosophy becomes the tool that x-rays these realities and subjects them to logical inquiries.

The position maintained by the aforementioned consideration is a clear reflection of the fact that you cannot extricate the African from his Religion and Philosophy. The synergy that exists between them must be well articulated if the desire for moral probity is to be achieved. The relationship maintained between African Religion and morality is revealed by the fact that "morality is the fruit of religion" (Idowu, 1999). This position, according to Idowu (1999) is expressed by the Yoruba of South West Nigeria who argue that any attempt to separate them would result in tremendous disaster. This means that there are things that were morally approved and others morally disapproved. In the Yoruba parlance of morality, taboos are referred to as *"Eewo",* which means what is out rightly forbidden or not to be done.

The fundamental implication of the above discourse is that the entire world view of the African and Nigerian in particular is to abhor what is morally unacceptable. This is due to the fact that such is seen as "forbidden". The abhorrence of some attitude and occurrences is often strengthened through the invocation of religious or spiritual sanctions. This could also be achieved through prescribed norms and values. These are sometimes articulated through proverbs, parables, songs, stories and others with due recurs to the rewards and benefits associated with adherence or disobedience to them.

## 4. Challenges of Moral Development in Nigeria.

There are some notable factors that have acted as clog in the wheel of African religion and philosophy as veritable agents in fostering moral development in Nigeria. The challenges confronting moral development in Nigeria include the followings:

**The Collapse of Initially Shared Values.** The word values refer to beliefs, ideals and standards associated with a desirable attitude or behaviour (Ubrurhe, 2000). It is commonly agreed that most of the ideals and cherished standards that bond members of different societies have been terribly eroded. This has led to consistent somersault of the expected desirable attitude of members of such societies. The danger is that the society is left at the mercy of morally debased individuals who act in several undesirable manners.

**Not embracing the benefits of African culture.** This consideration encompasses the holistic aspect of the people's life. According to Erinosho (2008), culture refers to "the way of life of a group of people, including their beliefs, lifestyle, dree, attitudes and important attributes that are unique to, and shared by the members of the group". Similar view was also expressed by Muyale-Manenji (1998) who stated that culture is "the sum total of all things that refer to religion, roots of the people, symbol, language, songs, stories, celebrations and all expressions of their way of life". It could be deduced from the definitions of culture that it encompasses all aspects of man's life. By extension, it follows that any disruption of one or more of these features of culture would lead to overwhelming social disequilibrium.

The implication is that the overall wellbeing of the individual, and the progress of the society concerned, is affected. There is great rape of African culture as some see every aspect of it as fetish and inferior, while others do not want to identify with the components of African culture.

**Erroneous reference to African Religion as synonymous with idolatry.** It is common information that some people have always erroneously referred to African religion as fetish and barbaric. The position of Idowu (1999) is that African religion encompasses true morality. The implication is that it should not be seen as worthless. Most Africans who demonstrate allegiance to other religions, are said to often covertly accept Africa religion despite their open disapproval.

**Not permitting the teaching of Christian Religious Studies in some schools in Nigeria.** The clear meaning of Religious Studies was presented by Nwaorie (2010) when he stated that "Religious Studies is the exploration of the expression of religion in human culture". Its scope cuts across man's understanding of the Supreme Being". This means that if Christian Religious Studies is not allowed as part of the curriculum in the schools in Nigeria, it is then impossible to teach the students the clear expression and purpose of religion.

**"Borrowing other cultures".** The implication is that some individuals and/or societies feel that their culture is inferior to others are would sometimes "import" such cultures, which are often alien. It is conceded that societies may interact and share beneficiary values, but this should not be understood as an occasion to completely jettison the values that are peculiar to individual society. The common example is to discover in Nigeria how several strange cultures, like dressing or total life style are brought into the country. This sometimes have impact on our value systems and entire paradigm.

**Weak "kinship" and extended family ties.** This aspect of the society has been grossly affected. The common experience before now was the fact that all members of the same society acted as "accountability partners" to each other. That meant that each person's challenge was every one's challenge. Non saw himself as standing alone, but believed he was part of a larger society that cared and took cognizance of all aspects including morality. This was able to ensure moral checks and balances.

**Broken down Family values.** The pressure faced by different families range from social to economic, hence there is a sharp decline in the level of commitment to the moral and social upbringing of the children. Most parents feel a sense of economic obligation to the children; hence they are able to provide their basic economic needs. However, the aspect of deep support and training in enhancing morality, through engendering the right values, is lacking and inadequate. This challenge has consistently posed a problem in the quest for moral development in Nigeria.

It should be appreciated that the challenges confronting moral development are in exhaustive. However, some common panaceas could be explored in order to ameliorate the situation, thus ensuring adequate moral development in Nigeria.

## 5. Panaceas to moral development in Nigeria

The following are some of the panaceas that could ensure adequate moral development in Nigeria**:**

**Clear return to progressive aspects of our culture:** This means calling the attention of all and sundry towards appreciating the importance of the obvious lessons in the culture.

**Rekindling family values:** The children and all should be made to appreciate that there are cherished values in Nigeria which eschews corruption, stealing, lying, murder etc.

**Mounting a strong advocacy to involve all stakeholders** towards decrying all the prevalent societal maladies and immorality. The stakeholders should involve the family, church, mosque, schools etc.

**All schools should be mandated to teach Religious Studies** as this would create the right opportunity to expose the students to morality.

**Reconnecting with other members of the extended family:** This can be achieved through a renewed desire at the "nuclear family" to reach out to other members of the "extended family".

**Limiting the biases with respect to views concerning African Religion:** There should be adequate understanding of its origin, limitations and benefits.

## 6. Conclusion

The attempt in this paper was to examine the African Religion and African philosophy as veritable tools for moral development in Nigeria. This has become relevant due to the fact that high level of immorality has pervaded the entire fabric of the nation. This is seen in morbid corruption that has taken over most segments of the nation's life. There is hardly any part of the nation that has not been indicted. The consequence is that the nation has consistently remained at the lowest ebb of the global developmental echelon, hence cannot compete

favourably, nor named among the committee of nations.

Apart from the aforementioned, values and virtues have been eroded both within the family and entire society. The family, which stands as a microcosm of the society, has not been able to exemplified notable values, as this has consequently reflected in the society of which she is a subset. The entire purpose of morality is to showcase requisite values, virtues and attitude. These and others could be harnessed in Nigeria through the "looking glass" of African Religion and African Philosophy. Suffice to state that African Religion and African Philosophy consist of ingredients of morality needed by the citizens who are stakeholders in Nigeria's moral developmental project.

## 7. Recommendations

The following recommendations were drawn from the study:

- Moral values should be inculcated into the children and youth from the home and supported by the school.
- All stakeholders, that is the family, school, government and non-governmental organizations should be involved in building morality in the people through aggressive advocacy.
- The "kinship ties" should be resuscitated through the appreciation of the importance of the extended family bond.
- The aspect of our culture that exemplifies values and outstanding virtues should be embraced and thought to the children and youths.
- African Religion gives credence to allegiance to the Supreme Being, while African Philosophy examines her worldview. Both should be harnessed as tools to appropriating the desired moral equilibrium in Nigeria.

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# Part Five

# Educational Management

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# Assessment of the Quality and Effective Implementation of First Aid Services in Selected Secondary School in Abuja Municipal Area Council (AMAC), FCT, Abuja

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**Abstract.** This study assessed the quality and effective implementation of First Aid Services in selected Secondary schools in the Abuja Municipal Area Council (AMAC) of the Federal Capital Territory, Abuja. The study aimed at finding out the quality of the First Aid services, effective implementation of First Aid services and students benefits there from. The descriptive research design was used in this study with a sample size of 322 respondents. Questionnaires were used to gather the necessary data for the study at the end of which the findings revealed that first aid services are available and effectively carried out by trained personnel in in secondary schools in Abuja Municipal Area Council. It is therefore recommended that school authorities should put more effort to provide the best first aid services in their schools.

**Keywords:** AMAC, Assessment, effective implementation, First Aid services, Quality and Secondary Schools

## 1. Introduction

First Aid and Cardiopulmonary Resuscitation (CPR) are types of emergency care that are rendered to an injured individual. First Aid is the immediate help given to a victim of injury or sudden illness until appropriate medical help arrives, or the victim is seen by a healthcare provider (National Safety Council, 2007). The first recorded history of first aid dated back to 1099, when a religious order of knights was trained to administer medical treatment to the wounded during the crusades (Sovrin, 2007). It was not until 1878 when two military officers, Shepherd and Duncan, established the concept of teaching first aid skills to civilians. Health and Safety at the workplace and learning institutions has become an area of great concern and the government is taking great steps through the Directorate of Occupational Health and Safety Administration (OSHA) to address the issue and establish mechanism related to the field. At enterprise level, a bipartite approach is facilitated by the safety and health committee rules made under OSHA, 2007 (Steve, 2015). The number of athletic injuries reported for youths between the ages of 5 and 17 has increased proportional to the rate of participation, and has become a concern of pediatric and sports medicine professions (Radelet, Lephart, Rubinstein & Myers, 2002). Children are at risk of injury due to some factors related to their developmental and behavioral characteristics such as lack of awareness of danger and having a vigorous nature as well as physical features such as narrowed airways, smaller body mass, and thinner and more sensitive skin (Peden et al. 2009). Particularly involuntary injuries in childhood resulting from accidents are a global public health problem; and they are among the first causes of death and disabled life (Altundag & Ozturk 2007; Inanc et al. 2008; Bhatia et al. 2010). Every year, involuntary injuries cause the death of at least 875,000 children under the age of 18 worldwide, and more than 95% of these deaths occur in low and middle income countries (World Health Organization 2006).

According to the National First Aid Science Advisory Board, first aid should be learned by every person hence first aid training and education should be provided to everyone. It is therefore a MUST for the teachers and students to get a proper first aid training so that they can contribute to preserving lives. Without an initial medical assistance, a mild injury might turn into a serious one. Moreover, serious injuries when not treated on time can be fatal. In childhood school life, PLAY takes the major role. It has a great or direct impact on children's physical and mental development. As the children come under this vulnerable group, they are more pruned to

injuries and accidents especially when they are in school (Kaur et al 2017).

Accidents can happen anywhere and at any time. The consequence of unintentional accident can be life threatening. Unintentional accidents need immediate and appropriate life-saving care before the affected person gets major treatment. This life-saving care or first aid is an assessment and intervention that can be carried out by a person nearby immediately with minimal or without medical equipment. Therefore, this makes it important for everyone to have basic knowledge of first aid. The ultimate goal of first aid is to stop or to reverse the possible harm at a given time before reaching the appropriate health care centre.

### 1.1 Statement of the Problem

Children are vulnerable to injuries and accidents, which may vary from minor injuries to severe accidents resulting in bleeding and fractures, thus the first-aid service becomes as important as taking a child to medical facility. Children spend most of their daytime in schools and are at greater risk of accidents and injuries due to involvement in sports and other extracurricular activities, and hence require first aid more often than adults. This study therefore accesses the quality and effective implementation of First Aid services in selected secondary schools in Abuja Municipal Area Council, Federal Capital Territory, Abuja.

### 1.2 Research Questions

- What is the quality of first aid services available in secondary schools in Abuja Municipal Area Council?
- Are first aid services implemented effectively in secondary schools in the Abuja Municipal Area Council?
- Do secondary school students in Abuja Municipal Area Council benefit from first aid services?

## 2. Methodology

### 2.1 Research Design

The researcher employed the descriptive survey research design to collect information from the sampled schools.

### 2.2 Research Population

The population of this study comprises over seventy thousand (70,000) students in all secondary schools across the Abuja Municipal Area Council of the Federal Capital Territory, Abuja.

### 2.3 Sample and Sampling Technique

A sample size of 322 students was used for the study out of the accessible population. Simple random sampling technique (Non replacement system) was used to select five schools from the study area. This was done to ensure adequate representation of schools for the study.

### 2.4 Instrumentation

A questionnaire was developed by the researcher with the title 'Quality and Effective Implementation of First Aid Services in Secondary Schools' (QEIFASSS). The instrument was made up of two sections. Section 'A' required information on respondents' biodata, while section 'B' required information based on the research questions. The instrument was mainly polar questions which expected answer in either "Yes" or "No". Students were to tick as was applicable to their situation.

### 2.5 Procedure for Data Collection

After obtaining permission from the management of the schools involved, the questionnaire was self-administered to the respondents by the researcher. Completed copies of the questionnaire were retrieved immediately for analysis.

## 3. Data Analysis and Discussion of Results

**Research Question One**: What is the quality of first aid services available in secondary schools in Abuja Municipal Area Council?

**Table 1:** The Quality of First Aid Services available in Secondary Schools in Abuja Municipal Area Council

| Questions | NO | % | YES | % |
|---|---|---|---|---|
| Does your school have a First Aid box? | 14 | 4.3 | 308 | 95.7 |
| Does your school have a clinic where students receive first aid services? | 126 | 39.1 | 196 | 60.9 |
| Can first aid services in your school take care of minor injuries and accidents? | 28 | 8.7 | 294 | 91.3 |
| Does your school have trained personnel that is in charge of first aid? | 154 | 48.8 | 165 | 52.2 |

***Source:*** *Field Data, 2020*

Table 1 above shows that 95.7% and 60.9% of the respondents confirm the availability of first aid box and a school clinic respectively. 91.3% of respondents agreed that first aid services in their schools could take care of minor injuries and accidents while 8.7% responded in the negative; 52.2% of respondents also agreed that trained personnel are in charge of first aid services in their schools while 48.8% responded in the negative.

**Research Question Two:** Are first aid services implemented effectively in secondary schools in AMAC?

**Table 2:** The implementation of First Aid Services in Secondary Schools in AMAC

| Questions | NO | % | YES | % |
|---|---|---|---|---|
| Is your school first aid box/clinic well equipped? | 140 | 43.5 | 182 | 56.5 |
| Have you ever witnessed where first aid is administered to an injured person in your school? | 56 | 17.4 | 266 | 82.6 |
| Is your school clinic/first aid attendant always available when needed? | 98 | 30.4 | 224 | 69.6 |
| Is your school first aid box always there when you are having extra-curricular activities like sports? | 56 | 17.4 | 266 | 82.6 |

***Source:*** *Field Data, 2020*

From Table 2 above, 56.5% of respondents agreed that first aid box/clinic is available in their schools; 82.6% indicated that they have seen where they first aid is administered to an injured or sick person in their school; 69.6% of said their school first aid/clinic attendant is always available when needed; while 82.6% of the respondents agreed that their school first aid box is always available and equipped when they are having extra-curricular activities like sports.

**Research Question Three:** Do students benefit from first aid services in secondary schools in AMAC?

**Table 3:** Benefits of First Aid Services to Students in AMAC

| Questions | NO | % | YES | % |
|---|---|---|---|---|
| Do you have any knowledge of administering first aid? | 84 | 26.1 | 238 | 73.9 |
| Have you or any of your classmates ever benefitted from first aid services in your school? | 28 | 8.7 | 294 | 91.3 |

***Source:*** *Field Data, 2020*

As shown on Table 6 above, 73.9 % of respondents admitted that they had little knowledge of how to administer first aid services while 91.3% confirmed that they have benefited from first aid services.

## 4. Discussion of the Findings

The response to Research Question One has shown that first aid boxes are not only physically available in secondary schools in AMAC, there are also trained personnel who are in charge of first aid services. This finding is in agreement with Steve (2015) who emphasized the importance of the health and safety of staff and students in any institutional policies. The fact that these personnel take care of minor injuries and accidents also supports Lina etal (2017), who stated that first aid should be aimed to preserve life, promote recovery, and prevent worsening of the victim's condition.

On the implementation of first aid services, respondents confirm that their first aid box is well equipped and is always kept handy whenever they are out for sporting activities. They also confirm that the attendant is always available when needed. This is in line with Kaur et al (2017) who posited that having a first aid box and a health attendant is not enough if the attendant would not be available in times of emergency.

The respondents have also proven that apart from benefitting directly from first aid services themselves, they as well have knowledge of first aid and can administer it when a health worker is not available. This agrees with Deepak et al (2012), who insisted that in emergency situations, even a limited understanding of first aid would be an important service, therefore it is important for everyone to have knowledge of first aid and CPR.

## 5. Conclusion

The findings of this study have shown that first aid services are very much available in schools in the Abuja Municipal Area Council as most schools have clinics where students can be administered first aid before a proper medical attention. Secondly, first aid services have been implemented effectively in these schools hence they have the necessary equipment to carry out first aid and these are also made available in vulnerable situations. Lastly, the study have shown that students are really benefiting from first aid

services in the Abuja Municipal Area Council of the Federal Capital Territory, Abuja.

