NIU Journal of Humanities

Nexus International University, Uganda.

Published in June, 2023

ISSN: 3007-1704 (Print)

ISSN: 3007-1712 (Online)

Published by:

Nexus International University,
Kampala, Uganda.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704;* 8(2): 3-4

Editorial

This issue of NIU *Journal of Humanities* touches on Development Administration, Educational Psychology, Literary Studies, Religious Studies and Legal Studies.

The first part of the Journal focues on Development Administration. One of the papers in this section reveals that that there are both natural and human causes of environmental degradation eventhough human causes are more than the natural. It is uncovered that humans have continued to exploit nature through the irresponsible use of natural resources. This paper, therefore, concludes that environmental degradation problems in Nigeria can be effectively address through Christian stewardship, eco-justice and creation spirituality, which are the emerging environmental ethical ideologies in contemporary Christianity and other Christian ecological values inherent in the bible. Nigerian Christians must become ambassadors of these environmental ethical principles for effective ecological healing in the country.

Papers in section two explore issues in Educational Psychology. It is postulated in one of the papers that there is a negative or inverse relationship between academic performance and stress, anxiety and depression, meaning that the higher the students' level of stress, anxiety, and depression, the lower the academic performance. It is, therefore, recommended that school counsellors and psychologists should be encouraged to address the issues of stress, anxiety and depression especially among hundred level students so as to enhance their adjustment and academic performance.

One of the papers, in the third section is on Language and Literary Studies, demonstrates that the spoken aspect of a language is very vital in the learning of a foreign language. The paper lays emphases on effective oral communication amongst students in a bilingual environment and in the same vein recommends some pedagogical techniques in enhancing and promoting effective oral communication in French.

Papers in section four deals with issues in Religious Studies. While advocating socio-economic and religious restructuring of Nigeria based on the principle of *maslaha al-mursalaha*, one of the papers in this section, recommends that 1999 Constitution should be amended to accommodate laws that will address issues on resource control and restructuring. The paper further recommends that states should be allowed to take 80% of the resources found in their respective states or regions while 20% of the resources should be allocated to the Federal Government. And the Federal Government of Nigeria should also promote justice, fairness and equity (which Islam preaches) among the federating units and continue to wage 'war' against corruption, insurgency, militancy, kidnapping and other crimes (which Islam forbids) that are threatening the cooperate existence of Nigeria.

In the last section which centres on Legal Studies, one of the papers concludes and recommends that embracing non-custodial sentencing will reduce prison reception and minimize the enormous government resources in maintaining the prison infrastructure and the prisoners in Nigeria. In this regard, the paper suggests that there is need for a redress of the challenges mitigating the smooth application of non-custodian sentences in Nigeria's criminal Justice System.

On the whole, this issue of *NIU Journal of Humanities* features many empirical and theoretical based articles which can be of great benefit to every reader.

Professor Oyetola O. Oniwide

Nexus International University,
P.O. Box 70773,
Kampala, Uganda.

editor@niujournals.ac.ug

June, 2023.

Part One

Development Administration

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 7–14

Environmental Degradation in Nigeria: A Christian Ethical Approach

EWERE NELSON ATOI, EMMANUEL OLUROKAN OLOWOYEYE
LEMBI JAMIMA JACOB
Gombe State University, Gombe, Nigeria

Abstract. Environmental degradation is a serious issue confronting different societies the world over in contemporary times. It has continued to impact negatively on the quality of life in many parts of Nigeria. Previous studies on environmental degradation in Nigeria have laid more emphasis on the scientific and technological perspectives with little attention given to the Christian ethical dimension. Religion can play a vital role in influencing attitudes, behavior, perceptions, modes of coping and actions in response to environmental problems, but it has been largely ignored in Nigerian ecological discourses. This essay therefore, examines environmental degradation in Nigeria from Christian ethical perspective with a view to address environmentally harmful human actions in the Nigerian ecological space through the lens of Christian ethical norms. Data was obtained from existing scholarly literature, media reports, and careful observations of the contemporary environmental crisis in Nigeria. Content, critical, and constructive methods of analysis were utilized for data interpretation. This paper avows that there are both natural and human causes of environmental degradation. Howbeit, human causes are more than the natural. It was uncovered that humans have continued to exploit nature through the irresponsible use of natural resources. This essay submits that environmental degradation problems in Nigeria can be effectively address through Christian stewardship, eco-justice and creation spirituality, which are the emerging environmental ethical ideologies in contemporary Christianity and other Christian ecological values inherent in the bible. Nigerian Christians must become ambassadors of these environmental ethical principles for effective ecological healing in the country.

Keywords: Environmental Degradation, Christian Ethical Perspective, Humans, Natural Resources, Ecological Healing.

1. Introduction

There are myriad of environmental issues confronting different societies the world over that are urgently in need of scholarly attention from various academic disciplines in contemporary times. These include rising global temperature, ozone layer depletion, pollution, soil erosion, soil compaction, habitat fragmentation, desertification, deforestation, acidification, human population growth, and anthropogenic extinction, among others. Jiboye et al (2019) observe that environmental challenges are caused mainly by natural forces and human influences, or a combination of both. Natural causes of environmental challenges include climatic, geologic, atmospheric, disease, and biological factors. According to them, human activities like mining and exploration for petroleum, land reclamation, overfishing, overgrazing, deforestation, hunting, and the use of pesticides and herbicides are responsible for many environmental challenges.

In a related manner, Mwambazambi (2011) argues that humans generally use techniques and technologies to exploit nature in order to produce goods that satisfy their direct needs. The first of these techniques are based on the use of fire. Africans have been using fire since the most ancient times in the process of production, from small-scale production to heavy industries. The production of these necessary energy sources has entailed a host of pollutants resulting from combustion. Similarly, Danjuma et al (2014) observe that rivers are polluted, soil erodes and species are depleted, all courtesy of human activities. Humans have dramatically altered much of nature and its natural environment through different processes. They further contend that one major dilemma of human activities in the environment is that nature has been destroyed sharply over the last two centuries. Today, the natural environment is being destroyed with bulldozers and forests (species) felled by machine or handheld saws and reduced to small remnants of its original extent.

It is imperative to note that environmental problems have continued to impact negatively on the quality of life in the universe. According to Mwambazambi (2011), Pollution of the soil, water and air, as well as soil erosion threatens the health and livelihood of the people. Household wastes are thrown into water points and rivers, and water-borne diseases have multiplied. Humans need salutary air to live a healthy life, however, the air is increasingly polluted with dust, smoke from bush fires, household wood fires, vehicles, and a few factories giving off fumes. Unsanitary odours and even weapons of war have all contributed to a certain level of air pollution with very negative consequences for the quality of life (857).

Also, Nwafor (2006) maintains that environmental damage has led to the loss of wildlife, pollution of air, loss of fertile soil, all of which has caused serious health problems in the lives of people affected. On his part, Inyang (2019) argues that environmental degradation constitutes a serious threat to man's survival and to a large extent humans have been responsible for it. Environmental degradation is an increasing problem in many parts of the world. Different people in various parts of Nigeria are suffering from different forms of natural and man-made environmental problems that have continued to affect the quality of life (Danjuma, et al 2014; Shehu, 2015).

It is pertinent to note that the aforementioned environmental problems have triggered renewed interest in the topic of morality and ethical response in many fields, including Christian circles. Religion no doubt has a recognized role in influencing attitudes, behavior, perceptions, value orientation, modes of coping and actions in response to environmental problems and other societal issues. Religious beliefs can be judged as an important trigger of environmental concern. There are numerous evidences to prove that biblical tradition plays key role in shaping people's attitudes toward the environment (De Wit, 2013; Shehu, 2015; Petrescu-Mag et al, 2020; Atoi et al, 2020). Petrescu-Mag et al (2020) assert that the reassessment of the position of religion regarding the moral dimension in the environmental crisis is referred to as a 'new genesis' by some scholars. The environmental crisis must not and cannot be viewed only from a single perspective, because everything, according to the principles of ecology is interrelated. This interrelatedness affects not only the natural environment and its ecosystems but also human society and its structures.

This study therefore, examines environmental degradation issues in Nigeria from a Christian ethical perspective with a view to utilize Christian ethical norms in addressing environmentally harmful human actions in the Nigerian ecological space. Data for this research was obtained from existing scholarly literature, media reports, and careful observations of the contemporary environmental crisis in Nigeria. Content, critical, and constructive methods of analysis were adopted for data interpretation.

2. The Concept and Causes of Environmental Degradation

The concept of environmental degradation implies that environmental resources such as, land, water, air and vegetation are reduced to a lower rank taking into account the fulfillment of given demands (Danjuma et al, 2014). OECD (2001) defines environmental degradation as the deterioration in environmental quality from ambient concentrations of pollutants and other activities and processes such as, improper land use and natural disasters (Jiboye et al, 2019). The United Nations International Strategy for Disaster Reduction (ISDR) delineates environmental degradation as the reduction of the capacity of the environment to meet social and ecological objectives and needs (Inyang, 2019). Jimoh (2006) asserts that environmental degradation refers to the downward trend in the environmental resources such that their level of use in the human societies equally decreases at an increasing rate. Reed et al (2007) maintains that environmental degradation is the reduction in value of the environment to meet its ecological and socioeconomic needs. It includes issues such as land degradation, deforestation, desertification, loss of biodiversity, land, water and air pollution, climate change, sea level rise and ozone depletion.

Furthermore, Asaju and Arome (2015) articulate that environmental degradation is a process by which the resource base (air, water, soil/land) become depleted, thereby reducing their originality and quality. This affects the general health of the biological environment. Air, water, and soil/land are the major resources which are vulnerable to depletion or being degraded through overuse and unfriendly human activities. For Kukreja (2015), environmental degradation is the disintegration of the earth or deterioration of the environment through consumption of assets, for example, air, water and soil; the destruction of environments and the eradication of wildlife. Inyang (2019) contends that environmental degradation is the disintegration or the deterioration of the environment through the depletion of resources such as air, water and soil, the destruction of ecosystems, habitats destruction, the extinction of wildlife and pollution. According to Swati, et al (2014), environmental degradation is the deterioration of the environment through depletion of natural resources such as air, water and soil; the destruction of ecosystem and the extinction of wildlife.

Jiboye, et al (2019) posit that environmental degradation occurs when earth's natural resources are depleted and environment is compromised in the form of extinction of species, pollution in air, water and soil, and rapid growth in population. Environmental degradation is of two broad categories. The first category is when natural habitats are destroyed or rendered unusable through pollution or contamination. The second category is when natural resources are misused, over-used, and made scarce and eventually depleted. Either of the two categories can result in deprivation of the populace of such critical essentials like food, water, quality air and basic survival resources (Otong, 2011; Inyang, 2019). Citing Berry, Petrescu-Mag et al (2020) assert that the seven degradations of creation presented in 'an Evangelical Declaration on the Care of Creation' which portrays the present environmental crisis include human degradation, land degradation, species extinction, deforestation, water contamination, global toxification, and the alteration of air quality. According to Inyang (2019), forms of environmental degradation include, soil pollution, climate change, desertification, flooding and erosion. Jiboye et al (2019) are of the view that different ecosystems experience different types of degradation depending on the prevailing climatic conditions. The type of ecology prevalent in an area will be a major factor that determines the extent to which the area could be degraded.

According to Asaju and Arome (2015), there are numbers of ways in which environmental degradation occurs. The process can be entirely natural in origin, or it can be accelerated by human activities. There is no doubt that there are both natural and human causes of environmental degradation. However, some scholars have argued that the major causes of environmental degradation are human actions or activities on the environment. According to Jiboye, et al (2019), one of the major causes of environmental degradation is human disturbance. Similarly, Molato and Dube (2020) argue that human behavior is the main cause of environmental degradation. Technological developments, rapidly increasing human population, dramatic increases in resource and energy consumption, the emergence and development of the capitalist world economy and, utilitarian attitudes towards the environment have been identified as the main causes or contributors to environmental degradation (Belal, et al, 2015; Molato and Dube, 2020). Mugambi and Mika (2001) maintain that the life of large populations is compromised by the degradation of the environment caused by microeconomic and total practices of corporations. Shehu (2015) contends that direct degradation of the environment through human activities such as excessive deforestation, land clearance for agriculture and urbanization, and pollution from domestic and industrial wastes are among leading causes of environmental decline.

Jiboye, et al (2019) observe that road construction, timber harvesting, ranching, uncontrolled poaching and other human activities have led to the fragmentation of habitats and the subsequent disappearance of many species of flora and fauna. Others are urbanization and urban sprawl, industrialization, indiscriminate use of inorganic fertilizer, as well as haphazard construction of buildings without regard to urban and regional planning laws and regulations. According to Molato and Dube (2020), at the heart of environmental degeneration is human being's contemporary attitude of using the natural resources for gains rather than coming up with strategies of preserving nature. This attitude develops a buyer and seller mentality which implies that human beings use natural resources without realizing that they will be depleted. Consequently, this mentality puts too much burden on the environment. The arguments of the aforementioned scholars are valid because the commercial and consumerism mentality of humans have indeed put too much pressure on the environment and environmental resources, thereby leading to serious degradation of the available natural resources on earth.

3. Environmental Degradation in Nigeria

Environmental degradation is a serious problem in many parts of Nigeria. According to Shehu (2015), Nigeria is currently experiencing severe and wide-ranging environmental problems. These problems range from climate change to man-made environmental degradation to inefficient management of environmental resources. In 2007, the Intergovernmental Panel on Climate Change identified Nigeria as a "hotspot" of climate change in sub-Saharan Africa. Danjuma, et al (2014) contend that environmental degradation of varying types and degree are generally un-evenly distributed in Nigeria, Ranging from the less devastating, such as, sheet erosion and mild gullies, to highly dangerous types such as, loss of biodiversity, drought and loss of soil bio-physical characteristics. A typical environment in Nigeria may be occupied with one or overlapping sets of degradation consequences.

It is imperative to note that each region of the country has its own major environmental degradation issues. The major environmental problems affecting the northern region of the country include land degradation, especially desertification, associated with climate change, population pressure and unsustainable resource use (Shehu, 2015). Dangyil (2009) points out that a journey from Mangu to Jos especially from Dorowa Babuje, shows an undoubtful scars, mine ponds and mass land degradation due to tin mining both at the left and right sides of the road into the interior of Jos. Moreover, loss of biodiversity of plants and reduction in soil fertility are quite alarming in northern Nigeria because of deforestation and fuel wood consumption (Danjuma, et al, 2014). Shehu (2015) maintains that extensive deforestation is a leading cause of desertification and soil degradation in northern Nigeria. Danjuma et al (2014) assert that the north central states are suffering from salinization and acidification of soils and sediment discharge on lower Niger-Benue catchments. Also, they observe that large areas of gully erosion are clearly visible, and denuded areas can be identified in many agricultural zones of northern region. Generally, deforestation, salinization and loss of plant diversity are most widespread in all parts of northern Nigeria. The increasing intensity of agricultural activity due to population growth may be the most important factor influencing this process. Other influential factors may be climate change or the establishment of major water projects, such as, construction of dams.

In southern Nigeria, crude oil spillage, coastal erosion, marine biodiversity loss, and dredging of toxic waste into the river are major environmental degradation issues that are peculiar to the region. According to Danjuma, et al (2014), coastal erosion, water pollution and marine biodiversity loss are typical in the southern coastal areas of Nigeria. Inyang (2019) points out that environmental degradation caused by extensive oil extraction and the dredging of toxic waste into the river, which decrease the amount of fresh portable water, damage to the mangrove, and also damage to the natural habitat is prominent in Southern Nigeria, especially in the Niger Delta region. A UN HDI report of 2011 estimated spillage of 3 million barrels of oil from 6,817 incidents, comprising 6% on land, 25% on the swamp and 69% on the offshore environment between 1976 and 2000. In many communities of the south-south region, the environment is being battered with relentless pollution destroying arable lands, water resources and diverse plants species supporting an immediate population of 25.1million. Similarly, Francis et al (2011) observe that 546 million gallons of crude oil were spilled from 1958-2010, averaging about 300 spills or nearly 10.8 million barrels per annum and about 50,000 acres of mangrove forest disappeared between 1986 and 2003.

The frequency of oil spill in the Niger Delta resulted in contamination of water and consequent death to the aquatic and terrestrial lives (Asaju and Arome, 2015). Some scholars maintain that 50% of oil spillage in the Niger Delta is due to pipeline and equipment corrosion, 28% to vandalism from sabotage and 21% to oil production operations, and 1% is due to engineering drills, ineffective well control, machine failures, and supply chain logistics challenge from the network of 7,000km pipelines and 606 oil fields and installations (Nwilo and Badejo, 2005; Francis et al, 2011; Oka, 2017). Oka (2017) argues that reports of environmental degradation caused by oil exploration in Nigeria will be incomplete without mentioning the infamous Ogoni Oil spillage. According to him, multinational corporations' exteriorization of its hydrocarbon exploration, production and distribution transfers hazards from its activities to host communities. Since the discovery of crude oil in the late 1950s, the Ogoni people have lived most of their lives with diverse pollution destroying their natural habitat. Attempts through non-violent protests to get the multinational corporations and the Nigeria government to clean up oil, remediate the land and compensate the people stimulated Ken Saro-Wiwa, a writer and non-violent environmentalist to lead a movement of his people to clamour for social justice, which eventually led to his death.

Furthermore, Dangyil (2009) observes that in the process of coal mining, the hills of refuse dump occasionally catch fire and burn for a long time thereby releasing smoke and toxic fumes in the air. According to him, this occurs in Enugu areas where coal is usually processed for domestic and industrial uses to generate power or energy. Dangyil (2009) further points out that noise pollution and its associated effects can be experienced in Ilesha and Enugu areas where heavy machines are used for blasting coal and gold. Asaju and Arome (2015) note that, the mining of sand and dredging of rivers are aggravating coastal erosion and river siltation. This and many other environmental issues, according to them, have turned the Niger Delta to one of the world most endangered ecosystem.

On a general note, pollution from industrial wastes is regarded as an enormous environmental problem in the Niger Delta region and in cities like Lagos, Kano and Kaduna. Municipal solid waste heaps constitute another serious environmental challenge in virtually all major cities in Nigeria. Also, population increase in urban centers, unsustainable consumption patterns of urban dwellers and inability of city officials to stop illegal dumping of commercial, industrial and household wastes is leading to a crisis of waste management in Nigerian cities (Momodu, et al, 2011). Much of these wastes are believed to contain non-biodegradable petrochemical productions like polythene bags and plastic containers. Added to these are oils discharged by mechanical workshops, industries and commercial houses which also contaminate the surface and ground waters (Shehu, 2015).

4. Christian Environmental Ethics

Rolston (1993) asserts that ethics seeks to find a satisfactory fit for humans in their communities, and this has meant that ethics has often dwelt on justice, fairness, love, forgiveness, rights, peace, among others. But ethics too is now anxious about the troubled planet. Can we have duties concerning the earth, even duties to the earth? Earth is, after all, just earth. In this light, Schuurman (2006) contends that the responsibility of humans is to be keepers and minders of earth as a garden, not as lords and masters, recognizing an intrinsic value of God's creation. According to Rolston (1993), there is no doubt, we should notice at once that Christians can and ought to have ethics concerning the use of the environment and environmental resources. Humans are helped or hurt by the condition of their environment, and if there are duties to humans at all, there will be applications of these duties to environmental issues. He argues that no one can love neighbor, or do to others as one would be treated oneself in disregard of that neighbor's life-support system in the natural world. Is there a primary Christian environmental ethics, one with a direct concern for animals, plants, species, ecosystems, perhaps even for the planet? The answer is simply yes.

According to Grasse (2016), to develop an ecological theology, Nash supports the use of Christian principles that come from the Bible, such as love and justice. Nash (2009) contends that if love guides Christian action towards the environment, they will treat it with care and respect. He turns to simple verses such as, Psalm 145:9 – "The Lord is good to all, and his compassion is over all that he has made." The love and compassion God has for his creation should be echoed by his followers. Nash claims that this is how most moral issues facing Christians today should be handled. Perhaps our Sunday morning sermons should sometimes remind us that humans are not the axis around which the world turns, but that we have a role to play in the grand scheme of the universe that requires more from us than apathy. De Wit (2013) posits that love is seen to appreciate all things as they are by nature in God's creation. Cultural activities are directed away from humans themselves in love of God and the neighbour. Love is to seek what is natural. Citing Stoker and Schuurman, De Wit points out that ethical conduct in Reformational philosophical thinking is based on what is perceived to be natural in created order, culminating in ethics of law, love and responsibility.

Moreover, Nash (2009) asserts that God values all life forms, and created the world to be a habitat for all species in interdependent relationships. Ethically, since fidelity to God implies respect for divine valuations, the faithful are called to value what God values—and that includes the good earth and all its inhabitants. The primacy of place in the canon enhances this moral mandate. Nash further contends that dominion in Genesis (1.26, 28) is not a license for despotic exploitation or managerial arrogance, contrary to common claims. The earthly ruler is always subject to God's justice in the Hebrew Scriptures (Ps. 72). As one dimension of the moral image of God, dominion can be legitimately interpreted as the responsible representation of God's benevolence and justice toward all creatures. This recombinant interpretation suggests that dominion demands a nurturing love in social and ecological settings. Thus, in a great reversal, ecological abuse becomes a violation of dominion. Ecological ethics rooted in the Christian tradition will be a logical extension of love to its horizons, embracing all life forms in accordance with Christian experiences of and testimonies to the unbounded love of God (Nash, 2009). Furthermore, Rolston (1993) argues that a thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise. Those who wish to reside in a promised land must promise to preserve its integrity, stability, and beauty. "That land as a community is the basic concept of ecology, but that land is to be loved and respected is an extension of ethics." If so, we cannot inherit our promised lands until we extend Christian ethics into ecology.

Petrescu-Mag et al (2020) observe that Liberal and Protestant denominations teach divinely sanctioned stewardship (for example, Genesis 2:7–15) where humans are put in Eden to care for and till the earth. The disclosure of a new paradigm for Christian ethical and theological thought about nature, extending our understanding of the love of God to nature. Petrescu-Mag et al agree with Berry that Bible is not a book for environmental destruction but a work on the stewardship of creation. They also concur with Horrell et al that the biblical texts offer relevant sources for environmental ethics and that the various anti-environmental theories are based on a distorted interpretation, rather than the biblical texts. Petrescu-Mag et al also assert that from a practical perspective, a research focus on environmental attitudes within a religious community can reveal people's actions and perceptions when facing environmental disturbances and coping with its impacts. According to them, Christianity environmental task was clear, more precisely, to recover a worldview centered on nature's value rather than human transcendence. One example is environmental justice which is one of the most significant Christian contributions to public environmental deliberation in the United States, where the creation's integrity and human dignity are mutually constitutive.

According to Grasse (2016), the three schools of ecological Christian thought developed by the green movement include: Christian stewardship, eco-justice, and creation spirituality. Christian stewardship maintains that humans are the pinnacle beings in creation, and that they have been charged by God to care for nature and use it wisely. This view comes directly from the doctrine of dominion over nature; however, there is an added element of responsible use of natural resources. According to Simmons (2019), Christian environmental stewardship entails that human beings have moral duties to God for the environment. Stewardship conceives human beings as entrusted with the environment; the model affords human beings' special authority and responsibility. Stewardship model stipulates that human beings do not own the environment. Instead, Christian stewardship insists that human beings have moral duties at least to God for the environment and so limits human license with respect to it. Christian stewardship is focused on rethinking Western Christianity within its own tradition, focused on an evangelical interpretation of the biblical mandate for humans to take care of the earth (Kearns, 1996). Simmons (2019) further observes that the stewardship model focuses on interpreting fundamental facets of human beings' proper relationship with God and God's creation, thus foregrounds cosmological considerations.

Eco-justice on the other hand, is associated with the idea of liberation linking environmental concerns with church perspectives on justice issues such as, the just sharing of limited resources and the real cost of environmental problems (Kearns, 1996). The eco-justice is focused on a sustainable use of natural resources that ensures fair distribution across all humankind. It prioritizes environmental welfare more than stewardship (Grasse, 2016). On its part, creation spirituality is the view that humans are not superior to the rest of creation and should work to sustain the whole of nature. Creation spirituality focuses on reorienting humans to see their place as one part of a larger panentheistic creation. The state of Christian ecological ethics or eco-theology today can be seen through these three beliefs. Christian stewardship, eco-justice, and creation spirituality are different Christian ethical strategies, but they do share a common concern on how to develop a practical environmental ethics or eco-theology to account for emerging ecological realities (Kearns, 1996; Jenkins, 2008; De Wit, 2013; Grasse, 2016). Each of the three aforementioned Christian ethical principles about the environment wants to somehow connect environmental issues with Christian identity.

5. Utilizing Christian Ethical Approach to Address Environmental Degradation in Nigeria

One of the major factors escalating environmental degradation in the modern world is the failure of humankind to recognize and respect the sanctity of the ecosystem and environmental resources as an act of obedience to God's command and love for his creations. Molato and Dube (2020) observe that at the core of environmental degradation, is the failure to recognize environmental values, resulting in the observable behavior of using nature primarily for human benefit, consumption and endless quest for accumulation of profits. It has been established earlier that human behavior is one of the main causes of environmental degradation. It is imperative to state that nature is not an object for human exploitation because it came from the same source with human beings, that is, both humankind and the natural environment originated from the same source (Molato and Dube, 2020).

Citing Coste, Mwambazambi (2011) observes that the will of God is that human beings commune with nature as intelligent and noble master and guardian, and not as exploiter and destructor denuded of any management. Respecting God's will requires taking values into account, especially ecological values such as, environmental protection; the protection of soil, forests, flora and fauna. In the light of Christian understanding of nature values, human beings do not possess supreme power or rights over natural environment, since they come from the same source and are interconnected in many ways. The trio of Christian stewardship, eco-justice and creation spirituality which are the emerging environmental ethical ideologies in contemporary western Christianity and other Christian ecological values inherent in the bible need to be utilized as models for addressing environmental degradation problems in Nigeria. Christians should bring the church back down to earth because the church should be ecological.

Nigerian Christian leaders are expected to key into this ecological mission by admonishing and conscientizing the people on the need to protect the environment and avoid any act that will degrade environmental resources. The Christian church needs to awaken Nigerians from ethical slumber and point out to them their responsibility towards God and God-created nature. Mwambazambi (2011) argues that the protection of the environment in which humans live should be taken seriously as part of the struggle for the restoration of the creation of God. Whether one is a Christian or not, the earliest understanding of humanity and its relationship with nature had a religious foundation and a moral theological base. The dominion and protection of the creation of God imply all aspects of the human life including the environment. There is no gainsaying that all Nigerians are creatures of God, as such, they ought to love and care for his creations as an act of reverence for him. According to Bookless (2008), the creation is not our plaything or even our playground, but has intrinsic value to God. Our use of natural resources in our lifestyles and our travel should be with restraint and respect.

From Christian ethical point of view, it is crystal clear that caring for earth resources is a sign of fidelity to God. Nigerians, especially Christians are expected to show much respect for divine valuations. This simply means that they ought to value what God values with all seriousness, which include the earth and all its resources. This is a moral duty that all human beings own to God for environmental safety. Nigerians need to protect and care for their environment by refusing to be polluting agents of the environmental space. Rather, they should treat every part of God's creation as having its own intrinsic value and dignity since God Himself has declared all creations good. According to Mwambazambi (2011), God imbues all his creatures with his presence. This is why it is necessary to protect nature, as God protects his people and works for the welfare of all. Therefore, we must not treat any of God's creature (any element, plant or animal) recklessly but deal with them in a sensitive manner, with empathy and reverence. Therefore, it is reasonable to state here that anyone who harms the natural environment is indirectly harming the creator Himself (God).

6. Conclusion

This essay has examined environmental degradation in Nigeria using the Christian ethical approach. It was established that environmental degradation in Nigeria has both natural and human causes. Howbeit, environmental degradation caused by human activities seems to be more than the ones caused by natural forces in the Nigerian ecological space. This is probably the reason why the 1987 report of the World Commission on Environment and Development warned that unless humans change their life style, the world will face unacceptable levels of environmental damage and human suffering (Asaju and Arome, 2015). It was uncovered that humanity's failure to recognize the sanctity of the ecosystem and the irresponsible use of environmental resources by most people are the principal factors facilitating environmental degradation and ecological injustice in Nigeria. This paper therefore, submits that every Christian should adhere to the principles of Christian environmental ethics and conscientise the Nigerian people on the need to protect the natural environment and use its resources responsibly as a matter of divine moral mandate. In Mark 4:30-32, Jesus Christ shows that God transferred the duty of protecting all creatures to humankind. As such, Nigerians Christians must carry out this religious moral responsibility with all seriousness in order to ensure effective ecological healing in partnership with the creator.

References

Asaju, K. and Arome, S. (2015). "Environmental Degradation and Sustainability in Nigeria: The Need for Environmental Education" *American Journal of Social Sciences* 3.3:56-61.

Atoi, E. N., et al (2020). "Religious Moral Values and the Menace of Corruption in Nigeria" *KIU Journal of Humanities*, 5.1:115-122.

Belal, A., et al (2015). "Corporate Environmental Responsibility and Acoountability: What chance in vulnerable Bangladesh?" *Critical Perspective on Accounting,* 33: 44-58.

Bookless, D. (2008). "Christian Mission and Environmental Issues: An Evangelical Reflection" *Mission Studies,* 25:37-52.

Dangyil, J.S. (2009). "Environmental Impact of Solid Mineral Mining in Nigeria" *Pankshin International Journal of Arts and Social Sciences Education,* 4:124-127

Danjuma, M. N. et al (2014). Mitigation Strategies to Environmental Degradation in Nigeria Muhammad Nuraddeen *Journal of Environment and Earth Science* 4.21:36-31.

De Wit, M.P. (2013). "Christ-centred Ethical Behaviour and Ecological Crisis: What Resources do the Concepts of Order in Creation and Eschatological Hope Offer?" *Koers – Bulletin for Christian Scholarship* 78.1:1-8.

Francis, P., et al (2011), Securing Development and Peace in the Niger Delta: A Social and Conflict Analysis of Change, Washington, Woodrow Wilson International Centre for Scholar Africa Programme.

Grasse, A. (2016). "The Impact of Anthropocentrism on Christian Environmentalism" *Dialogue & Nexus* 3:1-9.

Inyang, B. (2019). "Environmental Degradation and Sustainable Development in Nigeria: A Study of the South-South Region of Nigeria" *International Journal of Humanities Social Sciences and Education (IJHSSE)* 6.8: 33-42.

Jenkins, W. (2008). *Ecologies of Grace. Environmental Ethics and Christian Theology.* Oxford: Oxford University Press.

Jiboye, J. O., et al (2019). "Causes of Environmental Degradation in the Coastal Areas of South West, Nigeria" *European Journal of Sustainable Development Research*, 3.2:1-15.

Jimoh, I. H. (2006). "Pattern of Environmental Degradation and Development Efforts" *Democracy and Development in Nigeria: Economic and Environmental Issues*, *2*.

Kearns, L., (1996). "Saving the Creation: Christian Environmentalism in the United States" *Sociology of Religion* 57.1:55−70.

Kukreja, R. (2015). *What is Environmental Degradation?* Available at: Conserve Energy Future: http://www.conserve-energy-future.com

Momodu, N., et al (2011). "Mitigating the Impact of Solid Wastes in Urban Centres in Nigeria" *Journal of Human Ecology* 34.2:125–133.

Mugambi, J. N. K. and Mika, V. (2001). *Christian Theology and Environmental Responsibility*. Nairobi: Acton.

Mwambazambi, K. (2011). "A Theological View of Environmental Protection in Africa" *In die Skriflig* 45.4:849-866.

Nash, J. A. (2009). "The Bible vs. Biodiversity: The Case against Moral Argument from Scripture" *Journal for the Study of Religion, Nature and Culture* 3.2:213-237.

Nwafor, J.C. (2006). *Environmental Impact Assessment for Sustainable Development: The Nigerian Perspective*. Enugu: El Demak.

Nwilo, P.C. and Badejo, O.T. (2005). "Impacts and Management of Oil Spill Pollution along Coastal Areas", International Oil Spill Conference, Miami, Florida.

Oka, N.O. (2017). "The spate of environmental degradation and its impacts on Niger delta communities' sustenance" *International Journal of Development and Sustainability* 6.10:1461-1485.

Otong, E. U. (2011). *Environmental Disaster Management*. Abuja: Kakapo Press.

Petrescu-Mag, R. M. et al (2020). "Beliefs and Actions Towards an Environmental Ethical Life: The Christianity-Environment Nexus Refected in a Cross-National Analysis" J*ournal of Agricultural and Environmental Ethics* 33:421-444.

Reed, M.S., et al (2007). "Integrating Local and Scientific Knowledge for Adaptation to Land Degradation: Kalahari Rangeland Management Options" *Land Degradation and Development* 18:249-268.

Rolston, H. (1993). "Environmental Ethics Some Challenges for Christians" *The Annual of the Society of Christian Ethics* 13:163-186.

Schuurman, E. (2006). "Struggle in the Ethics of Technology" Koers 71.1:155−173.

Shehu, M. U. (2015). Religion and the Environment in Northeast Nigeria: Dominion, Stewardship, Fatalism and Agency. PhD Thesis, Department of Sociological Studies, University of Sheffield.

Simmons, F. V. (2019). "What Christian Environmental Ethics Can Learn from Stewardship's Critics and Competitors" *Studies in Christian Ethics* 33.4:1-20.

Swati, T., et al (2014). "Environmental Degradation: Causes and Consequences" *European Researcher 8*.82:1-2, 2014.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 15–24

Social Work Intervention Strategies for Victims of Abused Elderly in Ukhun Communities, Edo State, Nigeria

BENEDICTA O. IMUDIA, OWIE UKPONAHIUSI
University of Benin, Benin City, Nigeria

Abstract. The world population is growing rapidly and the population of the elderly is on the increase as well. The increase has brought along with it number of social problem among the elderly to the front burner of public policy and social work practice. One of such problems is that of elder abuse. While many advanced countries have evolved mechanisms of dealing with this challenge, many African states are yet to come to grips it. The study therefore examines the social work intervention strategies for victims of elder abuse in Ukhun community, Edo State, Nigeria. The study adopts the survey research design while the population of the study comprised all adult males and females 65 and above residing in Ukhun community for at least 6 months irrespective of marital status, social and economic status or ethnic group. It was discovered from the study that elderly abuse is very common at Ukhun community and the age of the elderly people who are abused is a factor that makes the victim vulnerable to the frequency and the report rates. Those who are very fray and weak are less likely to report abuse against them compared to those who are relatively young in the adult age. Different categories of abuse against the elderly are recorded in Ukhun Communities with lot of predisposing factors that enhance the perpetrators into such act. However, the adoption of adequate intervention strategies will help control and address the menace of elderly abuse in the study area and Nigeria in general. It is recommended that social security scheme or policy for the elderly people in Nigeria should be broad base that include artisans, drivers, and farmers, amongst others with adequate tax relief in respect to maintenance of close relatives incapacitated by old age.

Keywords: Ageing, Abuse, Elderly, Intervention, Social Strategies

1. Background to the Study

As the World population continues to rise, the proportion and absolute number of older people all over the world are also increasing dramatically (World Health Organization, 2015). The growing concerns for ageing in general and the welfare of older persons globally, necessitated the United Nations (UN) to designate 1999 as “The Year of Older Person”. This declaration and document also gave birth to the International Plan of Action on Ageing- a composite declaration on older people’s rights which was adopted at the second UN Assembly on Ageing in Madrid in 2002 (National Population Commission, 2003). According to the United Nations Population Fund (UNPF) and Help Age International (2011), people aged 60 years and older accounted for 11% of the World population that is about 7 billion in 2011. This number is projected to increase exponentially to 9 billion by the year 2050 (Help Age International, 2001a, in Chane, 2014).