## 6. Recommendations

From the discussion and conclusion drawn, the following recommendations are made:

- The importance of first aid services in schools cannot be overemphasized hence all schools should endeavor to provide these services so as to take care of emergency situations before proper medical attention.
- The effective implementation of first aid services in schools require the services of a health worker or trained personnel who is always available to administer first aid and also takes care of the equipment by ensuring that expired drugs are not used for treatment.
- It is important that everyone in the school should have knowledge of administering first aid as this would really help in situations where the trained personnel is unavoidably absent.

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# Education For All (EFA): A Focus on Public Primary Schools' Facilities, Curriculum and Teachers' Professional Development in Lagos and Ogun States, Nigeria

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**Abstract.** Although Education for All (EFA) was adopted over two decades ago by the signatory nations of the UN, it is evident that some nations, including Nigeria, are still struggling to accept its underlining requirement for its implementation. This study focused on the implementation of Education for All (EFA) in public primary schools in Lagos and Ogun States with regard to their facilities, curriculum and teachers' professional development. Three research questions were raised and answered. The study adopted descriptive survey design. The study involved a total of 40 public primary schools, 400 teachers and 10 Basic 3 classrooms selected from Lagos and Ogun states in Nigeria. Data were gathered by means of teachers' questionnaire and checklist for early childhood education. Data collated were analyzed using percentages, arithmetic mean and standard deviation. The study found that:

- While basic facilities are either fairly or adequately available in public primary schools in both states,, facilities for inclusive education are either inadequate or completely unavailable;
- The specified school curricula in the two states are not adequate in terms of procedure, instructional materials, methods and non-discriminatory strategies; and,
- Governments of both states do not engage public primary school teachers in continuous professional development.

The study concluded that the operation of public primary schools presently falls short of expectations of EFA framework of actions. Recommendations are made on the basis of the findings of the study.

**Keywords:** Education for All, Early Childhood Education, Inclusive Education

## 1. Background to the Study

In recognition that basic education is the mechanism for enhancing comprehensive societal growth and development, there have been global efforts to prioritize early childhood and primary education as essential components of universal basic education. The last decade of the 20th Century witnessed the World Declaration on Education for All Conference held in Jomtien, Thailand, where countries were urged "to expand early childhood care and development activities including family and community interventions, especially for poor disadvantaged and disabled children" since learning begins at birth (UNESCO 1994 E.9 Summit Final Report. pg. 5; UNICEF/UNESCO, 2012). Nigeria not only participated both at the Jomtien conference but was also a signatory to the declarations and framework for actions for the event (Apanpa, 2002). As part of efforts towards reducing illiteracy drastically within the shortest possible time, alongside its desire to achieve Education for All (EFA) target as well as the Millennium Development Goals (UNICEF, 2003), the Nigerian Federal Government launched the Universal Basic Education (UBE) in Nigeria in 1999 with a view to providing functional education to meet the learning needs of all groups of people (FME, 1999; Obanya, 2000; Obong, 2006).

The scope of the UBE Act (2004) essentially covers programmes, interventions and initiatives for early childhood education and development (Ajayi, 2000).

Pushing the ideals of EFA further, the 2010 World Summit for Children (WSC), in its final declaration stated that all children should have access to basic education by year 2020. Specifically, the World Summit for Children set the goals intended to underline the rights of the child to education enshrined in the Convention on the Rights of the Child (CRC, 1989; UNICEF, 2009)), as well as the right to non-discrimination in educational opportunities affirmed by the Dakar World Education Forum and the Education For All 2000 Declaration framework for Action (UNESCO, 2000; Thomas, 2019).

Underlying the EFA protocol is the acknowledgment that full realization of the right to education is holistic, not merely a question of access (UNESCO, 2007). Education for All encompasses access to education, quality and the environment in which education is provided (World Declaration on Education For All, 1990; UNESCO, 2007). The application of the EFA protocol, in terms of its quality implementation, especially becomes a key focus for the practice of basic education in every nation of the world. However, the application of EFA has not been without its constraints especially in Nigeria, in common with some of Sub-Sahara African countries. Prominent among those constraints are inadequacy of physical facilities and instructional materials, varied (and, sometimes developmentally inappropriate) curricula and inadequate professional development of teachers.

The international consensus today is that no nation can be said to take Education for All seriously if it fails to place the required emphasis on comprehensive education of her young children (Ige, 2011). At the World Summit for Children held in 1990, inspired by the Jomtien Declaration, a commitment was made "to increase significantly educational opportunities for over 100 million children. Articles 28 and 29, of The Convention on the Rights of the child relate specifically to the right of every child to education (Apanpa, 2002). Interestingly, the rights of the children under difficult circumstances are also covered in the banner of EFA Document. This is why some would view the launch of the UBE was part of efforts aimed at providing functional education to meet the learning needs of all groups of people (Ajayi, 2000; Obong, 2006; Ige, 2011) in line with EFA.

## 2. Literature Review

Extant literature (e.g., NCCE, 2006; Oguntuashe, 2010; Ige, Usman-AbudulQuadri & Dagunduro, 2010; Manuel, 2014) recorded a number of challenges undermining the implementation of EFA in Nigeria. One of the challenges of EFA implementation is in the area of availability, adequacy and quality of facilities and materials. While the National Minimum Standards specify the requisite facilities and materials for the operation of public primary schools, some of the necessary facilities and materials that can facilitate the practice of inclusion are either lacking or inadequate in many cases (NCCE, 2006; Oguntuashe, 2010; Manuel, 2014). The inadequacy of requisite facilities and materials in our learning environments holds serious implications for teaching and learning; it is one of the key factors that diminish motivation of children particularly the vulnerable ones from school attendance (Oduolowu, 2004; Ige, Usman-AbudulQuadri & Dagunduro, 2010).

Added to the problem of inadequacy of requisite facilities and materials, is the issue of curriculum (Igwe, 2011). Efforts to develop appropriate curriculum for ECE in Nigeria started as far back as 2003. In 2007 The National Educational Research Development Council NERDC with the help of United Nations Education and Scientific Organization UNESCO (2007) developed an integrated curriculum for early childhood education in Nigeria for children between ages 0-5 years. This revised curriculum was approved for use by the government in 2007 and a training manual to facilitate the use of the curriculum developed. Akinware (2010) says that the pre-primary curriculum, as enriched in the National Policy on Education (2004), compares to the ones used in developed countries of the world. Nevertheless, the use of approved curricula is not widespread in the country. There exist in the different states of the country several public schools operating different curricula many of which are not developmentally appropriate for children (NCCE, 2006; Oguntuashe, 2010).

Moreover, teachers' professional development poses another formidable constraint to the implementation of EFA in Nigeria (Ige & Omotuyole, 2015). While there is no gainsaying the assertion that teachers are the pivot upon which the education system rests and that no nation can rise above the level of its teachers, it is evident from studies (e.g. Oguntuashe, 2010; Manuel, Ige & Omotuyole, 2017) that the issue of professional development is not being adequately addressed in the country. To corroborate this view succinctly, studies by Ife (2010), Jerome (2015), and Ige (2013) identified lack of training as a major deterrent to the effective implementation of the

quality early childhood education. Teachers should be prepared to handle new innovations by undergoing professional development (Oguntuase, 2010). According to Adeyinka (2013) they are expected to earn both intrinsic and extrinsic reward from work.

### 3. Statement of the Problem

Despite decades of existence of Education for All protocol, the early childhood and primary education scenes have not dramatically changed over the years. Deficiencies in curriculum content, infrastructure, the teacher cadre, materials and equipment, motivation, pedagogical methods, overpopulated classes and inadequacies in financial allocation which most directly or indirectly affects the early childhood years (Ife, 2010; Jerome 2015; UNESCO 2007, 2016) are still commonplace experiences in our public primary schools. These challenges not only undermine the role of EFA in child survival and development, but also deprive millions of children their fundamental human rights, which by extension, create formidable obstacles to nation's growth and development.

Although, studies have been carried out in the area of implementation of EFA in some counties, there appears to be little or no evidence of in-depth comprehensive and comparative studies undertaken in the selected Nigerian states in that regard. It is against this background that this study, therefore, appraises the implementation of EFA with respect to public primary schools in Lagos and Ogun states.

### 4. Research Questions

This study aimed at evaluating the implementation of Education for All (EFA) in Lagos and Ogun states. The study specifically sought to answer the following questions:

- What is the state of the physical facilities and instructional materials available for the implementation of EFA programme in Lagos and Ogun states?
- What are the opinions of teachers on the adequacy of specified school curriculum in Lagos and Ogun states' public schools?
- How do teachers assess government's engagement of public primary school teachers in professional development in Lagos and Ogun states?

### 5. Research Methodology

This study was carried out in Lagos and Ogun States of Nigeria. The justification for the selection of these two locations rests on the assumption that they both bear quite expansively the representation of all the cultures of the southwest states that are prominent among the educationally developed Nigerian states. The study adopted the descriptive survey design to generate required data.

The study sample comprised 40 public primary schools, 400 teachers and 10 Basic 3 classrooms. In each state, 200 primary school teachers were randomly drawn from 2 public primary schools whilst each 5 classrooms of Basic 3 levels were purposively selected from among the 20 public primary schools for the assessment of the schools' physical facilities and instructional materials.

Two research instruments, Teachers' Questionnaire on Education for All and Checklist for Schools Physical Facilities and Educational Materials, were used to elicit needed information.

The researchers, together with 3 early childhood trained research assistants, visited the head teachers of target schools (some of whom were the researchers' ex-students) to discuss the purpose of the study and obtain the necessary permission. The research team received tremendous assistance from the head teachers who got their teachers to cooperate with the research team in carrying out the study. All the head teachers of schools visited requested anonymity as a condition for participation in the study. The request was granted and the assurance was given that the study was meant to serve research purposes only. Nevertheless, a few of the schools intended for the study declined insisting that they had not been briefed by their respective educational authorities to allow such study.

As part of the ethical considerations of research, the head teachers and all participants were provided with comprehensive information sheet about the proposed research and briefed on voluntary participation and their rights to withdraw from the study whenever they deemed it necessary. Participants were assured of confidentiality and procedures to ensure anonymity. The research team administered the instruments in turns. In each school visited, the assessment of the checklist items was strictly supervised by the researcher and was based on physical evidence of availability/adequacy. The administration of the research instruments was done in phases and it spanned approximately 11 weeks.

## 6. Data Analysis and Presentation of Results

Data collected were analyzed using the descriptive statistics such as frequency, percentages, Arithmetic mean and standard deviation. Results are presented in tables and interpreted thereafter to provide answers to the research questions.

**Table 1:** Demographic Data of Respondents in Lagos and Ogun states

| Items | Classification | LAGOS | | OGUN | |
|---|---|---|---|---|---|
| | | Frequency | Percent | Frequency | Percent |
| **TEACHERS' QUALIFICATION** | NCE | 86 | 43 | 6 | 3 |
| | B.Sc (Ed) | 60 | 30 | 54 | 27 |
| | B (Ed) | 43 | 21.5 | 94 | 47 |
| | M (Ed) | 10 | 5 | 26 | 13 |
| | PhD | 0 | 0 | 2 | 1 |
| | Others | 1 | 0.5 | 18 | 9 |
| | **TOTAL** | **200** | **100** | **200** | **100** |
| **TEACHERS' EXPERIENCE** | Below 5 years | 53 | 26.5 | 48 | 24 |
| | 5-10 years | 73 | 36.5 | 70 | 35 |
| | 10-15 years | 40 | 20 | 46 | 23 |
| | 15-20 years | 2 | 1 | 2 | 1 |
| | Above 20 years | 32 | 16 | 34 | 17 |
| | **TOTAL** | **200** | **100** | **200** | **100** |

***Source:*** *Field Survey, 2019*

Table 1 shows demographic information of respondents from Lagos and Ogun states. The study involved 400 teacher respondents (made up of 200 from each state). With regard to teachers' qualification, 86 out of 200 respondent teachers in Lagos representing 43% possess Nigeria Certificate of Education (NCE), 60 (30%) teachers have B.Sc. (Ed) while only 5% have M(Ed). 94 out of 200 respondent teachers in Ogun, representing 47% have B(Ed); 54 (27%) teachers have B.Sc. (Ed) while only 13% have M(Ed). Table 1 further shows that 91% of the teacher respondents in Ogun and 99.5% of the teacher respondents in Nigeria possess the requisite professional qualifications to teach early childhood classes.

For teaching experience, Table 1 shows that out of the 200 Lagos teacher respondents, 26.5%,36.5%, 20% and 16% have teaching experiences of below 5 years, 5-10years, 10-15years and above 20 years respectively. On the other hand, While out of the 200 Ogun teacher respondents, 24%, 35%, 23% and 17% of them have teaching experiences of below 5 years, 5-10years, 10-15 years and above 20 years respectively. This indicates that the teachers at the ECE levels in Lagos and Ogun are quite experienced.

## 7. Analysis of Research Questions

**Research Question 1:** What is the state of the physical facilities and instructional materials available for the implementation of EFA in Lagos and Ogun states' public primary schools?

To answer research question 1, a checklist instrument was deployed in assessing the adequacy of facilities in selected schools in Lagos and Ogun states. In total, sixteen schools were used in which 8 schools were randomly selected from each state. Results are presented in Table 2.

**Table 2:** State of Physical Facilities and Instructional Materials available for EFA Implementation in Lagos and Ogun states' Public Primary Schools

| ITEM NO | DESCRIPTION | LAGOS | | OGUN | |
|---|---|---|---|---|---|
| | | MEAN | S.D | MEAN | S.D |
| **1** | Purpose built school | 3.611 | 0.608 | 3.250 | 0.500 |
| **2** | Safe environment | 3.111 | 0.832 | 3.000 | 0.816 |
| **3** | Admission and Withdrawal register | 3.556 | 0.705 | 3.250 | 0.500 |
| **4** | Child Folder | 3.235 | 0.903 | 3.000 | 0.500 |
| **5** | Attendance register | 3.611 | 0.502 | 3.750 | 0.500 |
| **6** | Movement books | 3.176 | 0.951 | 3.750 | 0.500 |
| **7** | Continuous assessment/tests records | 3.667 | 0.485 | 3.750 | 0.500 |
| **8** | School Diary | 3.667 | 0.485 | 3.500 | 0.577 |

| | | | | | |
|---|---|---|---|---|---|
| **9** | Curriculum | 3.556 | 0.511 | 3.250 | 0.500 |
| **10** | Chalk board | 3.500 | 0.514 | 3.750 | 0.500 |
| **11** | Charts | 3.222 | 0.943 | 3.500 | 0.577 |
| **12** | Posters | 3.111 | 0.832 | 2.500 | 1.292 |
| **13** | Flash cards | 2.800 | 0.775 | 3.000 | 0.816 |
| **14** | Counters | 3.563 | 0.512 | 3.250 | 0.500 |
| **15** | Story Books | 3.125 | 0.806 | 2.500 | 1.000 |
| **16** | Audio/Visual Aids | 2.400 | 0.862 | 2.000 | 0.816 |
| **17** | Computers | 2.647 | 0.907 | 1.750 | 0.500 |
| **18** | Printers | 2.667 | 0.884 | 2.250 | 0.957 |
| **19** | Play corner | 2.733 | 0.961 | 1.750 | 0.500 |
| **20** | Art work corner | 2.933 | 0.827 | 1.750 | 0.500 |
| **21** | Library | 3.059 | 0.743 | 2.000 | 0.816 |
| **22** | Sickbay | 2.467 | 0.640 | 2.000 | 0.816 |
| **23** | First Aid Box | 2.867 | 0.862 | 3.000 | 0.0 |
| **24** | Wheel Chairs | 1.923 | 0.793 | 1.500 | 0.577 |
| **25** | Braille | 2.830 | 0.899 | 1.750 | 0.500 |
| **26** | Crutches | 2.154 | 0.899 | 1.500 | 0.577 |
| **27** | Ramps | 2.154 | 0.877 | 2.250 | 0.957 |
| **28** | Hearing Aids | 2.538 | 0.828 | 1.750 | 0.500 |

***Source:*** *Field Survey, 2019*

Table 2 shows by Arithmetic means and Standard Deviations, the result obtained per item in which a maximum of 4 points score is obtainable per item based on ratings between adequate (4 point) and grossly inadequate (1 point). Result from the Table 2 shows that early childhood schools in Lagos pooled ratings above 3points mean scores out of 4 for items 1,2,3,4,5,6,7,8,9,10,11,12,14,15 and 21. This implies that in the selected schools, the materials/facilities are fairly adequate; the schools are purpose built; and, the environment is safe. It also showed the public primary schools in Lagos possess at satisfactory level Admission/withdrawal register, Child folder, Attendance register, Movement Books, Continuous Assessment/Tests records, School Diary, Curriculum, Chalk Board, Charts, Posters, Counters, Story Books and Library. The standard deviation scores for all items that had above 3 point mean scores are low and this implies similarity in ratings across these schools. Furthermore, results in Table 2 shows that public primary schools in Lagos pooled above 2 but below 3 mean scores for items 13, 16,17,18,19,20,22,23,25,26,27 and 28 and with low standard deviation values. These implies that items in this category are not adequately available in Lagos early childhood schools. It means the schools do not have adequate Flash cards, Audio/Visual aids, Computers, Printers, Play corners, Artwork corner, Sick Bay, First Aid Box, Braille, Crutches, Ramps and Hearing Aid. Finally, for Lagos schools, Table 2 further shows that item 24 pooled the least mean score of 1.923 and standard deviation score of 0.862. This indicate that wheel chairs are grossly inadequate in Lagos early childhood public schools.

On the other hand, for Ogun selected schools observed, results in Table 2 shows the schools pooled ratings above 3point mean scores out of maximum of 4 for items 1,2,3,4,5,6,7,8,9,10,11,13,14 and 23. This implies that materials/facilities are fairly adequate in the schools selected. It means that the schools are purpose built and the environment is safe. It also showed the public primary schools in Ogun possess, at satisfactory, level Admission/withdrawal register, Child folder, Attendance register, Movement Books, Continuous Assessment/Tests records, School Diary, Curriculum, Chalk Board, Charts, Flash cards, Counters and First Aid Box. The standard deviation scores for all items that had above 3 point mean scores are low indicating similarity in ratings across these schools. Furthermore, Results in Table 2 reveals that early childhood schools in Ogun pooled above 2 but below 3 mean scores for items 12, 15, 16, 18, 21, 22 and 27. They also had low standard deviation values apart from item 12 and 15 that recorded high standard deviations of 1.291 and 1.0 respectfully. This implies that items in this category are not adequately available in Ogun public primary schools early childhood schools. It meant the schools do not have adequate Posters, Story books, Audio/Visual aids, Printers, Library, Sick bay and Ramps. Finally, for Ogun, the table also showed that early childhood public schools in Ogun pooled mean scores below 2 point out of 4 for items 17, 19, 20, 24, 25, 26 and 28. The standard deviation scores are low depicting similarity in rating across the schools. The low mean scores showed gross inadequacy of Computers, Play Corner, Art work corner, Wheel Chairs, Braille, Crutches and Hearing Aids.

**Research Question 2:** What are the opinions of teachers on the adequacy of specified school curriculum in Lagos and Ogun states' public schools?

To answer research question 2, Arithmetic mean and standard deviation were used to analyse the responses of teachers from both Lagos and Ogun states' public early childhood schools. Results are presented in Table 3 and interpreted accordingly.

**Table 3:** Opinions of teachers on the adequacy of specified school curriculum in Lagos and Ogun states' public schools

| ITEM NO. | DESCRIPTION | LAGOS | | OGUN | |
|---|---|---|---|---|---|
| | | MEAN | STD.DEV | MEAN | STD.DEV |
| 1 | Curriculum supports inclusive system of education | 2.949 | 0.770 | 2.946 | 0.615 |
| 2 | Content of school programme is adequately spelt out | 2.679 | 0.758 | 2.826 | 0.777 |
| 3 | Curriculum designed to help children with diverse needs | 2.529 | 0.839 | 2.826 | 0.753 |
| 4 | Curriculum is periodically modified in line with global policies | 3.042 | 0.682 | 2.857 | 0.740 |
| 5 | Adequate time allotted for integrating child rights education | 3.177 | 0.728 | 2.760 | 0.652 |
| 6 | Overcrowded classrooms hamper implementation of rights based curriculum | 2.879 | 0.856 | 3.093 | 0.628 |
| 7 | Curriculum does not embody key elements of an inclusive curriculum | 2.684 | 0.678 | 2.906 | 0.608 |
| 8 | Apt methods of instruction not clearly spelt out in curriculum | 2.734 | 0.664 | 2.823 | 0.627 |
| 9 | Implementation procedure for inclusive education not spelt out in the curriculum | 2.674 | 0.727 | 2.760 | 0.625 |
| 10 | Instructional materials for effective implementation of ECE not available | 2.805 | 0.791 | 2.773 | 0.716 |

***Source:*** *Field Survey, 2019*

From Table 3, the mean scores of all the 10 items are in the range of 2.529 and 3.177 for Lagos while the mean scores for Ogun falls within the range of 2.760 and 3.093. The standard deviation scores of the rating of adequacy of public primary school curriculum for both states are relatively low thereby depicting similarities in the opinion of the respondents as regards curriculum. In particular, Lagos respondents rated items 4 and 5 high as they pooled 3.042 and 3.177 mean scores respectively. It indicates that they agreed strongly that curriculum is periodically modified in line with global policies and adequate time is allocated for integration of child rights to education while for Ogun, the respondents rated item 6 which recorded a mean value of 3.093 out of 4 very high. This implies that they agreed strongly that overcrowded classrooms hamper implementation of rights-based curriculum in public schools. Since all the other items in Table 3 rated above 2points mean value and very close to states 3 points on the scale 4 points maximum ratings, it implies that respondents partially agreed that the school inclusive curriculum programme in both states are not adequately spelt out and that implementation procedure is also not specified. Respondents also agreed that early years' curriculum as far as inclusive education is concerned is also defective in terms of non-inclusion of appropriate instructional materials, instructional methods, discrimination, key elements of an inclusive curriculum and overcrowded classrooms.

**Research Question 3:** How do teachers assess government's engagement of public primary school teachers in professional development in Lagos and Ogun states?
To answer research question 3, Arithmetic mean and standard deviation were used to analyse the responses of teachers of ECE classes from both Lagos and Ogun states. The ratings have point values of *4 for Strongly Agree, 3 for Agree, 2 For Disagree and 1 for Strongly Disagree.* Results are presented in Table 4.

**Table 4:** Teachers' assessment of government's engagement of public primary school teachers in professional development in Lagos and Ogun states

| ITEM NO. | DESCRIPTION | LAGOS | | OGUN | |
|---|---|---|---|---|---|
| | | MEAN | STD.DEV | MEAN | STD.DEV |
| 1 | I am aware of seminars and workshops for EFA programme. | 2.270 | 0.574 | 2.086 | 0.690 |
| 2 | Attractive remuneration encourages personal development. | 3.592 | 0.542 | 3.443 | 0.683 |
| 3 | I am trained to implement early childhood education based on EFA ideals. | 2.165 | 0.695 | 2.352 | 0.705 |
| 4 | Proper training will make me more effective in implementing early childhood education based on EFA ideals. | 3.465 | 0.684 | 3.649 | 0.548 |
| 5 | Government engages teachers in continuous professional development. | 2.330 | 0.994 | 2.700 | 0.865 |

***Source:*** *Field Survey, 2019*

Table 4 shows item 1 which measured teachers' opinion on awareness of seminars and workshops for EFA programme recorded 2.270 and 2.086 as mean scores of ratings for respondents in Lagos and Ogun states respectively. The standard deviation scores of 0.574 and 0.690 for respondents in Lagos and Ogun states respectively are low. Combining the low mean scores and low standard deviation values of both countries revealed that majority of respondents are not aware of any seminar/workshops for EFA. The Table also shows that opinion of teachers on the impact of attractive remuneration on personal development under item 2 recorded 3.592 and 3.443 mean scores for Lagos and Ogun states' respondents respectively while the standard deviation scores are relatively low. The results reveal that attractive remuneration will encourage teachers to develop themselves on their own where governments training programme is ineffective. Furthermore, item 3 in the Table shows mean scores of 2.165 and 2.352 for Lagos and Ogun states respectively while both standard deviations for both countries are relatively low. The results reveal that majority of the teachers in the public schools in both countries are not trained to implement early childhood education based on EFA ideals. Results in the Table for item 4 showed that Lagos and Ogun states' respondents recorded 3.465 and 3.649 rated mean scores respectively while the standard deviation scores are low. The rated mean scores are high for both states as they rated far above 3 point thereby depicting that the respondents agreed that proper training will make teachers more effective at implementing early childhood education based on EFA ideals.

Finally, item 5 in Table 4 shows respectively mean scores of 2.330 and 2.7 for Lagos and Ogun states' respondents' ratings of the item. The standard deviation values are relatively low. The results reveal that governments of both states do not engage primary school teachers in continuous professional development as the results fell below 3 mean score positive rating.

## 8. Discussion of Findings

The results of this study clearly indicate doubt that materials and facilities such as safe environment, registers, diary, modules and chalk board are available in the classrooms but inadequate while facilities for special children such as braille, crutches, ramps, wheel chairs and hearing aid are grossly inadequate in both countries' schools. This finding corroborates the opinion of Greenman (1988) and Wardle (2008), and Ige, et al (2010) that inadequacy of materials creates conditions that diminish motivation of children particularly the vulnerable ones from school attendance. It also buttresses the argument by Ajuwon (2008) and Manuel, et al (2017) that adequacy of materials and physical space are key factors to successful inclusion.

It is hardly surprising that school curriculum in both states are not adequately spelt out in most cases. This confirms the study by Abdulrahman (2012) which found that early childhood curriculum developed by National Educational and Research Development Council NERDC is not widely operational as a result of dearth in the national curriculum for pre-primary education in Nigeria. It also buttresses the notion that most preschool are not operating within the context of the NERDC curriculum because of its absence in most pre primary schools so childhood caregivers and proprietors are compelled to use the curricular of their choice (Akinware, 2010).

Moreover, it is concerning that the study found that governments of both states do not engage teachers in continuous professional development programmes. This confirms studies by Ife (2010) and Jerome (2015) both as cited in Thomas (2019), which identified lack of training as a major deterrent to the effective implementation of the early childhood education. According to Ige (2013) and Adeyinka, (2013) teachers are expected to earn both intrinsic and extrinsic reward from work.

## 9. Conclusion

This study appraised the implementation of EFA in Lagos and Ogun states, Nigeria. It established that while in both states, basic materials/facilities are fairly adequately available; facilities for inclusion education are grossly inadequate or not available completely. It noted, further, that school curriculum in both states are not adequately spelt out in most cases. Moreover, the study noted that the governments of both states do not seem to encourage continuous professional development of teachers in relation to the implementation of EFA. It is, therefore, clear that basic education (comprising early childhood education and primary education) offered in the public primary schools falls short of the EFA framework of actions. Governments (at all levels), parents and other educational stakeholders must appreciate the need to provide the proper infrastructure and give adequate attention to the critical role played by teachers in the implementation of educational initiatives, policies and programmes.

## 10. Recommendations

Based on the findings of the study the following recommendations are made:

- In the light of the evident inadequacy of requisite educational facilities in public primary schools, Governments should embark on production and distribution of appropriate and adequate materials/facilities that will be used to stimulate pupils' willingness to remain in school and pave way for inclusiveness in early childhood schools.
- Efforts should be made to ensure that the public primary school curricula clearly reflect and fully accommodate the EFA ideals of inclusive education, adequately spelling out procedures, instructional materials, methods and non-discriminatory strategies for effective implementation of basic education programmes.
- In view of the strategic role that teachers play in the educational development of nations, governments should endeavour to engage public primary school teachers in continuous professional development programmes especially in the area of inclusive education. Again, no efforts should be spared to significantly improve on the remuneration of the teachers and adequately motivate them to be efficient and effective.

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# Insurgency: A Threat to Quality Assurance in Nigeria Secondary Education System

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**Abstract.** Quality education is the basis for national development; this is because education is an instrument par excellence for achieving national objectives. Secondary education is a transition stage of education that bridges between primary education and tertiary education. Secondary is intended to equip recipient with literacy and other basic skills which are needed for useful living in the society and for higher education. However, these feats are still mirages due to insurgency. Insurgency has undermined the journey to achieve quality secondary education through the various ills associated with it which include closure of schools, reduced school attendance, unsafe school environment, killing of teachers and students and destruction of school buildings and facilities among others. The paper attempts to examine how quality assurance in secondary education could be attained in the midst of insurgency. The conclusion and recommendations were also made in the paper.

**Keywords:** Insurgency, quality assurance and Secondary Education

## 1. Introduction

Education is one of the fundamental human rights of every Nigerian citizen. Nations of the world have used education as a potent tool to address the challenges facing their nations and for economic advancement. However, for education to serve its intended purposes, it has to be of quality. In Nigerian education system, certain factors have posed threats to quality in education especially in secondary school education. One of such factors is insurgency. In this presentation, the interest is to examine how insurgency poses threat to quality secondary education in Nigeria and to seek ways of redressing the challenge.

Clarification of basic concepts for better understanding of the issue under investigation. It will be imperative to clarify some of the basic concepts treated in the study.

**Insurgency:** Is a rebellion against authority when those taking part in the rebellion are not recognized as belligerents (Hornby, 2006). It is equally seen as a violent move by a person or group of persons to resist or oppose the enforcement of law or running of government or revolt against constituted authority of the state (Powell & Abraham, 2006). Simply put, one can say that insurgency is the unlawful use to advance a course of ideology which is politically motivated.

**Quality Assurance:** This is the systematic review of educational programmes and processes to maintain and improve their quality, equity and efficiency. It consists of all planned and systematic actions necessary to provide adequate confidence that a product or service (in this case secondary education will satisfy given requirements or expectations (Thom-otuya & Inko-tarish, 2016). Quality assurance (QA) requires continuing evaluation of factors that affect the adequacy of the design or specification (Babalola, Adedeji & Erwat, 2007).

**Secondary Education:** This is the type of education children receive after primary education designed for learners between the ages of 12 and 18 years and before tertiary education. Secondary education prepares youth for meaningful living in the society and for higher education.

## *2.* Concept of Quality Education

Quality as a concept is the degree to which a procedure, a commodity or a service meets the requirements for which it was established or needed. In the views of Zwalchir (2009), quality is

synonymous to effectiveness. This means that quality education is an effective type of education that can be skillfully used to accomplish national objectives. In the same manner, Brennan and Shah (2000) averred that quality education provides the outcomes needed for individuals, communities and society to prosper. It equally allows schools to align and integrate fully with their communities and access a range of services across sectors designed to support the educational development of their students.

European Communities (2020) saw quality education as the type of education that enables people to develop all of their attributes and skills to achieve their potentials as human beings and members of the society. Quality education is necessary because education is at the heart of both personal and community development. The mission of quality education is to enable citizens without exception to develop all of their talents to the full and to realize their potentials including responsibility for their own lives and achievement of their personal aims.

A good quality education is one that provides all learners with capabilities they require to become economically livelihood, contribute to peaceful and democratic societies and enhance individual well-being. The learning outcomes that are required vary according to context but at the end of the basic education cycle must include threshold levels of literacy and numeracy, basic scientific knowledge and life skills. The key characteristics of quality education as identified by Kaagan and Mashal (1985) include academic knowledge and the ability to communicate and cooperate as well as to follow up learners individually. However, the Norwegian Agency for Development Cooperation (NORAD) (2015) identified six key elements that influence the quality of education to include:

- The teacher and teaching methods
- Educational contents
- Learning environment
- Preconditions for learners
- Funding and organization

In similar view, Motwani (2018) commenting on three (3) important changes that must be in order to achieve quality education identified the following:

- Focusing more on the weakest learners
- Providing best teachers to disadvantaged kids
- Empowering parents and communities to hold schools with proper learning resources.

The Global Partnership for Education (2016) concluded this by noting that rethinking what is considered to be effective teaching and how to facilitate it, is an integral part of ensuring quality education for all learners.

## 3. Concept, Objectives and Nature of Secondary Education

Secondary education is the second in the tripod of education in Nigeria, the first and third being the primary and tertiary education (Nwakpa, 2017). It is the type of education received by children aged 6 years to 12 years after successful completion of primary education. This is the reason which secondary education tagged post primary secondary education is the bridge between the primary schools and tertiary institutions and as such it is critical to the education of the child (Ige, 2012). The broad aims of secondary education as stipulated in the Nigeria National Policy on Education (NPE) are to:

- Prepare recipients for higher education and
- Prepare recipients for useful living in the society (Federal Republic of Nigeria (FRN), 2013).