In terms of proportion, ageing is more pronounced in the Developed countries today than in the Developing Nations. On this, the WHO Report (2015) has it that the proportion of people aged 60 years or older in Japan in 2012 exceeds 30% and by the middle of the century, many countries will have a similar proportion of older people to that of Japan in 2012. Pesic (2010, in Adeleke, 2014) also corroborates this with the fact that every sixth person is over 65 years of age in many developed countries and the figure is estimated to be every fourth person in another 30 years to come. In Africa, including the Sub-Sahara Region, where the population is still relatively young, as shown by the wide bottom of the population pyramid, the population of older adults in the region doubles in absolute term, than that of northern Europe (WHO, 2015). This is also expected to grow faster than anywhere else, and may increase from 46 million in 2015 to 157 million by 2050 (Aboderin, 2015).

In Nigeria, just like any other part of the Sub-Sahara Africa, population ageing is becoming more visible than before. According to the National Population Commission (NPC, 2003), there were over 4.5 million persons aged 60 years and above, representing 5.2% of the total population, in Nigeria in 1991. This figure, according to the report, was to reach 5.8 million in 2005, 16 million by 2030, and 47 million by 2060. There is also a differential in the internal spread of the percentage of the elderly population within the country and Edo state was named among the States having higher percentage of elderly population than the National average. Other States in this category are clustered in the Eastern, North Central and Southern Geopolitical zones. This structural shift in the population comes with far reaching consequences for economic and social development. As succinctly put in the NPC report (2003):

…the rise in the number of older population implies an increased demand for social services, since the per capita consumption of health services is many times higher among older persons than among the rest of the population… ageing of the population has special relevance to public policy. The country will be faced with decisions about spending, increased borrowing, tax increases, higher retirement age, and cost reductions in pension and health plans as well as their privatization. (P.56)

From the above analysis, the chance of a country like Nigeria adequately preparing for and addressing the challenges associated with ageing population could remain a mirage considering her dwindling revenue, mismanagement, poor planning and poor policy implementation systems.

Culturally, the family, which is the basic unit of social structure of the society becomes most highly important to the elderly as it is incumbent on the family to bear the whole burden of caring for them (Ekot, 2016; Atchley & Barusch, 2004). The children of the elderly are traditionally saddled with the responsibility of supporting their parents when they become aged. The aged then become fully dependent on their families for daily needs and activities. Other relatives also play important roles, especially in Nigeria where the extended family system is predominant. However, the changing nature and structure of the family system tends to be eroding the efficacy of the primary care giving role of the family (Adeleke, 2014). The pressure resulting from harsh economic realities, unemployment, industrialization and urbanization as well as the high prevalence of deadly diseases such as the HIV/AIDS do significantly affect the chance of the elderly being adequately catered for by their children and other relatives (Mudiare, 2013; Ekot, 2016). These situations thus make the elders highly vulnerable to all forms of abuse ranging from physical assaults to neglect and abandonment, since they are dependent on these caregivers. In some instances, victims of elder abuse hardly speak out or report their plights particularly for fear of being rejected or abandoned by other members of the family (Jesmin & Ingman, 2011).

It is against this background that the study attempts a critical look at the issue of elder abuse in relations to evolving effective intervention strategies targeted at victims of elder abuse in Ukhun communities, Ovia North East Local government area, Edo State, Nigeria.

1.1 Research Questions

The research questions that informed this study are:

- What is the prevalence of elderly abuse in Ukhun communities?
- What are the social work intervention strategies for abused elderly persons in Ukhun communities?

1.1 Objectives of the Study

The main objective of this study is the evaluation of Social Work intervention strategies of victims of elderly abuse in Ukhun communities. The specific objectives are:

- To ascertain the prevalence level of elderly abuse in Ukhun communities
- To explore the various social work intervention strategies for abused elderly persons in Ukhun communities.

2. Theoretical Framework

2.1 The Caregiver Stress Theory

The Caregiver Stress theory has its roots in Gerentological literature (Roberto & Teaster, 2017). It is a Middle-Range theory based on the Roy Adaptation Model developed by Callista Roy in 1976 (Petiprin, 2016). The central focus of the theory is the response of family members and individuals to the stressors they faced while providing care for an older person with functional and or cognitive impairments

(Peralin et al., in Roberto & Teaster, 2017). Caregiving includes assuming new roles and responsibilities and involves recurrent redirection and reorganization of family life that leads to escalating dependencies that contribute to daily stressors and strains that challenge relatives providing care (Aneshensel et al. in Roberto & Teaster, 2017). The nature of the care demands and the frequency, type, and the magnitude of the stress and strain experienced by caregivers associated both with their caregiving responsibilities and other aspects of their lives as well as their use of coping strategies and reliance on others for support affect caregivers' abilities to provide effective care as well as their own physical and psychological well-being (Roberto & Teaster, 2017). Applied to the study of elder abuse, the caregiver stress hypothesis posited that the high levels of stress experienced by the caregiver resulted in abuse of dependent older adults. Thus, negative caregiver outcomes may have both direct and indirect effects on the caregiving process, the relationship between the caregiver and care receiver, and ultimately the welfare and well-being of the older person receiving care (Navaie-Walise, Spriggs & Feldman 2002).

Certain characteristics of the elderly such as the age, health status and the financial standing, require constant attention and can inadvertently overburden their caregivers. This is the case in Nigeria where older adults are often left to be catered for by their children and immediate family members, without any recognizable interventions from the government. Kosberg (1988) discovered that the older the person is, the higher the risk of abusive or negligence situation, and the study Biggs et al. (2009) confirmed a high prevalence of abuse among the older age group. The theory no doubt has been criticized to have a number of limitations. For example, theory seems to focus primarily on outcomes for older adults with cognitive impairments and cover the range of abuse types indiscriminately (Roberto & Teaster, 2017). Lachs and Pillemer (2004) note that case-comparison studies have failed to find higher rates of dependency in the older person. It was also maintained that Caregiver Stress theory tends to blame victims, and legitimate abusers (Burnight & Masqueda, 2011). Advocates for older battered women denounce the Caregiver Stress theory saying that it blames the victims, and does not result in safety for the victim (Brandl, 2002). While this is an important consideration to be mindful of, it is also important not to overlook stress as a contributing risk factor. Stress and perceived burden can be acknowledged, measured, and included in models without excusing the abuser's behavior (Burnight & Masqueda, 2011).

2.2 Relevance of the theory to Social Work Intervention Strategies for Victims of Abused Elderly

The caregiver stress theory is relevant to this work in a number of ways. First, it draws attention to the relationship between the system of a people and their perception on elderly abuse. Secondly, it points to the fact that social work plays a major role in rehabilitation of victims of elderly abuse through effective strategies. Indeed, this component is very significant in the determination of how elderly people respond to services of social workers in rehabilitation of abusive behaviour that might affect their general wellbeing.

3. Research Methodology

The study employed the survey research design in the collection and analysis of data.

3.1 Population of the Study

The population of the study comprised all adult males and females 65 and above residing in Ukhun communities and have stayed for a period of 6 months and above irrespective of marital status, social and economic status or ethnic group. The elderly 64years and below were excluded from the study because a number of studies have shown that the retirement age in Nigeria is 65years; the estimated population of the elderly in Ukhun communities is 8,486 as at 2022. It was projected from the 2006 population census at 2.7 growth rate. The sample size for this study is 400. This was determined with the aid of the Yaro Yammi sample size mathematical formula.

3.2 Method of data collection

This study adopted both the qualitative and quantitative method of data collection. The qualitative method of data collection entails the use of the in-depth interview of selected research participants. In collecting the data, the researcher employed the services of four (4) Research Assistants who have good knowledge of the study area and understand the local language of Benin. They were trained to administered questionnaires in line with the objectives of the study. This is required in order for participants to be guided on proper handling and completion of the questionnaire materials and to ensure that completed questionnaires are retrieved so

that the cases of unreturned questionnaires are reduced to the barest minimum. In addition, the questionnaire was in English language but with an interpreter who translated the questions to the local dialect where necessary. This is required to ensure that the elderly people who cannot understand English language could still participate effectively in the study. Thus, the English version was administered on the literate elderly persons.
On the other hand, the qualitative method of in-depth interview was used. This involved the in-depth interview in some selected community leaders, social workers and social welfare officers in Ovia North East Local government Area to support the quantitative data that were generated with the questionnaire. The short comings of the questionnaire were reduced and eliminated by qualitative instrument.

3.3 Instrument of Data Collection

This study used structured questionnaire to elicit information from respondents and generate primary data which is quantitative in nature. The researcher used this instrument because of its advantage in respect of ease of data collection and analysis as well as its wider reach which gives room for generalization in respect to the whole population from which the samples are drawn. The questionnaire was structured into two sections-A and B. The first section consisted of information on the socio demographic information of participants, like age, sex, occupation, residence, income level and family size, etc while the section B consisted of questions raised from the objectives of the study that helped illuminates the phenomenon being investigated. The questions were in simplified English language for easy comprehension by the respondents. The instrument of data collection where subjected to both content and face validity.

3.4 Method of Data Analysis

Responses from the questionnaire were subjected to some mathematical and statistical analysis. Such data gathered were analyzed using simple percentage analysis with frequency distribution, table and other descriptive statistics analysis with the aid of the Statistical Package for Software Solution (SPSS) version 22 was used while data from in-depth interview are discussed in support of the quantitative data.

4. Data analysis and presentation

This section covers the social demographic variables of participants. The variables include age, sex, marital status of the participants and educational qualification, source of house income, household size, among others.

Table 1.1: The Socio-Demographic Characteristics of Participants

Socio-Demographic profile of participants	Variables	Frequency	Percentage (%)
Sex of participants	Male	236	59.0
	Female	158	40.1
	Total	394	100%
Age	60-64years	158	40.1
	65-69years	214	54.3
	70-74years	8	2.0
	75years And Above	14	3.6
	Total	394	100.0
Marital Status	Married	293	74.4
	Separated	34	8.6
	Divorced	56	14.2
	Widowed	11	2.8
	Total	394	100.0
Level of Education	Primary Education	62	15.7
	Secondary	227	57.6
	B.Sc. /HND	49	12.4
	Post Graduate	1	.3
	Others	55	14.0
	Total	394	100.0
Source of household income	Farming	37	9.4
	Business	90	22.8
	Rent from houses	50	12.7
	Bus/taxi driver	4	1.0
	Pension	60	15.2
	Others	153	40.1
	Total	394	100.0

Source: *Field Work, 2022*

Table 1.1 shows data on the socio demographic profile of participants in the study area. The table indicates that the participants were fairly heterogeneous on a variety of socio-demographic variables. For instance, the data in the table reveal that participants were predominantly males. That is, among the total participants, 236 representing 59% of the participants are female while 158 representing 40.1% are male. This indicates that majority of the participants are females. Table 1.1 while responding to participant's age, also shows that among the total participants, those between 65-69years are more. For example, among the total participants, 214 representing 54.3% are between the age brackets 65-69years, 8 representing 2% of the participants are between the age bracket 70-74years old. The table further reveal that among the total participants 14 representing 3.6% of the participants are between 75years and above. This suggests that majority of the participants are between the age brackets 65-69years old. This is not surprising because the study is on the elderly and those who were on ground to adequately respond to questions where between this age group. The data in Table 1.1 further reveals that most vulnerable section of the elderly belong to the oldest of the age bracket because of their disability and debilitating conditions, yet the elderly who are active but have no means to survive cannot also be overlooked.

Table 1.1 also shows data on the marital status of participants. The data in the table reveal that majority of the participants are married. For example, more than half of the participants (74.4%) are married, 34 representing 8.6% are separated, 56 representing 14.2% are divorced while 11 representing 2.8% are widowed. This suggests that majority of the participants are married. This is not surprising going by the age bracket of the participants. Table 1.1 also shows the educational qualification of participants in the study. The data reveal that among the total participants, 62 representing 15.7% of the participants had primary school as their highest educational qualification, 227 representing 57.6% had secondary school as their highest educational qualification while 49 representing 12.4% had B.Sc./HND as highest educational qualification, and less than one percent had post graduate degree as highest educational qualification. 55 representing 14% of the total participants had other qualifications. The data therefore reveal that majority had secondary education as highest qualification.
Data in Table 1.1 further show the household family size of participants in the study. Among the total participants, 5 representing 1.3% of the participants were from a single household, 13 representing 3.3% were from a house hold size of 2 while 80 representing 20.3% of the participants were from household size of 3-5. The table further reveals that among the total participants, 199 representing more than half of the total participants were from household size ranging from 6-9 while 27 representing 24.6% of the participants were from household size of 10 and above. This suggests that among the total participants, those within the household size of 10 and above were more. This is not surprising because most families in Benin usually extended family with at least a member of the second generation included in the household. This is however not the case in some regions. For example, the studies conduct by Ugal (2012); Osunuh (2016) and Ugiagbe & Ukponahiusi (2018) on household type in Lagos, Enugu and Benin respectively revealed that majority of the household sizes in the three locations were less than 7.

Section Two: This section covers the data on participants' response on the attitude, interest and opinion of participants.
Table 2.1: Prevalence of elderly abuse

	Variables	Frequency	Percentage %
The elderly are victimized and falsely accused of witchcraft?	Yes	296	75.1
	No	40	10.2
	Cannot Tell	58	14.7
	Total	394	100.0
The elderly who are abused are not provided with adequate care	Yes	236	59.9
	No	40	10.2
	Cannot Tell	118	29.9
	Total	394	100.0
They are often starved and deprived of food, advice and assistance on health care, clothing	Yes	349	88.6
	No	40	10.2
	Cannot Tell	3	0.8
	21	2	.5
	Total	394	100.0
Some of the elders are physically abused in the area by their care givers.	Yes	244	61.9
	No	40	10.2
	Cannot Tell	110	27.9
	Total	394	100.0
Elderly people who lack family support have survival and social care challenge	Yes	162	41.1
	No	109	27.7
	Cannot Tell	121	30.7
	Total	394	100.0

Source: *Fieldwork, 2022*

Data in Table 2.1 show participants responses for the prevalence of elderly abuse. Among the total participants 296 representing 75.1% of the participants, 40 representing 10.2% of the participants disagreed that elderly are victimized and falsely accused of witchcraft, 58 representing 14.7% are undecided. This suggests that among the total participants, majority agreed that most elderly persons are victimized and falsely accused of witchcraft in the study area. This was in tandem with the in-depth interview with Mr O and Mrs E. They both said that in Nigeria, old age is linked to witchcraft and misfortune. When you are too old and things are not working well as expected in your family, the people will link the problem to the elderly or aged person in the community. This is very true with African people. Mrs E said:

'it is very correct that elderly people are accused and victimized of witchcraft. And because they cannot fight for themselves, the stigma is transmitted from generation to generation. This involves subjecting most elderly person to emotional trauma that some don't even eat because of the negative stigma and label. It is very rampant here in Nigeria especially in Benin City. Mr Frank however said this is only common among people. When you are within the rich, such label and victimizations does not exist. So I would say the problem of poverty is also part of what causes this false label' (IDI-2022).

Data in the Table 2.1 also reveal that among the total participants, majority agreed that elderly people who are abused are not provided with adequate care. For example, 236 representing 59.9% agreed that the elderly who are abused are not provided with adequate care while the table also revealed that among the total participants, 349 representing 88.6% of the participants said the elderly people are often starved and deprived of food, advice and assistance on health care and clothing. 40 representing 10.2% of the participants disagreed that the elderly people are often starved and deprived of food, advice and assistance on health care, clothing while 3 representing less than 1% of the participants are undecided as to whether elderly are starved or deprived or not. This suggests that majority of the participants agreed that the elderly people are often starved and deprived of food, advice and assistance on health care, clothing. This is often the case when the children of the elderly are not well to do. That is, families where poverty thrive. According to Mrs M, *elderly people are likely to be as weak as babies and heavily dependent on their children or those entitled to care for them as the case maybe for survive and protection.*

Data in Table 2.1 also reveal that elders are subjected to different forms of abuse but some are more prevalence than others. For example, 242 of the total participants representing 61.4% agreed that some of the elderly are physically abused in the area by their care givers, 42 representing 10.7% of the participants disagreed that some of the elders are physically abused in the area by their care givers while 110 representing 27.9% of the participants were undecided. This suggests that among the total participants, majority agreed that some of the elders are physically abused in the area by their care givers. This is however different from the findings from the study conducted by Rahman (2014) that opined that the percentage of mentally and economically abuse is very high compare to other form of abuse. The percentage of other types of abuse likes physical, economical, physical, mental and economical remain quite low. The table also reveals that among the total participants, 162 representing 41.2% of the participants believe that elderly people who lack family support have survival and social care challenge, 109 representing 27.7% of the participants disagreed that elderly people who lack family support have survival and social care challenge. This suggests that among the total participants, majority believed that most elderly people who lack family support have survival and social care challenge. Mrs M said

'the older the elderly people are the more they behave like a baby and this can make their children upset. They annoy the children all the time. It takes the patient type to be able to manage such problem. They person people to manage the elders are those who are trained in the act because of the way they act. Some people do not have money to take care of their parent and they do not give them attention. Old people are expected to be treated like a baby. Government should set up organization/ agency that will take care of the age. People that cannot take care of the aged would be taken to the home of the age and people employed to take care of them' (IDI-2022).

Table 3.1: intervention strategies employed by social workers in issue of elderly abuse?

	Variables	Frequency	Percentage %
Interventions strategies for elder abuse	Social or respite services;	180	45.7
	Caregiver education programs;	33	8.4
	Referral to rehabilitation programs/agencies	67	17
	Provision of Shelter; Advocacy	23	5.8
	Protective services	69	17.5
	Treatment referral	22	5.6
	Total	394	100.0
Have the strategies be effective enough to reduce elderly abuse?	YES	294	74.6
	NO	100	25.4
	Total	394	100.0
The breakdown of intergeneration care is negatively affecting values, worth and attitudes toward the elderly.	YES	153	38.8
	NO	118	29.9
	Undecided	123	31.2
	TOTAL	394	100.0
The victims of elderly abuse respond well to intervention strategies	YES	241	61.2
	NO	58	14.7
	Undecided	95	24.1
	TOTAL	394	100.0

Source: *Fieldwork, 2022*

Elder mistreatment is now recognized internationally as a pervasive and growing problem, urgently requiring the attention of health care systems, social welfare agencies, policymakers, and the general public. Table 3.1 reveals participants response on intervention strategies use by social work in restoring social functioning for elders who are abused. The data in the table reveal that different ranges of interventions are adopted as social worker in rehabilitating victims of elderly abuse. Among the total participants, 180 representing 45.7% of the participants agreed that social workers engage in respite services, 33 representing 8.4% of the participants believe that social workers use strategies like the caregiver education programmes. 67 representing 17% of the participants agreed that social work engages referral of people who are abused to rehabilitation programme/agencies. 23 representing 5.8% of the participants also say that social workers engage in advocacy especial for the age. This is part of the intervention strategy adopted by social workers. In the study conducted by Reay and Browne (2002), it was noted that caregiver interventions were among the first models used to prevent elder abuse. These interventions provide services to relieve the burden of caregiving, such as housekeeping, respite care, support groups, and day care and are promoted as abuse-prevention strategies. There is suggestive evidence that these interventions, when directed specifically to abusive caregivers, may help prevent victimization.

5. Discussions

Violence against the elders has been a perpetual feature of social history globally as with other forms of family violence. However, there have been ebb and flow in the visibility and invisibility of elderly abuse. From the analysis of data in the study, several findings were discovered that revealed a high prevalence of elderly abuse in the study area which covers both intentional and unintentional neglect of an older adult by the caregiver, in tandem with Wolf (2003) findings, elderly abuse in the study area range from the infliction of emotional anguish, pain or distress through verbal and non-verbal means, to physical force or coercion that causes bodily arm. This was in corroboration with previous studies that classified elderly abuse to include emotional or psychological abuse, physical abuse, financial abuse, among others (Stanley, 2009; Reid, Moss, & Hyman, 2005). Beneth (1999) however noted that although elderly people are subjected to different forms of abuse but some are more prevalence than others and most elderly people who lack family support have survival and social care challenge. The various forms of abuse do not just occur without number of predisposing factors that act as baits for a specific abuse to take place. In other words, some of the abuses seem to occur because of the number of factors which most time is beyond the control of the caregivers. The finding also reveals that the abuse of the elderly people is also because most of the elderly people who are abused are perceived as burden to the caregiver, for example, 75.9% believed that most of the elders are seen as burden to the caregiver. According the findings of (Animasahun & Chapman, 2017), in Nigeria, family members play a significant role in care for elders, providing up to 90% of home care. Elderly care, seen in the form of institutionalized centers or private Homes care in some industrialized countries, is rarely seen in

Nigeria. As family caregivers devote their time to the elder's needs, they tend to neglect their own needs, and thus, may face health risks (Animasahun & Chapman, 2017). They may not recognize or may ignore signs of illness, exhaustion or depression. Stress may negatively impact physical health of the caregiver or cause the care-giver to be physically or verbally aggressive towards the elderly person, leading to elderly abuse or neglect. In addition, caregivers may frequently feel a wave of emotions, such as anger, anxiety, depression, diminished social activities, frustration, guilt, isolation, marriage dissatisfaction, or decreased self-esteem (Okoye & Asa, 2011). Hence, the aged are seen as burden to the caregiver. And the inadequate support from government and lack of social policy to serve as safety nets affects the care givers psycho-emotional and economic status because the pressure of care and attention are solely on them especially when they (the caregivers) are poor and into unskilled job.

Victims of elder abuse in the communities respond to their abusive conditions in different ways. For example, the study revealed that elders who are abused in Okhun communities are most time withdrawn from the outside world. Some are even scared to speak out or open up on the problem because of the fear of being abused more when they spoke out. These elders who are abused in the communities are also isolated. The findings revealed that among numerous intervention programme, respite service, care giver educational programmes and protective services were seen to be most utilized and effective intervention method in the study area. Successful handling of elder abuse and neglect requires various interventions. There are different categories of intervention that are utilized in enhancing the social functions of abused elders in the study area. This was in tandem with the study by Alon and Berg (2014) that noted that the most widespread type of intervention consisted of individual counseling. Legal intervention yielded the highest rate of improvement (82%). Provision of supportive services for victims of neglect was found to be most effective (82% of improvement in the situation (Alon & Berg, 2014). The response rate to these intervention strategies however differs. For example, the findings reveal that victims of elderly abuse respond well to interventions strategies especially when it is carried out by professionals like trained social workers. A good attitude towards the intervention strategies designed for elderly abuse was identified as a good measure to achieve success in treatment plan of abused elders. Social work intervention strategies in restoring social functioning of elderly people who are abused is more effective with caregiver taking active role in the process. In the study conducted by Reay and Browne (2002), it was noted that caregiver interventions were among the first models used to prevent elder abuse. These interventions provide services to relieve the burden of caregiving, such as housekeeping, respite care, support groups, and day care and are promoted as abuse-prevention strategies. There is suggestive evidence that these interventions, when directed specifically to abusive caregivers, may help prevent victimization.

6. Conclusion

Elderly abuse is a serious health issue globally, although seem to have not received much attention in recent time. Elder abuse is not restricted to a particular sex of the victim of the abuse. That is, either male or female can be abused. The age of the elderly people who are abused is a factor that makes the victim vulnerable to the frequency and the report rates. Those who are very fray and weak are less likely to report abuse against them compared to those who are relatively young in the adult age. Different categories of abuse against the elderly are recorded in Ukhun Communities with lot of predisposing factors that enhance the perpetrators into such act. However, the adoption of adequate intervention strategies will help control and address the menace of elderly abuse in the study area and Nigeria in general.

7. Recommendations

Elderly abuse occurs every day in Nigeria but abuse of older person has to be regarded as a taboo in Nigeria society that makes it difficult to report cases to the law enforcement agencies. Asides from the provisions of the criminal code related to crimes of violence and assault, there is yet no law on elder abuse. Hence, it is recommended that the visibility of laws of elderly abuse be made to stem the tide of the various forms of abuse in Ukhun communities. This should include the provision of social security scheme for the old people.

The study reveals that among those abuse, are of different age categories with different academic qualifications. That is, both those that were once employed in a formal setting and those that were previously artisans in their field of endure are subjected to abuse at older age; hence, social security scheme or policy for the elderly people in Nigeria should be broad to include artisans, drivers, and farmers, amongst others with adequate tax relief in respect to maintenance of close relatives incapacitated by old age.

More effective preventive strategies of further studies in the area of elderly abuse should be launched especially on how to ascertain how older people can also play role in preventing and rehabilitative process or programmes. The intervention methods should be all encompassing.

The role of social workers in the rehabilitation of elderly abused should be well enshrined and publicize. At the same time, social workers and counselors should be given a good place in the society considering their roles in rehabilitation of elderly people.

References

Aboderin, I. A., & Beard, J. R. (2015). Older people's health in sub-Saharan Africa. Lancet 14;385(9968):e9–11.doi: http://dx.doi.org/10.1016/S0140 6736(14)

Akpan, I. D., & Umobong, M. (2013), An Assessment of the Prevalence of Elder Abuse and Neglect in Akwa Ibom State, Nigeria. *Developing Countries Studies Online 3(*5):10 15. www.llste.org.

Atchley, R. & Barusch, A. (2004). *Social Forces and Aging: An Introduction to Social Gerontology* (10th ed.). United States: Thomson – Wadsworth.

Rahman, K. R. (2014). *Cultural Sensitivity and Elder Abuse: Considerations for Social Work Practice. Electronic Theses, Projects, and Dissertations*. California State University, SAN Bernardino. Paper 55.

Biggs, S., Manthorpe, J., Tinker, A., Doyle, M., & Erens, B. (2009). Mistreatment of Older People in the United Kingdom: Findings from the First National Prevalence Study. *Journal of Elder Abuse and Neglect, 21*(1), 1-14.

Brandl, B. (2002). Power and Control: Understanding Domestic Abuse in Later Life. *Generations 24*(2), pp. 39-45.

Ekot, M.O. (2016). Selected demographic variables and elder abuse in Akwa Ibom State Nigeria. *International Journal of Academic Research in Business and Social Sciences, 6*(2),1-15.

Help Age International. (2001b). Research and information on aging in Africa: An annotatedbibliography. London: Help Age International Africa Regional Development Centre.

Help Age International. (April 2008). Older people in Africa: A forgotten generation. Brussels: Author.

Help Age International. (2011). Violence against older women: Tackling witchcraft accusations in Tanzania: Author..

Kosberg, J. I. (1988). Preventing, Elder Abuse: Identification of high risk factors prior to placement decision. *The Gerontologists, 28*(1), 43-50.

Lachs, M. S., & Pillemer, K. (2004). Elder abuse. The Lancet, 364(9441), 1263-1272.

Mudiare P. E. U. (2013). Abuse of the aged in Nigeria: elders also cry. *American International Journal of Contemporary Research, 3*(9), 79-87.

National Population Commission (2003). Nigeria Population Census 1991 Analysis: The Elderly. National Population Commission, Abuja-Nigeria. December, 2003.

Navaie-Waliser M, Spriggs A, Feldman P.H. (2002). Informal caregiving: differential experiences by gender. *Med Care. 40* (12), 1249–59.

Okoye, U. O, & Asa, S. S. (2011). Caregiving and stress: experience of people taking care of elderly relations in south-eastern Nigeria. *Arts and Social Sciences, Journal*, (29),1-9.

Petiprin, A. (2016). Nursing Theory: Roy adaptation model. Retrieved from http://www.nursing-theory.org/theories-and-models/roy-adaptation-model.php

Pillemer, K. A., Mueller-Johnson, K. U., Mock, S. E., Suitor, J. J., & Lachs, M.S. (2006). Interventions to prevent elder mistreatment. In L.S. Doll, S.E. Bonzo, J.A. Mercy and D.A. Sleet (eds) Handbook of injury and violence prevention. Springer Science and Business Media, New York, pp.241–254.

Pillemer K. A., Mueller-Johnson K.U., Mock S. E., Suitor J. J., Lachs M. S. (2008). Interventions to Prevent Elder Mistreatment. In: Doll L.S., Bonzo S.E., Sleet D.A., Mercy J.A. (eds) Handbook of Injury and Violence Prevention. Springer, Boston, MA.

Reay, M., & Browne, K. D. (2002). The effectiveness of psychological interventions with individuals who physically abuse or neglect their elderly dependents. *Journal of Interpersonal Violence, 17* (4), 416–431.

United Nations (2002). Abuse of older persons; recognizing and responding to abuse of older persons in a global context. New

York: United Nations Economic and Social Council. United Nations/International Association of Gerontology.

United Nations Population Fund. (UNPF). (2002, April). *Situation and voices: The older poor and excluded in South Africa and India*. New York: Author.

United Nations Population Fund (UNPF) & Help Age International. (2011). *Overview of available policies and legislation, data and research, and institutional arrangements relating to older persons-progress since Madrid*. New York: Author.

Wolfe, D. A. (2003). Elder abuse intervention: Lessons from child abuse and domestic violence initiatives. In R.J. Bonnie and R.B. Wallace (eds) Elder mistreatment: Abuse, neglect and exploitation in an aging America. *National Academies Press*, Washington, D.C., pp.501–526.

World Health Organization (2008). A Global Response to Elder Abuse and Neglect: Building Primary Health Care Capacity to Deal with the Problem Worldwide: Main Report, http://whqlibdoc.who.int/publications/2008/9789241563581_eng.pdf.

World Health Organisation (WHO) (2010) Older People – a New Power for Development. 1st October International Day of Older Person. Retrieved from http://.www.who.int/aging/projects/elder_abuse/en/index.html.

World Health Organization (WHO) (2015). World Report on Ageing and Health. Working Paper · November 2015. DOI: 10.13140/RG.2.1.5058.8245

Ugiagbe, O. E., & Ukponahiusi, O. (2018). “Education as correlates to family size in Egor Local Government Area, Edo State, Nigeria”. *NSUK Journal of Environmental Management and Sustainability, 1*(1), 160-185.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 25-32

Official Development Assistance and Educational Infrastruture in Ogun State, Nigeria

OLUWABUKUNMI ADEWUNMI SOSANYA, NGOZI NWOGWUGWU
Babcock University, Ilishan-Remo, Nigeria.

Abstract. Official Development Assistance **(**ODA) is a requirement for economic development that wealthier countries impose on less developed nations. Despite the flow of ODA to developing nations and the development assistance/aids provided to African countries for many years, there have been no appreciable improvements to their futures. Instead, the flows should originate from governmental organizations and go to the governments of developing countries. The majority of these nations still show modest rates of development. The literature on aid effectiveness is still debatable despite decades of empirical research on the link between help and growth and a significant flow of development assistance to developing countries. The study investigated the connection between ODA and the Ogun State educational system. The study adopted survey research design. The population of the study was 1,027. The sample of 288 was determined using Taro Yamane. Instrument for data collection was validated questionnaire. Respondents selected from three local governments in Ogun State, Nigeria, (Abeokuta South, Yewa South, and Ijebu Ode). Data were analysed using descriptive and inferential statistics. The study found that, Ogun State does not receive enough official development aid to meet its needs for educational infrastructure, and there are a number of obstacles that prevent ODA from being implemented effectively in the state's educational system. The development of the educational infrastructure in the state of Ogun State depends on the efficient application of official development aid in the educational sector. A significant amount of foreign aid is given to the educational sector in Ogun State through grants and loans, employing shared information, technical help, and experience. The study concluded that Ogun State's educational sector receives direct government development aid that is carefully monitored. The official development aid provided to Ogun State's educational sector is generally goal- and project-driven, with adequate updates on the state's numerous educational infrastructure projects. The study recommended that Ogun State government should take the required actions to guarantee that official development support is appropriately utilized in the state's educational sector.

Keywords: Official Development Assistance, educational infrastructure, implementation.

1. Introduction

It is impossible to overstate the value of education to humanity as a whole. An essential human right is the right to education. Education is increasingly recognized globally as a crucial development indicator due to the documented link between education and development (UNDP, 2016). The international community and governments from all around the world have pledged to ensure that their populations have access to education in acknowledgment of its significance. According to the National Empowerment Development Strategy, the provision of education in Nigeria has been neglected for years, and this neglect has been made worse by a lack of attention to policy frameworks within the sector, appropriately captures the dismal state of education in Nigeria (Odukoya et al., 2018).

The Nigerian constitution includes the educational system on its concurrent list. There have been various adjustments made to the Nigerian educational system. Historical, sociological, economic, political, geographical, and international influences are some of the elements that have influenced the growth and development of the Nigerian educational system. All of these influenced the current situation of our educational sector in some beneficial and some bad ways (Okwuchukwu, 2019).

From daily contacts and ambitions of people on the streets to debate and government policies at all levels, development means a lot to many people throughout the world. The idea of development assistance is frequently used and understood to refer to the transfer of financial resources from developed to underdeveloped nations for the purpose of development. If a definition of what is meant by the term "Aid" is not attempted first, no study of economic help can progress very far. Development assistance has become a key tactic for reducing poverty in the third world over the past 50 years. Unsurprisingly, significant international organizations like the United Nations, World Bank, and International Monetary Fund rose to prominence in world economic politics during this century (Hjertholm and White, 2003). However, it appears that the world's LDCs are still experiencing economic suffering sixty years after gaining their independence, raising concerns about whether development assistance is a good and effective strategy for promoting growth and development in recipient nations.Conchesta (2008).The LDC development aid program's objective is to improve the public sector performance of these nations to the point where they can sustainably grow at an acceptable rate. Since it can help offset low savings rates, constrained export revenue, and thin tax bases, the majority of SSA countries, including Nigeria, primarily rely on development assistance as a source of funding (OECD, 2007).

As examples of the many economic issues these nations frequently confront, developing nations like Nigeria are in fact defined by low levels of income, high rates of unemployment, very poor industrial capacity utilization, and high rates of poverty. Development assistance has been proposed as a possible solution for boosting the inadequate domestic resources in order to address these issues. While some nations that have at one point or another benefited from foreign aid have developed to the point where they are now aid donors (South Korea, North Korea, China, etc.), the majority of African nations, like Nigeria, have stayed backward.

On February 3, 1976, the General Muritala Mohammed administration split the former Western State into Ogun State. Its major city, Abeokuta, is situated in southwest Nigeria, and it serves as the country's capital. Ogun State is 16,762 square kilometers in size, bordered to the south by Lagos State, and to the north by Oyo and Osun States. With nine registered universities, both public and private, Ogun State has the most in Nigeria, surpassing Ondo State to the east and the Republic of Benin to the west. The Egba, the Ijebu, the Remo, the Egbado, the Awori, and the Egun are the six ethnic groups that make up Ogun State. The bulk of the population in Ogun State speaks Yoruba, which is divided into scores of dialects. The state has twenty local governments.

Nigeria, on the other hand, is still struggling in the pits of underdevelopment, utter poverty, and sub-economic performance. Furthermore, official development assistance (ODA) flows have decreased over the past ten years, and the nation needs to become more efficient in utilizing aid inflows through the adoption of the appropriate policies and the pursuit of novel means of luring further help. Nigeria must overcome the formidable challenge of rebuilding a nation that has been severely harmed by years of military misrule and a precarious democracy (Odukoya, 2018). However, the country's educational system appears to be the most severely affected, as Nigeria has the unpleasant distinction of having the greatest percentage of children who are not in school and her educational infrastructure continues to be in poor shape.

Foreign aid's allegedly negligible impact on development has encouraged scholars and aid donor organizations to review prior debates on the efficacy of development aid. Major disagreements between Nigeria and the donor community have occasionally resulted in aid freezes. Since donors frequently find themselves unhappy with how the government implements aid conditionality financing to provide necessary developmental infrastructure, development assistance funds are frequently only disbursed for a brief period of time (Okon, 2018). The issue revolves around the idea that aid is improperly administered or that the government neglects to keep an eye on activity in crucial sectors, such as education, to advance the nation's economic development. This argument is predicated on the idea that if aid had been used effectively to build infrastructure for the Significant development would have been visible in t he nation's educational sector.
This illustrates what appears to be a disconnect betwe en the level of progress in Nigeria's educational secto r and that of development aid.