Specifically, secondary education aims at:

- Providing all primary school leavers with the opportunity for education of higher level irrespective of sex, social status, religion or ethnic background.
- Offering diversified curriculum to carter for differences in talents, opportunities and future roles.
- Providing trained manpower in applied sciences, technology and commerce at sub-professional grades.
- Developing and promoting Nigerian languages, arts and culture in the context of the world's cultural heritage.
- Inspiring students with a desire for self-improvement and achievement of excellence.
- Fostering national unity with an emphasis on the common ties that unite us in our diversity.
- Raising a generation of people who can think for themselves, respect the dignity of labour, appreciate those values specified under our broad national goals and live as good citizens and providing technical knowledge and vocational skills necessary for agricultural, industrial, commercial and economic development (FRN, 2013).

A cursory analysis of the broad goals of secondary education shows that secondary education is expected to prepare and supply students to various tertiary institutions of learning and also equip the students with necessary and relevant skills that will enable them work, live useful lives and to contribute to the development of the country through being economically viable.

The indispensability of secondary education will well be seen when one considers the fact that education provided at the primary level is insufficient and inadequate both in content and quality to provide recipient permanent literacy, communicative and numeracy skills expected at the end of primary education (Ige, 2012). There is need for a higher or intermediate level of education with more elaborate curriculum content to expose learners to the necessary skills which are not possible with only primary education.

Commenting on the contribution of secondary education to nation building, Tabotndip (2000) stated that secondary education provides the beneficiaries both with literacy and basic skills which the individual can use for himself or in the industries and government establishments while performing a task for living. Also it is a foundation for higher manpower skills being offered in tertiary schools as well as serves as a source of fueling and refueling tertiary institutions and other stakeholders. In the same manner, after secondary education, the individuals develop a deeper awareness, understanding and control of oneself which enables them to fit well into the society with a high sense of belonging. In short, secondary education is an essential ingredient towards achieving nation building.

## 4. Insurgency and Quality Assurance

Insurgency according to Brock (2012), is the aggression unjustly carried out by individuals, groups or states against human beings which includes forms of unjustly terrifying, harming, threatening and killing of people and banditry. Simply put, one can see that insurgency is a kind of infringement on people's fundamental right of freedom. It is equally worthy of note that education is one of the fundamental rights of any citizen irrespective of age, gender, location or religion. However, this basic right (access to education) has been violated by the occurrence of insurgency in some parts of the nation. In some states especially in the Northern zone, secondary education is more or less non-existent due to insurgency attacks. Even in places where education seems to be accessed, the quality of such education is in doubt because of fear of insurgency and the level of damages that have been caused by insurgency.

Education that is of quality is expected to be a mechanism that helps individuals reach their best potentials and enter into a social environment as highly productive and successful members of the society. However, this feat has not been attained in Nigeria due to the occurrence of insurgency. A lot of learners are disoriented and traumatized due to losses of their loved ones and the dangerous attacks they witnessed during insurgency aside those who are being killed. With this frame of mind, such individuals cannot be productive and successful.

In another line of discourse, Ajuonuma (2007) stated that quality assurance is about the effectiveness and efficiency of any programme or procedure. This means that quality assurance in secondary education examines the effectiveness and efficiency of secondary education. However, in the submission of Kaagan and Marshal (1985), attributes of quality secondary education include:

- Ensures provision of equitable and inclusive education
- Ensures to follow the best example
- Ensures provision of quality educational environment
- Ensures to provide long lasting results
- Ensures provision of the best knowledge.

A cursory look at these yardsticks enumerated by Kaagen and Marshal (1985), one could easily see that the secondary education presently obtained in Nigeria especially in the North East is a far cry from quality due to incessant insurgency. Learners are not equitably accessing education as others in other zones. In the same vein, quality learning environment and learning experiences are not ensured due to truncation of academic activities (Pankut, 2014) and destruction of school building and facilities (Peterson, 2009).

A lot of ills are associated with insurgency as it relates to quality education. Some of the ills include denial of access to education through closure of schools (Jones & Naylor, 2014). Insecurity of school environment (CARE, 2009), reduction in school attendance and proliferation of many internally displaced persons (IDPs) (United Nations International Children's Emergency Fund (UNICEF), 2015).

Similarly, UNICEF (2000) defined quality education to include:

- Learners who are healthy, well-nourished and ready to participate and learn and supported in learning by their families and communities.
- Environment that is healthy, safe, protective and gender sensitive and provide adequate resources and facilities.

- Outcomes that encompasses knowledge, skills and attitudes and are linked to national goals for education and positive participation in society.

A comparison of quality of secondary education (vis-à-vis insurgency in Nigeria) and the yardstick outlined by UNICEF, one would see that the quality of education is undermined. This is because at the instance of insurgency, schools are shut down, some teachers and students are killed and some of those left are internally displaced, unhealthy (due to trauma and starvation) and unwilling to go back to school due to fear of attack. In most cases, school buildings are destroyed and schools are turned to refugee camps. This ugly scenario causes leakages to quality education (Uvah, 2005).

## 5. Enhancing Quality Assurance in Secondary Education / Recommendations

Quality assurance is a way of preventing mistakes and defects in education delivery and avoiding problems that hinder the educational objectives (Hoffman, 2014). In the views of European Commission (2020), quality assurance also involves the review of educational programmes and processes to maintain and improve their quality, equity and efficacy. This means that quality assistance is geared towards achieving quality in education delivery. In modern day education, schools are challenged to do more with fewer resources as they try to meet the complex and changing demands of society (Johnson, 2007). In the new dispensation, traditional mode of instruction, assessment procedures and management of secondary education are no longer adequate or viable to deliver quality education especially in the midst of opposing situation like insurgency. This calls for a rethink and a redress of the modus operandi of secondary education if quality must be assured. Sequel to this demand, the following steps need to be adopted to foster quality secondary education in Nigeria in the midst of insurgency:

- There is need to train and employ more highly qualified and dedicated teachers to man the various secondary schools.
- The government should tackle the root causes of insurgency in Nigeria to eliminate the attacks on schools.
- Financial resources should be provided for secondary education to rebuild the destroyed schools to enhance quality learning environment.
- Safe school initiatives should be redressed and sustained especially in zones that are heavily insecure.
- Information and Communication Technology (ICT) should be fully integrated in the management and administration of secondary education.
- There is need to reconsider fitness and relevance of the curriculum of secondary education to the needs of the nation.

## 6. Conclusion

Secondary education is pivotal to national development. The objective of secondary education is to prepare individuals for useful living in the society and for higher education. Despite these laudable objectives of secondary education, these goals have not been fully attained due to insurgency. The numerous insurgent attacks in Nigeria have undermined the quality of secondary education obtainable in Nigeria. Therefore, some measures should be put in place to salvage the quality of secondary education in Nigeria.

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# Education Perspectives of Human Rights Based Approach to Development: Action Points for Duty Bearers and Rights' Holders

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**Abstract.** Although human rights based approach (HRBA) to development was adopted almost two decades ago by the signatory nations of the UN, it has become evident that many member nations are still struggling to accept the underlining concept of accountability, especially in the context of education. Whereas the approach is intended to be a fundamental policy change from the needs based approaches to a more methodological and analytical one capable of serving the development and learning needs of all children, the practice of education as far as cursory observations and research evidence can show, would suggest that human rights based approach is not within the immediate focus in the educational scheme of things in some nations. This paper discusses human rights based approach (HRBA) to development in educational perspectives with a view to highlighting the action points for its effective implementation in Nigeria. Drawing theoretical support from the Jean Jacques Rousseau's Social Contract Theory and *O'Dwyer and Unerman's* Downward Accountability Theory, it discusses HRBA from the development principles and perspectives to show the thread that connects education to development. It underlines the priority of HRBA in Education for All (EFA) and identifies some action points for effective implementation of the human rights based approach to education in Nigeria. The paper rounds off with a conclusion and some recommendations based on the points emanating from the paper.

**Keywords:** Human Rights Based Approach, Rights Holders, Duty Holders, Accountability

## 1. Introduction

In theory, the United Nations' Human Rights Based Approach (HRBA) suggests a fundamental global policy and programmatic shift from needs-based approaches which have been undermined by the often insensitive stand of duty holders; however, the reality of problems confronting the implementation of Rights-Based approach to education in some of West African countries, seems to suggest that the UN recommended approach is making far less impact than envisaged, especially in some parts of Sub-Saharan Africa where there is an escalation of issues of child abuse, declining school standards, social and educational inequity, school absence, school dropout syndrome and attendant social vices, to mention but a few.

The concern here is that with the relatively low awareness and inadequate knowledge on the part of the rights holders and the duty holders, the principles of Human Rights Based Approach cannot be effectively applied education in our educational programming and planning processes. This paper seeks to draw attention to the perspectives of Human Rights Based Approach with a view to identifying a few action points for its effective implementation in Nigeria. The paper is discussed under the following sub-themes:

- The Background
- Literature Review
- Theoretical Perspectives
- The Problem
- Implementing Human Rights Based Approach: Action Points
- Conclusion
- Recommendations

### 1.1 The Background

Since the Universal Declaration of Human Rights was adopted in 1948, several international and regional treaties and soft laws including, declarations and frameworks for action have recognised education as a fundamental human right of a child. At the World Summit for Children held in 1990, inspired by the Jomtien Declaration, a commitment was made "to increase significantly educational opportunities for over 100 million children and nearly 1 billion adults, two thirds of them girls and women who at present have no access to basic education and literacy." Articles 28 and 29 of the Convention on the Rights of the Child (CRC) declare the right of every child to education and the development of the child's personality, talents and mental and physical abilities to their fullest potential (Apanpa, 2002). The Jomtien Declaration and Framework for Action gave international presence, attention and approval to early childhood care and development, and to "initial education" more than ever before. At Jomtien, expectations were raised in relation to the well-being of young children; enrolments; conditions favouring improvement in ECCD programmes; and shifts in the type and quality of programme being provided (*World declaration on education for all*, 1990).

Further, as part of its Programme for Reform launched in 1997, the United Nations (UN) advocated that all entities of its system mainstream human rights into their activities and programmes. This paved the way for an inter-agency process of negotiation the outcome of which was the adoption of a United Nations' Statement of Common Understanding accepted by the UN Development Group. The UN Statement of Common Understanding on human rights based approach (HRBA) presents a conceptual, analytical and methodological framework for identifying, planning, designing and monitoring development activities based on international human rights standards (UNDP, 2003). Essentially, rights-based approach tries to integrate the norms, standards and principles of the international human rights system into the plans, strategies, policies and the processes of development programming (UNDP, 2003). This methodological framework aims at creating greater awareness among governments and other relevant institutions of their obligations to fulfil, respect and protect human rights and to support and empower individuals and communities to claim their rights.

As part of efforts to give clarifications to the notion of rights as it applies to education at all levels, UNICEF and UNESCO developed the EFA (2007) rights-based approach to education framework: *A Human Rights-Based Approach to Education*. The vision of the HRBA is presented under the following major themes:

- Human rights and education
- A rights-based conceptual framework for education
- State obligations and government responsibilities
- The role of other duty bearers

Under each theme, the UNESCO's document identifies a range of focus areas and included detailed framework of strategies and actions necessary to translate human rights into legislation, policies, and programmes for the achievement of EFA goals. This document is intended to serve as an essential resource for the United Nations and bilateral agencies, governments, ministries, civil society organizations, etc., in the development of education policies and programmes (UNICEF/UNESCO, 2007). Those obligations derive from the right to education; they are so categorised as to make education available, accessible, acceptable and adaptable (UNESCO, 2007). The principles that inform a human rights-based approach include the following:

***Universality and inalienability:*** Human rights are both universal and inalienable, the entitlement of all people everywhere in the world. They cannot be voluntarily given up by an individual, nor can be taken away by others.

***Indivisibility:*** Human rights are indivisible, regardless of whether they are civil, cultural, economic, social or political. They all have equal status as rights; no one right is more important than the other.

***Interdependence and interrelatedness:*** The realization of one right is dependent, wholly or in part, on the realization of others. For example, realization of the right to education may depend on realization of the right to health.

***Equality and non-discrimination:*** As human beings, all individuals are equal and by virtue of the inherent dignity of each person, all are entitled to their rights without discrimination of any kind.

***Participation and inclusion:*** Every person and all peoples are entitled to freely, actively and meaningfully participate in, contribute to, and enjoy civil, economic, social, cultural and political development, through which human rights and fundamental freedom can be enjoyed.

*Empowerment:* Empowerment refers to the process by which people's capabilities to demand and use their human rights grow. People are empowered in this regard to claim their rights and not simply wait for policies, legislation or the provision of services.

***Accountability and respect for the rule of law:*** A rights-based approach seeks to raise accountability levels by identifying 'rights holders' and corresponding 'duty bearers' in the development process. It also seeks to enhance the capacities of those duty bearers to meet both positive obligations to protect, promote and fulfil human rights, as well as negative obligations to abstain from rights violations.

As noted by UNDP (2003), there is no single, universally agreed approach among the UN agencies on the core elements of a human rights-based approach. Nevertheless, the Statement of Common Understanding agrees that:
All development cooperation programmes, policies and technical assistance should advance the realisation of human rights as declared in international human rights instruments.
Human rights standards and principles derived from these instruments should guide all activities in all development sectors and in all phases of the programming process.

The development activities should contribute to the building of capacities of 'duty-bearers' to meet their human rights obligations and to the strengthening of the capacities of 'rights-holders' to claim their rights (UNDP, 2003).

## 2. A Human Rights Based Approach: Education Perspectives

Toward achieving the ideals of Education for All (EFA), a vision originally expressed at the 1990 World Conference held at Jomtien, Thailand, the World Education Forum at Dakar in 2000 reaffirmed the importance of ECCE in reaching basic education goals, as did the UN Special Session on Children in 2002. At the Dakar World Education Forum (2000) Dakar Framework for Action identified specific Education for All (EFA) goals as follows:

- Expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children by providing free and compulsory education for all;
- Promoting learning and life skills for young people and adults;
- Increasing adult literacy by 50 percent, especially women;
- Achieving gender parity by 2005; and
- Improving all aspects of the quality of education, and ensuring excellence for all, so that recognized and measurable learning outcomes are achieved, especially in literacy, numeracy and essential life skills.

Situating human rights based approach within education context, UNESCO Bangkok in 2004 (in UNESCO, 2007), proposed that the right to education involves four key actors: the government (and its institutions) as a provider of public education and duty bearer; the child as the holder of the right to education, whose duty is to comply with compulsory requirements; and the parents as manager of this child's education, whose duty is to keep the child's best interests as guiding principle; and the teachers, as both rights-holders and duty-bearers. The individual has a right to challenge the state and, as 'rights-holders,' children, parents and teachers are entitled to demand that the state meets its obligations to respect, protect and fulfill the rights related to education.

Within the context of a human rights based approach, all children should enjoy a safe and nurturing childhood in which they can develop and grow to their full potential free from violence, neglect and exploitation (Ige, 2017; Thomas, 2019). It is concerned with providing appropriate responses to a broad spectrum of learning needs in formal and non-formal educational settings. Children should have the right to adequate health care, to learn and to play in formal and non-formal settings. The HRBA approach envisions that education holistic, inclusive, encompassing access to quality education based on human rights values and principles. Adequate provisions would be made for pedagogy, infrastructure, teaching cadre, materials, equipment and environment, geared to harnessing each individual's talents and potentials so they can improve their lives and transform societies.

## 3. Literature Review

Evidence from extant literature seems to suggest that over the last two decades, human rights-based approach (HRBA) has become increasingly evident in the activities of most international development agencies, even though some of these organisations struggle to accept accountability for their negative impact on the fulfilment of rights globally (Nyamu-Musembi & Cornwall, 2002; Russel, 2009). The vagaries of its definition and application in different contexts notwithstanding, human rights-based approaches are mostly based on such core principles as: universality and inalienability; indivisibility and interdependence, equality and non-discrimination; participation and inclusion; and, accountability (Theis, 2004; UNICEF 2007; Russell, 2009). According to UNICEF (2007), the universality and inalienability of human rights implies that each person has rights that can neither be voluntarily given

up nor taken away. UNICEF explains indivisibility as equal status of all rights while interdependence denotes the connectedness of all rights: the realization, or otherwise, of one right depends wholly or partially on the realization of another. These principles which emphasise equality and inter-connectedness clearly establish the communal and shared nature of rights (Russel, 2009).

The principle of accountability, according to Mokiber (2001) as cited by Russell (2009), requires specific performance measures: a duty holder owing performance, a rights holder owed performance and mechanisms for redress. Participation, as a HRBA principle, has the unique role of being both a right and a core principle which underpins the process by which other rights are fulfilled. This is provided for by Article 27 of the Universal Declaration of Human Rights (UDHR) and Article 25 of the International Covenant on Civil and Political Rights which both entitle citizens to participate in public affairs and decision-making processes (UNHCR, 1996 as cited in Russell, 2009).

A rights-based framework upholds these principles and enables people to change the way they see themselves in relation to government and the formal power structure; it redefines "problems" as "violations" which should neither be inevitable nor tolerable (Oxfam America 2001, as cited by Russel, 2009). Within the HRBA framework, rights holders are entitled to seek redress when violations occur and duty-holders are required to explain why violations happen and also act to prevent recurrence. *Rights holders* in this context are those who can make claims on others or institutions for the 'fulfilment' of their rights while *duty holders* or *duty bearers* are those with a duty to respect (or refrain from actively depriving), duty to protect (and not allow third parties to deprive others of their rights), and the duty to fulfil (or create systems and infrastructure to guarantee rights).

The rights-based approach holds a greater potential of helping to build sustainable structures and capacities required to support equitable human development. This, perhaps, justifies the HRBA's emphasis on the development of the capacities of duty-holders and rights holders, as well as local ownership of development processes, use of community resources, capacity building and sustainability (Theis, 2004). It is also in line with the United Nations (UN) Articles 6, 18 and 21 provisions in the Convention on the Rights of the Child (1989) that mandates the signatory states to provide Early Childhood Development (ECD) services for children (UNCRC, 1989). All these provisions clearly emphasise that each individual child has a right to be able to develop his or her potentiality to the full (Shreshta, 2006).

Nevertheless, despite the articulation of HRBA principles, the literature is replete with evidence that suggest the practice of education in some parts of Africa does not conform to a human rights based approach education. A study by Wardle (2007) and another by UNICEF (2016) found that issues of child abuse, social exclusion, educational and social inequity, school absence, school drop-out syndrome and attendant social vices, among others are commonplace experiences in our society. UNICEF (2016) report indicated that six (6) out of ten (10) children in Nigeria experience emotional, physical or sexual abuse before the age of eighteen. Both UNICEF and UNESCO reported that 10.5 million children are out of school and 30% who attend, drop out even before they complete primary school (UNESCO, 2016; UNICEF, 2016).

From the literature review, it is clear that the United Nations' Human Rights Based Approach as a fundamental global policy and programmatic shift from needs-based approaches is more comprehensive in paper than evident in practice, especially in the light of the reality of problems undermining its effective implementation in some of the signatory nations.

## 4. Theoretical Perspectives

Some interesting perspectives of Human Rights Based Approach (HRBA) can be seen from a number of relevant theories among which are the Social Contract Theory and Downward accountability Theory. Let us begin with the Social Contract Theory, one of the protagonists of which is Jean-Jacques Rousseau (1762). The Social Contract Theory essentially addresses the questions relating to the origin of society and the legitimacy of the authority of the state over the individual. *According to The essential Rousseau: The social contract, Discourse on the origin of inequality, Discourse on the arts and sciences, The creed of a Savoyard priest, published in 1974,* the social contract approach essentially holds that law and political order are not natural; instead, they are human creations. By inference, therefore, both the social contract and the political order it creates, are purely the means to an end which benefit all the individuals involved. The social contract can be legitimate only where and to the extent that all individuals fulfill their part of the agreement. Social Contract Theory posits that individuals have consented to surrender some of their

freedoms and submit to the authority of the ruler (or to the decision of a majority), either explicitly or tacitly, in exchange for protection of their remaining rights (Rousseau, 1974). National constitutions which provide rules explaining and protecting individual rights are typical examples of social contracts. Ideally, these individual rights are inherent, not granted by authority. Human rights are recognized by all people as universal and fundamental.

Another theoretical perspective relevant to our discourse on human rights based approach to development is the Downward Accountability Theory. Made popular by *O'Dwyer and Unerman in 2010,* Downward Accountability Theory states what the human rights are, who deserves the rights and what actors are responsible for ensuring that these rights are secured. Generally, in development there is a focus on the responsibility of actors; therefore, the downward accountability theory creates a power dynamic in aid of development (*O'Dwyer and Unerman, 2010).* Drawing support from the downward accountability theory, development organizations mostly focus on downward accountability to ensure the intended beneficiaries are being allowed their rights.

While the Social contract theory focuses on the fact that there is indeed a contractual relationship between the principal actors, the downward accountability theory points to the need to investigate the extent to which the elements involved in this contract are fulfilling their roles. From the two theoretical perspectives, the individual is empowered with rights to challenge the state, and as 'rights-holders,' children, parents and teachers are entitled to demand that the state meets its obligations to respect, protect and fulfill the rights related to education.
The relevance of both theories in this context study is inherent in the standpoint of the Human Rights Based Approach to Education, which expects that the individual is empowered with rights to challenge the state, and as 'rights-holders, the three principal actors in the right based approach, namely the children, parents and teachers are entitled to demand that the state; the fourth principal actor meets its obligations to respect, protect and fulfill the rights related to education.

## 5. The Problem

Clearly, the landmark legal and political commitments to human rights based approach, as well as the supporting theoretical perspectives, all recognize that children are born with the right to have their learning needs met and their holistic development fostered. It would be expected that these commitments would gravitate member nations to take positive actions towards ensuring full implementation of its ideals across all levels, starting with the early childhood level.

Sadly, these rights are still far from the reality for many children in several nations across the globe (UNICEF, 2007; Ige, 2017). Cursory observations suggest that the practice of education in some parts of Africa does not align with a human rights based approach education (Thomas, 2019). Available research shows that issues of child abuse, social exclusion, educational and social inequity, school absence, school drop-out syndrome and attendant social vices, among others are commonplace experiences in our society (Wardle, 2007; UNICEF 2016; Thomas, 2019).
By now, it would be expected that all signatory states have been applying a rights-based approach to education in their programming and planning processes. It is therefore a matter of serious concern that despite the challenges confronting the implementation of rights-based approach to education in some parts of the world, there appears to be little or no evidence of recognition of the accountability issues and the implications it holds rights holders, duty bearers, and the progress of the society.

## 6. Implementing Human Rights Based Approach: Action Points for Duty Holders and Rights' Holders

The challenges are enormous but not insurmountable. Nevertheless, we cannot solve the problems by merely wishing them away. The situation in Nigeria, as in some other parts of the world requires not only a fundamental policy shift but also a strong commitment to a successful implementation of a comprehensive human rights-based approach to education that will adequately meet the developmental and needs of all children, especially those who are vulnerable, and marginalized and excluded across the globe (Ajuwon, 2008; Ige, et al, 2010). The HRBA shift is directional change from needs-based or service-delivery which approaches have over the years failed to substantially achieve the Education for All goals. These previous approaches have been limiting in that they are often undertaken by governments (or authorities) who may sometimes not be sensitive to the needs of the poor and the vulnerable. The thinking here is that an approach that combines human rights, development and activism can be more effective than any single approach. It is believed that a rights-based approach has more

potential both to foster and to facilitate the attainment of the goals of governments, parents and children because it is inclusive and provides a common language for partnership.

A central principle of a rights-based approach focuses on raising the levels of accountability and transparency by identifying the 'rights-holders' and the corresponding 'duty-bearers.' This should contribute to the enhancement of the capacities of 'duty-bearers' to meet their obligations. Principal among the duty bearers are the teachers without which the UN vision of the HRBA may not be realised. Teachers feature prominently amongst the key guardians not only of education but also schooling systems. They are the driving force for educational improvement and development, particularly at a time when the education system faces so many challenges and conflicting pressures. It then goes without saying that there is an impelling need to focus on and effectively increase the level of teachers' awareness and understanding of the rights-based approach to education and its application to education policy and practice. Teachers are the key players in the educational development of any nation.

A genuine collective desire to implement the HRBA in an ever dynamically challenging educational context will demand for constant innovation that is driven only by a professionalism based on critical and effective self-reflection, professional autonomy and respect for the role. Teachers translate policies into actions through their activities. The role of teachers will need to undergo a constant redefinition; therefore, teachers will need effective pre-service training, continuing opportunities for skill upgrading through professional development, increased professional status, and career opportunities, to be able to adequately adjust and adapt to their key roles as duty bearers and rights holders in that regard.

## 7. Conclusion

A human rights-based approach is a shift from the traditional needs-based approaches in that it tries to integrate the norms, standards and principles of the international human rights system into the plans, strategies, policies and the processes of development programming (UN, 2003). By signing the relevant international conventions and treaties, the state (government) has a legal obligation to provide, promote and protect the right to education. The successful implementation of the HRBA requires a fundamental policy shift and a strong commitment to its effective implementation on the part of the government as duty holders. It also demands a commitment to the redefinition of the role of teachers through effective pre-service training and continuing opportunities for skill upgrading through professional development. Therefore, it is incumbent upon any signatory nation to resolve to create an enabling environment for the child to thrive and develop to its fullest potential in line with the national goals and aspirations.

## 8. Recommendations

In the light of the issues emanating from the implementation of Human Rights Based Approach, the following recommendations are offered:

- Arising from the need to enhance the capacities of 'rights holders' to demand their rights and 'duty-bearers' to meet their obligations, concerted efforts are required to foster greater awareness and understanding of the HRBA and to raise the levels of accountability and transparency of the 'rights-holders' and the corresponding 'duty-bearers.'
- Again, the school curricula should be further enriched to helping our children recognise that they are born with the right to have their learning needs met and their holistic development fostered.
- In as much as the HRBA approach envisions that education should be holistic, inclusive, and based on human rights values and principles, efforts should be made by relevant agencies to provide adequate provisions for schools' infrastructure, materials, equipment and environment, geared to harnessing each individual's talents and potentials.
- As proponents of societal growth through the education of young people whose roles are constantly undergoing a redefinition, teachers will need effective pre-service training, continuing opportunities for skill upgrading through professional development, and increased professional status, if they are to adequately adjust and adapt to their key roles as both 'rights holders' and 'duty holders' in the context of human rights based approach to education.

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# Part Six
# Educational Technology

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# Digital Mathematical Games and Students' Confidence in Technology Use: Assessing Effects on Achievement in Mathematics Test

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**Abstract.** This study investigated the effects of digital mathematical games and confidence in technology use on achievement in Mathematics test among Lagos State Junior Secondary School students. The design of this study was the quasi-experimental design. The targeted population for this study was Junior Secondary two (2) students in Lagos State, Nigeria. The sample comprised of 40 subjects distributed across 2 groups in two separate schools (20 in experimental group and 20 in control group) purposively selected. The control group was taught using the conventional teaching approach while the experimental group was taught using the mathematical game called "2bases car race". A mathematics achievement test (essay type) and confidence in technology use scale were used for the study. Two experts (one in mathematics education and one in test and measurement validated the two instruments). Corrections identified were effected before administering them to the study participants. Cronbach alpha was used for the reliability coefficient of the items in "Confidence in technology use" scale using the SPSS software. The reliability coefficient was found to be 0.820. ANCOVA and multiple comparisons were used in testing the three (3) null hypotheses raised. The result of the analysis indicated that the main effect of treatment and "Confidence in technology use" were not statistically significant. It was recommended that further researches using advanced and abstract topics in mathematics be carried out.

**Keywords:** Effects, Digital Games Mathematics, Confidence in Technology use, Achievement, Test

## 1. Introduction

Achievement in mathematics seems to be of special significance especially to societies that require their workforce to be mathematically literate. Therefore, success in mathematics is one of the criteria that must be met before consideration for admission to study any course at any tertiary institution. Teaching and learning process of Mathematics in Nigeria has mostly been through the traditional method of teaching, which could not take care to a large extent the various domains of learning. According to Oblinger and Oblinger (2005); Ogunbode ( 2015) the pedagogy used to pass across learning in mathematics class is teacher centered and does not cover all the stages of learning taxonomy except for the cognitive domain. Hence, the affective and the psychomotor are left uncovered.

According to Smith (2013), teachers who use technology wisely can extend the knowledge of every student, from the student who is gifted to the student who needs a different medium in which to learn. Students understand abstract concepts better when provided with more realistic visualisations. For instance, it is easier to see how the variable m in f(x) = mx + c represents a rate of change when the function is graphed and students can explore the connection between m and the gradient (slope) of the line (Roschelle, Tatar, Shechtman, Hegedus, Hopkins, Knudsen, & Stroter, 2007).

The use of digital mathematics games in instruction becomes necessary given the fact that today's young learners, exposed to digital media appear to be disposed to learning using technology (Prensky, 2001). The features of digital games, which include interactivity, engagement, and state of the art of computer technologies, have high multi-sensory rendering environment, hence students are opportune to learn by doing. Besides, schools are beginning to accept and absorb technology as an essential part of

their curricula (Ozel, Yetkiner & Capraro, 2008). Many of the studies on game-basesd learning have focused on digital game-basesd learning. Digital games provide animated graphics and audio effects as well as immersive stimulation. Lin and Liu (2009) included game mechanisms in typing practice, inviting learners to beat their rivals. Although the progress of these learners was not significantly greater than that of learners using conventional learning techniques, their typing skills were significantly better than before the experiment. Lin and Liu (2009) also observed that learners in the game mechanism group spent considerably more time practicing typing than their counterparts in the regular class, thereby demonstrating that multimedia can influence the learning motivation of students.

Educators who use digital games as instructional tools reported positive effects on students learning in variety of disciplines (Frankline, Peat & Lewis, 2003; Koether, 2003). The findings of empirical studies revealed that instructional digital games could promote learners mathematical performance (Ke & Grabowski. 2007; Kebritchi, Hirumi & Bai, 2010; Lee. Luchini, Michael, Norris & Soloway, 2004; Pareto, Arvemo, Dahl, Haake & Gulz, 2011, Pill & Aksu, (2012). Souter (2002) conducted an action research study aimed to compare the effects of technology enhanced algebra instruction and traditional algebra instruction in terms of student academic achievement, student motivation, and student attitude towards algebra. The study included four teachers and 92 ninth-grade students in five algebra classes. The results revealed that students in technology-enhanced classes had higher achievement scores, were more motivated, and had a more positive attitude than those in traditional algebra classrooms.

The use of technology must be properly carried out to enjoy its benefits. Accroding to Seefldt, Galper & Stevenson-Garcia (2012) if the technology is used well in the classroom environment, it will offer many advantages affect on students achievement, such as individualizing instruction, providing intermediate feedback, and offering games that motivate substantial mathematical thinking. Goldenberg (2000) also submits thus; "some problems in mathematics are too hard to be posed in a pencils only classroom; so they require students to experiment with certain objects to see how they respond. Some require visual representations—graphs, diagrams, geometric figures, moving images—that respond to students' questions, answers, or commands. This is the reason why beyond technology use for teaching and learning mathematics the issue of confidence level in technology use should be investigated. This research work therefore attempts to study how treatment (digital mathematical games) and confidence with technology use affect Juniour secondary school students' achievement in number bases operations.

## 2. Purpose of the study

Specifically, this study is embarked upon:

- To determine the main effects of treatment on students' achievement in number bases operations test
- To determine the main effect of confidence with digital games on achievement in number bases operations test
- To determine the interaction effects of treatment and confidence with digital games on students' achievement in number bases operations test

## 3. Research Hypotheses

The hypotheses are as follows:

- There is no significant effect of digital mathematical games (treatment) on students on student achievement in number bases operations
- There is no significant effect of confidence with digital games on achievement in number bases operations
- There is no significant interaction effect of treatment and Confidence with digital games on students' achievement in number bases operations.