Foreign inflow of development assistance refers to foreign aid provided by government of developed countries, multinational institutions and regional development banks to promote the educational development to foster economic development as well as the prosperity of developing nations (Akinbola and Nwosu, 2015). It comes directly to the government and is seen as source of revenue which is used to finance various development educational projects capable of contributing to the growth of the recipient economy. Over the years, Nigeria has received reasonable amount of money as official development assistance (ODA). Official development assistance (ODA) was found to have a positive effect on Ethiopia's educational growth. Results of existing empirical studies in developed and developing economies has remained inconclusive and tends to depend on the period of study. The study investigated the impact of implementation of ODA on educational infrastructural development in Ogun State, Nigeria.

2. Literature Review

The concept of development is intricate and varied, and it has been researched and described in several ways. Development can be broadly defined as the process of enhancing economic, social, and environmental aspects of people's lives as well as the quality of life in communities and society. By investing in human and physical capital, lowering poverty and inequality, expanding access to health care and education, and fostering sustainable and inclusive growth, it involves boosting economic growth and enhancing living conditions (Walton, 2017). Development is currently most commonly understood to mean "the process of enhancing the capabilities of individuals, communities, and societies to manage their own development and improve the quality of their lives," (United Nations Development Programme, UNDP (2016). This definition acknowledges the necessity to focus on both the economic and social dimensions of development and emphasizes the importance of people's participation in the development process. It also acknowledges that development involves more than just economic growth and encompasses a wide range of social, environmental, and institutional dimensions. The UNDP definition has been widely accepted as the basis for understanding and measuring development.

To sum up, the idea of development has changed dramatically over the past few decades and is now recognized to encompass a variety of factors, including economic, social, and environmental considerations. People must be involved in the development process if it is to be successful as a means of increasing people's capabilities and enhancing their quality of life. It is widely understood that environmental conservation and management must go hand in hand with economic growth and development in order to achieve long-term improvements in people's lives (Alwyni, 2021).

2.1 Official Development Assistance

According to Hayter (2013) development aid is a contemporary type of imperialism and could not have the positive effects on the economy that are expected. To the global economic downturn, developing nations frequently receive funds from industrialized nations in an effort to close the gap and solve their problems. The majority of help that developing countries, including Nigeria receive, has traditionally been bilateral, directly from one nation to another, although donors also send aid as multilateral assistance, which pools funds from several contributors. According to the popular perception, multilateral aid offers a more equitable distribution based on open standards free from national preferences (OECD/DAC, 2011). Its share of overall aid increased from around one-fifth in 1970 to roughly one-third in 2011 (OECD/DAC, 2011).

Foreign aid is described as both development assistance and technical aid by the Development Assistance Committee (DAC). Military aid and private investment are not included in development assistance flows since they must be used for development. Concessional means that the financial package's terms and conditions must be more lenient than those that are offered on a commercial basis (Andrew, 2019). Governmental institutions should direct the flows to the governments of developing nations.

Development aid + international flows that solely meet the first and third requirements are referred to as official development assistance. Although they may also be considered as aid, donations from non-profit organizations do not meet the third requirement. Due to the fact that it is based on foreign private investment, development assistance is not quite foreign aid. Considering that they are produced under commercial conditions.

According to Andrews (2019), after decades of development assistance, the futures of African nations have not significantly changed. The majority of these nations still show modest rates of development. The literature on aid effectiveness is still debatable despite decades of empirical research on the link between help and growth and a substantial flow of development assistance to developing countries.

2.1.1 Forms of Development Assistance

Project Aid: Although project aid has been declining since the mid-1990s, there is still development support accessible to particular projects. Funds allocated to interventions in areas like health, education, rural development, including agriculture, transportation and power, housing, and water supply and sanitation make up the majority of project help. However, industrial, mining, trade, and cultural ventures only receive a modest portion of project funding (Riddell, 2007). By providing the resources, expertise, and systems the recipient nation requires, many development programs supported by development assistance attempt to achieve specified results (Alemu & Lee, 2015).

Programme Aid: According to the OECD (as mentioned in Riddell, 2007), program aid refers to financial contributions that are not tied to particular activity. The program's financial assistance is split into two categories: budget support and balance of payments (BOP) support. Aid money is given out as part of budget support in order to raise total revenue and boost overall spending. The phrase "general budget support" (GBS) for aid funds directed toward finance ministries is used interchangeably with the word "sector budget support" (SBS) for aid monies directed toward specific industries. According to the GBS, donors contribute money to help implement development and poverty-reduction plans while taking into account the ability of the recipient governments to effectively manage the funds (Dreher & Lohmann, 2015).

Technical Assistance (TA): TA entails the distribution of abilities, information, know-how, and guidance. Technical aid has long included teaching professionals, primarily in the form of basic and secondary education in developing nations. To meet their needs and accomplish their short-term goals, more specialist trainers have continued to carry out skills training tasks (Arndt & Jones, 2015). For instance, the London-based Overseas Development Institute (ODI) has been placing graduate economists in important ministries in developing nations through its fellowship program (Riddell, 2007). Despite the benefits of TA, there have been a number of issues with it. The high expenses of delivering the TA (particularly the consulting charges) are one of these issues.

2.2 Educational Infrastructure

Infrastructural development has been a major area of concern for most developing countries, due to their inability to mobilize the enormous resources that are required infrastructural development (Nwogwugwu, Ajayi & Iyanda 2015). Nigeria, as a developing country has been experiencing infrastructural deficit in critical sectors, including the educational sector. For a number of decades, education has served as a social activity that contributes to the capacity creation and preservation of society; it is a tool for acquiring skills, pertinent knowledge, and habits essential to surviving in a changing world. (Adepoju,2007). The bedrock of development is education, but sadly, there are numerous problems with education in Nigeria, including inadequate funding, poor educational infrastructures, inadequate classrooms, teaching aids (such as projectors, computers, labs, and libraries), a shortage of qualified teachers, and a poor or polluted learning environment.

Nigeria had continually budgeted meagre amounts for the educational sector over the years, thereby limiting the funds that could be made available for educational infrastructural development. The political elite commonly referred to as the big men, prefer to loot public resources which are laundered to foreign bank accounts in Europe, America and Asia, instead of investing such in the educational sector (Nwogwugwu 2018). The equipment that supports teaching and learning activities in schools is known as educational infrastructure, and it consists of school buildings, lab equipment, computers, typewriters, and other technology (Koroye, 2016). The educational system is undoubtedly a system that needs people, money, and material resources to support its operation and improve educators' effectiveness (Mathase, 2020).

2.3. Theoretical Framework

The study selected as its theoretical construct, The Chenery and Strout two-gap model, and the Harrod-Domar model. Evsey Domar and Roy F. Harrod, two economists, created the Harrod-Domar model in the 1930s. The model's central thesis is that savings and investment are the two fundamental determinants of economic development. The premise of the model is that there is a certain level of savings and investment that, when reached, will produce the greatest rate of economic development. The "savings-investment gap," or the difference between the desired level of savings and the actual level of investment, determines this optimal rate.

Economic growth will be impeded if the disparity is too wide, and it will be accelerated if the discrepancy is too small. According to the model, if the gap is too big, government intervention—such as foreign aid—is required to close it and encourage economic growth. Hollis B. Chenery and Theodore W. Strout, two economists, created the Chenery and Strout two-gap model in the 1960s.

The model's central thesis is that the interaction between two gaps—the savings-investment gap and the foreign exchange gap—determines economic development. Similar to the Harrod-Domar model, the savings-investment gap measures the discrepancy between targeted savings and actual investment. The disparity between desired and actual foreign exchange reserves is known as the foreign exchange gap. The concept contends that in order to reduce the gap and foster economic growth, government action, such as foreign aid, is required if the savings-investment or foreign exchange imbalance is too great.

To evaluate how foreign aid affects economic growth, development economists frequently employ the Harrod-Domar and Chenery and Strout two-gap models. In this paper, we addressed both models' implementation and criticism as well as their applicability to the relationship between ODA and Ogun State's educational infrastructure in Nigeria. We also talked about the limitations of the models and the need for more sophisticated methods of analyzing how foreign aid affects Ogun State's educational infrastructure. The models should be used in conjunction with other approaches to provide a more thorough understanding of the connection that exists between foreign aid and the educational infrastructure in Ogun State as they have a number of limitations, despite the fact that they are useful for assessing the potential impact of foreign aid on economic growth.

3. Methodology

The study adopted survey research design. The population of the study was 1027 teaching and non-teaching staff members from secondary schools in 20 local governments in Ogun State, Nigeria, as well as employees from the state ministry of education and the Universal Primary Education Board (SUBEB). All secondary schools in Ogun State, Nigeria, which invest in educational infrastructure and get Official Development Assistance (ODA), were included in the study. The sample size of 288 was calculated using the Taro Yamane formula. 288 respondents were selected using a non-probability sample approach called "purposive sampling." Validated questionnaire was utilized for collecting primary data for this study.

Descriptive and inferential analyses were used for the study’s data analysis. Multiple regression analysis was also used in this study to determine the link between the independent and dependent variables.

4. Results, Data Analysis, and Discussion of Findings

4.1. Test of Hypothesis

Ho1: Official development assistance has no significant effect on infrastructural development in Ogun State.

ANOVA[b]						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	32.189	1	32.189	23.074	.000[a]
	Residual	284.588	204	1.395		
	Total	316.777	205			
a. Predictors: (Constant), Official development assistance						
b. Dependent Variable: Infrastructural development in Ogun State						
R =.319; R Square = .102; Adjusted R Square = .097						

Source: *SPSS Regression Result, (2023)*

From the regression analysis carried out in table above, the significance value of 0.000 ($p<0.05$) revealed that there is a significant relationship between official development assistance and infrastructural development in Ogun State. The adjusted R square value which is at 0.097 shows the real explanatory power of the relationship is 9.7% when errors and discrepancies are taken into account. Therefore, a change in official development assistance will cause a 9.7% change on infrastructural development in Ogun State.

5. Discussion of Findings

How does implementation of Official Development Assistance impact educational infrastructural development in Ogun state?

The current level of educational infrastructural development in Ogun state, Nigeria and how development assistance has impacted this development. It will also investigate how funds from development assistance have been allocated to educational infrastructural development in Ogun state and the primary outcomes of this allocation. Ogun state is located in the southwest of Nigeria and has a population of over six million people (World Bank, 2019). It is one of the 36 states in Nigeria and has a total area of 16,423 km2 (World Bank, 2019). Education is a fundamental right of citizens and is a prerequisite for the development of any society. In Ogun state, education is seen as a major priority and the state government has committed considerable resources to its development.

The current level of educational infrastructural development in Ogun state is generally inadequate. The state has a total of 1,744 primary schools, 787 secondary schools and 27 tertiary institutions (Ogun State Ministry of Education, 2018). This indicates that there is a ratio of 1:2.2 primary to secondary schools and 1:3.4 primary to tertiary institutions. This ratio is lower than the national average of 1:3 primary to secondary schools and 1:5 primary to tertiary institutions (Nigeria Education Data Portal, 2019). This implies that the number of secondary and tertiary institutions in Ogun state is lower than the national average.

In terms of educational infrastructure, Ogun state is lagging behind many other states in Nigeria. According to the Nigerian Education Data Portal (2019), Ogun state has the lowest number of classrooms per student in the country, with only 0.3 classrooms per student. This is significantly lower than the national average of 0.8 classrooms per student. Furthermore, the state has the second-lowest ratio of teachers to students in Nigeria, with only 1.3 teachers per student (Nigeria Education Data Portal, 2019). This is far lower than the national average of 1.5 teachers per student.

In terms of educational quality, the state has also been found to lag behind many other states in Nigeria. According to the 2018 Nigerian National Examination Council (NECO) results, Ogun state had the second-lowest pass rate in the country, with only 38.6% of students passing the examinations (Nigeria Education Data Portal, 2019). This is significantly lower than the national average of 57.2%. Furthermore, the state has the lowest literacy rate in the country, with only 54.1% of the population being literate (Nigeria Education Data Portal, 2019). This is far lower than the national average of 70.7%.

According to a participant stated that development assistance has had a positive impact on educational infrastructural development in Ogun state. Development assistance has enabled the state government to fund the construction of more classrooms and the hiring of more teachers. This has resulted in an increase in the number of classrooms and teachers in the state. Furthermore, development assistance has enabled the state government to provide more resources to schools, such as textbooks, computers and other learning materials. This has improved the quality of education in the state.

Another participant stated that development assistance has also enabled the state government to fund the construction of new schools and the renovation of existing schools. This has enabled more children in the state to access education. Furthermore, development assistance has enabled the state government to construct new facilities, such as libraries, laboratories and sports facilities. This has improved the learning environment in the state and has enabled students to have access to better educational opportunities.

Funds from development assistance have been allocated to a variety of educational infrastructural development projects in Ogun state. The state government has used funds from development assistance to construct new classrooms, hire more teachers and buy more resources for schools. Furthermore, the state government has used funds from development assistance to construct new schools, renovate existing schools and construct new facilities, such as libraries, laboratories and sports facilities.

The state government has also used funds from development assistance to fund various educational programs. These programs include the provision of scholarships to students, the development of special needs education centers and the improvement of teacher training programs. The state government has also allocated funds from development assistance to fund research projects and the development of new educational technologies.

6. Conclusion

Official development aid made a major contribution to the improvement of the educational infrastructure in Ogun State after its introduction. The difficulties the donors encountered in Nigeria had an impact on how well the official development aid for Ogun State's educational infrastructure performed. Additionally, the expansion of Ogun State's educational infrastructure was favorably impacted by official development assistance.

Ogun State does not attract sufficient official development assistance to meet its needs for educational infrastructure, while there are numerous obstacles preventing the proper implementation of ODA in the state's educational sector. The development of the educational infrastructure in the state of Ogun State depends on the efficient application of official development assistance in the educational sector. Therefore, the Ogun State government should take the required actions to guarantee that official development support is appropriately utilized in the state's educational sector.

7. Recommendations

On the basis of the study's findings, the following suggestions are put forth:

- To make sure that sufficient funds are available for the development of educational facilities in the state, the Ogun State government should raise the budget allocation it makes for the educational sector.
- The Ogun State government has to raise public awareness and educate people about the need of properly implementing official development assistance in the educational sector.
- The Ogun State administration should create structures and procedures to guarantee accountability and transparency in the state's educational sector's use of official development assistance.
- In order to ensure that official development assistance is implemented effectively in the educational sector, the Ogun State government should create models for public-private partnerships.

References

Adepoju, A. (2007). Universal Basic education in Nigeria: Challenges and Prospects, Faculty of Education, University of Lagos, Nigeria

Alemu, A.M., Lee, S. (2015). Foreign aid on economic growth in Africa: a comparison of low and middle-income countries. *South African Journal of Economic and Management Sciences*. 18(4), 449-462.

Alwyni, F. A. (2021). Review on Development Concept Researches. *Journal of Management Policy and Practice*, 22(4) 1 – 22.

Andrews, N. (2019). Foreign aid and development in Africa: What the literature says and what the reality is? *Journal of African Studies and Development*, 1(1), 008-015

Ajayi, A.I., (2000). Cost and quality of secondary education in Ado-Ekiti Local Government Area of Ekiti State.*Journal of Education Foundation and Management*. 2 (1), 12 – 18.

Arndt, C. & S. Jones (2015). Assessing Foreign Aid's Long-Run Contribution to Growth and Development, *World Development*, 12 (3), 1 – 19.

Barrett, C. B. (2018). Food Aid: Is It Development Assistance, Trade Promotion, Both, or Neither? *American Journal of Agricultural Economics*, 80(3), 566-571

Conchesta, N. K. (2008). *Foreign aid economic growth:* The case of Tanzania (unpublished material).

Dreher, A., &Lohmann, S. (2015). Aid and growth at the regional level. *Oxford Review of Economic Policy,* 31(3-4), 420-446.

Hayter, (2013). *Aid as imperialism*. Economic Assistance. Penguin books.

Kabete, N. C. (2018). *Foreign Aid and Economic Growth: The Case of Tanzania*. Graduate School of Development Studies. The Hague. Netherlands.

Koroye, T., (2016). The influence of school physical environment on secondary school students academic performance in Bayelsa State, *Asian Journal of Educational Research,.4*(2), 1-15.

Lawson, M. L. (2016). Does Foreign Aid Work? Efforts to Evaluate U.S. Foreign Assistance, *CRS Report for Congress*, R42827, Library of Congress, Congressional Research Service.

Mathase, N. (2020). Implications of Educational Infrastructure Development on Educators Performance in some schools within Local Muncipality, Vhembe District.

Nwogwugwu, N. (2018). Youth and Big Man Politics. In Kalu, K, Yacob-Haliso, O. & Falola, T (eds.). *Africa Big Men: Predatory State-Society relations in Africa.* (pp 122 – 141). New York: Routledge.Nwogwugwu,

N., Ajayi, F. & Iyanda, R. O. (2015). Political Economy Of Public Infrastructure Development In Ogun State, Nigeria (2003 – 2011). *Arabian Journal of Business and Management Review (OMAN Chapter)*, 5(4), 54 - 65.

Odia, L.O. (2007). Educational System in Nigeria Problems and Prospects.*Journal of Social Sciences 14(1),86-85.*

Odukoya, J. A., Bowale, E., & Okunlola, S. (2018). Formulation and implementation of educational policies in Nigeria.*African Educational Research Journal*, 6(1), 1-4.

Okon, E. O. (2018). Five Decades of Development Aid to Nigeria: The Impact on Human Development. *Journal of Economics and Sustainable Development*, 3(1), 32 – 45.

Okwuchukwu, O. P. (2019). Overview of the Nigerian Educational Sector, Institutional and Sustainable Development Foundation accessed from isdfoundation.org.ng/2019/05/10/overview-of-the-nigerian-educational-sector/

OECD (2007). Is it ODA? *OECD Factsheet*. May, Paris.

OECD/DAC (2011a) 2011 OECD Report on Divison of Labour: Addressing Cross-Country Fragmentation of Aid. Paris: OECD/DAC.

OECD/DAC (2011b) Development Co-operation Report 2011. Paris: OECD/DAC.

OECD/DAC (2011b) Development Co-operation Report 2011. Paris: OECD/DAC.

Riddell, R. C. (2017). *Does Foreign Aid Really Work?* New York: Oxford University Press.

Rostow, W. W., &Rostow, W. W. (2015). *The stages of economic growth: A non-communist manifesto.* Cambridge university press.

United Nations Development Program (UNDP) (2016). *Human Development Report – Human Development for Everyone*. New York: UNDP.

UN-ECOSOC, (2020). *United Nations Economic and Social Council Report 2020* Washington D.C: United Nations.

Walton, J.S. (2017). Sub-Saharan Africa and a Crisis of Sustainability: Exploring Wellbeing and the Role of Ecological Economics in Sustainable Development [Unpublished doctoral dissertation]. Prescott College, Arizona

.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 33-39

The Nexus between Personhood and Development

NICHOLAS ONYEMECHI ALUMONA
Delta State University, Abraka, Nigeria

IKE ODIMEGWU
Nnamdi Azikiwe University, Awka, Anambra State, Nigeria

Abstract. The link between the concept of personhood and development has become contentious in philosophical discourse. The non-connectivists' perspective on the link is that personhood as a concept is too metaphysical to appropriately address social issues like development. However, there are two major and opposing positions, the western liberal view and African communitarian view, which constitute the connectivists' perspective establishing the nexus between personhood and development. Each of the connectivists' perspectives explains personhood and its attendant values from different cultural standpoints. The values of the human person hence contribute immensely to whatever kind of development that comes to a people. Using the method of analysis, we argued that while appreciating the relevance of cross-cultural values to development, the peculiarities of the values of the culture of a people emanating from their views of the human person are foundational to the successes of any development programme or policies. We therefore concluded that the values of the human person are fundamental in development and as such, there should not be any form of suppression or imposition of values alien to a people so that development activities can become more participatory.

Keywords: Personhood, Development, Communitarianism, African Cultural Values, Connectivists' Perspective

1. Introduction

The concept of personhood is found within the framework of discussions in the realms of ethics, social and political philosophy, metaphysics and other sub-areas of philosophy. In these areas, discourses on personhood are narrowed down to communitarian perspective, descriptive or metaphysical perspective, moral perspective and phenomenological perspective, to mention but a few. All of these perspectives on personhood are what scholars have generally been discussing respectively as normative and ontological aspects of the person.

The two broad perspectives which are constituted by different aspects of personhood are indicative of the multidimensionality of the concept (of personhood). However, we must clearly state that most of the literature that discuss personhood as a concept are involved in piecemeal discussions on the concept; whether from the two broad perspectives (ontological/metaphysical and normative/social) or the perspectives from the sub-areas under the two broad perspectives. In spite of this fact, there are numerous attendant values of personhood which establish the normative aspects of the human person and explain the relevance of such values to development.

Development on its own has been so commonly used to the point where we have failed to cognize our elementary knowledge between growth and development in economics. In development as well, there is also, perhaps, a deliberate conflation of economic development with human development from the development theories, programmes and policies from the First world countries exported to both developing and underdeveloped countries of the world. This brand of development called economic development seems to be universalized to mean development itself as a reflection of the economistic and individualist idea of the human person as advanced by western liberalist view. Development was meant to bring about policies and strategies that would address the many perplexing problems bedevilling the so-called Third world countries, especially by certain world powers and organizations such as the World Bank, the International Monetary Fund (IMF), the United Nations, etc. Most of these bodies were to address the economic woes the entire world was thrown into at the end of the Second World War. This is why Rapley thinks that "all (these bodies) were designed to create as stable and freely flowing international trading environment as possible" (1996, p.5).

From the brief look at development, we can rightly opine that it is a concept that makes meaning when it is all about the human person (Rapley, 1996). It is therefore important for the nature of the human person who is the ultimate recipient of development policies to be known so that the rightful kinds of policies and programmes can be effectively sustained by the people as there is a very high propensity for them to participate more in policies that reflect their existential orientations. This is the view we referred to as connectivists' perspectives which dispels those who find it difficult to decipher how a metaphysical issue like personhood should constitute discussions on social issues such as development. These pessimists are described as non-connectivists whose position does not constitute any complexity in this work; hence they are only highlighted for intellectual consumption and clarity.

2. Perspectives on Personhood

There are two major divides as far as discussions on personhood are concerned, namely the western liberal view which gives primacy to individuals over the community; and the communitarian view which places the community over and above any isolated individuals in human existence. In what follows, we shall examine both views, somewhat, in details.

2.1 Western Liberal View of the Human Person

This libertarian view is also called the ontological view of the human person whose descriptive understanding of human nature places priority on the individual over the community. Ontologically, all human beings are persons with certain descriptive attributes or features, whether such features are in potentiality or actuality. On the basis of this, the intrinsic quality of personhood begins at conception and it is present throughout life (Mathuna, 1976). Such individuals are not potential or "becoming" persons; they are persons by their very nature. Within this framework for understanding personhood, there is therefore no such thing as a potential person or a human non-person. This is affirmed by Beckwirth thus: "it does not make sense to say that a human person comes into existence when human function arises, but it does make sense to say that a fully human person is an entity who has the natural inherent capacity to give rise to human function" (2001, p. 109). This individualist nature of person portends completeness and independence. He does not need social relations with others to become a person. Another scholar's view that has been classed as ontological is Descartes' metaphysical conception of personhood which is also seen as psychological by virtue of the singularity of self-consciousness as the defining feature of the person. The emphasis on autonomy of the person as cardinal in the ontological perspective is exposed in Descartes' position that man, as a person, has a guarantee of being himself, of effectively existing, of not being a pure dream, but an authentic reality, because he thinks himself: *cogito ergo sum* (Yeitch, 1960). The 'I' consists in self-consciousness; this personhood is determined by this indubitable criterion of self-consciousness and cannot be negated even by the most powerful and insidious demon.

Key concepts that define individualist view of the human person which are also fundamental in development include independence, autonomy, freedom and responsibility among others.

2.2 Communitarian Perspective on Personhood

This perspective to personhood is a discussion on the nature of person as social and it is generally referred to as the normative aspect of the human person whose emphasis is on sociality and not the autonomy and independence of individualism. Looking at person from this point of view seems to be reactive against individualism; not because, in terms of existence chronologically, individualism is prior to communitarianism but the latter itself has been found to be relevant in responding to the (Western) attempt at universalizing individualism as the nature of the human person. This anti-Western understanding of person mainly finds its expression in Africa and hence African communalism has been viewed as the compass for communitarianism.

It is the community that determines who a person is, not only because of the complex person-preparatory processes an individual goes through but more importantly because of the moral framework of the 'otherness' which an individual must stick to if s/he wants to both acquire personhood and remain a

person. Satisfying the rigours of the transition to personhood depicts that an individual has acquired personhood while the 'eternal' conformity to the intrinsic values of the transition process constitutes achievements that fundamentally contribute to being a person beyond ordinary humanness. This is the picture captured by Menkiti in his use of the concepts of acquisition and achievements (2004) and Masolo's idea of acquisition and participation (2010).
The communitarian perspective of person therefore prioritizes concepts such as solidarity, common good, reciprocity and mutuality, covenant and consensus as part of what significantly defines "the process a human being must go through in order to achieve personhood in a communitarian context…" (Ballen, 2015, p. 8).

3. Dimensions of Development

The concept of development cannot be satisfactorily discussed without looking at the etymological perspective to it. We make this submission because in it lies almost every interpretation of the different senses of development. In its etymology, the word development comes from a French verb, *veloper* which means to wrap (Njoku, 2004). Another word that makes this seeming simple definition much clearer is unfold, which speaks of development as removing deficiencies for the purpose of improving the quality of a thing or making it more mature. This clearly implies that every development is goal-driven, mainly aimed at moving from one level to another; a lesser level to a greater and better one. Development here is seen as qualitative and could be defined in the view of Njoku as "qualitative increase, an improvement in quality or a process of maturation or advancement in qualities" (2004, p. 3).

The interest in this kind of definition of development is human and not simply economic with the human person in isolation, hence we talk of human development, which is qualitative as against quantitative development. The quantitative aspect of development deals with growth in economy and as such, a country is said to be developed when certain economic indices improve from a lower stage to a higher stage. Claude Ake says such an improvement is merely an economic growth and should not be equated with development despite the fact that economic growth itself can lead to development (1996).

From the foregoing, talking about development means that both its qualitative and quantitative aspects are relevant if it has to be realized in the lives of people. Putting these two perspectives into consideration, we can define development as a process of improving on the ontological/spiritual and the social/material aspects of human existence. One very important concept here is 'process', meaning that development is a continuous phenomenon and has no termination point. Considering the need for seeing development as a process and the unity between the social/material aspects and the ontological/spiritual aspects, its essence must represent the entire gamut of change by which an entire social system tunes to the diverse needs and desires of individual and social groups within that system, moves away from the conditions of life widely perceived as unsatisfactory and towards the situation or condition of life regarded as materially and spiritually better (Nyanasi, 2010). In terms of the economic perspective of development here, a society may move towards satisfying the basic needs of her citizens but that takes care of only the social/material aspects of development. But for development to be more holistic, there is need for it to create a "sense of worth and self-respect (i.e. self-esteem) and freedom from servitude, that is, emancipation from alienating material conditions of life, ignorance and dogmatic belief" (Nyanasi, 2010, p. 34). In view of all these, development programmes should be driven by some ethical values so as to take care of the spiritual aspects of our existence which cannot be taken care of in the social, economic and technological aspects of development.

A closer look at the discussion thus far shows that there are various dimensions of development but this work groups those different shades of development into two, namely: structural/material development and human/spiritual development (Unegbe, 2002).

3.1 Structural / Material Development

This is the economic brand of development that appeals to many individuals. When physical and material structures appreciate or increase in a given locality, such a locality is said to be developed or developing, as the case may be. One important feature that characterizes this kind of development in its advancement is industrialization. On its own, industrialization means "an increase in the share of the gross domestic product (GDP) contributed by the manufacturing sector. It is a process that involves a change in structure, or make-up, of the economy" (Chandra, 1992, p. 4). Industrialisation, continues Chandra, is further seen as:
greater economic specialization in production geared to national and international markets and a significant increase in the share of manufacturing in the total output of a country and in the absorption of

resources. It also implies the use of science and technology in production, leading to the production of goods based on complex technology and capital-intensive techniques; changes in work organization leading to scientific management and increased productivity; the spread of industrial techniques to the rest of the economy; a shift in attitudes and relationships to material phenomena; and a shift to urban settlement (1996, pp.4-5).

The key features of this brand of development are represented in this passage as thought out by development theorists to include comparative advantage in the production of goods as advanced by Adam Smith, production for national and international consumption, advancement in the manufacturing sector, capital investment, science, advancement in technology, material consciousness as against spiritual(superstitious) consciousness, etc. All these indices are determinants of the development of any given society and whenever they occur in every aspect of our lives, then we are said to be developed.

When productivity increases on the basis of science and technology as individuals embrace material phenomena, we can be referring to structural or material development. Again, the more complex a society's technological organization becomes, the more we ascribe development to such a society. The technological advancement of a society makes room for high productivity. And the propensity at which a society produces should have preponderance over how it should consume in order to be seen as developed. A producing society in this sense can be classed as developed while a consuming one is seen as underdeveloped or developing, depending on the degrees of consumption.

A society that makes advances in such areas as explained above and in which social institutions and relations are well organized for optimum output is a developed society. For instance, any developed nation should be able to, from observed indices, make predictions about its economic future, whether there would be an improvement or a downturn. This is in line with how the physical environment and its attendant challenges are tackled, using the laws of natural sciences.

2.2 Human / Spiritual Development

This aspect of development is necessitated by the criticisms that trailed development which focused on economics at the detriment of the human agents behind economics itself. The proponents of this brand of development are of the opinion that the economy is simply a means to achieving development but ultimately, the end of development is the human person. A major proponent of this position is Amartya Sen (a consultant in the preparation of the (*Human Development Report of 1990*) whose 'capability approach' to development was a relevant consideration in the United Nations Development Programme's (U.N.D.P's) reconceptualisation of development. On this reconsideration of development, human beings- as it ought to be- became the major focus of development. Historically, this approach to development which began in the late 1980s following the criticisms of the economistic approach was formally documented into what is known as the *Human Development Report* in 1990, with a fundamental focus on *Human Development Index* (HDI) as the common denominator for any activity that passes for development (1990). This report was very unequivocal in its aim of ensuring that economic benefits translate to human well being as captured in the foreword written by William Draper who was the UNDP administrator at the time. In his words,

The purpose of development is to offer people more options. One of their options is access to income - not as an end in itself but as a means to acquiring human well being. But there are other options as well, including long life, knowledge, political freedom, personal security, community participation and guaranteed human rights. People cannot be reduced to a single dimension as economic creatures. What makes them and the study of the development process fascinating is the entire spectrum through which human capabilities are expanded and utilized (1990, p. iii).

Development which is confined to the matrix of economic growth is not adequate any more in the issues of development. Human well being is therefore seen as the primary goal of any development agenda and this is measured with certain indicators that culminate in what the UNDP terms the HDI as mentioned above. The constituent indicators of the HDI in that report include but not limited to: life expectancy, literacy and standard of living (1990). All these and more are indicative of the fact of human development which is summarily defined as the process of "enlarging people's choices" (1990). The choices available for human development to take place are encapsulated in human freedom within the arena of politics, culture, economy and interpersonal relations among others.

Our position here is that the United Nations' definition of human development is not to be viewed merely as a social concept but to be seen from, more importantly, its philosophical foundation in Aristotle and other classical philosophers whose views we are not able to discuss here as they are not a focus of this research. What we are left to engage ourselves in now is what we take as our working definition of human development given its multifarious conceptions from a lot of scholars from different fields.

As we attempted to summarise in the preceding paragraph, development itself is not just a social concept, especially when discussed in connection with human well being. More than that, we see it from the ethical point of view because it means nothing, as many scholars agree, without the involvement of persons. Human development therefore can be seen as the intangible aspect of development whose activities are geared towards improving the quality of lives of persons and the relations they have with one another by reducing social inequity thereby promoting certain socio-ethical principles such as freedom, justice, human dignity, integrity, cooperation, reciprocity, responsibility, common good and other related principles.

4. Personhood and Development: Any Connection?

The question of the connection between personhood and development began from the assumed distinction between person and personhood, a distinction that is purely metaphysical which we hold in this work as more apparent than real. This apparent distinction is the foundation of the view which we refer to as 'non-connectivism' in this essay. In this distinction, personhood is seen as an abstraction from person; the former being the features that make an individual a person while the latter are the physical and moral individuals that can be identified in space and time. By virtue of the fact of the existential description of person within space and time, we can access such entity by our five sense organs and it therefore makes more sense to link person with development which is also in itself very visible if it takes place in both the environment and person's life. On the other hand, personhood has a description that is wholly immaterial and only a thought-existent without any material identification with such concepts like communalism, individualism, rationality, thought, morality, reflection, freedom, autonomy, responsibility and many other related non-tangible concepts. As such, it is physically inaccessible and has no connection with developmental activities, programmes, policies and strategies that can both be physically accessible and assessable.

The orientation of the 'non-connectivists' is majorly informed by two different brands of metaphysics; namely Kantian metaphysics and the problem of universals. Kant's distinction between the *noumena* and the *phenomena* becomes a basis for severing personhood with development. While the former is outside the categories of the mind and cannot be accessed in the physical world and remains unknowable within the realms of our senses, the former can be so accessed because it is within our existential world. Personhood is therefore 'noumenic' while development is 'phenomenic'; and they are consequently two separate and parallel concepts. Roscelin's nominalism also completely supports the non-connectivists' approach to the link between personhood and development. Personhood as a universal concept refers to nothing as it is only a word comprising letters and nothing else. At best, "words are created by people, perhaps for certain purposes, and within certain historical contexts. Creation speaks to the intuition that words exist only through the action of an agent" (Miller, 2020). Such words as personhood are considered to be illusory. One cannot therefore build something on nothing by attempting to connect development with personhood.

The connectivists' view takes a frontal attack on the non-connectivists' approach of using the apparent distinction between personhood and person as a yardstick for separating personhood from development. It is an intellectual self-deceit to create a gulf between person and the features that make an individual a person and then erroneously apply the principle of physicalism to determine which of the two qualifies to be linked to development as if there is a 'real distinction' between the two (person and personhood). One wonders how a table can be so called without its 'tableness' which comprises its hard surface and its standing on all four. The physical person that the non-connectivists prefer to link with development is not an empty box of an individual; he is called person by virtue of being a holder of personhood just like a table has its name as a result of its possession of 'tableness'. So, our oscillation from person to personhood and vice-versa is deliberate in this work because of the inseparability of one from the other.

In line with the connectivists' perspective on the relationship between personhood and development, we opine in this work that there can be no development in the real sense without the involvement and employment of the features of person in development activities, programmes, strategies and policies. In other words, without personhood, there would not be any meaningful development. Development becomes person-centred because of the relevance of the principle of individualism or communalism. The individualist principle of personhood is also seen as the libertarian perspective of conceiving the human person. The human person conceived in such a manner is supposed to be the driver of any development programme or policies, with government only providing the enabling environment for the markets to thrive. What matters both to the individual and government is that the individual should develop both himself and the society through economic principles like liberalization, privatization and deregulation (Olufemi, 2006). Liberalization depicts free access to economic enterprises without any official control from government; privatization is the process whereby government sells off its public owned property and utilities to private individuals and gives them the rights to ownership without undue interference in the manner economic activities are carried out afterwards; and deregulation as the name explicitly signifies means without interference, freedom of economic operations and which is devoid of restrictions from government. The person-centred development here applies certain values like freedom, autonomy, competition and rationality among others in order to prove the relationship between person and development.

Competition, individuation, dislocation of status and custom, impersonality and moral anonymity were hailed by the rationalist because these were the forces that would be most instrumental in emancipating man from the dead hand of the past and because through them the naturally stable and rational individual would be given an environment in which he could develop illimitably his inherent potentialities. Man was the primary and solid fact; relationships were purely derivative. All that was necessary was a scene cleared of the debris of the past (Nisbert, 1962, p. 4).

Another feature that majorly defines person and connects with development is communalism in which personhood is strictly communitarian. Here, development policies should reflect the culture and values of the people who are recipients of such policies; the values and cultures being the definition of personhood. Personal development is therefore untenable without group or community development. In economic relations, this concept of personhood allows the community to regulate the activities of the individuals whose primary goal is that of profit maximization, which becomes part of him overtime by his involvements in activities that promote individualism, liberalism and capitalism. Communalism and its intrinsic promotion of community priority over individualism are capable of generating development devoid of the spirit of competition and intolerance which ultimately breed insecurity in the individualist connection with development. Nisbert succinctly captures the situation better as he opines that:

The family, religious association, and local community…cannot be regarded as the external products of man's thought and behavior; they are essentially prior to the individual and are the indispensable supports of belief and conduct. Release man from the contexts of community and you get not freedom and rights but intolerable aloneness and subjection to demonic fears and passions (1962, p. 25).

The development that is valued by the people is that which is based on the communalist culture of the people and their corresponding communitarian conception of personhood. Outside of this, connection between development and the human person is a hoax. The meaningful and significant values here that further deepen the link between personhood and development here include solidarity, social dependence, tolerance, community ownership of property, consensus, mutuality, reciprocity among others.

5. Conclusion

There are two basic perspectives that define personhood, namely individualism and communitarianism as we discussed in this essay. These perspectives are products of two different and seemingly opposing cultures, both on personhood and development; Western liberal culture and African communalism. Policies of development across the globe are dependent on the perspective of the place of the human person in development activities as understood by the cultures. While the Western liberal individualist culture allows the individual and the market forces to drive policies and programmes of development, the African communitarian and collectivist culture places premium on the group and community for development policies to be participatory and more impactful on the people.

It is not the focus of this essay to delve into the debate of which of the two perspectives is more appropriate for development to be more meaningful and pursued with human face, resulting in actual human development. The goal of this essay is rather to show that the connectivists are right to identify the link between development and the respective cultures of individualism and communitarianism on personhood. Josiah Cobbah, quoting Nobles, captures the relevance personhood cultures to development when he avows that:

The worldview, normative assumptions, and referential framework upon which the paradigm is based, must…be consistent with the culture and cultural substance of the people. When the paradigm is inconsistent with the cultural definition of the phenomena, the people who use it to assess and/or evaluate that phenomena become essentially conceptually incarcerated (1987, p. 327).

Having established the fundamentality of personhood to development, we now conclude this work by stating very clearly that the central thesis of this work is that development policies would not be alien to people whose values of the human person are held to be primary to the planning and implementation of such policies. Conversely, policies of development are bound to fail significantly where the values of the understanding of the human person are imposed on a people who have a markedly different view of personhood with equally correspondingly varying values of development.

References

Beckwirth, K. (2001). "Persons and bodies" in Corcoran, K. (ed.). *Body, soul and survival*. Ithaca, N.Y: Cornell University Press, p. 109.

Chandra, Rajesh (1992). *Industrialization and development in the Third world*, London: Routledge.

Claude, Ake (1996). *Democracy and development in Africa*, Ibadan: Spectrum Books.

Cobbah, J.A.M. (1987). "African values and the human rights debate: An African Perspective". In *Human Rights Quarterly*, Vol. 9, No. 3, p 327

Descartes, Rene (1960). "Discourse on methods" in Yeitch,J. et al (trans.). *The rationalists: Rene Descartes, Benedict De Spinoza and Gottfried Leibniz*, NewYork: Dolphin Books.

Hallen, B. (2015). "Personhood in a communitarian context". In *Thought and Practice: A Journal of the Philosophical Association of Kenya (PAK), New Series*, Vol. 7, No. 2, pp. 1-10. DOI: http://dx.doi.org/10.4314/tp.v7i2.2

Human Development Report 1990, New York: Oxford University Press, 1990. Accessed on www.hdr.undp.org/sites/default/files/reports/219.pdf . 20/10/2016.

Masolo, D.A. (2010). *Self and community in a changing world*. Bloomington: Indiana University Press.

Mathuna, E.O'. (1976). "Conditions of personhood" in Rorty, A. (ed.). *The identities of person*. California: California University Press, p. 176.

Menkiti, I.A. (2004). "On the normative conception of a person" in Wiredu, K. (ed.). *A companion to African philosophy*, USA: Blackwell, p.324.

Miller, JTM (2020). "The Ontology of Words: Realism, Nominalism and Eliminativism". In *Philosophy Compass*. htpps://doi.org/10.1111/phc3.12691.

Nisbet, Robert A. (1962). *Community and power: "Formerly the quest for community"*, New York: Oxford University Press.

Njoku, Francis O.C. (2004). *Development and African Philosophy: A theoretical reconstruction of African socio-political economy*, New York: iUniverse.

Nyanasi, Joseph M. (2010). *Philosophy of Development: An African Perspective: Reflections on why Africa may never develop on the western model*, Nairobi: Consalata Institute of Philosophy.

Olufemi, Badru (2006). "Thinking about globalization" in *Philosophy and Praxis in Africa*, Asiegbu, M.F. and Agbakoba, J.A. (eds.), Ibadan: Hope Publications, pp. 329-343.

Rapley, John (1996). *Understanding Development: Theory and Practice in the Third world*, London: Lynne Rienner Publishers.

Unegbe, B. N. (2002). "Philosophy and National Development" In Udoidem, S.I. (ed.), *Foundations of Philosophy and Logic*, Lagos: African Heritage Research and Publications, pp. 100-106.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 41-47

Manifestation and Analysis of a 3 Point Lighting System in "The Wedding Party"

HENRY KUNLE AFABOR
Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria

Abstract. Having seen the film: "The Wedding Party", one is challenged to analysis the creative deployment of a 3 point lighting technique in this narrative. In carrying out a critical examination on the film, the researcher employs the combined methods of a cinematic content/studio analytical approach and a library research method. This paper is launched with definitions of the key concepts while the synopsis introduces the story in this film. Findings reveals that the invocation of a 3 point lighting technique in this film is not only meant to guide and concentrate the attention of the viewers on the main characters/actions but deployed to highlight or show the texture of the costume or to distinguish the colours of objects/characters. It is also meant to reveal the physical actions or facial reactions of the characters in the selected scenes. The paper equally demonstrates how the key is used as a component of frontal lighting that creates flat looking image on screen; shows how the fill light is employed for mild shading or in modelling the actor's face. The paper diagnoses how the backlight helps in revealing the volume rather than creating a flat looking image on screen. It further demonstrates how the key back light and the fill light are sometimes deployed to create partial silhouette of the images on screen, or used to reveal two levels/planes within a frame where two different actions are occurring concomitantly.

Keywords: A 3 point lighting technique, key light, fill light, backlight, and "The Wedding Party"

1. Introduction

Having watched Kemi Adetiba's film: "The Wedding Party" the researcher is tempted to examine the creative deployment of the 3 point lighting technique in this narrative, consequently the writer do not only set out to define a 3 point lighting technique and examine the natures, features and characteristics of each component of a 3 point lighting system, but to diagnose the manifestations of the key light, the key and the fill lights, the key-back light as well as to scrutinize the manifestation of the back light in this film.

2. Research Methodology

In carrying out this research exploration on "The Wedding Party", the researcher employs the combined methods of a cinematic content/studio analytical approach and a library research method.

A Cinematic Content/Studio Analytical Approach and a Library Research Process

This cine content cum studio analytical approach or research method according to Ola-Koyi (2018) is based on the process in which a researcher watches a narrative film or video with the basic intention of diagnosing an aspect of the film or studying the manifestation of certain elements of the mise-en-cadre in the film.

In the case of this paper, the researcher watched the film: "The Wedding Party" and used a digital machine / computer editing machine to select some relevant frames of the film for critical analysis and to buttressing the issues raised for discussion in this paper. The library research process, is used on the other hand by the researcher while consulting related and relevant books and journals from both the conventional library and the e-Library.

3. Conceptual Framework

3.1 A 3 Point Lighting System

This 3-point lighting system is a standard requirement in motion picture production. In film study it is also required to understand better other aspects of the cinematography lighting system. Fundamentally, this three-point lighting system has to do with creative manipulation of the key-light, the fill-light and the backlight during the shooting stage or editing stage of a film project.

According to Detisch (2020):

The most basic lighting in film is the three-point lighting. Lighting from three directions shapes your subject and sets them apart from their background. To achieve this, your film lighting equipment needs to face your subject from three directions: front, back and side (generally).

On this three-point lighting, it could be reiterated that the manipulation which occurs in "...the lighting of the scene will start from the assumption that any subject normally requires two light sources: a key light and a fill light." (Bordwell and Thompson, 2004) However, in a standard Hollywood production the backlight is always added to complete the three-point lighting system.

3.2 Natures/Features/Characteristics of each Aspect of a 3 Point Lighting System

Key Light

A key light is a powerful light that often serves as a primary source in lighting a scene during the shooting process of film production. It is usually very bright, providing the dominant illumination and casting the strongest shadows behind a subject. In reaffirming this fact, Adorama (2018) declares that:
The key light is also known as the main light of a scene or subject. This means it's normally the strongest light in each scene or photo. Even if your lighting crew is going for a complicated multi-light setup, the key light is usually the first to be set up.

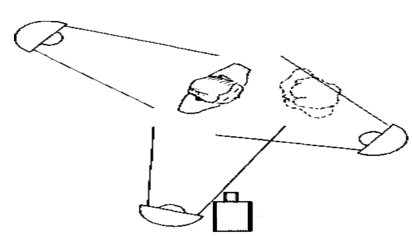
The key light is the most directional light and it often diagonally hung/positioned in the front / above the subject. It usually corresponds to the motivational lighting source on set. It is on record that key light on a subject is often placed at a 45 degree angle to the camera-subject axis. The key light usually the strongest source of illumination during the recording of scene, it is the major source of the light in the scene.
Fill Light
This is a complimentary light source that is deployed during the shooting of an action in a scene. It has been established that a fill light, comes from less intense lamp placed at complementary angles. It is usually placed in a position near the camera to fill in and as a less intense illumination it helps to eliminate shadows cast by the ray of the key light. It is an auxiliary light, usually from the side of the subject that can soften shadows and illuminate areas not covered by the key light. According to Adorama (2018), a fill light "…is noticeably less intense and placed in the opposite direction of the key light, so you can add more dimension to your scene." He further reiterates that

Because the aim of fill lighting is to eliminate shadows, it's advisable to place it a little further and/or diffuse it with a reflector (placed around ¾ opposite to the key light) to create softer light that spreads out evenly. Many scenes do well with just the key and fill studio lighting as they are enough to add noticeable depth and dimension to any object.

Back Light

A back light is the main source of light placed behind the subject at the background of the frame. When used without either the key or the fill light, it results in total silhouette of the subject on screen. But when used with either the key or the fill light, it gives partial silhouette of the object on screen. Adorama (2018) is of the view that: "Backlighting is used to create a three-dimensional scene, which is why it is also the last to be added in a three-point lighting setup." He equally reiterates that backlighting is usually placed "...a little higher from behind so as to separate your subject from the background." A J Detisch's (2020) believes, "The back light gives an edge light to the rear portion of your subject. Often, the backlight shoots down from a higher angle."

In demonstrating and summarising the basic arrangement of a three - point lighting system, Bordwell and Thompson (2004) explicate thus:
Classical Hollywood filmmaking developed the custom of using at least three light sources per shot: key light, fill light, and backlight. The most basic arrangement of these lights on a single figure is shown in... [01]. The backlight comes from behind and above the figure, the key light comes diagonally from the front, and a fill light comes from a position near the camera. The key will usually be closer to the figure or brighter than the fill.



01. The arrangement of a three point lighting system

The Synopsis of "The Wedding Party"

This narrative film: "The Wedding Party" could be described as romantic comedy basically narrates the activities surrounding the rite of passage on modern marriage or wedding rite. According to *https://en.wikipedia.org › wiki › The_Wedding_Party_(...*, the film takes place during the day and evening of the wedding between Dunni Coker (Adesua Etomi), a 24-year-old art gallery owner who is the only daughter of Engineer Bamidele (Alibaba Akporobome) and Mrs. Tinuade Coker (Sola Sobowale), and the IT entrepreneur Dozie Onwuka (Banky Wellington), who comes from a very wealthy family. His mother, Lady Obianuju Onwuka (Iretiola Doyle), considers her son to be marrying beneath himself.

During the morning before the wedding, the wedding party is prepared and the stressed wedding planner Wonu (Zainab Balogun) is trying to make everything perfect for her rich clients. Meanwhile, the bride's parents and female relatives are upset by the omission of Tinuade Coker's name in the announcement in the paper, and the groom's parents share an uncomfortable breakfast while the mother talks disparagingly about the Coker family to her friends and is very cold towards her husband, Chief Felix Onwuka (Richard Mofe Damijo). Dunni is taunted by her female friends about her lack of sexual experience, and Dozie's male friends tease him about the previous night's bachelor party. The best man has been in an accident after the bachelor party, and the irresponsible Sola (Ikechukwu Onunaku) is chosen as his replacement.

During the wedding ceremony, guests and family are cheerful, with the exception of Obianuju Onwuka who pointedly refuses to pay any attention, to the embarrassment of Felix. Afterwards, while the cars are going from the church ceremony to the wedding party at the reception hall, Dunni finds a pair of women's underpants in the pocket of Dozie's dress jacket, and is upset. He convinces her that they had been planted there, probably by one of his friends, and they belatedly arrive at the party. A disagreement arises between the two pairs of parents about which group should enter the dining room first; eventually, the Onwukas, being the richer family, get the first entrance.

The events at the reception hall had its share of embarrassing incidents, these include Tinuade Coker having hired a local Yoruba chef - Iya Michael (Jumoke George) to cook an alternative to the fancy menu set by Obianuju Onwuka. When Sola gives his best man's speech, he accidentally shows video footage from the stag night instead of the video prepared by Dozie for the occasion, and the humiliated Dunni leaves the reception hall after having witnessed what looks like Dozie being unfaithful to her. She is met outside the hall by one of Dozie's old girlfriends, Rosie (Beverly Naya), who claims that she had sex with Dozie earlier that day - in reality, Rosie had tried to seduce him but failed. Dunni disappears from the reception premises in a taxi.

Dozie, the older brother of Nonso Onwuka (Enyinna Nwigwe), and the two sets of parents set out to look for Dunni but are held up at gunpoint by a thief who has managed to get into the room where the wedding gifts are kept. The tense situation causes the couples to open up to each other, with Dozie's mother confessing to her husband how unhappy she had been about his affairs with younger women, and Dunni's father admitting that his company had lost all its money. The couples reconcile, and Nonso manages to overpower the thief and take his gun. Dozie goes off in a car with Sola to find Dunni, and convinces her that he has in fact not broken their mutual promise of chastity. They return to the wedding party to dance the rest of the night away.

Analysis

Diagnosis of a 3 - Point Lighting System in Selected Frames

The frame in 02 is a manifestation of the combined use of the three point lighting system, in this frame both the key light and the fill light are serving as the frontal lights while the ray of light at the back of the couple is serving as a backlight. In diagnosing this 3 point lighting system in 02, one could say that the key light of this frame is not coming from its customary position of the right hand side of the camera but placed at the left side of the frame. Thus it radiates on the new couple, Mr. Dozie Onwuka (Banky Wellington) and Mrs Dunni Onwuka (Adesua Etomi), reflecting a mild shading or cast shadow of the label of Dozie's jacket on the chest/stomach region of Dunni's wedding gown.

02. This frame glorifies the combined use of the three point

03. The backlight in this frame separates the image of the party planner from

The fill light which is supposed to eliminate the cast shadow on Dunni's dress but fails is from the right side of this frame. The backlight which separated the couple from their decorated background of flowers and beautiful curtain is placed at the top side of the frame, radiating and glittering on Dozie's head.

The manifestation of a 3-point lighting system in 03 could be analysed from the position of the backlight in this frame that separates the entire image of Wonu, the party planner from her background. The yellowish incandescent ray of the key light from the left side of the frame highlights the facial feature of the Wonu (i.e. her eye-glasses, her eyes, her nose, her opened mouth and part of her chin) while establishing a form of attached shadow along the following parts of her body: cheek, chin, jaw, neck and the unlit part of the nape of her neck. The whitish ray of fill light in this frame on the other hand is from the right side of the frame. It highlights the hairs at the back of Wonu's head up to the highlighted area on the nape of her neck, while her ear is established with some elements of attached shadow, other highlighted parts of her body include her neck and her right shoulder.

The Manifestations of the Key Light in Selected Frames

In the first instance, one could identify some shots where the key light is deployed as frontal lighting in 04. The frontal lighting on this frame could be recognised through its tendency to eliminate any form of shadow. Thus the evidence of this frontal light in 04 is in the depiction of fairly flat looking images of Mrs. Tinuade Coker on the right side of the frame and that of her friend on the left side. This frame in 04 registers the ray of the key light coming on the character from top side of the frame, radiating on the forehead of Tinuade's friend along with her headgear. It also radiates on Tinuade's cheeks. At the same time, this top key/frontal light from behind the camera in 04 separates and distinguishes the two women established in this frame from their background wall.

04. The frontal light used in this frame is recognised by its tendency to eliminate shadows. Thus it is shown in its depiction of fairly flat looking

05. The key light in this frame is serving as dislight radiating on the

It is on record that the key lighting could also come on the figure in a frame from any of the other five points of the frame (i.e. back area, right or left side, top or under the frame side). For instance in 05, it could be established that the ray from the sun light that is serving as the key light in the frame comes on the figure from the top left side of the camera/frame to radiate on the left forehead of the crook character and casts attached shadow of his head on the unlit right side of his shoulder. This ray of key light from the sun in this frame further highlights the chest and other frontal parts of this uninvited guest whose interest to attend the wedding party is made manifest as a "narrative plant" with this frame.

This lighting arrangement of the frame in 06 reveals the bride, Dunni Coker, while the make-up-artist is apply the make up to her face. There is no repositioning key light in this frame. The key light in this shot come on the characters from its customary right side of the frame. but as it is established in this frame, the key light is serving as *a cross-light / a side light*. In the case of cross lighting, the *key light* could be stationed in either the right or the left side of the frame.

The manifestation of the key/cross-lighting in 06 does not only help in sculpting the image of Dunni Coker from her background but it also radiates on the right side of her head - forehead, on her right eyelid, her check and on the right side of her neck more than any other parts of her head. Moreover, the key cross light in this frame equally casts a slight attached shadow bellow her chin and a part/region of neck.

06. The key light on this frame where the bride is been made up come from the right side of the frame

07. The purplish ray of the key light in this frame comes from the right side highlighting the right side of Dunni's crown, forehead, eyelids, nose, cheek, chin, neck and shoulder through a cross-light radiation that separates her from the background darkness with

From all indications, one could point out that, the key light in each of these identified frames is deployed for different purposes in "The Wedding Party" film. In other words, it is employed for filmic and aesthetic purposes in 04 and 06 while it is used in establishing a narrative purpose/ dramatic technique of a plant in 05.

The Manifestation of the Key and the Fill Lights in Selected Frames

The first analysis on the manifestation of the key and the fill light on selected frames from "The Wedding Party" will be another frame of Dunni. Thus, the frame on 07 reveals the combined use of *a key side light/a key cross light* along with *a fill light*. In this frame one could see the fill light revealing the left side of Dunni's face, while the purplish ray of a key cross-lighting from the right side of the frame highlights the right side of her crown, forehead, eyelids, nose, cheek, chin, neck and the right of shoulder. Consequently, the radiation from this key cross-lighting eventually separates the image of Dunni from the background darkness with four/five pronounced spotlights.

The ray of the sunlight coming in through the window at the left side of this frame in 08 is the key light and it radiates at the back of the groom, Nonso Onwuka as it glitters on his head while highlighting the faces of his friends who are sitting down on the settee facing him. The ray of the fill light in this frame is from the central top of the frame serving as the backlight to those men sitting on the sofa. Separating them from the background wall as well as separating the settee from the wall and the photo-frame of the water fall hanging on the wall.

In summarising the functions and usages of both the key and the fill lights in narrative film based on the foregoing analyses, one could reiterate that key/fill light could be deployed as component of the frontal, top or cross/side lighting within any given mise-en-cadre in a narrative film. Moreover, either or both the key and the fill light could serve as motif or employed for filmic or aesthetic purposes. To be specific cross light or backlight could be used separates the character/image/object from the setting at the background. The combined usages of a key light and fill side light; or a key cross light along with a fill light as demonstrated above could be used to establish body expression or employed to follow action in a scene.

08. The ray of the sunlight coming through the window at the left side of this frame is the key light and it radiates at the back of Nonso Onwuka and glittering at his head while highlighting the faces of his friends. The ray of the fill light in this frame is from the

09. The manifestation of the back - key light on this frame is in combination with the frontal fill light. While the back key light highlights the centre and the back side of Chief Felix Onwuka's glittering head, the fill light exposes his facial and

The Manifestation of the Key-Back Light on Screen

Some samples of frames where the key light is serving as the back light are in 09 and 10. These frames thus display combined usages of both the back-key light and the front fill light. In other words, both the key and fill lights are deployed in establishing the Chief Felix Onwuka (Richard Mofe Damijo) in these frames. In 09, the back-key light in this frame highlights the centre and the back side of Chief Felix Onwuka's glittering head while the fill light exposes his facial features such as the eyes, the nose, the eyes etc. and the frontal parts of his body features – the texture of his costume and the chieftaincy beads he wears etc.

In 10, the key back light from the right side of the frame does not only radiate on the oiling cum glittering skin on Chief Felix Onwuka's head and highlight his chest but it also sculpts his entire image out from his background wall. The left side of his head is depicted with the aids of the fill light that results in a light attached shadow.

10. The key back light does not only radiate on the oiling cum glittering skin on Chief Felix Onwuka's head and highlight his chest but sculpts his entire image out from the background. The fill light on the other hand highlights the left side of his head

11. The midday sunlight at the background of this frame is the key back light and throwing the cast shadows of the two feet of the man standing at the middle of the road at the foreground of the

Other Manifestations and the Usages of the Back Light on Screen

It could be established that in the film under review, there is no single frame that reveals exclusive manifestation of the back light without the use of the fill light that result in total silhouette of the object on screen. However, there are some frames with the combination of the key back light and the fill light that result in partial silhouette of the images. For instance in 11, one could see that the midday sunlight at the background of this frame is the main source of light that doubles as a key back light which throws cast shadows of the two feet of the man standing at the middle of the road at the foreground of the frame. Moreover, the radiation from this midday sunlight equally serves as a fill light that prevent the reflection of these two legs from ending up as total silhouette image on screen by highlighting and showing the texture of the trousers and distinguishing the black and white colours of his shoes the two standing legs wear.

The shot on 12 is another frame from "The Wedding Party" that creatively used the backlight to depict two levels of plane rather than creating total silhouette of Dunni's image at the foreground of the frame. The key backlight in this frame comes from the left side of the shot, sculpting out the image of Mrs. Tinuade Coker from her background plane, highlighting the left side of her face while revealing at the same time her revolting and sordid expression towards the groom's mother, Mrs. Obianuju Onwuka who is by the other backdoor of the car that conveys the bride and groom to the reception hall.

12. The midday sunlight at the background of this frame is the key back light

The image of the bride facing her mother which supposed to be in silhouette is however mildly highlighted due to the radiation from the midday sunlight which is equally serving as fill light that infiltrates the interior of the car. From all indications, one could say that the manifestation of the midday sun-lighting set up in the frame plays significant impacts on the mise-en-cadre arrangement of the frame. First, the sunlight which is serving frontal light (i.e. as the key and as the fill light) is also serving as the backlight. Second the sunlight equally helps in revealing two different arenas/planes of actions/movements, (that is, the exterior/background and the interior of the car/the foreground of the frame) and third, it also helps in revealing within a single frame two planes where the two concurrent actions are taking place. That is, it reveals at the background of the frame, the expression and action of the bride's mother who is outside the car and at the foreground, the reaction of the daughter who is inside the car towards her mother.

4. Conclusion

From all indications, this paper has not only defined a 3 point lighting technique and examined the natures, features and characteristics of each aspect of this 3 point lighting system, but looked at the various manifestations of the key light, the key and the fill lights, the key-back light and the manifestation of the backlight on the screen of the film under review.

Based on the various analyses, it could be reiterated that aside from being used to concentrate the attention of the viewers on the main characters/actions in a narrative, a 3 point lighting technique is equally employed to highlight or show the texture of the costume or to distinguish the colours of screen objects. It has also been demonstrated how the 3 point lighting technique is used to reveal the physical actions or facial reactions of the characters in a scene.

As examined in this paper, the key is used as component of frontal light in creating flat looking image on screen. The fill light as revealed is employed in depicting mild shading or in modelling the actor's face while the backlight is employed in revealing the volume rather than flat looking image. It has also been demonstrated that, the key-back light and the fill light are sometimes deployed to create partial silhouette of the images on screen, or used to reveal two levels/ planes within a frame where two different actions are taking place concurrently.

References

Adorama (2018). Basic Cinematography Lighting Techniques. www.adorama.com › *alc › basic-cinematography-lighti...*

Detisch, A. J. (2020). 5 Best Film Lighting Techniques: Filmmaker's Guide to a Cinematic Look. <www.studiobinder.com › Directing › Cinematography>

Rockwell, K. (2010). *Highlight and Shadow Detail*. KenRockwell.com.

Ola-Koyi, S. J. B. (2018). A Critical Analysis of Narrative Components and Lighting Techniques in "October 1". *Journal of Arts and Contemporary Society*. Vol,10.No.1. March, 2018.

Film data

Film title - "The Wedding Party"
Director - Kemi Adetiba
Director of Photography - Akpe Ododoru
Screenwriter - Tosin Orudeko and Kemi Adetiba
Producers - Ieoma Agukoronye, Zulumoke Oyibo, Don Omope
Story - Mo Abudu, Chiaza Onuzo, Tosin Otudeko, Kemi Adetiba and Don Omope
Production companies - EbonyLife Films and FilmOne

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 49-55

Entrepreneurship Development Centres and Employment Generation in Lagos State, Nigeria

OLUWABUKOLA IJIOLA, NGOZI NWOGWUGWU
Babcock University, Ilishan-Remo, Ogun State, Nigeria

Abstract. University environments naturally foster innovation, the free interchange of ideas, and fresh perspectives on the world. Entrepreneurship has become a faster-growing academic topic since universities have embraced it. Entrepreneurship for students in the higher institution is designed to inspire and create an innovative mindset for students. This mindset will provide the students with the ability and vision to transfer opportunities into wealth. In spite of all these efforts, the statistics on the tremendous rise in jobless rates in Nigeria suggest that the country is on its way to becoming the world unemployment capital. This paper, therefore, examined the role of entrepreneurship centers in achieving employment generation in Lagos State, Nigeria. The population of the study was 36,774 students from two selected universities in Lagos State. A sample of 456 students was selected from both universities using Cochran's formula. The study found that Entrepreneurship Centers had a significant effect on youth empowerment in Nigeria ($\beta = 0.49$, $t = 11.58$, $p < 0.05$). Entrepreneurship Centers had a significant effect on employment generation in Nigeria ($\beta = 0.59$, $t = 11.58$, $p < 0.05$). The findings underscore the importance of fostering a supportive ecosystem for entrepreneurs through access to finance, mentorship programs, and collaboration between stakeholders. The recommendations emphasize the need to invest in skills development, enhance access to technology and infrastructure, address regulatory challenges, and encourage research and data collection. By implementing these recommendations, Nigeria can leverage entrepreneurship to drive sustainable and inclusive economic growth.

Keywords: Entrepreneurship center, Entrepreneurship Education, Employment generation, Youth empowerment

1. Introduction

Unemployment among young people has undoubtedly developed into "multi-social problems" that have given rise to a number of undesirable behaviours among them, including prostitution, kidnapping and hostage-taking, computer fraud, drug dealing, armed robbery, and bunkering. In other words, crime in Nigeria is now a growing economic activity that pays even better than many occupations (Odumade, 2020).

Another fundamental reason for the high rate of unemployment in the country is the inability of job seekers who are majorly made up of young university graduates to match up to the skills required for the ever-dynamic workforce. Numerous observers have stated that, generally speaking, throughout Africa, job seekers' skill sets fall short of what companies want and need. With its liberal orientation, Nigeria's educational system does actually produce graduates that lack the skills that businesses demand on the job market. Additionally, many Nigerian graduates lack the entrepreneurial abilities necessary to support self-employment (Imhonopi, Urim, & Onwumah, 2018). Additionally, graduates from Nigerian colleges are typically solely qualified for white-collar employment and have little to no basic skills relevant to any other line of work. Unemployment rates will naturally be high in such circumstances, especially among university graduates (Olowu et al, 2016).

The federal government of Nigerian oftentimes rolled out programmes and policies that would address the persistent issue of unemployment in the county. One of these policies was the directive to make Entrepreneurship Education (EEd) a compulsory course for University students starting from 2007/2008 academic session (Aliu, 2018). Leading to adding EEd to the curriculum of all higher institutions in Nigeria. The further introduction of Entrepreneurship centres, also known as entrepreneurship resource and information centres in some polytechnics and universities, are all in response to the country's problem of graduate unemployment, poverty, and wealth formation. The centres are aimed at filling the skills acquisition gap in Nigeria universities, and to equip students with appropriate skills to survive in the present economic climate and unemployment world. Thus, majority of Nigeria universities have a centre for entrepreneurship education. These centres are established to contribute to national development.

2. Literature Review

2.1 Entrepreneurship Education

Entrepreneurship education teaches students how to access and transform possibilities of all types. According to Enu (2020), entrepreneurship education goes beyond the development of businesses, it aims to improve students' capacity to engage and react to societal changes. Emeraton (2018) claims that entrepreneurship education focuses on the attitudes and abilities required for an individual to react to their surroundings when preserving, beginning, and managing a business. He also added that in order for a person to react positively to his surroundings and exploit its potential, a few fundamental attitudes and abilities are required. Oduwaiye (2019) also conform that entrepreneurship education equips the students with the necessary tools to develop marketable abilities.

Entrepreneurship education helps students build positive attitudes, innovative thinking, and self-reliance abilities to start sustainable business rather than rely on the government for employment. With the kick start of entrepreneurship education, graduates are equipped with self-assurance and the sovereignty to seek out new information that will advance economic development.

All levels of education in Nigeria provide entrepreneurship-related courses, from basic and secondary schools to graduate university degrees. According to Aig-Imoukheude (2018), there are 10 attitudes that aspiring entrepreneur should have. These attitudes include: "positive attitudes, high aptitude for rational critical thinking and timely decision making, Clear vision, generation of progressive ideals, drive and passion for success, Ability to convert vision into concrete reality, Creativity, innovativeness, courageousness, and self-confidence, Ability to assume reasonable risk, mercurial ingenuity, resourcefulness, patience and/or opportunities insight" (Aig-Imoukhuede, 2018, p. 45). The knowledge economy's competitiveness depends on the idea of lifelong learning. It pertains to all ages, all stages of life, and all degrees of education and training, as well as the various types of apprenticeship.

In order to be a driving force in operating a firm, entrepreneurship education strives to build the necessary entrepreneurial abilities, attitudes, competencies, and dispositions (Agu, 2016) whilst increasing students' knowledge and ability for pursuing entrepreneurial behaviour, skills, and attitudes. This form of education is built for everyone and for for just the purview of a few self-styled business gurus. Exposing students to entrepreneurship education is crucial in terms of development and learning (Akpomi, 2019). Therefore, the government's decision to make entrepreneurship education one of the required general courses for students at institutions across the nation through the Federal Ministry of Education should be viewed as a positive step in the right direction. This is done to foster a spirit of independence among young people (Oduwaiye, 2019). In addition to addressing the issue of unemployment and underemployment, this development will also ensure that there is a human potential for entrepreneurship for national growth. With the addition of entrepreneurial education to our higher institutions, it is hoped that universities would be better positioned to transform into centres of excellence by outfitting technological labs at both the secondary and university levels (Enu, 2020).

The study of Entrepreneurship education and employment generation is not new in Nigeria's political lexicon; many scholars, such as (Bayo, 2013; Adekunle & David, 2014; Olayemi, 2018; Chinelo, 2020) have written so much about it and its impact. Cao (2018) examined the relationship between entrepreneurship, innovation and economic growth. Cao (2018) study measured growth, innovation, and entrepreneurship using real GDP per capita, investment per capita, and new business density, respectively. By collecting statistics from 125 countries (developed and developing) between 2006 and 2016. The study examined the impact of innovation and entrepreneurship on the growth of both sets of countries using a specification of the Cobb-Douglas production function. Generalised Method of Moments (GMM) and Statistics Panel Data were both used as estimate techniques. The study revealed that in developing countries, the short-term impact of innovation and entrepreneurship on growth is negligible.

2.2 Entrepreneurship Centers in Nigeria

Environments at universities naturally encourage creativity, the open exchange of ideas, and novel viewpoints on the world. Since colleges and universities have embraced entrepreneurship, it has emerged as the campus subject with the quickest rate of growth and, in certain cases, has spawned completely new academic fields (Ezugworie, 2008). For college students, the major objective of entrepreneurship is to encourage them to see innovation as a form of travel that can take them anywhere (Uzoagulu, 2012). It also offers general recommendations on how entrepreneurship may function as a crucial component of undergraduate education, the major, graduate study, faculty assessment, "co-curriculum" issues, and university management. The Federal Government created the "National Economic Empowerment and Development Strategy" (NEEDS) in 2004 to address the concerns of poverty reduction, employment generation, wealth creation, and value re-orientation through entrepreneurship instruction in higher institutions. Nigerian teenagers are being modeled more after consumers than creators, say Nwoye (2007) and Ezugworie (2008). Beyond the polytechnic and college levels, especially at the university level, entrepreneurship has been incorporated into the curricula of Nigerian postsecondary institutions. Eight years after the Federal Government announced its intention to include entrepreneurship in the curricula of Nigerian universities, as of 2012, the Universities of Lagos and Ibadan appear to offer the most coordinated entrepreneurship education. Two workshops that later became the Centre for Entrepreneurship and Innovation were organized as part of the Programme on Entrepreneurship and Innovation in Lagos and Ibadan in 2003 and 2004.

The Universities of Lagos and Ibadan Programmes on Entrepreneurship and Innovation, according to Adebisi and Oni (2012), might be said to have had little impact after eight years of implementation. The University of Lagos and other universities in Nigeria currently integrate the curriculum in their undergraduate curricula. Additionally, to promote entrepreneurial culture and attitude, skill development, self-employment, economic independence, and self-actualization, the Center for Entrepreneurship and Development Research (CEDR) was established in 2010 at the University of Nigeria, Nsukka (Adebisi & Oni, 2012). The University of Benin established an Entrepreneurship Development Center to encourage research and experimentation in entrepreneurship, to promote and advance entrepreneurship, skill sets, and creativity among all students, employees, and members of the public, and to commercialize discoveries and innovations. The Technical Entrepreneurship Center (TEC) was founded at the University of Ilorin during the academic year 2008–2009. The university had, in theory, consented to create a directorate to manage the institution's entrepreneurial education in 2005 (Ojile & Tijani, 2017). However, according to Okoye & Chinasa (2019), the situation is completely different in some private universities around the country where the owners use entrepreneurship training as a recruitment strategy.