**Table 1:** Summary of Analysis of Covariance (ANCOVA) of Post-test scores

| Source | Type III sum of squares | Df | Mean Square | F | Sig. | Partial Eta. Squares |
|---|---|---|---|---|---|---|
| Corrected model | 550.218 | 13 | 42.324 | 0.551 | .870 | .216 |
| Intercept | 22377.394 | 1 | 22377.394 | 291.262 | .000 | .918 |
| Treatment | 11.610 | 1 | 11.610 | 0.151 | .701 | .006 |
| Confidence with technology use | 98.662 | 2 | 49.331 | 0.642 | .534 | .047 |
| Treatment* Confidence with technology use | 4.144 | 2 | 2.072 | .027 | .973 | .002 |
| Error | 1997.557 | 26 | 76.829 | | | |
| Total | 39941.000 | 40 | | | | |
| Corrected Total | 2547.775 | 39 | | | | |

a = R. Squared = .216 (Adjusted R squared =-0 .176)

**Hypothesis One:** There is no significant main effect of treatment on students' achievement in number bases operations

The result in table 1 indicate that the main effect of treatment (digital mathematics games) on students achievement in number bases operations is not statistically significant {F (1.40) = 0.151, p > 0.05)}. Since the p-value of the F ratio is not significant, it follows that hypothesis one regarding the main effect of treatment on students' achievement in algebra is accepted. Therefore there is no significant main effect of treatment on students' achievement in number bases operations. The partial Eta squared estimated was 0.006, implying that treatment accounted for only 0.06% of the variance observed in post-test achievement score.

**Table 2:** Scheffe post Hoc multiple comparison of treatment

| **Treatment** | | **Mean difference (I – J)** | **Std. Error** | **Sig.** |
|---|---|---|---|---|
| **(I) treatment** | **(J) treatment** | | | |
| Control | Experimental | -1.861 | 3.516 | .601 |
| Experimental | Control | 1.861 | 3.516 | .601 |

Table 2 above showed the mean differences of achievement scores of students exposed to the different treatment conditions. The result shows that there is no significant mean score difference between the groups. The experimental group however scored higher than their counterparts in the control group. The mean difference however is not statistically significant.

**Hypothesis Two:** There is no significant main effect of Confidence with digital games on students' achievement in number bases operations.

Table 1 also showed that the main effect of Confidence with digital games on students' achievement in number bases operations is not statistically significant {F (2.40) = 0.642, p > 0.05)}. Since the p-value of the F ratio is not significant, it follows that hypothesis 2 on the main effect of Confidence with digital games on students' achievement in number bases operations was accepted, hence, therefore there is no significant main effect of Confidence with digital games on students' achievement in number bases operations. This implies that the Confidence with digital games of the students do not have significant (generalizable) impact on their achievement in number bases operations. The partial Eta squared estimated was 0.047, implying that Confidence with digital games accounted for 4.7% of the variance observed in post-test achievement scores.

**Table 3:** Multiple Comparison of achievement in number bases operations across levels of Confidence in Technology Use

| **(I) TC** | **(J) TC** | **Mean Difference (I-J)** | **P-value** |
|---|---|---|---|
| Low | Medium | -3.119 | 0.470 |
| | High | 1.461 | 0.741 |
| Medium | Low | 3.119 | 0.470 |
| | High | 4.580 | 0.271 |
| High | Low | -1.461 | 0.741 |
| | Medium | -4.580 | 0.271 |

A further attempt was also made to locate the difference in students' achievement in number bases operations across their levels of confidence with digital games with the aid of Scheffe post-hoc analysis (Table 3). From Table 3, the mean comparison showed that the achievement for those at the medium level confidence with digital mathematics games is highest, followed by those at the low level. Those at the high level of confidence with digital games are lowest. None of the differences in their mean achievement is however statistically significant. The differences in the sample might have occurred as a result of sampling error.

**Hypothesis Three:** There is no significant interaction effect of treatment and Confidence with digital games on students' achievement in number bases operations.

Table 1 also showed that there was no significant interaction between treatment and Confidence with digital games on students' achievement in number bases operations. Since F (2, 40) = 0.027, p > 0.05, the p value is not significant. Hence, the interaction of treatment and Confidence with digital games does not have significant (generalizable) impact on students' achievement in number bases operations. The partial Eta squared estimated was 0.002,

implying that the interaction of treatment and Confidence with digital games accounted for 0.2% of the variance observed in post-test achievement in number bases operations.

## 4. Discussion

The results presented in the table 1 shows that the main effect of treatment was not statistically significant. This implies that the treatment did not improve the students' achievement in number bases operations, thus the findings of this study disagrees with the findings of Dochy, De Ridjt and Dyck (2002); Harackiewicz, Barron, Tauer and Elliot (2002); Thompson and Zamboanga, 2004) which in turn answers the question about the utility of prior knowledge in predicting student achievement. Thus there was no correlation in the effects of this study to the works of the researchers listed above.

## 5. Conclusion

The primary question in this study centered on the effect of the use of digital mathematical games with technology on mathematics achievement. The findings from this study showed non-significant effect of treatment and confidence with technology use on students' achievement scores.

## 6. Recommendations

- It is recommended that further research studies should focus on advanced and abstract topics in mathematics.
- Teachers are to be trained on the utilization of these educational games in order to ease the teaching and learning process
- Other mathematical games different from the "car race game" used in this study should be implemented in the teaching and learning of mathematics.

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# Effects of Picture Books Intervention on Language Learning Skills of Pupils with Learning Disabilities in Jos, Plateau State

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**Abstract.** This study examined the effects of picture books on language learning skills of pupils with learning disabilities. Quasi experimental research design was adopted for the study; specifically, the non-equivalent pretest-posttest control group design was used. The population of the study comprised of seventy eight primary two pupils with learning disabilities. Purposive sampling technique was used to select forty pupils as sample for the study. An adapted Functional Diagnostic Test of Language Assessment Instrument (FDTLA) and Assessment of Language Ability (ALA) score sheet were used to collect data which helped to answer the research questions and test the hypotheses raised. Data for the research was collected through administration of pretest on the experimental and control groups. After the pretest, the experimental group was exposed to an intervention using picture books, while the control group was taught using the conventional oral method in their regular classroom. Two research questions were answered using mean scores. Three hypotheses were formulated and two were tested using t-test for independent samples at 0.05 level of significance and one hypothesis was tested using ANCOVA. The results showed that picture books improved the language skills of the pupils significantly as shown in the performance of the experimental group who were subjected to an intervention using picture books as against pupils (control group) who were taught using the conventional method. In the same vein, the results also showed that there was no significant difference between the language learning skills of boys and girls after exposure to picture books.

**Keywords:** Picture Book, Intervention, Language Skills, Pupils with Learning Disabilities

## 1. Introduction

Pupils with learning disabilities are those who appear to be normal but exhibit some difficulties educationally, socially, emotionally and behaviorally. They may have difficulties in some school subjects and or skills such as reading, writing, spelling, listening and speaking, mathematical reasoning or calculations and social problems. Learning disabilities is a problem or disorder which interferes with the development of basic skills that affect a person's ability to learn. Lerner (2000) explains that pupils with learning disabilities do not perform well in situations that require extensive language interactions and conversations and they are less skilled maintaining a conversation.

Language is the means of communication of any given people. It is through language that people express themselves. It has four skills which are listening, speaking, reading and writing. Language is used to communicate ideas while teaching, learning, speaking, reading, interacting, worshipping and transacting business. Language is a means of social control, a collection of motor responses; it functions symbolically and is used for verbal communication (Azikiwe, 2007). Language is a code whereby ideas of the user concerning the environment and the world at large are represented through signals for communication. "Normal pupils" acquire language in a relatively short time with less difficulty; pupils do this without necessarily any specific language instruction from parents and other care-givers. Pupils pick up a language just from hearing it spoken around them. Umolu (1985) and Omojuwa (1989) carried out separate studies about language learning in school to determine the language skills of primary school pupils in public primary schools in Nigeria. They both found out that 90% of the pupils have language problems. As a result of this, pupils perform poorly in other subjects that demand the use of language skills.

Picture books are books containing drawings of objects and events drawn in such a way that they can attract the attention of the children. Picture books can be wordless, single word or one or more sentences. They have been used by specialists to remediate language skills of pupils with learning disabilities and even those without learning disabilities. Basically, the role of pictures in pupils' texts is to enhance learning, making such experiences quicker, concrete and more meaningful. Most pupils do not learn with ease because they are taught things in abstraction. When pupils are taught using picture books, the picture books serve as concrete objects. Gender is one of the factors which contribute to language skills learning among pupils. Girls are said to develop language early enough than boys. Karmiloff and Karmiloff-Smith (2002) reported in a study that girls begin to talk earlier, articulate better and acquire more extensive vocabularies than boys of the same age. Karmiloff and Karmiloff-Smith added that girls and women surpass boys and men in verbal fluency, correct language usage, sentence complexity, grammatical structure, spelling and articulation. However, there are male and female pupils in homes and schools which may lead to one gender developing language faster than the other. Pupils who exhibit these problems could be boys or girls and are found in both special and regular schools.

## 2. Statement of the Problem

Language learning skills by pupils with learning disabilities are limited due to poor listening, speaking, reading and writing skills. This makes it difficult for pupils with learning disabilities to learn a language. Specialists in language have devised various methods to help the teacher address the problem of language skills of pupils with learning disabilities. Many teachers do not teach language skills with pictures which makes it difficult for the pupils whose second language is not the same with the mother tongue. Studies have shown that picture books are popular in the early years, but these picture books are often kept aside once such pupils reach ages 4-6.

Language problems are found among both boys and girls in schools. It is assumed that girls acquire language faster than boys; as a result of this assumption, language problems among girls are sometimes ignored.

## 3. Purpose of the Study

The purpose of this study is to find out the effects of picture books on learning of language skills by pupils with learning disabilities in Jos, Plateau state. Specifically the objectives of this study are to:

ascertain the difference between the language learning skills of boys and girls taught using picture books intervention in Jos, Plateau State.

ascertain the difference between the language learning skills of pupils with learning disabilities who were taught with and those taught without picture books.

## 4. Research Questions

This research sought answers to the following questions:

- What is the language learning skills ability mean scores of boys and girls with learning disabilities taught with and without picture books in Jos, Plateau State?
- What is the language learning ability mean scores of pupils with learning disabilities taught with and without picture books in Jos, Plateau State?

## 5. Hypotheses

The following research hypotheses were tested at 0.05 level of significance:

- There is no significant difference in the posttest language learning ability mean scores of pupils taught with picture books and those taught without.
- There is no significant difference between the pretest language learning ability mean scores of boys and girls in the experimental group.
- There is no significant difference between the posttest language learning ability mean scores of boys and girls who were taught using picture books.

## 6. Research Design

The research by its very nature is an experimental research. The researcher employed the quasi-experimental design. Specifically, the non-equivalent pretest-posttest control group design was used which quasi-experimental design allows. The researcher also used quasi-experimental design because it allows the use of intact groups. The reason for using intact groups is because the pupils have already been arranged into classes and the school management did not allow the classes to be redistributed for the purpose of an experiment. This design is illustrated below:

| Group | Pretest | Intervention | Posttest |
|---|---|---|---|
| A | O1 | ----------X ----------| O2 |
| B | O3 | ---------- | O4 |

**(Source**: *Awotunde, Ugodulunwa & Ozoji, 2002)*

In the diagram, there were two groups of participants, A and B. Group A was the experimental. It took the pretest O1, received intervention X and then received the posttest O2. Group B was the control. It also took the pretest O3, received no intervention and then took the posttest O4. Analysis of covariance was also used in order to have control over intervening variables.

### 6.1 Population and Sample

The population of this study comprised of all primary two school pupils with learning disabilities in Jos North Local Government Area. The researcher used one primary school. The population comprised 78 pupils with learning disabilities. These pupils have problem of language skills. From the population, the researcher selected forty (40) pupils with learning disabilities and language problems. This number was drawn from primary two (2). The researcher decided to select this number because it allowed the researcher to have maximum control of some extraneous variables that may affect the result of the findings if the number is higher. From this sample, the researcher assigned them equally into experimental and control groups, that is, twenty (20) pupils for experimental group and twenty (20) pupils for control group. From this sample, 70% of the participants were boys and 30% were girls. The reason for this distribution was because there were more boys than girls in the selected school.

### 6.2 Sampling Technique

The sampling technique that was used for the selection of the school was simple random sampling technique. This is a probability sampling technique in which the researcher attempted selecting a sample that appeared to be a representative of the population defined by the research problem. Using this method, the researcher picked Methodist Primary School, Kashim Ibrahim Street Jos purposively.

For the selection of the class that was used for this research, the researcher used purposive sampling technique. The researcher picked primary two (2) because at this level, a lot of work is supposed to be put to ensure pupils learn the basic skills of language. In order to select the forty (40) pupils that participated in this research, the researcher assessed all the pupils in primary two to determine those that have learning disabilities. After determining the number of pupils with learning disabilities in primary two, the researcher assessed this number again to determine those that have language skills problems among them. After the researcher has identified those with language learning skills problems using Functional Diagnostic test of Language Assessment Instrument, the researcher picked forty (40) from among them. The stratified sampling technique was used to select the forty pupils who participated in the research because the sample consisted of both male and female pupils.

### 6.3 Instrument for Data Collection

Two instruments were used for data collection in this research. The instruments that were used for data collection in this research were the Functional Diagnostic test of Language Assessment Instrument (FDLAI) and Assessment of Language Ability score sheet (ALA). The first instrument adapted from Ihenacho (1986) is Functional Diagnostic test of Language Assessment Instrument (FDLAI). The second instrument, Assessment of Language Ability (ALA) was developed by the researcher. The two instruments were used for pre test and post test. Picture books which included wordless, single word and single sentence picture books were used for intervention.

### 6.4 Procedure for Data Collection

A letter of introduction was obtained from the researcher's supervisor introducing the researcher and soliciting for cooperation of the school authority and the pupils. After the researcher had obtained permission from the school to conduct the research, the researcher then used the two instruments (Functional Diagnostic Test of Language Assessment Instrument and Assessment of Language Ability score sheet) to conduct a pretest on the pupils with language problems. The pretest was done in their classes. After the pupils have been identified using Functional Diagnostic test of Language Assessment Instrument, the researcher divided them into experimental and control groups.

After dividing the pupils into experimental and control groups, the experimental group were taken to a separate classroom for the intervention. The researcher visited the school twice a week for 10 weeks. The intervention was conducted one hour before break time using picture books. The pupils in the control group were taught the same thing but without pictures by the researcher.

After the ten (10) weeks of treatment, the researcher administered the posttest to both the experimental and control groups using Functional Diagnostic Test of Language Assessment Instrument and Assessment of Language Ability Score Sheet that were used for the administration of the pretest.

### 6.4.1 Administration of Pretest

The pretest was to find the equivalence of participants after which they were assigned into experimental and control groups. The pupils were tested individually using Functional Diagnostic Test of Language Assessment Instrument (FDLAI) and Assessment of Language Ability Score Sheet (ALA). The assessment ran for one hour each day for one week. Each pupil's score was recorded on a score sheet.

### 6.4.2 Procedure for Intervention

The intervention was administered using the picture books and it lasted for ten weeks. The intervention was conducted twice a week for one hour during which the skills of listening and speaking were taught using greetings and responding correctly to simple greetings. They were also taught to obey or respond to simple commands and also gave simple commands in week two, listened to stories and retold stories using picture books in week three. They were shown pictures from a picture book and taught to talk about the pictures seen in week four.

The pupils were taught reading skills using letters of the alphabet (capital and small letters), word recognition and reading in week five. In week six, they were taught to identify capital and small letters of the alphabet, recognition of names of objects and identification of words in week seven. In week eight, they were taught to match words to pictures using picture books. The skills of writing were taught by teaching them to write names of objects, simple sentences under pictures given to them. They were taught to copy the names of objects and simple sentences before writing the names of objects and sentences under pictures given to them in weeks nine and ten.

### 6.4.3 Administration of Posttest

The researcher re-administered the Functional Diagnostic Test of Language Assessment Instrument (FDLAI) and Assessment of Language Ability Score Sheet (ALA) to both experimental and control groups after the last week of the treatment session.

### 6.5 Method of Data Analysis

The research questions were analysed using mean scores. The formula for calculating the mean is given below:

$$\bar{x} = \frac{\sum fx}{\sum f} \quad \text{- - - -

Results of the main study were analysed using SPSS version 21.The results are stated below.

**Research Question 1:** What is the language ability mean scores of boys and girls with learning disabilities taught with and without picture books in Jos, Plateau State?

**Table 1:** Summary Table for Mean Scores of Language Ability of the Experimental and Control Groups Before and After Exposure to Picture Books

| Group | n | Pretest $\bar{x}$ | Posttest $\bar{x}$ |
|---|---|---|---|
| Control | 20 | 19.75 | 39.15 |
| Experimental | 20 | 22.50 | 67.35 |

**Research Question Two:** What is the language ability mean scores of pupils with learning disabilities taught with and without picture books in Jos Plateau state.