Covenant University in Sango-Otta, Ogun State, is one of the leading examples of integrating entrepreneurship education into its system. Since the institution's founding in 2001, considerable attempts have been made to incorporate entrepreneurship development study into the curriculum. All pupils are required to enrol in and pass the Entrepreneurship Development Study (EDS). The first two lower-level courses focus on theory. However, the latter two upper-level courses emphasise more practical than theoretical learning, developing skill sets through experience learning, using newly acquired skills, and commercialising newly developed innovations (Obot, 2014).

The Entrepreneurship Centre aims to foster an entrepreneurial spirit in Nigerians by teaching trainees how to start, manage, diversify, and expand businesses successfully. It also makes it simple for trainees to get start-up capital, particularly from banks and other financial institutions. A small-scale entrepreneur must have received specific training at Entrepreneurship Development Centres, or EDC, certified by the apex bank, to be eligible for any loans supported by the Central Bank (CBN). The centres, also known as the Entrepreneurship Development Institute (EDI), foster an entrepreneurial spirit in Nigerians. In addition, they are expected to provide insight into the tools, strategies, and framework for managing all business functional areas, such as production, marketing, personnel, and finance (Abeng & Obinnaya, 2017). The Central Bank of Nigeria (CBN) supports micro, small, and medium-sized businesses (MSMEs) in addition to regulating the activities of commercial banks in Nigeria. It is one of the apex bank's Microfinance responsibilities. CBN EDC encourages private Entrepreneurship, self-employment, job creation, income growth, poverty eradication, economic development, self-deployment, etc. (Obot, 2014).

3. Theoretical Framework of Analysis

The theoretical framework for this paper draws upon the Keynesian theory of employment. Developed by economist John Maynard Keynes, this theory challenges classical economic assumptions and provides insights into how government intervention can address unemployment and stimulate economic activity (Torr, 1988).

Keynesian economics posits that aggregate demand plays a crucial role in determining employment levels and overall economic performance. According to Keynes (1936), inadequate aggregate demand can lead to persistent unemployment and underutilization of resources. To address this issue, Keynes argued for active government intervention through fiscal and monetary policies to stimulate demand and promote full employment. In the context of the article, the application of Keynesian theory suggests that achieving decent work and economic growth requires government intervention to boost aggregate demand and create favourable conditions for job creation. This can be achieved through measures such as increasing public spending on infrastructure projects, providing subsidies and incentives to businesses, and implementing expansionary monetary policies to lower interest rates and encourage investment.

Furthermore, the Keynesian framework recognizes the importance of income distribution and the role of effective demand in driving economic growth (Tcherneva, 2008). Policies aimed at reducing income inequality and ensuring fair wages can contribute to increased consumer spending and aggregate demand, thus fostering economic growth while also promoting decent work opportunities. Critics of Keynesian economics argue that excessive government intervention and deficit spending may lead to inflation and create inefficiencies in resource allocation. They contend that market mechanisms should be allowed to operate freely without substantial government interference. Additionally, critics argue that Keynesian policies may have limited effectiveness in the long run and that supply-side policies, such as reducing taxes and regulations, are more conducive to sustained economic growth.

However, proponents of Keynesian economics maintain that government intervention is necessary during times of economic downturns to overcome market failures and stabilize the economy. They argue that fiscal and monetary policies can have multiplier effects, stimulating aggregate demand and promoting job creation, ultimately leading to sustainable economic growth. The Keynesian theory of employment seeks to understand the relationship between decent work and economic growth. By emphasizing the role of aggregate demand and the importance of government intervention, this framework provides insights into the policies and strategies necessary to achieve both objectives. While Keynesian economics has faced criticism, it remains a significant framework for understanding the dynamics of employment and economic growth.

To address the scarcity of jobs, policies that encourage providing bank credit to entrepreneurs and giving appropriate expenditures on education, housing, transportation, agriculture, health, power, road construction, and national defence, among others, are to be prioritised by the government. This will help the various sectors of the economy function very well, making the business environment friendly for entrepreneurs, which will, in turn, increase the output of goods and services. The importance of entrepreneurs to local economic growth cannot be overstated. Therefore, every country must create a supportive atmosphere to encourage the expansion of SMEs. By doing this, graduates will not have to rely entirely on the few available white-collar positions. However, they will be able to create their own businesses, work for themselves, and eventually hire others.

4. Research Methodology

This paper adopted survey design. The study population was 36,774 students from two selected universities in Lagos State; University of Lagos and the Pan-Atlantic University. They were purposively selected for the study because they are listed among Nigeria's best universities for entrepreneurship studies. Cochran’s formula was employed to select 456 respondents for the purpose of data collection. The survey method, which involved the use of a questionnaire, was used because it requires systematic and scientific data collection from the population sample. The sample size selected is to give an overview of the situation in the study population. The Cochran formula was employed to determine the sample size for each university, resulting in a total distribution of 456 questionnaires. Data was analysed using descriptive statistic while regression analysis was employed in testing the hypotheses at a 0.05 significance level. The hypotheses were:

H_{01}: University-based entrepreneurship centres have no significant effect on youth empowerment in Nigeria.

H_{02}: University-based entrepreneurship centres have no significant effect on employment generation in Nigeria.

5. Findings and Discussion

Table 1: H_{01}: University-based entrepreneurship centres have no significant effect on youth empowerment in Nigeria.

Variable	B	Std. Error	Beta (β)	T	p	R^2
(Constant)	7.928	.495		16.016	.000	0.324
University_based_entrepreneurship	.427	.028	.586	15.080	.000	
Dependent Variable: Youth empowerment						

Source: *Field Survey 2023, Note: significant at 0.05*

Table 1 indicates that University-based Entrepreneurship Centres has a positively significant effect on youth empowerment in Nigeria (R^2= 0.324, β= 0. .586, t = 11.580, p<0.05). The model shows that University-based Entrepreneurship Centres could explain 32.4 percent variation (R^2= 0.324) in youth empowerment in Nigeria. Consequently, the null hypothesis, which states that University-based entrepreneurship centres have no significant effect on youth empowerment in Nigeria, was rejected. The model further shows that University-based Entrepreneurship Centres has a moderate positive (r 0.586, p<0.05) significant effect in youth empowerment in Nigeria. This suggests that improvement in University-based Entrepreneurship Centres will be associated with an increase in youth empowerment in Nigeria.

H_{02}: University-based entrepreneurship centres have no significant effect on employment generation in Nigeria.

Table 2: University-based entrepreneurship centres have no significant effect on employment generation in Nigeria

Variable	B	Std. Error	Beta (β)	T	p	R^2
(Constant)	8.540	.369		23.172	.000	0. 374
University_based_entrepreneurship	.341	.021	.612	16.154	.000	
Dependent Variable: Employment generation						

Source: *Field Survey 2023, Note: significant at 0.05*

Table 2 indicates that University-based Entrepreneurship Centres has a positively significant effect on employment generation in Nigeria (R^2= 0.374, β= 0. .612, t = 16.154, p<0.05). The model shows that University-based Entrepreneurship Centres could explain 37.4 percent variation (R^2= 0.374) on employment generation in Nigeria. Consequently, the null hypothesis, which states that University-based entrepreneurship centres have no significant effect on employment generation in Nigeria, was rejected. The model further shows that University-based Entrepreneurship Centres has a strong positive (r 0. 612, p<0.05) significant effect on employment generation in Nigeria. This suggests that increase in University-based

Entrepreneurship Centres will be associated with an increase on employment generation in Nigeria.

6. Discussion of Findings

The finding of hypothesis one was able to identify that the University based entrepreneurship center has been a response to the country's problem of graduate unemployment, poverty, and wealth formation. Which aims to fill the skills acquisition gap in the universities and, consequently, equip students with appropriate skills to survive in the present economic situation. Furthermore, the center has served as a mentorship center for students as it connects students to other entrepreneurs who have been in the business. This gives the students the opportunity to be able to ask questions first-hand and get first-hand information on what works in the business terrain in Nigeria and on what does not work. Just as Mwatsika (2016); Shane and Venkataraman (2000) clearly affirms that the primary goal of entrepreneurship centres is to teach current and future entrepreneurs how to find, create, evaluate, and take advantage of opportunities to develop new products and services. The finding of this research question is supported by the views of Thomas (2006).

The scholar identifies the cognitive, networking, and experiential approaches as the three major approaches defining entrepreneurial learning research. Each strategy has qualities that distinguish an emergent field and are qualitatively unique. Even though well-defined theories of entrepreneurial learning are still developing (Cope, 2005), these methods show how scholars have conceptualized the phenomenon.

The finding of hypothesis two was able to identify that the University based entrepreneurship center has influenced employment generation for students when they graduate from the university. Being trained as an entrepreneur has developed an entrepreneurial spirit in the hearts of students and inspired them to develop feasible business, ideas, and build business ventures to successfully growth and mature. The finding agrees with Adebisi and Akinsooto (2019), scholarly work. This affirms that entrepreneurship contributes considerably to job creation, raising living standards, distributing income fairly, fostering interdependence among businesses, preserving foreign exchange, promoting the efficient use of domestic resources, and reversing rural-urban migration. Mwangi asserts that it is an undoubted truth that youth employment is higher in Sub Sahara Africa (Mwangi, 2016), and this is a significant challenge; nevertheless, the introduction of Entrepreneurship education in schools will endow graduates with the required knowledge to start a business (Mwangi, 2016; Haan, 2006) while Awate et al. (2017) maintained that entrepreneurship and skill-based education is the major remedy to unemployment, forced labour, human trafficking, and inequalities in our societies.

7. Conclusion

This study has revealed that the initiative by the National University Commission to establish University-based Entrepreneurship Centers would assist the government in achieving decent work and economic growth in the country. This learning process would develop an entrepreneurial spirit in the hearts of students and inspired them to develop feasible business, ideas, and build business ventures to successfully growth and mature. However, there are a lot of challenges encountered by these centres like lack of finance, limited private partnerships, unqualified trainers, internal administration amongst others; yet the economic, social, and educational benefits of this initiative cannot be over-emphasized.

Entrepreneurship in Nigeria has emerged as a catalyst for economic growth, addressing the challenge of unemployment, fostering innovation, and diversifying the economy away from oil dependence. The vibrant entrepreneurial ecosystem has attracted both local and foreign investments, contributing to job opportunities, knowledge transfer, and economic inclusivity. Furthermore, the growth of SMEs and startups has led to technological advancements and increased export revenues, positioning Nigeria as a player in the global market.

8. Recommendations

Based on the findings of this study, the following recommendations are made:

- Nigeria's implementation of entrepreneurship training needs to be localized and tailored to the Nigerian situation. The curriculum must take into account all the variables that could potentially have an impact on businesses in Nigeria, and it must also be dynamic.
- Trainers should be encouraged to apply various teaching techniques to ensure the effectiveness of entrepreneurship education. Methods like hands-on learning, mentorship, and business idea pitching should be incorporated into the teaching of entrepreneurship education;
- The entrepreneurship The entrepreneurship centres' operations should be adequately funded by the university administration. There should be an improvement in these an improvement in these centres' financial resources. The school administration should also promote entrepreneurship centres in its effort to transform the institution into an entrepreneurial university; and
- Infrastructural facilities such as roads, and electricity, that would boost business activities in the country should be made available by the government.

References

Adebisi, L.,& Akinsooto, P., (2019). Fundamental of Entrepreneurship. *Review of International Comparative Management*, 11(1) 33-42.

Agu, C. N. (2006). Pedagogy of entrepreneurship in a contemporary society. *The Enterprise International Research Journal for Development*, 8(1), 18–32.

Agu, L., Ugwu, M &Ejesi, R. (2021). Entrepreneurship in a developing economy. Empirical evidence from Nigeria Business Organizations. *International Journal of Entrepreneurship*. 6, 9-31.

Aig-Imoukhuede, I. I. (2018). *A word about entrepreneurship: A guide to self-employment.* Lagos, Nigeria: Academy Press Ltd. Nigeria

.Akpomi, M. E. (2019). Achieving Millennium Development Goals (MDGs) through teaching entrepreneurship education in Nigeria higher education institutions (HEIs). *European Journal of Social Science*, 8(1), 154–157.

Cao, J. and Emission. (2017). Trading contract and its regulation. *Journal of Chongqing.*

Cao, K. (2018). The relationship between entrepreneurship, innovation and economic growth. *American Journal of Economics*, 5(1), 9–20.

Emeraton, U. G. (2008). Re-thinking higher education management for poverty reduction among the youth in Africa. Paper presented at the 3rd Regional Conference of Higher Education for Youth Empowerment, Opportunities, Capabilities and Second Chance. Organized by Higher Education Research and Policy Network (NERPNET) at IITA, Ibadan, Oyo State. August 18–21.

Enu, D. B. (2020). Enhancing the entrepreneurship education in Nigeria. *American Journal of Social Issues and Humanities*, 2(4), 232–239.

Imhonopi, D., Urim, O & Onwumah, P., (2018). Repositioning Nigerian Youths for Economic Empowerment through Entrepreneurship Education. *European Journal of Education Studies*, 2(2), 113-117.

Keynes, J.M. (1936). *The General Theory of Employment, Interest, and Money*. London: Macmillan.

Levy Economics Institute (2014). The Fed’s policy surprises. *Q. Rev. Econ. Finance*. 54, 382–392.

Odumade, D. (2020). Entrepreneurship Education: An imperative for sustainable development in Nigeria. *Journal of Emerging Trends in Educational Research and Policy Studies* (JETERAPS), 2(1), 26-29.

Oduwaiye, R. O. (2019). Entrepreneurship education in Nigerian universities: Implementation and way forward. *Journal of Advances in Management*, 8(1), 60–67.

Tcherneva, P.R. (2008). Keynes‘s approach to full employment: aggregate or targeted demand? Working Paper no. 542.

Torr. (1988). *For a full discussion of Keynes’s use of the terms co-operative, neutral and entrepreneur economy in the drafts of The General Theory* (C.W. XXIX, pp. 76–9). New York

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 57-65

Boko Haram Insurgency: Its Genesis, Recruitment Methods and Impact in Borno State

HAMZA TUKUR RIBADU
University of Maiduguri, Nigeria

Abstract. This article examines the genesis of the Boko Haram insurgency especially its doctrinal foundations and the fertile ground that made the group to thrive at the time that it emerged. Which included social exclusion, economic deprivation and environmental degradation. While the recruitment methods employed by the group included indoctrination, forceful conscription and inducement. However, the main outlook of the article is the impact of Borno Haram which demography, economic, religious and political aspects. These included loss of lives, destruction of infrastructures displacement of about 2 million people. The methodology employed is qualitative research in which content analysis and oral interviews are used. In conclusion, the Boko Haram group which started as a local proselytizing group metamorphosed into a monster that wreaked havoc on all aspects of the Borno society. It is recommended that to forestall the emergence of similar groups like the Boko Haram, the Nigerian State create job opportunities, engage the youth use learned scholars in countering violent ideologies.

Keywords: Boko Haram insurgency, Genesis, Recruitment methods, Impact, Ideology

1. Introduction

The Boko Haram (literally Western education is prohibited) group has been causing harm and havoc in the North East for the last 13 years. At a time, between 2014 and 2015, the group was in control of large swaths of land across Borno and Adamawa where they declared their caliphate. The group's reign of terror has claimed more than 2700 lives, displaced some 2 million people, and cost the Nigerian an estimated $17 billion (dollars) in infrastructural damage and output losses; in addition to the apocalyptic devastation and traumatized communities it left behind. (Mustapha and Meagher: 2018).

The group under the leadership of Mohammed Yusuf, a fiery and charismatic preacher, gained prominence in 2009 when they clashed with security forces in which Yusuf was subsequently killed by the police. The group was to emerge in 2010 under the leadership of the megalomaniac Abubakar Shekau more brutal and deadlier. The group engaged in targeted assassinations, suicide bombings and exploding Improvised Devices (IEDs). By 2014, the group has over run most of Northern Borno, Bama, Gwoza, some local government areas in Adamawa and established their authority. This article will, therefore, discuss the genesis of the Boko Haram insurgency, the recruitment methods of the group and the impact it had on Borno in all aspects of life.

2. Background to the Emergence of Boko Haram

A lot has been written on the reasons for the emergence of Boko Haram or the *Jama'atu Ahlil-Sunnah Lid-Dawa'ati wal Jihad*. They proffered that the emergence of Boko Haram should be understood within the context of the society that it emerged. Alexander Thurston, for example, attributed the rise of Boko Haram to early post-colonial Northern Nigeria where various trends- political, economic, and social- were intertwining with shifts in Muslim identity and politics. Therefore, the emergence of Mohammed Yusuf and Abubakar Shekau as revolutionaries might have been fueled by political failures, religious fragmentation, and dashed expectations in North-eastern Nigeria. (Thurston, 2018. p, 37).

In order to understand the cause for the rise of Boko Haram, is the introduction of secular education that relegated traditional *Tsangaya* system in Borno. Since its introduction, it has been viewed with suspicion not only in Borno but in the wider Northern Region. The local population believed that the secular education was to glorify western values including Christianity and to undermine traditional values. (Mustapha and Meagher: 2020, P.76). Thus, even presently in areas like Northern Borno, children hardly go to school and even those that are enrolled, there is high withdrawal cases. This provided fodder for the thriving of the Boko Haram ideology.

Another factor which might have helped in the rise of Boko Haram is the environmental factor. The drying of the Lake Chad to a smaller lake is accompanied with several repercussions. The areas for farmlands decreased as well as fishing areas which was marked by shrinking size of fish caught. With neither fishing grounds or farmlands, thousands of villagers have been driven towards Maiduguri in search of livelihoods contributing to rising social and economic pressures (Mustapha and Meaghor: 2020, p.80).

Therefore, in spite of Boko Haram's ideological basis for its existence, there are underlying factors to consider like social, economic and political factors which made it to thrive at the time it did. Thus, it can safely be said, that Boko Haram is not a product of local and religious values but of the dysfunctional effects of extreme environmental and economic stresses amid political indifference and social neglect (Mustapha and Meagher: 2020, p.90). The genesis of Boko Haram can be traced to the intrusion of radical Salafi ideas which was preached by a very charismatic scholar with oratorical skills and found fertile ground for fruition in social exclusion, economic deprivation and environmental degradation that afflicted the Borno area.

3. The rise of Mohammed Yusuf and his ideology

The 1970s and 1980s saw the emergence of reform Salafi movements like the *Izalatul-Bid'a wa Iqamatus-Sunnah*- Society for the eradication of innovation and establishment of Sunnah. But by the 1990s and 2000s, the coming of graduates from universities in Saudi Arabia with more militant ideas made them to go on their own detached from the main *Izala* movement. Though identifying with the general principles of *Izala,* they were not in the main stream of the *Izala* organization. The rise of Mohammed Yusuf, who was to lead the Boko Haram, should be understood within this context.

The level of Mohammed Yusuf's Islamic knowledge has not been verified, but the little that is known show that he has studied under some scholars. By the 1990s he was popular among the youth in Maiduguri, and used to visit schools, for preaching under the auspices of the Muslim Students' Society (MSS). That period also marked the coming of the Medina University trained scholar, Jafar Mahmud Adam to Maiduguri. Henceforth, Jafar became Yusuf's mentor and sometimes preach in place of the Sheikh in the Indimi Mosque. The relationship between the two was to get sour because while Jafar was pragmatic and practical, Yusuf was militant and confrontational.

After alterations in the Indimi Mosque, where Yusuf sometimes deputizes for Sheikh Jafar, he was expelled from the mosque. He later built his Mosque in the neighborhood known as Railway Quarters in Maiduguri and named it after Ibn Taymiyya. Ibn Taymiyya's movement had propagated a reform to form of Islam as existed during the prophet's and these ideas would later have a major influence on Wahabbism and Salafism. (Smith: 2015).

The movement that was led by Mohammed Yusuf was called various names like Yusufiyya, Boko Haram, but they called themselves *Jama'atu Ahlil-Sunnah Lid-Dawa'ati wal Jihad*. The movement started as mainly a quietist Salafi Group, to a militant Salafi movement (from 2009-2010), to a group capable of striking across Northern and central Nigeria (from 2011 to 2013), to an established state (2014), to an affiliated and branch the Islamic State (ISIL or ISIS) as its West African Province – Islamic State West African Province (ISWAP). (Kassim and Nwankpa: 2018, p1).

According to some sources, Mohammed Yusuf became the disciple of Abu Abdur Rahman Mohammed Ali al-Barnawi (the leader of the Nigerian Taliban) in approximately 2002 after Ali's Shaikh and mentor Abu al Bara al-Daurawi fled out of the country out of fear of being arrested to Saudi Arabia with the initial seed money received from members of al-Qaida in the Arabian Peninsula (Kassim and Nwankpa; 2018, p.10).

From his centre at the Railway Quarters, Yusuf held lectures, Quranic interpretations or exegesis (Tafsir), Ta'alims and going around the wards in the town for preaching. Soon Yusuf's tentacles spread to other towns like Bauchi, Kano, Gombe, and others. His cassettes also began to go beyond Nigeria's borders to countries like Niger, Chad and Cameroon. As a result of this, he gained followership not only within the country, but beyond to neighboring countries.

The teachings of Mohammed Yusuf were mainly derived from Saudi Arabian and Syrian books, mostly circulated during the latter 1990s and 2000s and often cites quietist Salafi scholars like Nasiruddeen Albani and Salafi Jihadi, al-Zarqawi (Hassan and Nwankpa: 2018, p.2). In his major writing – *Hadhihi Aqidatuna wa Minhaj Dawatina* (this is our creed and method of proclamation) he expounded his main doctrinal beliefs. Some of the most important sections in the book concern democracy which he called 'idol of this age', education, national symbols of the police and army, the full implementation of the Sharia, etc.

Some of the expositions of Yusuf in the book included his saying that "those who follow their legal system, and resort to illegitimate rulers (*Tawaghit)* for judgments are polytheists… when they commit unbelief, then rebelling against them is obligatory to the one who is capable… when they order a rebellious action against Allah then there is no further hearing or obedience. This is our proclamation, and we announce it to the Umma. We call the people to reform the creed, application of the law and to Jihad (Kassim and Nwankpa: 2018, p.29). In his exposition, he drew a lot from Qadi Iyad, Ibn Taymiyya and Al-Zarqawi.

Furthermore, in a BBC Hausa interview, Mohammed Yusuf said:

As for my creed, I believe in the creed of the Prophet Muhammad. I follow the Book of Allah and the Sunna of the Prophet. On the issue of my creed, I developed my understanding from the book Aqida al-Tahawiyyah (the creed of Imam Tahawi) by Abu Jafar Al-Tahawi. I share the same creed with him…….I have read Kitab-al-Tawhid- Book of Tawhid and al-Usul-as-Thalathah (The Three Foundations of Truth). I share the religious rulings of scholars like Ibn Taymiyya and Ibn Qayyim al-Jawziyya. This is my creed and Allah knows best (Kassim and Nwankpa: 2018, p.73).

Mohammed Yusuf from his expositions and preaching admired hardline clerics and adopted Salafist thought as further buttressed by naming his center- *Markaz* after Ibn Taymiyya. He attracted people through oratory and charismatic appeal. His preaching was receptive and it was the one they one with especially his crusade against Western influence found fertile ground around Maiduguri and elsewhere because democracy was seen as elite filling their pockets while the masses of poor people struggle to survive. (Smith:2015).

Mohammed Yusuf's preaching emboldened his followers to reject the state authority and its laws. It was only a matter of time before his incendiary preaching would attract reaction from the state. There were times when he was arrested but he usually came out on bail. It appeared that his followers were becoming a state within a state with them refusing to obey the secular laws. The incident that spiraled in to a full-blown uprising was the refusal of the Boko Haram motorcyclists to wear helmets. This led to misunderstanding between the group and the "Operation Flush" who were enforcing the law in which members of the group were shot. After this incident, Mohammed Yusuf issued a very inflammatory ultimatum to state declaring that they will avenge the dead of their brothers. By July 2009, the movement attacked the Maiduguri Maximum Security Prison, Police College and many Police Stations within the metropolis and total war against the state. It took the intervention of the military before the Boko Haram members were subdued and flushed out of their *Markaz*. Mohammed Yusuf himself was captured by the military who handed him over to the police where he was subsequently killed.

The group was to go underground only to re-emerge deadlier under the leadership of Abubakar Shekau. They unleashed a reign of terror in Maiduguri by engaging in targeted killing of people, planting Improvised Explosive Devices (IEDs) in worship centers, undertaking suicide missions, and burning of schools and telecommunication masts. They came to occupy some wards in Maiduguri which served as their launching pads. The military were deployed to quell the menace but proved abortive until the emergence of the Civilian Joint Task Force or *Kato da Gora* who flushed them out of the town. The group subsequently moved to Sambisa Forest from where they expanded and brought a number of Local Governments areas under their so-called caliphate. By 2015 they metamorphosed into the Islamic State West African Province (ISWAP) with their allegiance to the leader of the ISIS, Abubakar al-Baghdadi.

4. Recruitment Methods of the Group

The group is not a formal organization with a register for members to come and join, but was a movement open to all and sundry. Two periods of recruitment can be discerned in the group- before the 2009 uprising and post 2009 uprising. In terms of religious and ideological commitment, members who joined before the 2009 uprising were more attuned to Boko Haram messages. In this period, Mohammed Yusuf's personality, charisma and oratory played a major role in rallying people to the group. Yusuf was described as a gifted demagogue and persuasive debater. Many people who knew him, including Christians often make reference to his charismatic style of preaching with which he attracted followers (Mustapha & Meagher: 2018, p.85). These members who firmly believed in Mohammed Yusuf's teachings being Islamic, were mainly composed of *Tsangaya* students who filled with his radical ideas rebelled against their teachers, parents and the communities to which they belonged by becoming students and die-hard supporters of Yusuf (Mustapha & Meagher: 2018, p.85).

Subsequently, Yusuf other forms of inducement to the members of the group was economic empowerment by giving them capital to establish petty businesses. Transportation, retailing and agriculture were Yusuf's main targets. Motorcycles and vehicles were given to members on hire-purchase and petty businesses like hawking dates, perfumes, and others were encouraged and supported by Yusuf. This was how the membership of the group swelled. Though it is difficult to have an actual number of the group, it is estimated that by 2009 it had about 5,000 passive and active members living close to the *Markaz* (Mustapha & Meagher: 2018, p.85).

Another method used in recruiting is the use of social ties where members bring in their friends, families and others. This is also coupled with the vulnerability of youth to engage in radical movements on the basis of a search for camaraderie, adventure or a quest for alternative futures. (Mustapha & Meagher: 2018, p.85). Furthermore, widowhood also became an inducement for women to become members. Support was given to women whose husbands were killed by the military and proposal for marriages.

Thus, the pre-2009 period recruitment method was mainly through appealing words, oratory, philanthropy and inducement with money, but after 2009, the group took a more vigorous approach. (Zanna Buguma: 2021). The recruitment process became forceful through abduction and kidnapping of people along the roads or the villages they invaded. In the villages that they invaded many youths were conscripted either forcefully or through inducement with money.

According to Ahmed Bello non-Boko Haram members were also used especially girls and women in the detonation of IEDs. He narrated the case of a girl hawking in Bauchi, Zahra'u, who was taken from Bauchi to Kano through enticement of making money. A suicide vest was put on the girl and a remote control was given to her. She was told that if she pressed the remote control, money will be coming out of the vest. However, she became frightened when the other girl they were with was torn into pieces after pressing hre remote control. There was the case of a lady also who was abducted from Maiduguri, drugged and taken to Kano. When she woke up, she found that she was strapped with a suicide vest, she cried for help and was rescued by the police.

5. The Impact of the Insurgency in Borno State

The Boko Haram group has devastated and wreaked havoc on not only Maiduguri, but also, surrounding local governments. Their havoc on infrastructure, human beings, and other facilities has been very ruthless so that the group has been declared by the Global Terrorism Index as the world's deadliest terror group. The insurgency had impact on all aspects and spheres of lives in Borno.
Impact on Education

As one of the cardinal principles of the organization was preaching against Western education, the group's impact on education has been very colossal both in terms of destruction of schools, the killings of teachers and the abduction of students especially girls. At the early stage, the groups' opposition to western education was mainly condemnation and preaching against the evils of western education. But when the group became a full blown insurgent group, they began to deliberately target and kill teachers, school administrators and education officials.

A Human Right watch report which documented Boko Haram brutal assaults on schools, students and teachers for the period between 2009 and 2015 for Borno, Yobe and Kano showed that more than 910 schools were destroyed and at least 1,500 more were forced to close. At least 611 teachers have been deliberately killed and another 19,000 forced to flee. The group was said to have abducted more than 4000 civilians, many of them were women and girls, including large group of pupils and students, both boys and girls (Ashafa and Kullima: 2018, p.48).

Furthermore, by 2017 record indicated that 512 basic education schools in Borno State suffered various degrees of destruction. These included head teacher offices and stores. In some junior secondary schools, laboratories, water points, toilets, perimeter walls, and instructional materials were vandalized. In one of the acts of bestiality, when the group attacked schools in Bama in 2014, they resorted to tearing of all books and other documents into pieces before burning them to ashes. (Ashafa and Kullima: 2018, p.50).

Between the period of 2013 and 2014, all public schools within Maiduguri and surrounding Local Government areas of Bama, Jere and Konduga were closed. As the intensity of the Boko Haram attacks became prevalent, the state government ordered the closure of schools in all vulnerable local government areas within Borno central, Borno North, and parts of Borno South Senatorial Districts. (Ashafa and Kullima: 2018, p. 50). The closure of these schools has not only negatively impacted on education in Borno, but has affected and robbed a generation of children of future hopes and livelihood.

The crowning of the Boko Haram brutal attacks was perhaps their daring intrusion on Government Secondary School Chibok, on the night of April 14, 2014, where they abducted 276 girls from their dormitories and took them to the dreadful Sambisa Forest- their base. This attack gained international attention and sent a chill on the spines of all parents who have children in boarding schools in the North East. Parents became apprehensive in sending their children to boarding schools because of fear of abduction. There was another attack in Damasak on November 24, 2014 where about 300 primary pupils were held hostage. This was not helped by the appearance of the Boko Haram leader, Abubakar Shakau, in several video clips saying that women and girls would continue to be abducted to turn them to the path of true Islam and to ensure that they did not attend school. (Ashafa and Kullima: 2018, p.51).

Since teachers were the symbols and disseminators of western education, they were especially targeted by the Boko Haram. A field research estimated that about 474 teachers in the Basic Education sector lost their lives or declared missing, in addition to about 17 of them been injured; 85 teachers at the senior secondary school level were said to have been killed and at the tertiary institutions, Borno College of Education, Science and Technology Bama lost 32 of its lecturers, the College of Business and Administrative Studies Konduga lost 6 lecturers, the Ramat Polytechnic, Maiduguri lost 3 lecturers, the Mohammed Lawan College of Agriculture lost a lecturer, while the University of Maiduguri lost 3 lecturers apart from those abducted. (Ashafa and Kullima: 2018, p.52).

Another negative impact of the insurgency on education is the conversion of schools into military bases and Internally Displaced Persons (IDPs) camps. As schools were perhaps the only solid structures in most communities in Borno, the military tend to occupy them where ever they went. Likewise, civilians who were displaced flocked to the available schools to camp there. The conversion of these schools to military bases has not only denied children of their right to education, but, it has also made the schools targets for attacks by the insurgents.

Thus, the insurgency affected education negatively in Borno not only in terms of destruction of facilities, but it made many parents to withdraw their children from schools. It also led to the prolonged closure of schools which distorted the academic calendar. In Borno, for example, schools have been grounded almost at all levels. Primary and secondary schools have been closed in 22 out of 27 local government areas for at least two years, and public secondary schools in Maiduguri, which was the ‘safest’ were only reopened in February 2016 after internally displaced people, who occupied most of the schools, were relocated elsewhere. (Ashafa and Kullima: 2018, p.53).

5.1 Political Impact

The Boko Haram’s main aim was to establish an Islamic state in which they targeted the modern secular political structure and its representative. The traditional political institutions as well as politicians were hard hit by the group. As a result of the insurgency, almost all the traditional rulers in Borno, except the Emir of Biu, abandoned their emirates and took refuge in Maiduguri. Many symbols of traditional authorities like ward heads, village heads and district heads were killed. For example, the Shehu of Borno said that about 14 district heads were killed during the period of the insurgency.

The insurgents were able to ransack a member of emirates and chiefdoms between 2014 and 2015 in Borno where they established their caliphate. The chiefdoms/emirates in point are Bama, Dikwa, Gwoza, and Askira/Uba. In one instance, the Emir of Gwoza was killed on the road by the insurgents while travelling to Gombe. The exit of these rulers from their domains created vacuum which the insurgents came to fill. For instance, Dikwa was prominently taken over by one Gamergu minor, Yaga as head (Amir), so also Gwoza which at different times fell under different sect leaders. (Kullima, Garba and Babagana: 2017). The political class was affected by the insurgency in which became soft targets for assassination by the insurgents. A commissioner for Justice, Alhaji Zanna Malam Gana was killed in Bama which sent shock waves to political office holders. This incident made government officials to stop using official vehicles, reside in highly secured areas and restricting their movements. Some of the officials who lost their lives include ANPP gubernatorial flag bear for 2011 election, Modu Fannami Gubio, the chairman of Jere Local Government council, Mustapha Ba’ale, the Chairman of Damboa Local government council, Dr. Lawan Kawu and two former chairmen of Kukawa Local

Government council, Alhaji Bukar Abatcha and Ali Lawan Yarayi. In addition, Modu Bintube, member representing Konduga in Borno State House of Assembly, Kadiri Kazaa, former commissioner and several councilors too numerous to mention across the state could not escape the menace of the Boko Haram insurgents. (Kullima, Garba and Babagana, 2017).

The insurgency also affected party politics and electoral outcome especially during the 2011 elections. The sect members targeted Ali Modu Sheriff and all politicians who shared political ideals with him and party – the ANPP. Paradoxically, the electorates believe rightly or wrongly that the former Governor was in tandem with the insurgents. This led to the failure of the former to clinch the Borno Central Senatorial Seat. Other ANPP candidates in Maiduguri Metropolitan, Jere, and Bama also lost their seats to the PDP.

6. Impact on Religion

The Boko Haram group though claiming to be religious, persecuted and killed followers of all religious divides- either Islam or Christianity as long as one does not subscribe to their own ideology. Muslims and Christian worshipers were attacked in their places of worship- Mosques and Churches. In 2013, for example, Improvised Explosive Device was detonated in the central mosque in the premises of the Shehu of Borno's Palace where many worshipers including some courtiers of the Shehu of Borno were killed. The Shehu of Borno and the Late Deputy Governor, Zanna Umar Mustapha narrowly escaped. (Kullima, Garba and Babagana; 2017).

Several other places of worship like Mosques and Churches were similarly attacked. A most frightening attack was the one that took place at the Junior Staff Quarters Mosque, University of Maiduguri, where a suicide bomber attacked and claimed the lives of a professor and three other people. There were other pockets of IED explosions in many Mosques and Churches too numerous to mention. Similarly, many people especially security uniformed men were randomly killed in several mosques around Maiduguri. Coupled with this was the fact that the group killed a number of Islamic scholars who were opposed to their ideology especially those they regarded as soothsayers.

The Boko Haram insurgency also led to the loss of many lives of innocent Muslims especially during the military operations in 2009 and after. During this period, many people who had Islamic identity like beards, and wearing turban were summarily executed. A lot of people at this time shaved their beards and changed their modes of dressing in order to escape from the watchful eyes of the security agents.