**Table 1:** Summary Table for Mean Scores of Language Ability of the Experimental and Control Groups Before and After Exposure to Picture Books

| Group | n | Pretest $\bar{x}$ | Posttest $\bar{x}$ |
|---|---|---|---|
| Control | 20 | 19.75 | 39 |
| Experimental | 20 | 22.50 | 67.35 |

**Hypothesis Two:** There is no significant difference between the posttest language learning ability mean scores of pupils taught with and those taught without picture books.

**Table 3:** Summary Table of ANCOVA Analysis on Language Learning Ability Mean Scores of Pupils Taught with and those Taught without Picture Books

| **Source** | **Type III of Squares** | **Df** | **Mean Square** | **F** | **Sig.** |
|---|---|---|---|---|---|
| Corrected model | 8114.262[a] | 2 | 4057.131 | 63.040 | .000 |
| Intercept | 4764.919 | 1 | 4764.919 | 74.038 | .000 |
| PRETEST | 161.862 | 1 | 161.862 | 2.515 | .121 |
| GROUP | 6898.910 | 1 | 6898.910 | 107.196 | .000 |
| Error | 2381.238 | 37 | 64.358 | | |
| Total | 123918.000 | 40 | | | |
| Corrected Total | 10495.500 | 39 | | | |

R Squared = .773 (Adjusted R. Squared =.761)

**Hypothesis One:** There is no significant difference in the posttest language learning ability mean scores of pupils taught with picture books and those taught without.

**Table 4:** Summary Table for Mean Scores of Language Ability of the Experimental and Control Groups Before and After Exposure to Picture Books

| Group | n | Pretest $\bar{x}$ | Posttest $\bar{x}$ |
|---|---|---|---|
| Control | 20 | 19.75 | 39 |
| Experimental | 20 | 22.50 | 67.35 |

**Hypothesis Two:** There is no significant difference between the pretest language learning ability mean scores of boys and girls in the experimental group.

**Table 5:** Summary Table for t-Test Result Analysis for Difference in the Pretest Language Learning Ability Mean Scores of Boys and Girls in the Experimental Group

| **Group** | **Test** | **Gender** | **n** | $\bar{x}$ | **SD** | **df** | **t-value** | **P-value** |
|---|---|---|---|---|---|---|---|---|
| Experimental | Pretest | Boys | 14 | 23.29 | 6.43 | 18 | .855 | .404 |
| | | Girls | 6 | 20.67 | 5 .89 | | | |

p>0.05

**Hypothesis Three:** There is no significant difference between the posttest language learning ability mean scores of boys and girls who were taught using picture books.

**Table 6:** Summary Table for t-Test Analysis for Difference Between the Posttest Language Learning Ability Mean Scores of Boys and Girls Taught with Picture Books

| Group | Test | Gender | n | $\bar{x}$ | SD | df | t-value | P-value |
|---|---|---|---|---|---|---|---|---|
| Experimental | Posttest | Boys | 14 | 66.29 | 11.16 | 18 | -.667 | .514 |
| | | Girls | 6 | 69.83 | 10.23 | | | |

p>0.05

8. **Recommendations**

Based on the findings of this research, the following recommendations are made:

- Publishers of books for lower level primary schools should publish more picture books for use by pupils in the lower primary classes.
- Teachers should improvise picture books for teaching pupils with learning disabilities language skills in lower primary level.
- Parents should provide picture books that are helpful for their children who have learning disabilities to learn language skills at the lower level classes of primary school.

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# Influence of Information and Communication (ICT) Maturity on Nigerian Correctional Education Services

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**Abstract.** With the global acceptance of ICT in correctional education, there is the need to investigate how its adoption and maturity influenced rehabilitation, reformation and increasing recidivism common in Nigerian correctional services. Therefore, this study is on the influence of information and communication (ICT) maturity on Nigerian correctional education services. Descriptive survey of ex post facto type was adopted with four objectives, four research questions and a null hypothesis. A Modified Questionnaire 'Information and Communication Technology Maturity Scale' with 0.73 reliability was administered to 120 participants selected using multi-stage sampling techniques. Frequency distribution, percentage and multiple correlation matrix was used to test for null hypothesis at 0.05 alpha level. Results of the relationship between independent and dependent variables show that skill dependence (r= 0.28), task performance (r= -0.29), restricted ability(r= -0.37), high ability (r= -0.26) and organizational competence (r=0.19). This indicates that the independent variable has positive influence on skill dependence and organisational competence whereas it negatively influenced task performance, restricted ability and high ability. It is concluded that ICT maturity is poor and cannot drive correctional education service delivery efficiently in Nigerian correctional facilities; therefore most inmates do not have access to it. It is recommended that ICT infrastructure should be provided to re-position education service delivery in Nigerian correctional system by the Federal government of Nigeria.

**Keyword**: ICT maturity; education; service delivery.

## 1. Introduction

Emergence and sophistication of modern societies have brought socio-economic challenges and struggle for survival. The struggle for survival at all costs has been the cause of different dimensions of crime which are associated with the dynamics of our societies. These have compelled societies and nations to identify the need for the administration of criminal justice and correctional system. The innovation of correctional system has been defined by several authors. Otodo and Ugwuoke (2015) states that it can be sociologically defined as ''a confinement where socially and legally interned people who have wronged the society are kept for reformation, rehabilitation and possible reintegration into the society where they would contribute meaningfully to its development''.They note that the correctional system is to provide for the transfiguration of those who the society considers their cohabitation inimical to the continued co-existence of the members of the society, whereas they are rehabilitated, reformed and educated to become better citizens.

The correctional system has a long history and its importance cannot be over emphasized in the areas of crime prevention, reduction, reformation, rehabilitation and reintegration of inmates to the society. The history of correctional system started as imprisonment systems in Africa around 1440 during the Atlantic slave trade, and lasted for over four centuries. According to Asante (2016) ''the treatment of millions of Africans during this period involved the construction of forts and slave castles where captives were detained under harsh conditions awaiting transport''. The colonial era marked the beginning of the development of modern sense of imprisonment in Africa (Pete, 2008). Bernault (2003)

in Pete (2008) asserts that the massive and systematic spread of prisons in British territories was characterized by the passage of galore of prison ordinances and the erection of many jails in virtually all administrative posts.

In Nigeria, the modern correctional system was established as a prison system in 1861 to satisfy the society's need by the declaration of Lagos as a colony and the beginning of the institution of formal machinery of governance. This was followed in 1863 by the establishment of a police court in Lagos to resolve party disputes among merchants and traders. The functioning of the courts and the police in the colonial settings necessarily means that prisons were needed to complete the system. In 1872, the
Broad street prison was established with an initial capacity of 300 inmates. Another prison was also established in Bonny at the time.

In line with the historical trend, the prison or correctional system in Nigeria has been functioning as a place delineated and declared by law of the state to restraint the accused or convicted of violating the criminal laws of the state (Opara, 1998). According to Nigerian Correctional Service Act (2019), some of the statutory responsibilities of the Nigerian Correctional Service include:

*Conducting work and needs assessment aimed at developing appropriate correctional treatment methods for reformation, rehabilitation and integration; implementing reformation and rehabilitation programmes to enhance the reintegration of inmates back to the society; initiating behaviour modification in inmates through the provision of medical, psychological, spiritual and counseling services for all offenders including violent extremists; empowering inmates through the deployment of educational and vocational skills training programmes, and facilitating incentives and income generation through custodial centres, farms and industries……*(pg 8-9)

Based on this, the Nigerian correctional service is to establish a credible service which through excellent penal practice seeks lasting change in offender's attitudes, values and behaviour to ensure successful reintegration into the society. The major objective of Nigerian correctional service is to reform and rehabilitate convicts through conscientisation and several other programmes that at departure such persons would become better citizens.

To achieve this major objective, correctional education services must be available. Ewulum, Omeriyang and Mbara (2015) identify that reformation and rehabilitation of inmates can only be achieved through education and skill acquisition training. Formal education becomes a panacea for effecting positive changes in inmates before they are released. Formal education in correctional facilities aims at providing the awareness that will enable young as well as mature adults to improve or supplement their knowledge and skills in general subjects. The education of inmates enhances their abilities to improve their future job and educational possibilities and potentials.

Thus, correctional education is one key aspect of the rehabilitative and reformative roles in which inmates can engage while in custody. It is not just a means of keeping the inmates occupied, but has the capacity to form a stepping stone towards inmate's inclusion and reintegration into society (Hawley, 2013). By providing positive learning environments, correction can support the inmates to make good use of their sentence and address gaps in their learning skills. It can also improve their employ-ability and change their personal attitudes and perceptions. This in a long run helps them to understand the reasons for and consequences of their actions. All of these factors can reduce their chances of re-offending. Moreover, United Nations and United Nations Education Social and Cultural Organization (1995) declare that ''access to education is a fundamental human right and inmates should not be denied the chance to exercise this right. It can therefore be argued that imprisonment, even if it is viewed as justified punishment, should not bring with it the additional deprivation of civil rights, which include education''.

Globally, inmates access to correctional education has been generating serious interest because they are usually less educated than the general population. Surveys have shown different levels of education and literacy levels across correction homes. For instance, in 2003, 53% of inmates in Ireland were found to be ranked in the lowest category for literacy on the National Framework of Qualifications, compared to 23% of the general population (Hawley, Murphy and Manuel, 2013).In Germany in 2003-2004, 85.8% of inmates had completed middle-school, compared with 97% of the general population. 51.7% had completed secondary school, compared to 55.4% of the general population (Czerwinski, König and Zaichenko, 2014). Brazzell, Crayton, Mukamal, Solomon and Lindahl (2009) report that ''in the US, as of 2004, 65% of inmates had either a General Educational Development or high school diploma, compared to 82% of the general population''. Only 17% had tertiary education, compared to 51% of the

general population.''According to Australian Institute of Health and Welfare *(2009)* only 14% of prisoners had completed year twelve, compared to 63% of the general population. Ministry of Justice, United Kingdom (2010, 2011) reported that in the UK, as of 2010, "47% of inmates reported having no formal qualification compared to only 15% of the general population."The experience is not too different in New Zealand where 66% of inmates reported having no secondary or tertiary qualifications, compared to 23% of the general population in 2016 (*Banks, 2017)*.

Arising from the low educational attainment of inmates, correctional education became a global panacea to provide learning skills that enhance reformation, rehabilitation and better life for inmates (UN and UNESCO, 1995). Although there are differences in the concept, curricula and instructional materials used, it is practiced to guarantee the right to education of inmates. According to Nordic Council of Ministers (2005) the concept of correctional education varies from one country to other. However, it is generally accepted that correctional education system is important in correctional service and its implementation should emphasize life-long learning for the general population.

To achieve this, education in the correctional facilities is broadly defined as any education the content of which is in accordance with various laws issued under the Ministry of Education (Nordic Council of Ministers, 2005). These include special education, preparatory adult education, general adult education, upper secondary adult education, internet-based courses, university studies, workshop training, vocational education and education for inmates of foreign origin. In Finland correctional education is also called prison education which is described as comprising basic education, upper secondary education and vocational training and education in the national languages for immigrants, university level education, courses offered at folk high schools and adult education institutions.

According to Otodo and Ugwuoke (2015) "globally, education has been consistent in correctional systems over the past 200 years, though the form it has taken and the rationale behind its provision have changed over time''.They noted that ''in 1798, education was introduced in the Americas' first correctional facility, the Walnut Street Jailin the context of religious instruction intended to help individuals repent for their crimes and develop spiritually and morally. The late 1800s marked the rise of the reformatory era, and educational offerings expanded beyond religious instruction to emphasize literacy and communication skills, as well as the inclusion of secular courses such as astronomy, geography, and history". Gumi (2014) states that ''through the 1970s, often considered the golden age for rehabilitative programs, educational instruction proliferated, eventually including high school courses and general equivalency diploma (GED) preparation, vocational training in specific trades, life skills programs, academic higher education program, and study release''.

Indabawa (2000) states that "in Africa, correctional education is generally less well-established throughout Africa in comparison to the western world". Since the establishment of the first correctional system as prison in Nigeria in 1861, however, as of 2010, few formal education programmes had been implemented by the Nigerian government (Enuku, 2001, Chukwuemeka, 2010). Chukwuemeka (2010) notes that "the provision of education was, though apprenticeships in trades are offered to keep prisons operational''.According to Sawahel (2017) the National Open University brought about an improvement in 2016 by establishing training centres at six Nigerian correction facilities, and offers inmates a 50% discount on all tuition fees.

Evidences of correctional education in Nigeria have been reported by Ogundipe (2008) in Otodo and Ugwuoke (2015). They stated that the Nigerian correctional service established correctional education, practical programmes for vocational skills development, reformation and rehabilitation of inmates. They reported that there is the adult remedial education programme (AREP) which is designed to help inmates who were pursuing one academic programme or the other before imprisonment. These programmes were to enable inmates to learn skills in different vocations and also to be grounded academically to become professionals like Doctors, Lawyers and graduates after discharge.

Coyle (2002) states that ''since the modern trend in correctional system are technological driven, it is important that the various systems within the national scope should adopt such changes and improvement in modern infrastructure and personnel in order to make correctional service perform statutory functions following world best practices''. According to Helsper (2008), the importance of ICT as an important tool in every society, including the correctional society cannot be overemphasized. He states further that the ability to use ICT and the internet is afunctional skill of increasing significance for communication, skill acquisition, reformation, rehabilitation, information research, post-conviction

employment and self employment.Clarke (2016) emphasising the importance of ICT in correctional services remarks that e-learning gives inmates the chance not only to learn subjects for their general or vocational education but also provides them with the opportunity to acquire digital literacy.

UN and UNESCO (1995) state that "in the current world, digital competence has become necessary for the workplace and also in the daily life, hence the chance for ex-offenders to be re-integrated can be greatly enhanced by offering new skills in the field of new media and computer use". Furthermore, the two world bodies note that the access to education and knowledge gaps between people in correctional facilities and in the larger societies are widening and are making post-custody resettlement difficult if skills taught through correctional education have not been acquired while in custody. These global agencies state that"education is paramount in the effort to rehabilitate or create resettlement. Access to education (to books, information and literacysupport) is a right and not a privilege. Education should be seen in the broadest sense as encompassing a huge range of different types of personalised activities in order to meet the diverse needs of correctional education services. The purpose of custodial prison or correctional services is to assist inmates towards rehabilitation, therefore education has to be absolutely core to life in and out of correctional facilities". The Irish Prison Service (2018) reports that educational services are available in all correctional facilities and are provided in partnership with a range of educational agencies including the Educational Training Boards (ETBs), Public Library Services, the Open University and the Arts Council.

The need to improve access to correctional education services and the extent to which the use of ICT has developed in correctional systems are linked to the overall national policy environment of countries based on the global convention on prison or correctional education. However, the philosophical attitude of desiring to give ICT access and or education to inmates is a function of the national education process such as the resource that the government gives to funding teaching staff, hardware and software. According to Hammerschick (2010), ICT competencies have been identified as central goals of education in correctional systems in Norway. It has also been in practice that education and training are driven with ICT where inmates, staff in charge of education and lecturers use computers and software for e-learning. According to literature, correctional education in England is organised on classroom basis and addresses basic literacy and numeracy needs as provided by private employed correctional education staff. Although this has improved since 2008 where all UKcorrectional facilities are connected to the virtual campus project which is a nationally defined strategy for the country. Similar policy was adopted in Catalonia between 2007-2010 with the strategic objectives of Penitentiary services stating the necessity of the use of ICT as a tool for socio-educational intervention providing inmates ICT access as a tool against digital illiteracy and social exclusion. Greece's situation is quite impressive with the high level of equipment in all correctional school units. One reason adduced for this is that there are many foreigners in Greek correctional facilities that are attending school and in need of ICT and multimedia support.

Lockitt (2011) identifies that using e-learning systems for their own purposes, correctional systems become aware of the advantages in ICT in education. It provides innovative tools for necessary continuous qualification and also raises the insight in the benefits of e-learning for inmates while it should be used for further qualification by correctional staff. Tsend-Ayush (2017) enumerates several ways the use of ICT could have impact on the correctional system. ICT gives more accurate and quick access to information and internal units of correctional system. In its use, information sharing is enhanced between both head and subordinate in the organization. Furthermore, ICT enhances modern security system and improves protection for staff within the correctional system. The unique nature of correctional system requires that operation pattern is updated with technology such as computer system, x ray machines, wands and portals for determining metals, systems for detecting explosives and biometrics, entry systems for visitors to avoid escape of inmates. Correctional system medical personnel's use of telemedicine, consultation with medical staff from distance through video conferencing, using medical cameras. ICT infrastructure has also been deployed for the purpose of computer based learning in correctional facilities. In addition, Global Positioning System (GPS) is used to monitor correctional facilities, both internally and externally. Surveillance technology allows staff to view areas of the prison while Speaker ID technology is used to track those who call inmates and monitor criminal activities.