7. Demographic Impact

The insurgency has introduced new demographic pattern in Borno with the displacement of people from Northern and Central Borno to Niger, Cameroon, Maiduguri and other States in the country like Adamawa, Gombe, Bauchi, Jigawa and Kano. This population movement produced a new settlement paradigm which clearly shows that population in the rural areas massively declined while that of the urban areas geometrically increased (Kullima, Garba and Babagana: 2017).

Many of the displaced persons who moved to states like Gombe Bauchi and Jigawa got good reception and settled down fully in their newly found homes. In Bauchi alone, there are two thriving communities of displaced people from Borno. One is a Shuwa Arab community and the other a ward known as Madina in Bauchi Town. There are replicas of these communities around other states. These communities are not likely to go back to their former abode even after normalcy returned.

In Maiduguri, too, a lot of the displaced persons have settled down and absorbed themselves unto the community. These people are also not likely to go back to their former communities either because some of them have become too old to go back or found easy means of livelihood in Maiduguri especially modern amenities or fear of the unknown in their former abodes. Furthermore, some of them might have found other means of livelihood and might enrolled their wards in schools or other life activities. So, even if the insurgency was to end, at least a quarter of the population of Northern Borno are not likely to go back to their former communities leading to loss of population.

8. Economic Impact

The insurgency led to the collapse of almost all economic activities in Borno and the level of the devastation can never be quantified only guestimates can be made. Most people used phrases such as "catastrophic collapse", "complete destruction", 'total wipeout' and 'grave consequences' to describe what they consider to be the adverse consequences of Boko Haram insurgency on Borno and its people (p. 91) There was the paralysis of business, destruction of economic and basic infrastructures, creation of scarcity of food and portable water. Businesses have been wiped out, and this has created massive unemployment in the land and people can no longer care for themselves. (Granville: 2020, p.91).

Furthermore, the state economy has nosedived, and Borno people live in abject poverty because the insurgency has destroyed farmlands, several markets have been looted and subsequently burnt or forced to close. (Granville: 2020, p.92).

In the same vein, there was divestment of business to other places. Local investors who normally are supposed to contribute to economic development were forced to relocate as no investor will invest in a violent prone environment (Famulusi and Oshomoh: 2019, p. 219). Many businessmen from Borno have invested in other businesses like the hotel industry sachet water production and filling stations in places like Kano and Bauchi.

The insurgency also marked the relocation of non-indigenes from Borno to other states and that has brought down the state's economy because the people were majorly in control of trading and commercial activities before the insurgency. Most of these people were owners and operators of small-scale manufacturing and trading businesses. Their businesses were destroyed by Boko Haram terrorists, and majority of them have fled to their states. (Granville: 2020, p.92).

Commercial activities were severely affected all across the state. Many markets were forcefully closed either by the state or by the insurgents. Renowned markets like Damasak were closed because of its capture by the insurgents. At a time, even the Gamboru cattle market in Maiduguri was closed because it was found out that many of the cattle dealers were selling cattle rustled by the Boko Haram. After the sale, the proceeds were returned to the insurgents which they used in sustaining the insurgency.

Agricultural activities both farming and livestock were grossly affected by the insurgency. Farmlands were no longer available because of the displacement of the people from their communities and even where land was available, there was the fear of the insurgents attacking the farmers in their farms. This was demonstrated in Zabarmari massacre when the insurgents killed about 70 farmers while in their farms. Sometimes the insurgents harvest the farms while at other times, they set the farms on fire. The livestock also suffered as the insurgents engaged in cattle rustling and in areas controlled by the insurgents the herders had to pay taxes. The constriction of grazing lands around the Lake Chad because it came under the control of the Boko Haram, forced the herders to move to Southern Nigeria and the Middle Belt area which might aggravated the conflict between farmers and herders.

Other sectors impacted by the insurgency are the telecommunication and banking sectors. When the former president, Goodluck Jonathan declared State of Emergency on Borno, Yobe and some parts of Adamawa States, there was total blackout of communication. All the mobile networks were closed for a period of six months. The companies might have incurred huge losses in addition to others who depended on the communication for survival like phone repairers and recharge card retailers. The banking sectors also was hit by the insurgents, who attacked several banks within Maiduguri and looted money. Banks in other towns like Damboa, and Gwoza were also attacked and looted. The banks were forced to change their work schedule from the usual 8.00 AM -4.00 PM to 9.00 AM -12.00 Noon.

9. Social Impact

Although other social aspects like religion and demography have been mentioned earlier, here we are concerned with the cultural practices and social practices affected by the insurgency. During the peak of the insurgency, festivals for marriage and naming ceremony hardly took place. People feared to gather for these ceremonies and marriage ceremony hardly took more than five minutes and people will disperse hurriedly. Entertainment no longer took place as the insurgents targeted musicians and many of them were killed. The Shehu of Borno lamented that the Boko Haram killed people indiscriminately including his royal musicians. The royal musicians killed by the insurgents included Malah Manna, Malah Kura, Ba'ana Mannabe, Shetima Sunusi, Malah Abdu Gangama, Ba'Tujja Gangama, Zanna Riwalama, Mohammed Ali Kirdibe, and Kotere Gashina among others. Public musicians were also killed making the remaining to either renounce their occupation or go underground because the sect members considered singing, dancing, drumming, fluting, and piping as abominable acts. (Kullima, Garba and Babagana:2018).

There are other social norms which have also been impacted by the insurgency. As a result of the insurgency, displaced persons moved with families-men, women and children sometimes sharing one room. The men who were hitherto heads of their households and breadwinners became dependents on handouts from government agencies and Non-

Governmental Organizations (NGOs). This came to affect the respect they enjoyed previously from their families. In some instances, the women complained to the agencies that the men after receiving the foodstuff do not take it to their families. The agencies, therefore, stopped giving the foodstuffs to the men and gave the food vouchers to women making them a sort of being the breadwinners. The anti-social vices happening in the IDP camps like sex trade, sex for food, harassment of women are parts of the effects of the insurgency,

There is also other intangible impact of the insurgency like human rights abuse and illegal detentions. There are several allegations against security forces of human rights abuse and illegal detentions. At the peak of the insurgency in Maiduguri-2011 to 2014, whenever there was a shootout or explosion of IED in a place or ward, the military will raid that place and arrest all the young men within the premises. Some are likely to come back alive but others have not been heard of since. A lot are still under detention and are neither prosecuted nor released.

Another phenomenon which the insurgency brought was the influx of NGOs and International Non-Governmental Organizations into Borno. The scale of displacement of people has been unprecedented and has not been in the history of the country. About 2 million have been displaced stretching the ability of the government to manage the catastrophe. This made the intervention by the NGOs inevitable. The coming of the NGOs though helpful, had repercussions in the increase of cost of living in Maiduguri and increase in the price of house rent. There is also the unsubstantiated accusation against some of the NGOs of aiding the Boko Haram insurgents.

10. Conclusion

The struggle for the establishment of an Islamic state in the Northern Nigerian area dates back to the 19th century when Sheikh Othman b. Fodio established the Sokoto Caliphate and Borno, for centuries past, has been known to be an Islamic state. By the beginning of the 20th century, these states were conquered and brought under the British with new norms, laws and values. Since that time, once in a while, there emerged groups within the Muslim community demanding for the legitimization of the sharia law.

However, none of these groups became violent like the Boko Haram whose activities led to full-scale insurgency. The epicenter of the group's activities was Borno, but the effects of the group was felt almost all over the country. The group that started as a preaching group metamorphosed into a monster that devastated more than half of Borno state and parts of Yobe and Adamawa states. The group was even daring enough to launch attacks in Kano, and in Abuja on the United Nations House and the Nigeria Police Headquarters.

It is estimated that in the 13 years of the Boko Haram insurgency, the North East region lost about 6.9 billion dollars about (3 trillion naira). About 5000 classrooms were destroyed, 800 municipal buildings were razed, including local government secretariats, prisons and traditional rulers' homes among others, 713 power distribution lines were destroyed and 1600 water points were vandalized. (Daily Trust, Friday, February 4, 2022). Borno, being the worst hit must have suffered more than half of the damages. There was also the colossal amount of money spent on the IDPs by both the government and Non-Governmental Organizations which ran into billions of Naira. This money could have been used for developmental projects which could have transformed the state tremendously.

References

Mike Smith (2015). *Boko Haram- Inside Nigeria's Unholy War*: I.B. Taurus; London/New York.

Alexander Thurston (2018). *Boko Haram- The History of an African Jihadist Movement*: Prince University Press; New Jersey.

Abdul Raufu Mustapha and Kate Meagher, eds. (2020). *Overcoming Boko Haram- Faith, Society and Islamic Radicalization in Northern Nigeria*: Premium Times Books, Abuja.

Chris Kaiser Granville (2020). "The Impact of Boko Haram on the People of Borno" Doctoral Dissertation, Walden University.

Abdul Basit Kassim and Michael Nwankpa eds. (2018). *The Boko Haram Reader- From Nigerian Preachers to the Islamic State*: C. Hurst & Co. Publishers Ltd. London.

Abdullahi M. Ashafa and Shettima Kullima (2018). "The Impact of Boko Haram Insurgency on Education in Northeastern Nigeria" Paper presented at International Conference, West East Institute, Rome Italy, 13th to 15th November, 2018.

S.B. Kullima, Abdullahi Garba and A.Y. Babagana (2017). "The Boko Haram Regime in Borno: An Assessment of the Socio-Political

Aftermath". A chapter submitted for a book project on Boko Haram in Nigeria by the Department of History, University of Maiduguri (Forthcoming).

Hassan Zanna Buguma, Zanna Buguma of Borno Emirate, Oral Interview, Maiduguri, 24th October, 2021.

ACP Ahmad Muhammad Bello, Oral Interview, Borno State Police Command, Maiduguri, 29th October, 2021.

Daily Trust Newspaper, Friday, February 4, 2022.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 67-78

The Development of Katsina State Civil Service, 1987–2022

SAMUEL WYCLIFF
Ahmadu Bello University, Zaria, Nigeria

HADIZA SANI KATSINA
Umaru Musa Yar'adua University, Katsina, Nigeria

Abstract. Katsina State was known to be home of heritage and hospitality before and since its creation from the defunct Kaduna State on 23rd September, 1987. In view of that, this paper through the historical method of data collection and employment of primary and secondary source materials examines the development of Katina State Civil Service from the creation of the state until 2022 when it turned 35 years. The paper argues that, since the establishment of Civil Service in 1987, Katsina State has experienced major landmarks in its transformation to its contemporary phases. Notably, key factors in the transformation of the state included among other things the deployment of civil servants from the defunct Kaduna State and different parts of Nigeria to the new state, effective implementation of government policies and programs, employment opportunities through the establishment of Federal and State and Local Government departments ministries, parastatals, and agencies, and then the general human resource development through in-service, training and re-training of the civil servants. To this end, the paper, concludes that, there is no development without limitations and the development of Katsina State Civil Service was no exception. Such as politicization, corruption, nepotism, favoritism, selective promotion, ghost workers, partisan politics, godfathers, disregard for Civil Services Rules and Regulations and the Civil Service Commission all of which hindered effective service delivery in the state.

Keywords: Civil Service, Development, Katsina State, Prospects, Challenges

1. Introduction

Katsina State which has 34 Local Government Areas (LGAs) out of the 774 across the 36 states in the Federal Republic (FRN) of Nigeria including the Federal Capital Territory (FCT), is located in the North-West Geo-Political Zone sharing borders with States like Kano, Kaduna, Zamfara, and Sokoto. It is one of the sates that experienced a great transformation since its creation from the defunct Kaduna State by the military administration of General Ibrahim Badamasi Babangida (IBB). Following this, was the development of its Civil Service which is a powerful machinery in the formulation and implementation of government policies. In view of that, this paper attempted to identify the key factors that led to the development of the Civil Service in the state as well as the challenges experienced which affected the quality of services expected. Besides, quite a number of scholars writing on Katsina State seemed to have neglected this historic aspect. Possibly, they were restricted by the periodization and the key areas they focused on. Therefore, it was against this backdrop that this paper examined the development of Katsina State Civil Service, from 1987 to 2022 and also to commensurate Katsina State at 35 as well as its challenges and prospects. To this end, the paper would contribute to knowledge in the sphere extension of Katsina history and perspectives.

2. Concept of Civil Service

The Civil Service is one of the components of Public Service while the other is Public Bureaucracy. Besides, there is no government without a Civil Service or Civil Servants, be it military or democratic. This is because Civil Service and Civil Servants directly or indirectly are the backbone of government ministries, parastatals and agencies. The Civil Service however, is an organ of any government established to ensure that its policies and programmes at any particular time are carried out. Coupled with that, *section 212* of the 1999 *Constitution* of the Federal Republic of Nigeria (FRN) as amended 2010, says that Civil Service be it at the Federal, State or Local Government levels, is the service of the Federation or State that manages the civil affairs of the Federation or State. It was an organ created by the constitution to ensure that policies and programs of any government at any particular time are carried out. Thus, the Civil Service being part of government never dies because of its perpetual nature and the changing nature of government. The civil service is a non-partisan organization that never ceases to exist. It consists of highly qualified and professionally experienced experts in various fields. Its members are recruited on a full time basis rather than elected. They work towards the achievement of the Government's target objectives. The Civil Service is structured into ministries, parastatals or extra-ministerial departments and agencies, each with specified functions and objectives. The main functions of the Civil Service are formulation of policies, application of policies, implementation of policies, advising the Government and play an intermediary role between Government and the general citizenry. The Civil Service operates based on constitutional operational procedures which govern the service and ensure accountability. These are Financial Instructions Stores Regulations and Accounting manuals. The main organs of the Civil Service are the Office of the Head of Service, Accountant-General and the Civil Service Commission. Therefore, it was on the bases of all of these, that Usman, defined Civil Service as "the government department that manages the affairs of the country.

3. The Development of Katsina State Civil Service

The development of Katsina State Civil Service could be associated with the push and pull factors which made the state to be what it is today and what it will be tomorrow. The push and pull factors are analyzed below.

Firstly, the announcement of the creation of Katsina State by General Ibrahim Badamasi Babangida (IBB) on 23rd September, 1987 paved way for the appointment of a Military Administrator and an indigene of the state – Colonel Abdullahi Sarki Mukhtar as the Governor. This development called for a special meeting with top civil servants in Kaduna on 26th September, 1987. This set the preliminary arrangements for government machinery in the new state i.e. The main organs of the Civil Service such as the Governor's office, Office of the Secretary to the State Government (SSG) (formerly known as Secretary of the Military Government) – who happened to be the most crucial officer in the Civil Service and the chief/key special adviser/advisor to the government, its ministries and parastatals were created. During the same meeting Alhaji Bala Aliyu Kuki was appointed Permanent Secretary, Ministry of Finance and Alhaji Lawal Musa Daura – who was then Secretary of the then Kaduna State Civil Service Commission was appointed the Permanent Secretary Administration (an important segment in the Civil Service) of Katsina State. Consequently, their appointments set in motion the administration of the state through the immediate provision of office and residential accommodation. As such, on Monday 28th September 1987, the Governor and these officers assumed offices. In that regard, Katsina made a history as the only state created in the country that took off 5 days after its creation and with principal civil servants. In that regard, Katsina made history being the only state in the country that took off with principal Civil Servants 5 days after its creation.

Secondly, the deployment of Staff from Kaduna State to Katsina State was another impetus in the development of Civil Service in our area of study. For example, a deployment committee comprising people such as Muhammadu Sani Katsina, Yusuf Bamalli, Ahmed Muhammadu Bawa, Anas Muhammad, A.G. Uthman, Yusuf Radindadi and Iliyasu Ladan who were drawn from Kaduna state civil service were appointed on Tuesday 29th September, 1987 by the Governors of the 2 states. Through their activities, there was an immediate deployment of some administrative and executive officers i.e. 33 administrative officers, 11 Chief Executives, 20 Accounting Staff, 20 General Executive Staff and 13 Secretarial and Clerical staff were deployed into the state ministries, parastatals and agencies. Many Civil Servants accepted the deployment because of the Conditions of Service associated with secure tenure, pensions and other benefits of retirement to maintain their service. In the end, the committee was able to deploy 17,538 staff to Katsina State Civil Service out of 25,873 staff from 43 ministries, parastatals and agencies. Table 1 and 2 below gives the provisional figures of the staff deployed from Kaduna to Katsina State between 1987 and 1988 respectively. In the case of the contract staff or officers, it was shared equally on 50-50 bases between the two states. Coupled with that, the committee ensured that there was minimum disruption of the movement of staff and their families as well as taking into consideration the future manpower requirements of the two State Governments.

Furthermore, there was gender consideration in the whole deployment process, i.e. Women were deployed based on marriage ties. For instance, a woman who was an indigene of Kaduna and married to an indigene of Katsina was automatically transferred to Katsina, while a woman who was an indigene of Katsina married to an indigene of Kaduna was transferred to Kaduna. However, special concession was given to some officers, who had established themselves either in Kaduna or Katsina, where they were given the chance to choose what they wanted. Finally, contract officers were also given due consideration.

Table 1: Staff Deployment Provisional Figures from Kaduna to Katsina States, 1987

S/N	Name of ministry/department	Kaduna	Katsina	Total
	Government House	45	11	56
	Governor's Office	399	230	629
	Department of Establishment and Training	501	228	729
	Dept. of Lands and Survey	307	136	443
	Ministry of Agriculture	929	725	1,654
	Dept. of Animal and F/Resources	829	692	1,521
	Ministry of Commerce and Industry	313	154	467
	Ministry of Education	8,094	4,040	12,134
	Ministry of Finance	598	245	843
	Ministry of Health	2,670	2,221	4,891
	Min. of Information & H/Affairs	266	163	429
	Printing Department	189	71	260
	Ministry of Justice	89	32	121
	Ministry for Local Government	108	93	201
	Ministry of Works and Transport	1,232	1,042	2,274
	Audit Department	231	128	359
	Civil Service Commission	44	17	61
	Ministry of Economic Planning	81	55	136
	Local Govt. Service Commission	14	7	21
	Ministry of Social Development	184	154	338
	Agric. Promotion Development Co.	78	51	129
	Kaduna Agric. Development Project	1,435	1,248	2,684
	Farmer's Supply Co.	328	391	719
	Sports Council	178	70	248
	Transport Authority	85	80	165
	Pilgrims Welfare Board	19	30	49
	Council for Arts and Council	42	22	64
	Kaduna State Broadcasting Co.	208	132	340
	Distribution Agency	47	32	79
	Rural Electricity Board	224	96	320
	Library Board	200	82	282
	Hotels Board	207	86	293
	Water Board	1,090	1,342	2,432
	KASUPDA	562	301	863
	Rehabilitation Board	89	32	121
	Board of Internal Revenue	163	144	307
	Housing Authority	209	169	378
	Agency for Rural Development	19	12	31
	Scholarship Board	34	20	54
	Katsina Polytechnic	79	433	512
	College of Advanced Studies	381	126	507
	College of Education	401	38	439
	Health Management Board	2,454	1,545	4,199
	Total	8,532	6,683	15,215

Source: *Report of the Staff Deployment Committee Kaduna/Katsina, 1988.*

Table 2: Provisional Figures of Staff (Non-Indigenes) of Kaduna State Civil Service Deployed Executive Class

S/N	Name of Officers	Rank	State of Deployment
	R.A. Adio	Chief Executive Officer	Kaduna
	J.F. Olupinyo	Chief Executive Officer	Katsina
	S.B. Gobir	Asst. Chief Executive Officer	Kaduna
	E.S. Okpanachi	Asst. Chief Executive Officer	Kaduna
	A.S. Bala	Asst. Chief Executive Officer	Kaduna
	D.M. Popoola	Asst. Chief Executive Officer	Katsina
	Hassan I. Jimeta	Asst. Chief Executive Officer	Katsina
	Garba Muhammed	Asst. Chief Executive Officer	Katsina
	M.M. Akande	Principal Executive Officer	Kaduna
	Musa Makama	Principal Executive Officer	Kaduna
	A.S. Olumorin	Principal Executive Officer	Katsina
	M.J. Salami	Principal Executive Officer	Katsina
	Musiba'u S. Aje Sagiri	Higher Executive Officer	Kaduna
	T.M. Komolafe	Higher Executive Officer	Kaduna
	Sale Ahmed	Senior Clerical Officer	Kaduna
	Amina Sulaiman	Senior Clerical Officer	Kaduna
	A.O. Allen	Personal Secretary II	Kaduna
	Veronica I. Enoch	Personal Secretary II	Kaduna
	Abdu Isa Bangal	Confidential Secretary III	Katsina
	Gbenga Amao	Confidential Secretary III	Katsina
	Note: Kaduna had 12 while Katsina 8 which gave a total of 20.		

Source: *Minutes of the Inaugural Meeting of the Committee on Deployment of Staff of Former Kaduna State: October 13, 1987.*

Thirdly, the establishment of various government ministries, parastatals (also known as extra-ministerial departments and agencies) and agencies equally boosted the civil service development in Katsina State, especially through the provision of a conducive atmosphere for the work i.e. provision of offices and residential accommodation at the Katsina Urban Planning Development Authority (KUPDA) Field Office situated along Daura Road followed by special assistance given by *Katsinawa* elite, businessmen, wealthy people and philanthropists. Such as Alhaji Abu Moddibo, late Alhaji Bara'u Yaro, late Iro Isansi, late Ambassador Tanimu Saulawa, and late Alhaji Audu Dantukura among others. In fact, some of them gave their houses rent free for a period of 3 years, while others leased out their houses. These people felt they had to humbly and individually contribute in the development of the new state. A good example was Alhaji Abdu Modibbo who leased his house (Unity House) situated along IBB Way, which housed Ministries of Commerce, Establishment, Lands and Survey along with by his building at Dandagoro village along Katsina – Kano road for the Ministry of Agriculture, Agricultural and Rural Development Agency (KTARDA), and other ministries. In the same vein, Alhaji Bara'u Yaro also leased his house along Government Reserved Areas (GRA) road, which housed some parastatals and Alhaji Tanimu Saulawa gave his houses along Kofar Durbi Road rent-free for a period of 3 years, to house the Civil Service Commission (CSC). Hence, the rest of the Ministries, Parastatals and Agencies were then housed in the Native Authority Offices. The office of the Secretary to the Military Governor's office was later moved to the Provincial Office which was along GRA roundabout. Therefore, as a result of the arrival of the deployed officers within a short period, the population of Katsina rose.

Subsequently, after this development, the Civil Service made appropriate arrangement to begin recruitment of officers to fill certain administrative and executive vacancies left by the deployment exercise. Hence, a total of 43 ministries, parastatals and agencies were established in the Civil Service after solving and completing the take-off challenges. But due to exigencies of time, the needs and duties of the people overtime some of the ministries, parastatals and agencies were merged, renamed and new ones established. For instance, Science and Technical Board was established by the Military administration to encourage the study of Science and Technical courses.

To this end therefore, the state now had a total of eighty-two ministries, departments and agencies. The Tables 3 and 4 below illustrate the list of the Ministries, Departments and Agencies (MDA's) in 1987 and 2015 respectively. Table 3 shows the 43 MDA's established at the start which number gradually rose, especially with the return to democratic rule in 1999. This was because quite a number of the ministries were split and more departments created out of them. This was done to satisfy the needs of the people. For instance, the Ministry of Sports, Rural and Social

Development was split into three ministries and department respectively. These are Ministry of Rural and Social Development, Ministry for Women Affairs and the Department for Youth Development.

Table 3: List of Ministries, Departments and Agencies in Katsina State Civil Service as at 1987

S/No.	Ministries, Departments and Agencies
1	Government House
2	Governor's Office
3	Department of Establishment and Training
4	Department of Lands and Survey
5	Ministry of Agriculture
6	Department of Animal and Forestry Resources
7	Ministry of Commerce and Industry
8	Ministry of Education
9	Ministry of Finance
10	Ministry of Health
11	Ministry of Information and Home Affairs
12	Printing Department
13	Ministry of Justice
14	Ministry for Local Government
15	Ministry of Works and Transport
16	Audit Department
17	Civil Service Commission
18	Ministry of Economic Planning
19	Local Government Service Commission
20	Ministry of Social Development
21	Agriculture Promotion Development Corporation
22	Katsina Agriculture Development Project
23	Farmer's Supply Corporation
24	Sports Council
25	Transport Authority
26	Pilgrims Welfare Board
27	Council for Arts and Council
28	Katsina State Broadcasting Corporation
29	Katsina State Distribution Agency
30	Rural Electricity Board
31	Library Board
32	Hotels Board
33	Water Board
34	Katsina State Urban Planning Development Agency (KASUPDA)
35	Rehabilitation Board
36	Board of Internal Revenue
37	Housing Authority
38	Agency for Rural Development
39	Scholarship Board
40	Katsina Polytechnic
41	College of Advanced Studies
42	College of Education
43	Health Management Board

Source: *Report of the Staff Deployment Committee Kaduna/Katsina, 1988.*

Table 4: List of Ministries, Departments and Agencies in Katsina State Civil Service as at 2015

S/No.	Ministries, Departments and Agencies
1	Government House
2	Deputy Governor' s Office
3	Secretary to the Government of the State's Office
4	Office of the Head of Civil Service
5	Ministry of Agriculture and Natural Resources
6	Ministry of Information, Culture and Home Affairs
7	Ministry of Lands and Survey
8	Ministry of Works, Housing and Transport
9	Ministry of Finance, Budget and Economic Planning
10	Ministry of Health
11	Ministry of Commerce, Industry and Tourism
12	Ministry of Justice
13	Ministry of Religious Affairs
14	Ministry of Water Resources

15	Ministry of Rural and Social Development
16	Ministry of Education
17	Ministry of Women Affairs
18	Ministry for Local Government and Chieftaincy Affairs
19	Ministry of Resources Development
20	Ministry of Youth and Sports
21	Ministry of Environment
22	Department of Forestry
23	Department of Fisheries/Poultry and Bee –Keeping
24	Department of Labour and Productivity
25	Department of Girls Child Education
26	Department of Employment and Vocational Training
27	Department of Higher Education
28	Department of Science and Technology
29	Department of Poverty Alleviation
30	Department of Economic Affairs
31	Department of Special Duties
32	Department of Inter-Governmental Relations
33	Department of Community Development
34	Department Of Media and Public Affairs
35	Department of Medium and Small Scale Enterprises
36	Department of Budget
37	Government Printing Department
38	Local Government Audit Department
39	Department of Establishment, Training and Pension
40	State Audit Department
41	Local Government Service Commission
42	State in Dependent Electoral Commission
43	Civil Service Commission Katsina State
44	Katsina State House of Assembly
45	Office of the Accountant General
46	State Television (KTTV)
47	Scholarship Trust Fund
48	Katsina State Water Board
49	Pilgrims Welfare Board
50	Hassan Usman Katsina (HUK) Polytechnic
51	Board of Internal Revenue
52	Katsina Urban and Planning Development Authority (KUPDA)
53	Isa Kaita College of Education Dutsinma (IKCOE)
54	Katsina Agricultural Rural Development Agency (KTARDA)
55	Farmers Supply Company Katsina (FASCOKT)
56	Hotels Board
57	Housing Authority
58	Library Board
59	Science and Technical Education Board
60	Rural Electrification Board
61	State Universal Basic Education Board (SUBEB)
62	Agency For Mass Education
63	Sports Council
64	Katsina Arid Project Unit (KTAPU)
65	Umaru Musa Yar'adua University (UMYU)
66	European Economic Commission/Katsina State Government (EEC/KTSG)
67	Katsina State Transport Authority (KSTA)
68	History and Culture Bureau
69	Health Service Management Board
70	State Radio Katsina
71	Community Service Development Project (CSDP)
72	Rural Water Supply and Sanitation Agency (RUWASSA)
73	Mathematical Centre
74	Primary Health Care Development Agency
75	College of Health Science
76	State Emergency Management Agency (SEMA)
77	Teachers Service Board (TSB)
78	Local Government Staff Pens Ion Board
79	Islamic Education Bureau
80	Katsina State Environmental Protection Agency

81	Yusuf Bala Usman College of Legal and General Studies
82	Katsina State Tenders Board

***Source:** Katsina State of Nigeria Civil Service Commission Annual Report, 2015. 13.*

Fourthly, placement and recruitment as an additional factor in the development of the Civil Service in Katsina State was based on the Civil Service rules and the Civil Service Commission being the chief recruitment authority along with the Department of Establishment determined the placement of officers according to their skills and needs of the Civil Service. Thus, the exercise was begun with immediate effect after the establishment of the civil service. The first placement exercise conducted was immediately after the creation of the State which was for those officers who were expected to make preliminary arrangements and lay the foundation for the eventual take-off of the service. They were to place all officers based on their professional skills and the needs of the State Civil Service. For example, after the deployment exercise the Ministry of Education (MOE) had received about 8,000 officers that included a lot of teachers and staff of the polytechnic. Sequel to this, some teachers and polytechnic staff in 1988 were converted into the mainstream of the service. For instance, people like Labiru Musa Kafur, Mohammed Danyaya Mashi, Aliyu Umar Danja among others became administrative officers and to complement that effort, the government began its recruitment exercise in 1988 based on the guidelines of recruitment as prepared by the Civil Service Commission. Hence, the first recruitment exercise was conducted in January/February, 1988, which was done urgently to fill the vacancies of typists, confidential secretaries and personal assistants. Also in May/June of the same year the government conducted the second recruitment of executive and administrative officers to fill certain vacancies in the Civil Service. In 1991, 1992 and 1993 the Ministry of Education in conjunction with the government granted clearance to the Civil Service Commission to employ teachers and supporting staff.

However, it should be noted that in 1999 with the coming of the democratic dispensation the administration of the Peoples' Democratic Party (PDP) placed a strict embargo on recruitment. This was because the Government claimed that the economy was not buoyant as before. Thus, recruitment was only conducted, when it becomes absolutely necessary. For instance, in 2003, when it was discovered that there was a paucity of teaching staff in the secondary schools, a lot of teachers were recruited, including non-indigenes on contract basis. Likewise, in 2005 a lot of administrative officers of the Senior Cadre were forced to retire fresh recruitment of teachers was done by the Teachers Service Board. In 2008, by the Government due to the 2007 tenure reform policy. Thus the need to recruit became necessary. Hence replacement of about hundred administrative staff was conducted. Likewise, in 2014, another replacement of General Staff was also conducted in respect of all ministries. With the coming of the opposition party – All Progressive Congress (APC) to power the embargo on recruitment was finally lifted in 2015. To this effect, the Civil Service Commission which requested for the recruitment of general staff was given clearance by the government to do so. It will interest you to know that, since the establishment of the Civil Service and the return to democratic government more teachers and doctors have been recruited than any other class of Civil Servants in the state. Table 5, illustrates the figures of people recruited in Katsina State Civil Service in 9 years i.e. 2006–2015. This proves the fact, that the democratic government except where absolutely necessary had placed an embargo on recruitment, despite the fact that there was a paucity of administrative and executive officers. Nevertheless during this period the figures show that a lot of the staff recruited fall within the professional class such as teachers and health workers.

Table 5: Provisional Figures of Recruitment in Katsina State Civil Service 2006–2015

S/No.	Years	Total Numbers of Recruitment	Ministries/Department/ Agency with Highest Number	Number
1	2006	154	Ministry of Agriculture	68
2	2007	0	Nil	0
3	2008	379	Hospital Service Management Board	101
4	2009	967	Teachers Service Board	900
5	2010	140	Umaru Musa Yar'adua University	129
6	2011	137	College of Legal and general Studies	63
7	2012	230	Umaru Musa Yar'adua University	210
8	2013	452	Ministry of Health	244
9	2014	512	Health Service Management Board	118
10	2015	116	Isa Kaita College of Education	33

Source: Civil Service Commission Annual Report, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015.

Fifthly, the promotion of the Civil Servant in Katsina State as at when due equally enhanced the development of the Civil Service. This was because, the state government knowing the scheme of service of the Federal Republic of

Nigeria which – provided for the periodic progression of officers within the Nigerian Civil Service as a reward for the staff in order to boost their morale thereby increasing their performance and privileges, usually implemented such policies through the various criteria. For example, the criteria for the promotion of staff included assessment of performance; officers on grade level 7–15 should serve at least 3 years in the present post before being promoted to the next level while officers on grade level 15–16 should serve a minimum of 4 years and the qualification of officers was also a matter of importance and necessity. In addition, examinations and interviews were conducted to determine the level of the experience of officers as part of the criteria for promotion. However, the promotion of officers at grade level 01–06 had been delegated to the Ministries, Departments and Agencies as defined by the Nigerian Constitutional Laws.

In Katsina State Civil Service, the first promotion exercise was conducted a year after the state was created and the Civil Service established. In fact, there was quite a lot of backlogs in the promotion of officers. To this end, when Colonel Lawrence Anebi Onoja Samuel assumed office as the second Military Governor of the state in September/October 1988, he embarked on a tour of al the Ministries, Departments and Agencies. At the Ministry of Education, the then Commissioner of Education pleaded with the Governor to give the clearance for the promotion of those teachers who had become due, in order to boost their morale. Sequel to that, the Governor gave the Civil Service Commission the clearance to begin promotions of all due officers, and in response to that about 1,000 teachers from the Ministry of Education were promoted with effect from 1987, as indicated in Table 5 below. For that period, Katsina State Government continued with the promotion of officers as at when due. However, there were instances, when the Civil Service took a long period without any promotions usually due to the economic downturn being felt nationwide. Despite that in 2008 the State Government introduced promotion examinations and interviews of officers, in the Civil Service. The examinations and interviews were a means of ensuring professionalism in the service. However, the current administration has suspended the examination. Nevertheless, the State Civil Service had no serious cases of non-progression of officers. Except that, the arrears of the salary increment, has been subjected to various revisions. This is because the scheme of service rules mandated that, promoted officers are entitled to an increment in their salaries and wages. In addition, officers are to be paid this increment with effect from the date of promotion. But this policy has been revised; presently promoted officers in Katsina are paid arrears between 2–3 months. Perhaps this is due to the economic downturn being felt in the country. More so, in-service opportunities or study leave for the staff to further their studies, upgrade their certificates to enable them obtain promotions as at when due.

Table 6: Sample of Promotions in Katsina State Civil Service from 1987–1989

S/No.	Category	Type of Appointment	Grade Level	Date of Promotion	Number Promoted
1	Chief Education Officer	Permanent and Pensionable	14	1988	2
2	Master Grade I	Permanent and Pensionable	09	1987	9
3	Master Grade II	Permanent and Pensionable	08	1987	10
4	Master Grade II	Permanent and Pensionable	08	1988	6
5	Assistant Director	Permanent and Pensionable	15	1988	1
6	Senior Master Grade II	Permanent and Pensionable	10	1987	1
7	Senior Master Grade II	Permanent and Pensionable	0	1989	1
8	Master Grade II	Permanent and Pensionable	08	1989	5
	Total				35

Source: *Katsina State Government Gazette No. 1, Vol. 1, August, 1992:4.*

Civil Service reform was another factor in the development. Following the abolished 1988 Civil Service Reform, the reform panel under the Chairmanship of Allison Ayida in 1995, recommended improved performance and efficiency. The panel also recommended the abolition of the office of the Head of Service and the pooling system from the Civil Service. In the Katsina Civil Service for instance, the office of the Head of Service was established in 1996. More so, between 1999 to 2007 and then 2007 to 2015 during President Olusegun Obasanjo and Umaru Musa Yar'adua/Goodluck Jonathan, other Civil Service reforms were carried out in Katsina State. The aim of the reform was to re-position and re-professionalize the Public Service for greater efficiency, effectiveness in service delivery, accountability and transparency. Hence, some of the numerous features of the reforms included Pension Reforms, which entails the compulsory contributory Pension Scheme. The scheme according to the Reforms was to be funded by both the employer and the employee. Among many there were also the Financial Regulations and Anti-Corruption Policy which was aimed at checking corruption and financial mismanagement in Government. This policy gave birth to the establishment of the

Independent Corrupt Practices and other Related Offenses Commission (ICPC) and Economic and Financial Crimes Commission (EFCC) in 2000 and followed by the retirement of these Senior Officers who had stayed for longer. Hence the birth of the tenure reform system policy. The policy mandated for the compulsory retirement of Personnel Directors and Permanent Secretaries who have served for 2 terms of 4 consecutive years each. Katsina State Civil Service and the government implemented that in order to pave way for the young and upcoming officers to assume top positions.