The adoption of ICT in operations of correctional systems is a global phenomenon. This has also generated the need to ensure that its level of development is measured in compliance with global benchmark. In the light of this, Tsend-Ayush (2017)

notes that the extent of correctional education and learning service delivery efficiency by the adoption of ICT is measurable by determining the positive changes reflected in the management of the correctional system. The infrastructure like servers, PC, Laptop, mobile phone, telephone, fax, network, internet, LAN, WAN are basic for the application of ICT for the improvement of education service delivery in the correctional system. Although, Hammerschick (2010) states that correctional system take advantage of ICT infrastructure in providing training and education service delivery through e-learning and other applications for security, intranet and internet for internal and external information.

The development trend of ICT infrastructure in correctional system is shown by the increase in connectivity and mobility day by day. Hammerschick (2010) states that e-learning in fact goes beyond its general acknowledgement but how its advantage is taken in training and education service delivery in correctional system. The understanding of e-learning includes education via the internet, via networks or stand alone computer, web-based applications (WBT), computer-based (CBT) applications and virtual classrooms. To this end, it is pertinent to determine how its use has addressed the operational needs of correctional system staff in providing education and learning opportunities for inmates.

In the area of application, the intention of the adoption and application of ICT infrastructure and software is to positively change the processes and ways of managing the correctional system and provide correctional education effectively. Some popular applications are management information system, decision support system, intranet, extranet, e-commerce, knowledge base system, social network services and correctional education and learning service. This ICT application has mutual-relation with both ICT infrastructure and human resource (Quoc, 2010). Tsend-Ayush (2017) notes that apart from these advantages, the impacts of the application of ICT in correctional system should be felt on daily activities of correctional staff such as less movement diminished routine tasks, and versatile communication between correctional staff and inmates.

To Tsend-Ayush (2017), it is important to evaluate how this evolution has led to the increasing improvement of the performance and administration of the correctional system and provision of education and learning services to inmates to ensure they are prepared for self-realization and contribute to the development of society. In this regards, it is to determine how the adoption and application has led to the active participation of correctional system staff, the level of participation of inmates and the level at which opportunities have been created for inmates to learn and develop themselves for challenges awaiting them after serving sentence.

In order to determine the level of importance of ICT maturity in the development of human resource, references are made to what the level of sophistication of the skills as well as the innovation capability of correctional system. Sanders (2017) states that in the case of correctional system, ICT driven digital literacy is a key functional skill paving the way to further learning, employment and access to services in the modern world. The relevance and quality of ICT training in correction is every bit as important as that provided in Mathematics, English and vocational skills provision. ICT and digital systems in correction must support more flexible access to learning that is tailored to the needs of individual learners and enables participation in distance and other learning. Sanders (2017) identifies digital learning in correction as contributing to human resource development through programmes like basic digital skills training provided by the virtual campus (VC) and correction ICT academies (PICTAs) and the offender learning and skills service (OLASS) etc.

ICT in concert with hardware and software tools as computers, programs form network that is complex and making possible the processes associated with information such as storage, manipulation, managements, display, interchange, and transmission of data. Arising from these, it is crucial to consider and measure its adoption in line with how it has improved further qualification of prison staff by using ICT driven education and learning service delivery for the enhancement of further qualification and skills improvement of inmates.Although, ICT use in the correctional system made a slow start in the beginning, its adoption and application are subjected to measurement process in order to determine whether this innovation and technologies actually serve the expected purposes of enhancing the effectiveness of correctional institutions in areas of making corrections safer for both staff and inmates as well as provision of education and learning opportunities for inmates. Quoc (2010) and Tsend-Ayush (2017) notes that ICT development in the correctional system is a dynamic process and the infrastructure are constantly subjected to measurement to establish that their development trend promote increase in connectivity and efficient correctional education and learning service delivery.

This buttresses the point that correctional education unit officers who would be providing ICT services and knowledge to such inmates are to be well versed or grounded in it. This requires that they display maturity in ICT. The usage of ICT ranges from simple calls and text messages to complex usage such as e-mails, information processing systems (Irefin, Abdul-Azeez and Tijani,2012). Obioha (2011) identifies the new conceptualization for Nigerian correctional staff training academy, Kaduna to include human resource development, library, ICT, logistics, conference facilities, curriculum development and CBT. He submitted that the correctional system in Nigeria is still developing, particularly in computerization to meet the world standard.

Following the global trend, Obioha (2011) states that the Nigerian correctional service commenced the adoption of ICT for all its operations including correctional education and improving inmates access to education.This can only be well achieved through the use of ICT. According to FGN (1989), some of the objectives of rehabilitation services in Nigerian correctional system are to ensure effective management of crisis among inmates. According to Ogidan (2012) use of ICT inmates in correctional facilities are being provided with educational services despite their incarceration. This is to provide appropriate training for the inmates to reduce dependency as well as adequate and accessible recreational and sporting facilities for the inmates. Zhakom (2018) also identifies that ICT use in Nigerian correctional facilities include computer system, closed-circuit television (CCTV), internet/electronic mail, photocopier, use of video conferencing etc.

In the words of Quoc (2010) ‘‘maturity level in ICT connotes the state when it reaches fulldevelopment in applying ICT.’’ Therefore, ICT maturity of Nigerian correctional education services is the state in which the service attains full development in applying information and communication technology in its activities and service delivery. The author further states that measurement of maturity level of ICT involves four levels. These are the ICT policy of the organization, ICT infrastructure, ICT application and ICT human resource. However, with the lots of possibilities ICT can achieve in the attainment of correctional education, it still remains a function of full development of its application. Experts have identified different models of ICT maturity like Kochikar (2004) who propounded the knowledge management model with five levels of maturity in an organisation adopting ICT for service delivery. He identified default, reactive, aware, convinced and sharing levels of ICT maturity. As the first level, default refers to complete dependence on individual skills and ability. Reactive level has to do with being able to perform tasks that constitute basic business repeatedly. The aware level refers to manifest restricted ability for data driven decision making, restricted ability to leverage internal expertise, ability to manage virtual teams well. The next level is convinced which refers to display high ability to leverage internal/external sources of expertise, ability to sense and respond to change. The sharing level is the ability to manage organizational competence quantitatively flexible for change in technology and environment.

The process of reformation and rehabilitation of inmates in the correctional system using correctional education have not achieved the expected objectives. Obviously, the key elements in ensuring that inmates are reformed and recovered from a life of crime by exploiting programs such as adult and remedial education for inmates, skills and vocational training, religious instructions, recreational and attitude change to facilitate their social integration into the society after jail have not yielded positive outcomes (Daramola, 2004,Akpe, 2004, Ibikunle, 2015). This gap exist in Nigerian correctional system because it is perceived to be offering more of custodiall than rehabilitation and reformation due to little attention it gives to improving ICT infrastructure that can improve inmates access to correctional education resources (Enuku, 2000).

Based on this, inmates in Nigerian correctional system are still cut-off from access to education, recreational and social facilities available in their local communities. Thus, they are not really exposed to proper process of reformation and rehabilitation and lack the required skills to live productive life. To address this peculiar problem in Nigerian correctional facilities several researches have been conducted like Obioha (2011) who investigated the challenges and reforms in the Nigerian prisons system and Tsend-Ayush Ganbadrakh (2017) that focused on the impact of information and communication technologies on prison institutions. However, not much has been done on how development of ICT maturity in correctional education contributes to poor attainment of correctional education objectives. Therefore, this study is on influence of information and communication (ICT) maturity on Nigerian correctional education service.

It is important to investigate the current use of ICT in correctional education service delivery in Nigerian correctional services. To simplify data collection, this study adopted the Kochikar (2004) maturity model with five levels of measuring ICT maturity which are default, reactive, aware, convinced and sharing. These five levels of measuring ICT maturity were decomposed to their five indicators which constitute the independent variables and are measured as skill dependence, task performance, restricted ability, high ability and organizational competence to determine their relationship with the dependent variable.

This study sets out to achieve four objectives. First, to determine the existence of ICT infrastructure in the correctional facilities under study. Second, to determine the ICT infrastructure penetration level in correctional education service delivery in the correctional facilities. Third, to determine the level of maturity of the ICT infrastructure in the correctional facilities. Finally, to determine the influence of ICT maturity (i.e skill dependence, task performance, restricted ability, high ability and organizational competence) on correctional education in the correction facilities. The study has four research questions They are: (i) is ICT infrastructure available in the correctional facilities under study? (ii) what is the ICT infrastructure presence level in correctional education service delivery in the correctional facilities? (iii) what is the level of maturity of the ICT infrastructure in the correctional facilities? iv) is there any relationship between ICT maturity (i.e skill dependence, task performance, restricted ability, high ability and organizational competence) and correctional education in the correction facilities? The null hypothesis is stated thus: there is no significant relationship between ICT maturity and correctional education in the correctional facilities.

## 2. Methods and Data Analysis

The study is a descriptive survey of ex post facto type because the researchers did not manipulate any of the variables. The population of the study was 3360. Multi stage sampling technique was used to select sample for the study from Ijebu Ode, Old Abeokuta, New Abeokuta, Ilaro and Sagamu correctional faciliites. First 200 correctional education officers were selected using stratified sampling technique after which 20 were randomly selected. Second, stratified sampling technique was used to select 100 inmates from each of the five correctional facilities after which 100 inmates were randomly selected. Therefore, a total of 120 respondents from five correctional facilities in Ogun state that participated in the study. A Modified Questionnaire 'Information and Communication Technology Maturity Scale' with 0.73 reliability using pre-field post-field Cronbach alpha method, was administered by the researchers and two other research assistants to generate data. Data gathered were analysed using descriptive statistics like frequency distribution and percentage while inferential statistics i.e multiple correlation matrix was used to test hypothesis at 0.05 alpha level.

## 3. Results

### 3.1 Descriptive Statistics

Data analysed shows that 120 participants took part in the study out of which 79(65.8%) were male and 41(34.2%) were female. This shows that the study cuts across both gender. Further,dataon the respondents' ages show that those between 20-30 years old were 11(9.16%), between 31-40 years old were 17(14.16%), 41-50 years old were 49(40.8%) while 51 years old and above were 43(35.8%). It also show that respondents with working experience below 10 years were 13(10.8%), working experiencebetween 11-20 years were 19(15.8%), working experience between 21-30 years were 45(37.5%) and those with 31 years work experience and above were 43(35.8%). This shows that the bulk of the respondents were highly experienced on the job and competent to address the items of the instrument.

On the extent of presence of ICT infrastructure in correctional education service delivery, data shows that among the participants 9 (7.5%) rated it satisfactory, 30 (25%) rated it fair, 20 (16.7%) rated it poor and 61(50.8%) rated it very poor. Data analysis of use of stand-alone computers and internet facilities for correctional education service delivery reveals that 6 (5%) rated it satisfactory, 21(17.5%), rated it fair, 27(22.5%) rated it poor and 66 (55%) rated it very poor. Furthermore, data shows that on the effectiveness of ICT application to correctional education service delivery, 7(5.8%) rated it effective, 19 (15.8%), 29 (24.2%) fair, 35 (29.2%) rated it poor and 30 (25%) rated it very poor. It can be deduced that ICT infrastructure presence is still very poor in Nigerian correctional system and its application to correctional education service delivery has been rated to be poor and ineffective.

Correlation analyses

**Table 1:** Correlation Matrix of Relationship between Independent and Dependent Variables

| Correctional service delivery | Skill competence | Task | Restricted | High | Organisation | education/ | dependence | performance | ability | ability |
|---|---|---|---|---|---|---|---|---|---|---|
| Correction education/ service delivery | 1 | | | | | | | | | |
| Skill Dependence | 0.28 | 1 | | | | | | | | |
| Task Performance | -0.29 | -0.275 | 1 | | | | | | | |
| Restricted ability | | -0.37 | -0.47 | -0.35 | | 1 | | | | |
| High ability | -0.26 | 0.54 | | 0.80 | | 0.64 | 1 | | | |
| Organizational Competence | 0.19 | 0.75 | 0.69 | | -0.24 | | 0.87 | 1 | | |

**0.05 Significant Level**

***Source:*** *Data from Field Survey (2020)*

Table 1 above shows the correlation analysis and the relationship between the independent and dependent variables skill dependence (r= 0.28), task performance (r= -0.29), restricted ability(r= -0.37), high ability (r= -0.26) and oorganizational competence (r=0.19). This shows that the independent variable has positive influence on skill dependence and organisational competence whereas it negatively influenced task performance, restricted ability and high ability. This shows that ICT maturity in skill dependence and organisational competence contributed positively while task performance, restricted ability and high ability contributed negatively to correctional education service delivery. This result corroborates the earlier findings of Ogidan (2012) ICT provides the required support for correctional educational services. It is also in line with the report of Solar, Sabattin and Parada (2013) that the independent variable have influence on the dependent variable and improves the attainment of education service delivery. It is also similar to the findings of Ekuobase and Olutayo (2016) that there is a positive or negative correlation between ICT maturity and ICT value of education service delivery. It also confirms the findings of Leónab, Igartuaa and Ganzarain (2018) that adoption and effective use of ICT is correlated to greater functionality and diversification of education service delivery. However, the implication of this finding is that the negative correlations indicate the areas of low ICT maturity in the prison education service delivery of Nigeria prison system.

## 4. Conclusion and Recommendations

This study explored the ICT maturity level and its relationship with the correction education services of selected correction facilities in Ogun state, Nigeria, with the intention of contributing to the current existing body of literature on the use of ICT and correctional education services outcomes. The study revealed that before 1994 the correctional system in Nigeria was poorly equipped with ICT infrastructure. However, post 1994 showed that its deployment was across facilities and utilization were limited to some activities thereby indicating its low maturity. This is associated with poor correctional education service delivery, poor rehabilitation and reformation of inmates. Although, it has also contributed in some areas listed in the results above, however, its low level of maturity has been responsible for the level of success of tasks related to effectiveness of ICT in correction education in the facilities. It also showed that the ability of the correctional officers are restricted irrespective of the potentials they possess in attaining the main objective of ICT driven correctional education for rehabilitation and reformation of inmates. This was linked to poorly equipped ex-convicts that lack coping skills for life after jail sentence and may have increased the rate of recidivism. This corroborates concerns by scholars that lack of ICT infrastructure lead to poor correctional education, poor rehabilitation,

reformation and increasing crime and congestion of correctional facilities.

It is important to state that the study location for this research is appropriate because of the population of the inmates, size and age of the correctional facilities in Ijebu Ode, Old Abeokuta, New Abeokuta, Ilaro and Sagamu. Furthermore, the facilities chosen are true representation of the correctional system in Nigeria and provided accurate data on the subject matter. Thereby, results generated will be consistent with any other similar study carried out in facilities other than these. Again, the relationship between the variables will be consistent that there are relationships between ICT maturity and correction educational service delivery in Nigeria correction facilities. Further findings also show that improved provision and increased utilization of ICT will raise its maturity, improve rehabilitation and reformation of inmates and ultimately reduce recidivism.

From a policy point of view, the results suggest that provision of ICT and its maturity in the provision of correctional education services might be a valid approach to proper rehabilitation and reformation of inmates and reduction in recidivism. Although, its maturity is still low, its influence has also shown that it is a veritable tool for reduction in the rate of recurring offending of ex-inmates. Irrespective of findings of other similar research, it is crucial to state the importance of implementing ICT infrastructure to maturity level for the effectiveness of correctional education services in correction facilities. This is so because it is unlikely the desired results will be effectively achieved if ICT infrastructure policy for correctional education policy only focuses on provision and installation without considering its maturity level. ICT infrastructure policy implementation requires high maturity level before it can be effective. The policy makers should note that attainment of this ICT high maturity level functions as the driver that achieves the objectives of correctional education in the forms of reformation, rehabilitation and reduction in recurring offending.

The limitations of the current study included initial inability to have access to the inmates of the correctional facilities that constituted the study area. It is important for researchers to continue to study the effects of ICT facilities provision in correctional centres and on reformation, rehabilitation, correctional education, recidivism and social impacts. Furthermore, scholars can also focus on studying the use of ICT infrastructure in building data on tracing and locating ex-inmates of correctional facilities for post conviction follow up and research.

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