Further to this, was the provision of in-service policy which enabled Civil Servants in the state to further their studies with pay so as to upgrade their cadre. In fact, Katsina State Civil Service undertakes the training of officers on study leave with pay, and part time programs. Furthermore, the State Government equally trains officers on short courses in accredited institutions such as: College of Administration, Funtua (Katsina State), Administrative Staff College of Nigeria (ASCON) Lagos; Centre for Management Development (CMD) Lagos, Industrial Training Fund (ITF), Chartered Institute of Accountant, and the National Institute for Policy and Strategic Studies (NIPSS) Jos Plateau State. In addition to these, the State Government also undertakes moral and financial sponsorship of officers in training which followed by local training and re-training of the Civil Servants in order to provide effective and efficient service. The training department undertakes the training based on recommendations from the Ministries, Departments and Agencies for their staff. The training is available to all cadres ranging from junior, middle and senior, and it cuts across all areas of specialization. The MDA's are however given delegated power to train the Junior Cadre 01–06.

4. Challenges

Katsina State Civil Service despite its development was associated with quite a number of challenges which hindered its professionalism and effective service delivery.

Politicization of the Civil Service was one of the major challenges. This was started by the military administration since the creation of the state. For example, the series of appointments made by the first Military Governor – Colonel Abdullahi Sarki Mukhtar were said to be based on favoritism and nepotism which was contrary to Civil Service procedure. This opened the door for non-professionals, people with lack of experience and know-how to infiltrate the Civil Service. Secondly, the Governor allowed himself to be acquainted with some selected indigenes who became his friends and allies This negatively affected his sense of reasoning which made him to allow them to be feeding him with gossip. For instance, they convinced him that certain top Civil Servants were against him.

Sequel to this, the door for speculations and gossip which affected the Civil Service. To this end, the Government couldn't contain rumours that continued to spread. In addition, the Governor had crisis with the Emirate Council and the Islamic religious sects in the state. This was because, they were eager to see changes beginning to occur. Thirdly, it was the opinion of the general public that these allies of the Governor and some influential people of Katsina had influenced the appointment of the first secretary of the state Civil Service. To this end, it was viewed that the Governor made a wrong choice. Thus, lots of pressure rose, hence barely a year after the creation of the state in 1988 the Governor and the Secretary of the Civil Service were replaced. Similar issues were experienced with the second Military Administrator of the state Colonel Lawrence Anebi Onoja who was also transferred out. Consequently, within a period of 3 years, Katsina had witnessed 2 governors and 2 civil service secretaries.

In addition, they also made appointments which went contrary to the Civil Service rules and scheme of service. For instance, they appointed inexperienced and non-career Civil Servants as Permanent Secretaries, especially with the introduction of the 1988 Civil Service reforms. Even when the 1988 reform was abolished in 1994, they still continued with the trend. This brought about a serious lack of professionalism in the State Civil Service.

To this end, the same trend continued to be experienced even after the return to democratic government on May 29, 1999. This was because loyalists and vestiges such as relatives, friends and locals always form part of democracy. More so, politicians, civilians or democrats are known for bending rules and regulations to suit their selfish interests and needs. Besides, they saw Civil Servants as enemies to the achievement of their objectives. This could be the reason why the executive arm of the government centralized the Civil Service. Hence, the government interfered in policy making, implementation, programmers and normal routine activities of the Civil Service, especially in areas of placements, recruitment and appointments. In fact, appointments began to be based on partisan politics. This gave rise to issues of godfatherism and sycophancy. The administration introduced a number of political appointments known as Senior Special

Advisers (SSA) and Special Advisors (SA), of which the appointees were mostly sycophants and vestiges who were placed to head some of the ministries, departments and agencies which already had Civil Servants heading them as directors. This brought about the issue duplication of schedules in the Civil Service and making them idle in offices.

Further to this, was *lack of regard for Civil Service* which made it lose its dignity in such a way that it danced to the tune of the executive arm of the government and consequently, led to the development of sycophancy among the Civil Servants. This promoted a high sense of indiscipline among Civil Servants e.g. acts ranging from absconding from their duty posts without permission since they have a godfather, hawking wares during office hours, insubordination by Junior Officers who in many cases as a result of their connections with the politicians/civilians such as having direct access to the Commissioner or Permanent Secretary on issues of indiscipline feel that they are above the law. It should be noted that these junior officers have always been favoured, among several other cases of in disciplinary acts.

Interestingly, it is very important to note that, since the re-advent of the civilian administration in Katsina State in 1999, the executive arm of government interfered with the normal routine procedural tasks of the civil service. For instance, the issue of appointments, was centralized. Government made an appointment without consulting the Civil Service Commission, the office of the Head of Service and sadly to note, political godfathers in many cases, tampered with certain appointments in the Civil Service. In addition, recruitment was based on favouritism and nepotism. Those at the top ensured that their families, friends and loyalists were recruited or given appointments even if they were not qualified. In many cases, recruitment exercises were conducted without the knowledge of the general public. It should be noted that, the democratic government from its inception in 1999 placed a strict embargo on recruitment, except where necessary. Yet, that same government, secretly recruits for purposes of replacement of retired and dead Civil Servants.

Corruption was another aspect, which seriously and negatively affected the Katsina State Civil Service. Virtually, all forms of *corruption* such as bribery, favoritism, sectionalism, nepotism and abuse of office became the order of the day. Corruption has crept into the service, ranging from the Junior to the Senior Cadre, especially with regards prompt of promotion of officers. Corruption permeated the exercise which became like a viral disease that eats away the Civil Service. For instance, officers in their haste to be promoted usually engage in giving out money in order to be promoted. Likewise, there are cases of *selective promotions* which were conducted based on favoritism, nepotism and fraud. In addition, there were also cases of *abuse of office*. In fact, in some ministries, officers from the Senior Cadre down to the Junior Cadre who were in charge of promotion tend to engage in collecting money before clearing officers awaiting promotion. The worst of it was that of fraud and ghost workers whose salaries were collected by their collaborators and partners in crime.

Further to this, many officers only engage in duty that will fetch monetary incentive. Some officers received a bribe before carrying out their function. For instance, officers in charge of processing retirement benefits and promotion of officers usually request and receive monetary incentives. Coupled with that, award of the contracts was also based on partisan politics while the use of consultancy service was usually based on favouritism.

Another constraint was the series of reforms made by Military and Civilian governments. For example, General Sani Abacha's regime abolished the 1988 reform owing to the fact that top Civil Servants had protested that, the reform had destroyed the Civil Service. Yet, Katsina State governors had continued with the tenets of the 1988 reforms. For example, the clause under the decree that which politicized the office of the Permanent-Secretary. In other words, they (Governors) continued to make the appointment of Permanent Secretaries political. This meant that the appointments of Permanent Secretaries tenure still depended on the Governor. Therefore, in many cases, both the military and civilians Governors continued to retain Permanent-Secretaries thereby exceeding their rightful retirement period. Furthermore, from 1999 to 2015, Katsina State Civil Service experienced lots of reforms which led to the massive retirement of Senior and Junior Civil Servants in the name of creating opportunities for younger ones. The implication of the reform however, was that, the Civil Service in Katsina didn't have adequate manpower when compared to that of the Federal Civil Service. The result was that a lot of young, abled, dedicated, experienced and professionalized officers were affected. They retired before they reached the peak of their career and at a time when their services were much needed. In addition, Senior Officers who should have trained and led the way for the Junior Officers to follow were retired. This brought about a serious lack of professionalism in the State's Civil Service. For instance, there were lots of medical and veterinary doctors, agricultural specialists, educationist and a host of others who were affected. This resulted in some departments no longer having any officer of the senior cadre. For example, after the implementation of the reforms, there were no Senior Officers in the Livestock department of the Ministry of Agriculture.

5. Conclusion

The tenable conclusion that can be drawn from the analysis undertaken in this paper is simply that, Katsina State Civil Service is what it is today because so many factors such as contributions made by some personalities in the provision of offices and accommodation, deployment of Civil Servants from Kaduna and other parts of Nigeria to Katsina, employment opportunities in the state, and promotion of staff from one level to another. The paper further argued that, the establishment of the Katsina State Civil Service did not face any serious challenge. This was because there were quite a number of adequate Civil Servants in Kaduna State from among whom a lot of them considered to be technocrats in the Civil Service. were deployed to Katsina being their state of origin. These people contributed immensely in laying the foundation of the Civil Service. However, in the eagerness to see to the takeoff of the state and the appointment of the Secretary of the State Government, the establishment of Ministries, Departments and Agencies certain arrangements were hastily done not according to laid down constitutional laws. This therefore formed the foundation of politics in the Civil Service, corruption and abuse of office through the acceptance of money from the Civil Servant before the promotion and the recruitment of incompetent staff because of nepotism and favoritism. Coupled with that also, was the existence of ghost workers, lack of regard for Civil Servants and Civil Service Commission by the politicians, selective promotion, monetary recruitment and promotion, godfathers, partisan politics, and lots more. All of which had indeed, and greatly disabled the system and equally led to lost its of professionalism.

References

Abdallah, A. Age 65. Interviewed at Kofar Marusa Layout, Katsina on 1/11/2018.

Abdulaziz, A. Age 45. Interviewed at Ministry of Establishment and Training, Katsina on 28/11/2019.

Adamu, H.Y. Age 68. Interviewed at Kofar Marusa Layout, Katsina on 27/3/2018.

Ajayi, A.T and Ojo, E.O. "Democratic in Nigeria, Practice, Problems and Prospects." *Journal of Developing Studies*. Vol. 4, No. 2, 2014.

Ake, M. et al. "Nigeria Civil Service Reform of 1999–2007. An Analysis of Controversies." *Journal of an African Studies,* Vol. 9, No. 3, 2016.

Anazcodo, R.O. et al. "Civil Service Reforms in Nigeria the So Far." *Singaporean Journal of Business Economics and Management Studies*. Vol. 1, No. 2, 2012.

Bala, S. Age 65. Kofar Marusa Layout, Katsina, 5/11/2018.

Civil Service Commission Annual Report, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015.

Clark, M. "The Civil Service in the Machinery of Government." Paper presented at the National Workshop on Civil Service and Vision, 2010. Abuja, 1997.

Danabu, L. Age 50. Civil Service Commission, Katsina on 4/12/2019.

Dankano, B.M. Age 68. Interviewed at Kofar Marusa Layout, Katsina on 19/5/2018.

Danyaya, M. Age 64. Interviewed at Mashi Town, Katsina on 12/9/2018.

Daura, L.M. Age 75. Interviewed at Kofar Marusa Layout, Katsina, 27/3/2018.

Federal Republic of Nigeria Scheme of Service for Use in the Federal Civil Service, Revised 2003.

Garba, S. Age 47. Interviewed at Ministry of Establishment and Training, Katsina on 28/11/2019.

Ingawa, S. Age 51. Interviewed at Katsina State Ministry of Establishment and Training on 25/8/2018.

Isyaku, U. Age 51. Interviewed at Human Resources Department, Katsina State Secretariat on 14/9/2018.

Kafur, L.M. Age 64. Interviewed at Kofar Marusa Layout, Katsina on 29/7/2018

Kankara, S. Age 80. Interviewed at Kofar Marusa Layout, Katsina 31/10/2018.

Katsina State Civil Service Commission Annual Report, 2008.

Katsina State Civil Service Commission Annual Report, 2015.

Katsina State Civil Service Commission Guidelines for appointments, Promotions and Discipline, 2010.

Katsina State Department of Establishment, Pension and Training. Report on Training, 2014.

Katsina State Department of Establishment, Pension and Training. Report on Training, 2014.

Katsina State Department of Establishment, Pension and Training: Report on Training, 2009.

Katsina State Government Gazette No. 1, Vol. 1, August, 1992.

Katsina State of Nigeria Civil Service Commission Annual Report, 2015.

Katsina, M.S. Age 83. Interviewed at Kofar Marusa Layout, Katsina on 9/4/2018.

Lawal, M. Age 52. Interviewed at Civil Service Commission, Katsina on 22/11/2018.

Maduabum, C. *Reforming Government Bureaucracies in Nigeria: The Journey So Far*. Lagos: ASCON Publishers, 2006.

Malemi, E. *The Nigerian Constitutional Law: with Fundamental Rights (Enforcement Procedure) and* Rules. Lagos, Princeton Education, 2006.

Mani, G.S. Age 59. Interviewed at Kofar Kaura Layout, Katsina on 15/1/2019.

Marshall, J.B and Murtala, A.M. "*Public Service in Nigeria: An Overview of Functions and Code of conduct*." *Global Journal of Politics and Research*. Vol. 3 No. 1, 2015.

Mashi, M.D. Age 64. Interviewed at Mashi Town, Katsina, 12/9/2018.

Minutes of the Inaugural Meeting of the Committee on Deployment of Staff of Former Kaduna State: October 13, 1987.

Minutes of the Inaugural Meeting of the Committee on Staff Deployment for Kaduna/Katsina States. October 13, 1987.

Moddibo, A. Age 80. Interviewed at GRA, Katsina on 30/10/2018.

Okorie, C.O. et al. "A Survey of Public Service Reform in Nigeria, 1999–2013." *In International Journal of Humanities and Social Sciences,* Vol 4, No. 10, 2014:259.

Rafindadi, M.E.H Age 63. Interviewed at Rafindadi Quarters, Katsina on 19/7/2018.

Rafindadi, Y.I Age 75. Interviewed at Sabon Layi Quarters, Katsina on 10/4/2018.

Report of the Staff Deployment Committee for Kaduna/Katsina States of the Federal Republic of Nigeria, May 1988.

Report of the Staff Deployment Committee Kaduna/Katsina, 1988.

Review Panel on the Civil Service Reforms: Main Report, Abuja, 1995:1.

Safana, S.Y. Age 60. Interviewed at State Secretariat Complex, Katsina on 4/4/2018.

Sale, Y. Age 49. Interviewed at Ministry of Establishment and Training Katsina, 27/11/2019.

Saulawa, H. T. Age 50. Interviewed at Department of Establishment, Pension and Training, Katsina on 27/11/2019.

Shinkafi, N.K. Age 58. Interviewed at Women Teachers College (WTC) Road, Katsina, 2/8/2018.

Staff Deployment Provisional Figures. April. 1988.

Tersoo, A. "History of Democracy in Nigeria from 1960." Access on 01/02/2019 from www.legiting.

The 1999 Constitution of the Federal Republic of Nigeria (As Amended) Bill, 2010. 4th Alteration, 2017.

Umar, A.D. Age 55. Interviewed at Katsina State Secretariat Complex on 27/3/2018.

Usman, A. *The Nigerian Civil Service and Fallen Standards of* Discipline. Bauchi: Ramadan Press, 2015.

Yusuf, M. Age 49. Interviewed at Kerau Quarters Katsina on 24/11/2019.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 79-87

Transformational Leadership Style and Organizational Growth and Progress in This ICT Era: A Survey of Adamawa State Polytechnic, Yola, Nigeria

MATTHEW FUNSHO BELLO
Gombe State University, Gombe, Nigeria

ABDULRAZAK AIDE
Adamawa State Polytechnic, Yola, Nigeria

Abstract. This study is designed to assess the impact of transformational leadership style for acceleration of organizational growth and progress using Adamawa State Polytechnic, Yola as a unit of focus. Four research questions were raised to guide the conduct of the study while the descriptive survey research design was adopted for the study. Due to the large number of staff in Adamawa State Polytechnic, Yola, The stratified random sampling method was used to select the sample population of 100 respondents comprising of all the 20 members of the expanded management, 40 academic staff and 40 non-academic staff. The questionnaire method of data collection was used as instrument for the collection of data for the study. The data collected was analysed using the mean score method of data analysis. The finding of the study revealed that transformational leadership has proven to be crucial for acceleration of organizational growth and progress especially in this ICT era. This indicated that transformational leadership style is of paramount important especially when leaders want to influence their subordinates' behaviour to achieve organizational goals, job satisfaction, and employee engagement and employee performance. The above notwithstanding, the study also revealed that there are some challenges that are encountered along the line. Based on the above, the study recommends that: there is the need to develop reward and incentive programmes and systems to enhance the motivation of subordinates to perform all necessary activities to work outside the limits of the individual's duties. There also is the need to strengthen the capacity of leaders to command and sustain loyalty of those they lead.

Keywords: Transformational Leadership Style, Adamawa State Polytechnic, Acceleration, Organizational Growth & Progress, ICT

1. Introduction

Understanding the interaction between leadership style and acceleration of organizational growth and progress is an important factor for developing organizational performance and achieving high level of employee performance in this 21st century where ICT has greatly influenced and defined the way we live. Many organizations have begun to shift away from traditional management models and now require a wide range of skills and leadership styles that can adapt to persistent environmental changes. Globalization has become has come to stat, so changes have become important for organizations to cope with competition (Bass, 2006).

The subject of leadership has been extensively studied, and leadership plays an active role in management. The first phase of the study focused on the characteristics and traits of the successful leader as well as the personal, social and physical traits that characterize him. The second stage focused on the leadership behaviour or leadership style. Many studies have attempted to determine which behaviours highlight the successful leader. The results of multiple studies have shown that there is no single characteristic of successful leadership behaviour, which indicates the urgent need to research leadership behaviours in different situations (Al-Hawary, et. al, 2011).

Transformational leadership which is seen as the leadership that helps to raise the level of achievement and self-development, while promoting the development of groups and organizations. The transformational leader in the apprentices raises a higher level of awareness of the key issues while increasing the self-confidence of the employees themselves, thus changing their goals from their care and interest to survival to higher achievement, progress and self-development (Kanungo, 2001).

Considering organizations as an entity that seeks to survive and continuing in an environment of constant change, it must explore and learn a lot about its internal and external environment so that it can adapt to it and keep pace with its course. This has made acceleration of organizational growth and progress a compulsory and not voluntary decision by organizations to help them compete and continue. It is in line with the above that this study is designed to assess the impacts of transformational leadership style for acceleration of organizational growth and progress in the ICT Era.

Transformational leaders work to bring about human and economic transformation and acceleration of organizational growth and progress. Several studies have revealed that there is important connection between transformational leadership and acceleration of organizational growth and progress. It is therefore imperative that organization should be specifically looked into to confirm the above. The question to answer in this study is what are the impacts of transformational leadership style for acceleration of organizational growth and progress?

1.1 Objective of the study

The main thrust of this study is to assess the impact of transformational leadership style for acceleration of organizational growth and progress. In specific terms, the study is designed to:

- Find out the characteristics of transformational leadership style for acceleration of organizational growth and progress in this ICT era.
- Examine the dimensions of transformational leadership style for acceleration of organizational growth and progress in the ICT era.
- Identify the effects of transformational leadership style for acceleration of organizational growth and progress in the ICT era.
- Identify the challenges facing transformational leadership style in acceleration of organizational growth and progress in the ICT era.

1.2 Research Questions

Four research questions were raised to guide the conduct of the study. The research questions are:

- What are the characteristics of transformational leadership style for acceleration of organizational growth and progress in the ICT era?
- What are the dimensions of transformational leadership style for acceleration of organizational growth and progress in the ICT era?
- What are the effects of transformational leadership style for acceleration of organizational growth and progress in the ICT era?
- What are the challenges facing transformational leadership style in acceleration of organizational growth and progress in the ICT era?

2. Conceptualizations

2.1 Transformational Leadership

According to Robbins (2008), transformational leadership is leadership that is able to inspire subordinates to put personal interests aside for the good of the organization. Transformational leaders, inevitably, have a tremendous influence on their subordinates. Transformational leaders pay attention to the self-development needs of their subordinates, change subordinates' awareness of existing issues by helping them see old problems in new ways, and are able to provide job satisfaction and inspire subordinates to work hard to achieve common goals. According to Bass (2006), transformational leadership is leadership that can stimulate and inspire followers to achieve extraordinary results, so they can develop their own leadership. Leaders help subordinates to grow and develop to become leaders for their own territory by paying attention to the needs and empowering subordinates based on the goals of the subordinates themselves, the leader, the group, and the larger organization. Atmojo (2012) argued that a transformational leadership is leadership that nurtures with personal development needs of followers, stimulates, and inspires them to offer their best efforts in achieving organizational goals. Bass (2006) defined transformational leadership as a leader's ability to change the environment, motivation, patterns, and perceived work values of subordinates so that they are better able to optimize performance to achieve organizational goals. This means, a transformational process occurs in leadership relationships when leaders build awareness of subordinates about the importance of work values, expand and increase needs that go beyond personal interests and encourage these changes towards common interests including organizational interests.

2.2 Dimensions of Transformational Leadership

Bass & Avolio (1994) identified four dimensions of transformational leadership: Idealized Influence, inspirational motivation, Intellectual Stimulation, and Individualized consideration. The present study adopts these dimensions as the agreed dimensions of transformational leadership in many studies. These dimensions are explained below:

(a) Idealized Influence Dimension: The Idealized Influence property of transformational leadership is the way the leader behaves and leads to the admiration of his subordinates, which helps him to spread the organizational vision and inspire motivation in subordinates (Avolio, Bass & Jung, 1999). According to Sušanj & Jakopec, (2012) idealized influence entails certain leadership behaviors such as sacrificing personal interests for the benefit of the group, high moral conduct, and subordinates see the leader as role models and reference
(b) Individualized Consideration Dimension: Individualized consideration linked staff priorities to the development of the organization, directing them toward organizational goals and providing opportunities for training and career development (Bass & Avolio, 1994).
(c) Inspirational Motivation Dimension: Inspirational Motivation sets and presents the future vision, the use of emotional influences, and show optimism and enthusiasm for action (Sušanj & Jakopec, 2012). The inspiring motivation of the leader inspires the organization by setting the vision of the organization and encouraging employees to adopt and pursue it by motivating employees through enthusiasm towards goals, optimism, and trust (AL-Shanti, 2016).
(d) Intellectual Stimulation Dimension: intellectual stimulation refers to improving an employee's ability to think in his own way about how to carry out his work assignments. Hence, intellectual stimulation is described as the ability of the individual to be rational, and his ability to think intelligently when assessing the environment, which makes him able to generate new ideas (Bass & Avolio, 1994).

2.3 Characteristics of Transformational Leadership

Stone (2005) identify the following as the characteristics of transformational leadership:

(i) *Transformational Leadership is characterized by Charismatic Influence:* Leaders have realistic vision and mission that make employees proud of and cause them to respect and believe in. This charisma is shown from leaders' understanding and behavior toward companies' vision and mission, strong convictions, commitment as well as their consistency on every decision made by respecting the employees.

(ii) *Transformational leadership is characterized by Individualized Consideration:* It refers to leaders who are willing to understand the individual differences of their employees. Leaders are willing to listen to employees' inspirations, educate and provide training to the employees according to their needs and wants.

(iii) *Transformational leadership is characterized by Inspirational Motivation:* Leaders can not only apply high standards but also be able to support their employees to achieve the standards. Having this character, leaders will be able to arouse employees' high optimism and enthusiasm.

(iv) *Transformational leadership is characterized by Intellectual Stimulation*: This characteristic will enable employees to solve their problem conscientiously and rationally. Besides that, leaders will tend to boost their employees to find effective ways in problem solving. By doing so, employees are trained to be creative and innovative.

(4) Challenges facing Transformational Leadership in Acceleration of Organizational Growth

The challenges facing transformational leadership in acceleration of organisational growth according to Al-Shanti, (2016) Bass & Riggio (2006) and Atmojo (2012) are:

(a) **Lack of a Clear Vision for a Digital Transformation Journey:** Organizations need to develop a clear vision of how they will meet their customers' digital needs, set objectives against that vision, and execute them as per the schedule and plan.

(b) **Lack of Policy Direction:** Failure to clearly articulate what an organization wants in digital transformation, why and what is needed may cause an organization not to digitally succeed or grow up.

(c) **Organizational Challenges:** These pertain to the obstacles that need to be overcome to move from consolidated practices and standards to new ones as complicated administrative apparatuses might want to ensure the operational business traditionally hinders innovation. As the transformation involves management, technical team and other members, some can stand on the disruptive side of digital transformation, because their responsibilities and processes might be changed.

(d) **Cultural Challenges:** Younger workers seem more open to new technologies and thus favor digital transformation, while older workers have problems in understanding the consequences of digital transformation on their job security. A successful digital transformation begins as a cultural transformation, thus when focusing on changing culture, expertise and management must understand how these changes/transformations impact the overall organization.

(e) **Technical Challenges to Lead Digitalization Initiatives and Transformation:** Initiating digital transformation requires a combination of talent and technology as it brings along its own myriad of technical challenges that need the right people on board. Challenges include the difficulties concerned with the identification of appropriate tools and supporting technologies; and lack of expertise. Digital transformation should be made by ensuring that the digital technology is maintainable and scalable; autonomous and efficient; robust; and reliable.

(f) **Shortage of Resources for Digitalization:** Shortage of resources and poor resource management planning can challenge the digital transformation process. Thus, clear analyses of the required and available resources need to be made to set the project in motion seamlessly. Transformation can only succeed in organizations if adequate resources are made available for it which includes both financial aspects as well as employees from different areas (including management) of the work.

(g) **Data Protection, Legal and Security Challenges:** Digital transformation presents challenges with respect to privacy and data protection and thus it is necessary to establish security controls that will balance data access with data protection. To comply with Intellectual Property Rights, licensing, and privacy concerns and guarantee secure access to data, legal and security challenges need to be addressed.

3. Empirical Review

Leadership is a process of influence between leaders and subordinates in which a leader tries to influence behaviour of subordinates to achieve organizational goals (Voon, et al., 2011). By adopting an appropriate leadership style, leaders can influence to job satisfaction, commitment, and employee performance. Bass (1990) in Luthans (2006) stated that transformational leadership brings conditions towards high performance in organizations that face demands for renewal and change. Transformational leadership can improve organizational performance and image. According to Walumbwa & Hartnell (2011), Atmojo (2012), Sundi (2013) and Otto (2018), transformational leadership has a significant and positive effect on employee performance.

Voon, et al., (2011) shown that a transformational leadership style has a positive relationship with job satisfaction, while the transactional leadership style has a negative relationship with job satisfaction executives who work in the public sector in Selangor, Malaysia. This implies that transformational leadership has been considered suitable for managing government organizations. Saleem (2015); Aloinderiene & Majauskaite (2016); Al-sada, et al. (2017); and Boamahm, et al. (2017) stated that there was a positive and significant effect of transformational leadership on job satisfaction.

Elgelal & Noermijati (2014) stated that employee job satisfaction will increase, because employees feel cared it. So, there is an influence between employees and company, which is employees, will get job satisfaction and get a high performance from its employees. According to Fu & Deshpande (2013) and Yang & Hwang (2014), job satisfaction can improve to employee performance.

Transformational leadership style has a positive relationship with employee engagement. This style is desirable, inspires, and motivates employees to work towards organizational goals and leaders are able to attract the best subordinates by expressing confidence in their abilities. Zhang et al. (2014); Popli & Rizvi (2015); and Popli & Rizvi (2016) stated that transformational leadership has a direct influence and can increase employee engagement. Anitha (2013) and Alagaraja & Shuck (2015) stated that employee engagement has a positive and significant influence on employee performance.

Prabowo, et al. (2018) stated that job satisfaction fully mediates an effect between transformational leadership and employee performance. Whereas Bedarkar & Pandita's (2014) research concluded that companies must give freedom to their employees and make their work interesting, then also create an environment by a working life involved. Employee engagement must be a process of learning, improvement and action that is sustainable, then integrated in the company culture. This study places job satisfaction and employee engagement as mediating variables to investigate the indirect effect of transformational leadership on employee performance.

4. Theoretical Review

The theory of transformational leadership as introduced by Burns (1978) and subsequently developed by Bass & Avolio (1995) has attracted a lot of attention in the academic literature. Transformational leadership is a relationship such that a leader and a follower motivates each other to higher levels which led to a valuable, mutual and beneficial association for the benefits of the leader, follower and the organization. According to Bass & Riggio, (2006), there has been more empirical research on transformational leadership than in any other leadership theory. Bruce, et al. (1991) described a transformational leader as more than just a manager. Such a leader develops followers, raises their need levels and uplifted them thus promoting positive changes in individuals, groups and organizations. The general consensus among researchers (Bass, 1997; Bass & Riggio, 2006 and Jung et al., 2008) is that a transformational leader is characterized as comprising of four distinct components of behaviours: Idealized Influence – creating trust, admiration, respect and loyalty among subordinates by displaying charismatic vision and behaviours thereby achieving complete confidence of the followers. Inspirational Motivation – inspiring followers through new ideas and goals by articulating a clear and appealing vision of the future. Intellectual Stimulation – raising their subordinates' awareness concerning problems and developing their abilities to confront and solve such problems in variety of ways. Lastly, Individualized Consideration – rather than treating each follower as an employee, a transformational leader treats each subordinate as a 'whole' individual and considers the individual's talents and level of knowledge and Supporters of transformational leadership style argue that through their behaviours, these leaders create personal and professional commitments towards self-esteem and self-actualization (Bass, 1985). By doing so, employees' intrinsic motivation is generally elevated which leads to organizational learning (García-Morales, et al., 2008). Researchers like: Calantone, et al., 2002 have recognized organizational learning as an important driver of employee creativity and firm innovation. Similarly, Lo et al. (2010) have empirically established that two dimensions of transformational leadership styles (idealized influence and intellectual stimulation) have significant effects on three dimensions of commitment to change i.e. personal goals, capacity belief and context belief. Commitment to change, on the other hand, translates into execution of new objectives and change programmes which is a major necessity for numerous organizations (Jaros, 2010). Similarly, (Bass, 1996) observed that charisma, individualized influence for subordinate development and a practice of intellectual stimulation by leaders is critical to leaders whose organizations are faced with needs for renewal and change.

5. Research Methodology

The descriptive survey research design was adopted for this study. The population for this study was made up of all management staff, lecturers and non-academic staffs in Adamawa state Polytechnic, Yola.

Due to the large number of staffs in Adamawa state Polytechnic, Yola, the researcher selected and used a sample of 100 respondents comprising of all the 20 members of the expanded management, 40 academic staff and 40 non-academic staff. The stratified Random sampling method was used to select the sample population.

The questionnaire method of data collection was used as instrument for the collection of data for the study. The choice of questionnaire for this study was because it is easy to administer, scored and interpreted. More so, it was considered one of the most suitable research instruments for obtaining the relevant data for this magnitude of study. The questionnaire consisted of 18 items. The questionnaire was developed using the modified 4-point Likert scale of Strongly Agreed (SA), Agreed (A), Disagreed (D) and Strongly Disagreed (SD). Points allotted are as follows: Strongly Agreed= 4, Agreed= 3, strongly Disagreed= 2 and Disagreed= 1points respectively.

The questionnaire was face validated by two experts in Public Administration and one expert in research methodology from Adamawa state Polytechnic Yola. To determine the reliability of the instrument, it was trial tested with 20 staffs of Federal College of

Education, Yola. The reliability of internal consistency was established using the split-half method and computed using the Pearson product moment method of correlation. The reliability estimate yielded 0.81 which indicated that the instrument was reliable. The data collected for this study was analyzed using the mean score method of data analysis.

6. Data Presentation and Analysis

Answering the Research Questions

Research Question one: What are the characteristic of transformational leadership style for acceleration of organizational growth and progress in the ICT era?

Table 1: Characteristic of Transformational Leadership Style for Acceleration of Organizational Growth and Progress in this ICT era

S/No	Item	Mean	Std, Dev	Decision
1.	Charismatic Influence	3.19	0.71	Agreed
2.	Individualized Consideration	3.34	0.74	Agreed
3.	Inspirational Motivation	3.32	0.78	Agreed
4.	Intellectual Stimulation	3.50	0.79	Agreed

Source: *Field Survey, (2021)*

From the analysis in the above table revealed that the characteristics of transformational leadership style for acceleration of organizational growth and progress in the ICT era are: Charismatic Influence, Individualized Consideration, Inspirational Motivation and Intellectual Stimulation. This assertion is supported with calculated mean scores of: 3.19, 3.34, 3.32 and 3.50 respectively. This finding agreed with the findings of Stone (2005).

Research Question Two: What are the Dimensions of transformational leadership style for acceleration of organizational growth and progress in the ICT era?

Table 2: Dimensions of Transformational Leadership Style for Acceleration of Organizational Growth and Progress in the ICT era?

S/No	Item	Mean	Std, Dev	Decision
1.	Idealized Influence Dimension	3.52	0.86	Agreed
2.	Individualized Consideration Dimension	2.90	0.99	Agreed
3.	Inspirational Motivation Dimension	3.01	0.74	Agreed
4.	Intellectual Stimulation Dimension	3.23	0.78	Agreed

Source: *Field Survey, (2021)*

The analysis in the above table revealed that with calculated mean scores of: 3.52, 2.90, 3.01 and 3.23, the dimensions of transformational leadership style for acceleration of organizational growth and progress in the ICT era are: Idealized Influence Dimension, Individualized Consideration Dimension, Inspirational Motivation Dimension and Intellectual Stimulation Dimension. This finding agreed with the findings of: Bass and Avolio, (1994), Sušanj and Jakopec, (2012) and AL-Shanti, (2016).

Research Question Three: What are the effects of transformational leadership style for acceleration of organizational growth and progress in the ICT era?

Table 3: The Effects of Transformational Leadership Style for Acceleration of Organizational Growth and Progress in this ICT era

S/No	Item	Mean	Std, Dev	Decision
1	transformational leadership has positive impacts on achievement of organizational goals	3.59	0.84	Agreed
2	transformational leadership style has positive impacts on job satisfaction	3.32	0.28	Agreed
3	transformational leadership style has positive impacts on employee engagement	3.29	0.69	Agreed
4	transformational leadership has positive impacts on employee performance	3.50	0.79	Agreed

Source: *Field Survey, (2021)*

The analysis in table three revealed that the effects of transformational leadership style for acceleration of organizational growth and progress in the ICT era are: transformational leadership has positive impacts on achievement of organizational goals, transformational leadership style has positive impacts on job satisfaction, transformational leadership style has positive impacts on employee engagement and transformational leadership has positive impacts on employee performance. This is supported with calculated mean scores of 3.59, 3.32, 3.29 and 3.50 respectively. This finding agreed with the findings of: Tiersky (2017), Wolf et al., (2018), Schmidt, (2019) and Maltese (2018).

Research Question Four: What are the challenges facing transformational leadership style in acceleration of organizational growth and progress in the ICT era?

Table 4: The Challenges facing Transformational Leadership Style in Acceleration of Organizational Growth and Progress in this ICT era?

S/N	Item	Mean	Std, Dev	Decision
1.	Lack of a clear vision for a digital transformation journey	3.05	2.81	Agreed
2.	Organizational challenges	3.22	2.56	Agreed
3.	Cultural Challenges	3.47	0.63	Agreed
4.	Technical challenges to Lead Digitalization Initiatives and transformation	3.06	0.71	Agreed
5.	Shortage of Resources for Digitalization	3.05	2.81	Agreed
6.	Data protection, Legal and security challenges	3.29	0.69	Agreed

Source: *Field Survey, (2021)*

The analysis in table four above revealed that: Lack of a clear vision for a digital transformation journey, Organizational challenges, Cultural Challenges, Technical challenges to Lead Digitalization Initiatives and transformation, Shortage of Resources for Digitalization and Data protection, Legal and security challenges are the challenges facing transformational leadership style in acceleration of organizational growth and progress in the ICT era. This is supported with calculated mean scores of 2.81, 2.56, 0.63, 0.71, 2.81 and 0.69 respectively. This finding agreed with the findings of: Walumbwa and Hartnell (2011), Atmojo (2012), Sundi (2013) and Otto (2018).

7. Summary of Major Findings

The summary of the findings with regards to the answering of the research questioners revealed that:

The characteristics of transformational leadership style for acceleration of organizational growth and progress in the ICT era are: Charismatic Influence, Individualized Consideration, Inspirational Motivation and Intellectual Stimulation.

The dimensions of transformational leadership style for acceleration of organizational growth and progress in the ICT era are: Idealized Influence Dimension, Individualized Consideration Dimension, Inspirational Motivation Dimension and Intellectual Stimulation Dimension.

The effects of transformational leadership style for acceleration of organizational growth and progress in the ICT era are: transformational leadership has positive impacts on achievement of organizational goals, transformational leadership style has positive impacts on job satisfaction, transformational leadership style has positive impacts on employee engagement and transformational leadership has positive impacts on employee performance.

Lack of a clear vision for a digital transformation journey, Organizational challenges, Cultural Challenges, Technical challenges to Lead Digitalization Initiatives and transformation, Shortage of Resources for Digitalization and Data protection, Legal and security challenges are the challenges facing transformational leadership style in acceleration of organizational growth and progress in the ICT era.

Conclusion and Recommendations

The main thrust of this study is to assess the impacts of transformational leadership style for acceleration of organizational growth and progress in the ICT era. This research contributes to the conceptual development of the impacts of transformational leadership for acceleration of organizational growth and progress in the ICT era. Transformational leadership has proven to be able for acceleration of organizational growth and progress in the ICT era. This indicated that transformational leadership style direct effect the process of influence between leaders and subordinates in which a leader tries to behavior of subordinates and to achieve organizational goals, job satisfaction, employee engagement and employee performance. The above notwithstanding, the study also revealed that there are some challenges that are encountered along the line. Based on the above, the researcher recommends that:

- There is the need to develop reward and incentive programs and systems to enhance the motivation of subordinates to perform all necessary activities to work outside the limits of the individual's duties.
- There is the need to strengthen the capacity of leaders to raise loyalty and belonging to the work by involving subordinates in the decision-making process and solving the problems facing at work.
- There is the need to pay attention to raise enthusiasm in the work of subordinates and take into account the individual differences between them in terms of needs and desires.
- There is the need to instil altruism among subordinates by helping colleagues work without any grumbling and the desire to take responsibility collectively by subordinates.

References

Algaraja, M. & Shuck, B. 2015. Exploring Organizational Alignment-Employee Engagement Linkages and Impact on Individual Performance: A Conceptual Model. *Human Resource Development Review*, Vol. 14(1) 17–37.

Al-Hawary, S. I. S., AL-Zeaud, H. A, & Batayneh A. M. (2011). The Relationship Between Transformational Leadership and Employees' Satisfaction at Jordanian Private Hospitals. *Business and Economic Horizons*, 5(2), 35-46.

Alonderiene, R. & Majauskaite, Mo. (2016). Leadership Style and Job Satisfaction in Higher Education Institutions. *International Journal of Educational Management*, Vol. 30 Iss 1 pp. 140 – 164.

Al-Sada, M., Al-Esmael, B., & Faisal, M. N. (2017). Influence of Organizational Culture and Leadership Style on Employee Satisfaction, Commitment and Motivation in the Educational sector in Qatar. *EuroMed Journal of Business*.

Al-Shanti, M. A. (2016). Effect of Transformational Leadership in Quality of Career: An Empirical Study on the Palestinian Ministry of Health. *The Jordanian Journal of Business Administration*, 12 (1), 31-57.

Anitha, J. 2013. Determinants of employee engagement and their impact on employee performance. *International Journal of Productivity and Performance Management.* Vol. 63 No. 3, pp. 308-323.

Atmojo, M. (2012). The Influence of Transformational Leadership on Job Satisfaction, Organizational Commitment, and Employee Performance. *International Research Journal of Business Studies.* Vol. V No. 02.

Bas, B. M, & Riggio, R. E/ (2006). *Transformational Leadership*. Mahwah, NJ: Lawrence Erlbaum.

Bass, B. M. & Avolio, B. J. (Eds.). (1994). *Improving Organizational Effectiveness through Transformational Leadership*. Thousand Oaks, CA: Sage Publications.

Bedarkar, M. & Pandita, D.. (2014). A Study on the Drivers of Employee Engagement Impacting Employee Performance. *Procedia–Social and Behavioral Sciences* 133, 106-115.

Boamah, S. A., Laschinger, H. K. S., Wong, C., & Clarke, S. (2017). Effect of Transformational Leadership on Job Satisfaction and Patient Safety Outcomes. *Nurs Outlook* XXX, 1-10.

Burns, J. M. (1978). *Leadership*. New York. Harper & Row.

Calantone, R. J., Cavusgil, S. T., & Zhao, Y. (2002). Learning orientation, firm innovation capability, and firm performance. *Industrial Marketing Management*, 31(6), 515-524. http://dx.doi.org/10.1016/S0019-8501(01) 00203-6

Elgelal, K. S., & Noermijati. (2014). The Influences of Transformational Leaderships on Employees Performance (A Study of the Economics and Business Faculty Employee at University of Muhammadiyah Malang). *Asia-Pacific Management and Business Application*, 3, 1: 48-66.

Fu, W. & Deshpande, S. P. (2013). The Impact of Caring Climate, Job Satisfaction, and Organizational Commitment on Job Performance of Employees in a China's Insurance Company. *Journal of Business Ethics*.

García-Morales, V. J., et al., (2012). "Transformational Leadership Influence on Organizational Performance through Organizational Learning and Innovation", *Journal of Business Research*, Vol. 65, pp. 1040-1050.

Jaros, S. (2010). Commitment to Organizational Change: A Critical Review. *Journal of Change Management*, 10(1), 79-108. http://dx.doi.org/10.1080/14697010903549457

Jung, D. I., Chow, C., & Wu, A. (2003). The Role of Transformational Leadership in Enhancing Organizational Innovation: Hypotheses and some Preliminary Findings. *The Leadership Quarterly*, 14(4), 525-544, http://dx.doi.org/10.1016/S1048-9843(03)00050-X

Kanungo, R. N. (2001). Ethical Values of Transactional and Transformational Leaders. *Canadian Journal of Administrative Sciences*, 18(4), 257-265.

Lo, M., Ramayah, T., Cyril, E., & Run, D. (2010). Does Transformational Leadership Style Foster Commitment to Change ? The Case of Higher Education in Malaysia. *Procedia Social and Behavioural Sciences*, 2, 5384-5388. http://dx.doi.org/10.1016/j.sbspro.2010.03.877

Luthans, F. (2006). *Organizational Behavior*. New York: McGraw-hill.

Otto, O. (2018). Moderating Effect of Organizational Citizenship Behaviour on the Effect of Organizational Commitment, Transformational Leadership and Work Motivation on Employee Performance. *International Journal of Law and Management*.

Popli, S. & Rizvi, I. A. (2015). Exploring the Relationship between Service Orientation, Employee Engagement and Perceived Leadership Style: A Study of Managers in the Private Service Sector Organizations in India. *Journal of Services Marketing*, Vol. 29 Issue 1 pp. 59 – 70.

Popli, S. & Rizvi, I. A. 2016. Drivers of Employee Engagement: The Role of Leadership Style. *Global Business Review* 17(4) 1–15.

Prabowo, T. S., Noermijati, & Wirawan, D. I. (2018). The Influence of Transformational Leadership and Work Motivation on Employee Performance Mediated by Job Satisfaction. *Journal of Applied Management* (JAM) Volume 16 Number 1.

Robbins, S. P. & Judge, T. A. (2008). *Organizational Behavior* (12th ed.). New Jersey: Pearson Educa- tion, Inc.

Stone GA , Russell R. F, & Patterson K (2003). Transformational versus Servant Leadership: A Difference in Leader Focus. *Leadership and Organizational Development Journal*. 25: 349-361.

Sundi, K. (2013). Effect of Transformational Leadership and Transactional Leadership on Employee Performance of Konawe Education Department at Southeast Sulawesi Province. *International Journal of Business and Management Invention* ISSN (Online): 2319 – 8028, ISSN (Print): 2319 – 801X.

Sušanj & Jakopec (2012). Fairness Perceptions and Job Satisfaction as Mediators of the Relationship between Leadership Style and Organizational Commitment. *Psychological Topics*, 21(3), 509-526.

Voon, M. L., Lo, M. C., Ngui, K. S., & Ayob, N. B. (2011). The Influence of Leadership Styles on Employees' Job Satisfaction in Public Sector Organizations in Malaysia. *International Journal of Business, Management and Social Sciences* Vol. 2, No. 1, pp. 24-32.

Walumbwa, F. O., & Hartnell, C. A. (2011). Understanding Transformational Leadership–employee Performance Links: The Role of Relational Identification and Self-efficacy. *Journal of Occupational and Organizational Psychology*, 84, 153–172

Yang, C. & Hwang, M. (2014). Personality Traits and Simultaneous Reciprocal Influences between Job Performance and Job Satisfaction. *Chinese Management Studies* Vol. 8 No. 1, pp. 6-26.

Zhang, T., Avery, G. C., Bergsteiner, H., & More, E. (2014). The Relationship between Leadership Paradigms and Employee Engagement. *Journal of Global Responsibility*, Vol. 5 Issue 1 pp. 4 – 21

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 89-99

Religious and Ethnic Tolerance for Nation Building: A Challenge for Nigerian Leaders

MARY IFECHUKWUDE EGWUANIKWU
University of Delta, Agbor, Nigeria

Abstract. Nation building is a paramount issue that cuts across different facets of human society. It is a subject of interest among people of different ages, status, religious and cultural affiliations. It focuses on the available resources of the nation, that is, both human and material resources for the purpose of enhancing growth and development, which in turn, improves the well being of individuals in the society. Nigeria is a multi-religious, multi-ethnic, and multi-cultural nation with about one hundred and fifty million people amalgamated for the purpose of peaceful co- existence and nation building. Sadly, this has been a mirage due to religious and ethnic cleavages rooted in violence which have persistently threatened the very survival of the country as a nation. The article therefore examines how religious and ethnic tolerance can foster nation building in Nigeria for sustainable development. The study adopted sociological and historical approaches, and proposes that significant nation building can only be attained in a pluralistic society like Nigeria through religious and ethnic tolerance. The findings revealed that irresponsible leadership from among the political and religious ranks use religion and ethnicity as tools of oppression, rather than liberation. The work therefore recommended that for a meaningful realization of nation building, the religious leaders should desist from reckless acts of fundamentalism, embrace main values of tolerance, adopt a new approach of teaching, and emphasize those aspects of their beliefs that encourage peaceful co-existence in a pluralistic society. The Nigerian leadership must brace up with the challenge of spearheading the quest for nation building by being patriotic, not interfering in religious matters and sincerely cultivate a political culture that protects the rights of religious and ethnic nationalities. The paper concluded that Nigerian Christians and Muslims votaries together with the various ethnic groups should unite and tolerate one another irrespective of their differences for peace to blossom. Such act will promote unity in diversity and ultimate nation building and development.

Keywords: Religion, Ethnicity, Tolerance, Nation Building, Nigerian Leadership

1. Introduction

Tolerance is an indispensable human disposition in contemporary world crucial for national integration and nation building in multi-diversity societies. It is known to have affirmative outcome towards interpersonal relationships, social stability and harmony (Azmir and Nizah, 2014:1). Tolerance is an unavoidable mechanism for harmony and growth of Nigeria which is a multi-faith and multi–ethnic society. Mutual understanding will breed unity among religious and ethnic groups which would ultimately foster nation building. Since religion and ethnicity are unavoidably in every nation, tolerance is an adequate tool for managing religious and ethnic disturbances. Nation building is a paramount issue that cuts across different facets of human society. It is a subject of interest among people of different ages, status, religious and cultural affiliations. It focuses on the available resources of the nation for the purpose of enhancing growth and development, which in turn, improves the well being of individuals in the society.

Essentially, Nation-building is a conscientious continuous process; a vigorous progression which should be steadily nurtured to maturity and stability (Akande, 2008: 2). The amalgamation of the country in 1914, coupled with her independence in 1960, was geared towards the integration of diverse ethnic groups for peaceful co-existence, nation building and sustainable development (Ofili, 2021:105). Ironically, Egharevba, Suleiman and Iruonagbe (2015:41) assert that the merger is usually considered by the citizenry as the genesis of the malicious rapport between the two ethnically diverse regions in Nigeria. That is, the Northern region, mostly dominated by Muslims, and the Southern region who are largely Christians.

However, since the colonial era till date, religious and ethnic cleavages rooted in violence constitute a major threat to the very survival of the country as a united nation. Nigeria's incessant exploration for nationhood is reflective of the mendaciousness of the political and religious leaders who capitalize on the nation's religious and ethnic multiplicity to satisfy their selfish yearnings. Egharevba, & Iruonagbe (2015:41) rightly support this allusion by declaring that the quest for power and ineffectual leadership have grossly affected fair allocation of resources and chance making the politics of religious and ethnic segregation more attractive. Egwuanikwu & Egwuanikwu (2021:23-33) are of the view that the innumerable religious disturbances in Nigeria could be traced to religious chauvinism, discriminatory mind-set of some religious fanatics towards adherents of other religions, as well as some politicians who exploit religious sentiments for their selfish interest. Religion and ethnicity have very strong affinity due to the fact that most people from similar ethnic group or region tend to practice the same religion. For instance, while majority of the Igbos from Southern Nigeria are predominantly Christians, most of the Hausas and Fulanis from the Northern part of the country are adherents of Islamic Faith. In view of the above, it is usually easy for people from such groups to display religious and ethnic sentiments which are the foundation of the religious and ethnic cleavages that manifest through ethno-religious disturbances. This nefarious act negates nation building based on accusations and counter accusations of marginalization among others.

Tolerance is an essential virtue that guarantees peace in every human society for effective nation building and meaningful development. Ojo and Akolo (2021:64) remarked that peace among religions is the underlying factor for harmony within and among nations. Ebenuwa, Ejedimu & Okafor (2013:128) concurred that the Nigerian society can only remain inseparable when religious tolerance is embraced. Undoubtedly, peace is paramount for unity and development in a heterogeneous society like Nigeria. Every nation on earth desires nation building that is achieved through national integration rooted in tolerance. But this is the responsibility of the leaders who conceive and implement the law for national development. Regrettably, incapable leadership is the bane of division which reflects in religious and ethnic cleavages resulting in ethno-religious crises, ethnic squabbles and ethnicity among others.

Against this backdrop, this study significantly aspires to scrutinize and interrogate the position of tolerance, mutual understanding and the responsibility of the political leaders towards ensuring peaceful co-existence and nation building in Nigeria for sustainable development. The research adopted sociological and historical approaches. To address these vital issues, the paper will be structured into seven sections. The introduction is followed by the description of basic concepts, while section three is the challenge of leadership to nation building. Section four highlights the factors responsible for religious and ethnic intolerance in Nigerian society. Section five discusses religion and ethnic tolerance as key ingredients for nation building. The last two sections, six and seven are recommendations and conclusion respectively.

2. Description of Basic Concepts

For the purpose of clarity in this paper, some concepts will be defined and explained. They include: Religion, Nation Building and Tolerance.

2.1 The Concept of Religion

Religion is an obscure concept which makes it difficult to have a universally satisfactory description. It is imperative to emphasize in this discussion that these definitions may not be perfect. In consonant with this fact, Metuh (1987: 35) affirms that the reason is based on the fact that religious entities are invisible spiritual beings that are perceived in different forms by different people. Religion is a subject of interest to individuals from various fields such as anthropologists, sociologists, psychologists, theologians and others; hence people define it according to their perception. Thus, several scholars have attempted different definitions of religion as it appeals to them. Etymologically, Religion originated from the Latin terms *Ligare*, which connotes 'to bind'; *Relegere* connotates 'to unite', or 'to link', and *Religio* means 'relationship' (Ibenwa, 2014: 9). Implicitly Religion depicts rapport, a bond that unites two personalities, the human being and the divine being believed to exist. Adogbo (2000:24) conceived religion as a feeling of total reliance on the transcendent being. Another meaning of religion which is the most famous is the belief that it is the sum total of people's way of life, belief system and the worship of the Supreme Being (Dadock and Tella, 2021).

Turaki (2008) on his part, construes religion as an instrument that infuses, patterns, and transforms the way of life, moral standards and belief system of individuals., Religion creates social and moral changes, stabilizes the society and holds the community as a social force from disintegration. It is a social institution concerned with beliefs, actions and in actions of a society through which the values, norms, ethics and traditions are defined, embedded and expressed within the cosmology of the people. Adebirigbe and Aiyegboyin (1997:23) view it as a major factor that influences the activities of human beings. Okafor, Osajie and Okobia (2016:109) construed religion as a vital element which dictates the societal norms and values among humans. These definitions clearly indicate that religion is capable of influencing and remoulding people's moral values and characters positively to suit both the Supreme Being and mankind. This positive feature of religion would basically enhance tolerance and peaceful co-existence among religious and ethnic groups in Nigeria for ultimate nation building.

2.2 The Concept of Nation Building

The concept of nation building can basically be appreciated when the underlining word "nation" is clearly defined. The term "nation" originated from 'French'. But, its usage in modern period materialized towards the end of the 18th century and was described by Franco Americans as "political nation" with respect to geographical concern (Ojoajogwu 73-74). The Webster's New College Dictionary regards nation as an established traditionally civilized community of individuals within a region, financially viable, distinguished culture and a related language. Nations are integral aspects of contemporary society and in recent times, nations have replaced empires as the basic unit of human political association. A nation can therefore be defined as a collection of people with varied characters, principles, verbal communication, organization, and substantial formation that elucidate their past and ethnicity, establish and secure their current state, and ensure their future uniqueness and sovereignty. According to Echekwube (1999:3), nation building is simply related to the object of development. It is connected with the construction of fundamental requirements of the human beings such as feeding, clothing, housing and blissful existence. Nation building is a multifaceted and complex process that demands a collective effort of all Nigerians for self-reliance of individuals and the Government.

Furthermore, Ilega (1986:1) portrays nation building is portrayed as the endeavour headed for intellectual and efficient social order that is geared towards excellence. Nation building aims at building a national identity derived from the authority of the country. The essence is to unite the individuals, various ethnic nationalities and religious sects within the nation for cordial relationship, political stability and viability. Nation-building can involve the use of propaganda or major infrastructural improvement to promote societal agreement and economic development. Basically, nation-building entails establishing a political structure which corresponds to a particular terrain, with respect to appropriate policies, standards, ethics, and united citizenship. It also relates to building institutions which represent the political organization. This includes: efficient administrative system, financial system, the judiciary, tertiary institutions, a municipal service, and civil society groups. Nation-building is geared towards creating a general feeling of oneness, a sense of mutual fate, a communal sense of acceptance. Nation-building is therefore about building the substantial and ethereal chain that collectively binds the nation and empowers it with a focal point. In this era of globalization and brisk intercontinental stream of individuals and information, building an effective nation is tantamount to attaining development. It entrenches sustainable structures and morals for collective community existence (Gambari**,** 2008:3). To build a nation is tantamount to building the citizens of that nation; hence finance, time, material and human resources are essential for such to be actualized. Individuals that make up a country are at the centre of nation building.

2.3 The Concept of Tolerance

Tolerance has gradually turned to a subject of interest in contemporary multi-religious and multi-ethnic societies culturally, ethnically, religiously and politically. It has been considered as indispensable ingredient for plural societies. The concept of tolerance was initiated in the 15th century. It was generated from patience and resilience. The term was used to illustrate obtaining acquiescence from authorities in 1530. According to Miriam's Webster Dictionary (2022), tolerance is the capability to undergo hurt or adversity; hence it depicts patience, determination and stamina. UNESCO (2021) defined tolerance as "the respect, acceptance and the appreciation of the rich diversity of our world's cultures, our forms or expressions and ways of being human". Based on this philosophy of tolerance, the United Nations General Assembly in 1996 adopted Resolution 51/95 proclaiming 16th November as International Day of Tolerance. Ojo and Akolo (2021:66) opined that tolerance is an affirmative thought that conveys understanding with one another. It is the keenness to permit individuals act, declare or consider their desire without castigating or assaulting them.

Moreover, Daddock and Tella, (2021:99) reiterate that the object of tolerance is regarding someone on the ground of disposition, as against race, gender, sexual identity, religion, politics, and economy. With this, religious and ethnic tolerance accentuates leveraging the adherents of other religions and ethnicity to practice their beliefs, customs and traditions, without suppression or discrimination, irrespective of your contrary opinion. Inadvertently, tolerance entails awareness, indulgent, endurance, forbearance and fortitude in a multi-religious and multi-ethnic setting for lasting peace and nation building. It is also the capability to bear agonizing or horrid experiences coupled with the eagerness to acknowledge the reality of attitude or manners that you are opposed to. In a country that upholds tolerance, every citizen exhibits a sense of commitment and readily makes sacrifices for harmonious living. Thus, the realization that by nature, individuals with varied outlook, condition, language conduct and ethics have the right to be in peace and reflect their true personality.

2.4 The Concept of Ethnicity

Ethnicity is an abstract idea which underlines an implicit allusion to both collective and individual dimensions of an affair. Kyom (2021:337) posits that the root word for ethnicity is ethnic, which portrays a collective number of individuals that belong to the same nationality or tribe with similar and unique cultural identity. Smith defines an ethnic group as human populace identified with legendry familiar ancestry, mutual historical reminiscences, some rudiments of related tradition, a correlation with a mother country and a sense of cohesion (Hutchinson and Smith, 1996: 6). Chandra, (2012:69) cites Max Weber's to have defined, ethnic groups as that which is made up humans who claim a subjective belief in their traditions or both, or due to colonization or migration experience; this conviction is fundamental in the dissemination of group formation; notwithstanding the existence of objective blood connection. Milton (2000:49) describes ethnic group as a fragment of a larger society whose inhabitants are conceived of having a shared culture and in turn partake in similar functions where their extraordinary root and identity is showcased. Ethnic group refers to a set of individuals who share the same culture or lineage of such people who may or may not share this culture, but who classify themselves of having the same ancestors (Isajiw, 1992:4-6)

Megoran (2010:35) reiterates that ethnicity, ethnic nationality or ethnic affiliations became known in the 1980s in place of the previous expression, 'tribe' used in colonial era to describe cultural cum linguistic entities. In his words, these communal groups with shared language, large population, related history and similar aspirations reside in a particular geographical location. Based on their huge population, some of them regard themselves as nations. Akwanya (2014:18) quotes Hofstede to have remarked that in recent times; a popular expression used in place of ethnicity is 'national identity', which is a conscious effort of segregation. Ethnicity has so pervaded the foundation of the Nigerian nation, thereby resulting to ethnic cleavage which threatens mutual co-existence among the populace. Nigeria, like other African nations comprises people from diverse races and cultures; hence it is a heterogeneous society. Each of these groups has cultural and sub-cultural alliance alongside their distinct mode of livelihood. Religion is an integral part of ethnicity since it is often linked to the origin of these ethnic groups. Besides, the recognition of an ethnic group is determined by a homogenous ideology amidst the indigenes. Obviously, people's world view shapes the understanding of their ethnic affiliations.

Interestingly, Umezinwa (2022:216) contends that ethnicity is the greatest factor that militates against the progress of Nigeria as a nation. Nigeria is a miscellany of over 250 ethnic nationalities, each of which is scrambling for recognition and significance in the political sphere. He traces the origin of ethnicity predicament to the integration of the Northern and Southern protectorate in 1914 by the British and affirmed it as 'ethno- linguistic affiliations'. Achebe (1985:19) expresses his thought on ethnicity from a perspective which reflects its negativity. He asserts that "ethnicity is a discrimination against a citizen because of his place of birth" Both the male and female genders are discriminated against based on the term ethnicity and tribalism often used interchangeably in contemporary Nigerian society. Okafor (1997:17) adumbrates that ethnicity depicts people's way of life, thought, characters and relationship with one another within and outside the group.

Besides, it is the underlining factor that shapes people's conception and behaviour towards others. Their notion of mutual cultural homogeneity, shared ethical values, behavioural pattern, and related source of income, increases their affinity and sensitivity among themselves. Going by these definitions, Ethnicity: ethnic groups, ethnic identity are terms often used interchangeably to refer to a group of people occupying a common geographical location with shared beliefs, values and culture. This belief in common culture and descent is dependent on cultural practices understood as vital for the community, or on myths of historical related ancestry. Ethnicity is a general perception that unites nationalities distinguished by colour, language and religion; as well as tribes, races, 'ethnic groups, and 'social groups. It seems to cut across a number of social alliance, integrated by varied norms which includes common language, religion, historical and political associations, region or customs (Chrétien et Prunier, 2003: 7).

3. The Challenge of Leadership for Ethnic and Religious Tolerance for Nation Building

Leadership is very crucial for nation-building. It depicts the ability to execute a given task in accordance with organizational objectives and requirements for human and societal development (Ofili, 2012:106). The three categories of leadership that are essential for nation building are traditional rulers, religious leaders and politically elected leaders. A nation, whose leadership is interested in the affairs of the masses and is committed to the unity of diverse religious and ethnic nationalities in the country, is bound to develop. National integration remains the fundamental desire of every multi-religious and multi-ethnic nation because it promotes development and nation building. However, this can only be achieved through good governance. It has been a herculean task for Nigeria to have capable leadership that conscientiously visualizes and implements policies that support national integration and development due to religious and ethnic intolerance. Dawood (2015:1) posits that Nigeria is growing under the influence of bad leadership both in religious and political setting. Majority of the leaders are engrossed with ethnic sentiment and have no sense of commitment to development that will culminate to nation building. Ali and Ishaku (2021:155) lament that Nigerian leaders who assumed positions of authority after political independence, adopted neo-colonial economy and repression, rather than abolish it. They added that incompetent leadership is the bane of the nation's division which reveals itself in ethno-religious conflicts, ethnic wrangle; ethnic cleavages and so on,

The survival of every society is dependent on effective leadership which determines the realization of goals and objectives of that nation. It is the leadership that strategize plans, directs, organizes and pilots the activities of the organization. Leadership has been described as the capability to advise, supervise, instigate allegiance, manage conflicts and inspire followers to be committed to their duties (Ebukelo, 2010: 15). From the foregoing, it can be presumed that leadership is a process which entails communication and control within a group context for actualization of goals. Since leadership is a call to service, it therefore requires sufficient training and devotion. Chinua Achebe (83:2) remarks that the problem of Nigeria is leadership malfunction which should be viewed from two perspectives: Lack of veracity, lack of dedication, insincerity, and incompetence on the part of the *individual* leaders at the herm of affairs which impede development.

For Nigeria to attain nation-building, the leadership must have a collective vision that goes beyond dependent on crude oil to harness the numerous natural resources located at different regions. Beyond that, they should possess the qualities of integrity, commitment, proficiency and accountability. The leadership must be patriotic, neutral, irrespective of ethnic affiliation, determine to unite the nation by demonstrating sagacity for fairness and democratic tolerance towards the multi-religious and multi-ethnic groups across the nation. Bearing in mind that religion and ethnicity are inter-related, the leaders should be attentive to the complaints of various ethnic groups in the country and ensure that their needs are urgently prioritized and solved. Obviously, this nation has been so overstretched by ethno-religious intolerance that it is at the verge of breaking. This therefore insinuates that the leadership should be purposeful and focused, devoid of religious or ethnic sentiment for effective nation building that will promote sustainable development. Since the political leaders belong to either of the two dominant religious sects in the nation, they should make deliberate effort to practice their religious tenets in the dispense of rule of law to avoid accusations and counter accusations by people from other religious and ethnic sects. Some of the ethnic and religious factions agitating for secession which includes the Independent People of Biafra (IPOB), Niger Delta Militant Group and others emerged due to the insensitive nature of the political elites on the seat of government. Be that as it may, Nigerians must not relent in their effort to elect competent and devoted leaders as it is the solution to entrenching ethno-religious tolerance and building an efficient and united nation.

Since 1960 which marked the political independence of the nation and end of colonial era, Nigeria has failed to integrate the differing religions and ethnic nationalities due to bad leadership. Kane (2006:9)) believes that integrity and courage are qualities of leadership and stresses that leaders' efficacy is weakened when they lack sound moral justification within themselves which offers the bedrock for integrity. They had no vision or capability to move the nation to the next level, but were only interested in gaining power and the benefits associated with it. These greedy leaders are so corrupt that they manipulate elections. There is no policy of diversification of economy for the survival of the nation and sustainable development.

Apparently, unity and development have eluded this great nation for too long arising from morally and bankrupt leaders. Consequently, the economy of the country is in shamble with dilapidated infrastructures. The middle class is groaning under the weight of hyper- inflation which has drastically affected standard of living, insecurity is the order of the day, while the health and education sectors are at the verge of collapsing. Obviously, nothing seems to be working. Dawood (2015:16) observes that the political leaders reflect corruption and colossal deceit. It is quite unfortunate that after several years of independence, the political leaders have been unable to actualize reasonable and substantial development. The challenge facing the leadership of the country is their inability to translate proper dreams and aspirations to reality. The Chandler Good Governance Index - CGGI (2021) rated Nigeria as the third worst nation in the new global index. The index concentrated on seven pillars with regard to Government's abilities and achievements such as "Leadership and foresight; robust laws and policies; strong institutions; financial stewardship; attractive market place; global influence and reputation; and helping people to rise" (Ibe, 2021:7). It emphasized that the capacity to successfully deal with corruption was a major criterion for the ranking. Consequently, Nigeria was ranked 102nd position out of 104 nations that were assessed. What an anomaly! That is indeed a global embarrassment for the so called 'Giant of Africa'. Presently in Nigeria, there is scarcely any Human Index (HI) that is not indirectly connected to failure in leadership. There is no single policy in Nigeria in the last twenty years that has been effectively executed. Thus, the nation lags behind in almost everything apart from dishonesty. Although, Nigeria is the fifth chief oil manufacturer across the globe, she is lower in category than myriad non-oil producing countries. This poor ranking by the CGGI is ascribed to corruption, impunity and dishonesty of the leadership in the fight against corruption. Most leaders in Nigeria pay lip service to the fight against intolerance because they are neck deep into it. Evidently, the cause of Nigeria's under-development can be traced to leadership failure in every facade of the country- the executive, legislature and the judiciary. For Nigeria to attain nation building, the leaders must be patriotic, encourage inter-faith and inter ethnic tolerance. Also, they should separate themselves from all manner of social vices such as corruption, egocentricity, politics of disunity and engage in projects that will impact positively on the Nigerian populace.

4. Factors Responsible for Religious and Ethnic Intolerance

Religious intolerance can be referred to as religious fanaticism. It can be described as antagonism against other religions coupled with the failure of religious devotees to synchronize between the assumptive and the pragmatic facet of religion in a multi-faith society like Nigeria (Balogun, 1988:166). Religious intolerance is the failure of the followers of a religious organization to recognize, accommodate, and allow the rights of adherents of other faiths to exist alongside theirs within the same nationality. Based on ignorance and indoctrination, religious fanatics recklessly ferment trouble in the bid to protect their religion, or exert power over other faith viewed as inferior. On the other hand, ethnic intolerance portends the inability of some ethnic nationalities in a given society to sustain cordial relationship with one another. This could be engendered by discrimination, marginalization and so on. Since, each ethnic group usually identifies with a particular religion; it becomes difficult to separate one from the other. Consequently, most religious turbulence have ethnic undertone. Salawu (2010:29) observes that ethnic intolerance occurs when the rapport between members of one ethnic group and another in a multi-ethnic and multi- religious society is bedevilled with lack of geniality, mistrust, fright and a propensity for vicious clash. Since religion is a latent component of ethnicity, most ethnic clashes have religious connotation. Agha (2004:24) concurs that in a situation where there is a major religious diversity among the people in dispute; ethnicity often takes the form of religious dimension and consequently tagged as ethno-religious crises. This underscores the fact some ethnic sects ascribe their origin to religion, and the recognition of an ethnic group is based on mutual relationship among its members (Garba, 2012: 21).

Anele (2012:8) opines that such behaviour is related to the belief that an individual's religious faith is the only channel approved by God for divine illumination and eternity. Inadvertently, religious fundamentalists are overly convinced that their faith is indubitably superior to other religions. They therefore regard adherents of other religious sects as infidels who are unqualified for everlasting pleasure in heaven. Although, most religions, such as Christianity, Islam, among others, advocate peace and harmony with God and mankind, yet most nations across the globe are experiencing religious turmoil engendered by bigotry, hooliganism and extremism. Aniagu, Ayodele, Yakubu, Udoh, & Ahmed (2021:316) outlined the causes of religious intolerance and crises as: "clash of interest among the various religious bodies in the country; faulty organization of various religious sects; aggressive tendencies in the psychological makeup of the converts e.g. Muslim fundamentals; Ethnocentrism; incompatible value and benefits; competition and provocation.

On this note, Daddock and Tella (2021:99-100) admit that the underlying factor for religious violence is based on the assertion that one's faith and dogma are the greatest, while others are inferior. This aura of superiority over others religious belief is the bane for lack of understanding, misinterpretation, warfare, mass destruction and outrageous cruelties perpetrated in the guise of religion. The sense of superiority of some of these religions over others is usually exposed through disrespect of the opinions of other religious adherents which equally degenerate to clashes. The common suspicions and dread of domination between the two prominent religions and the dominant ethnic nationalities –Igbos, Hausas and Yorubas - across the federation is the root of the contention (Metuh,1994:88-89).

Other factors responsible for religious and ethnic intolerance are leadership challenge as discussed earlier; lack of education which results in ignorance and indoctrination; coupled with lack of respect for fundamental human rights. For instance, some traditional rulers tend to encourage their subjects to vote candidates from their locality even when such a person does not have the capacity to deliver. The same is applicable to some religious leaders. Ethnic and religious sentiments often becloud their moral judgement. Obanure (2008:171-180) decries the intentional manoeuvring of religion by Nigerian politicians as the reason for violent clashes. Often times, when politicians are at the verge of losing their election bid, they quickly manipulate religion to attract sympathy, generate ethnic sentiment to cause chaos and consequently avert people's attention from their inability to deliver good governance. This fact was emphatically buttressed through recent investigation by a collection of researchers in the Department of Peace Studies, Bradford University in the United Kingdom. In the quest to ascertain whether religion genuinely fosters peace or conflict, the enquiry revealed that in the last one hundred years, very few religious wars have occurred. Conversely, most of the violent clashes usually presented in the media and other forums provoked by religious intolerance are actually wars connected to nationalism and emancipation of region of personal defence (Watchtower,2009:5). Obviously, this explains the fact that most of the conflicts ascribed to religion are ethnicity inclined. But this is not surprising considering the fact that religion and ethnicity are closely related, hence ethnic conflicts could have religious undertone.

Over the years, the Nigerian state has perpetually been unable to provide development for the populace. From 1970s till date, Nigeria has grappled with myriad ethno-religious conflicts which have grave consequences on the economy alongside other political, ideological and religious formations and connections. The desired progress of citizenry from the government has been endangered due to egocentric, myopic, horrific governance and others. The consequence of the leadership palaver is the methodical breakdown that bedevils the country presently, especially religious and ethnic intolerance. Moreover, the increasing rate of joblessness, poverty, corruption, illiteracy and several others have resulted to mistrust in the nation which has impeded advancement and discouraged diverse groups and communities. Sadly, these disadvantaged youths are often used as agents of destruction. Ojo and Ajolo (2021:70) posit that fraud and poor management of crude oil dealings have drastically affected the standard of living of Nigerian populace. They advance that about 89.9 million individuals are groaning in abject poverty, which is roughly 50% of the whole population.

Another vital factor is marginalization of some ethnic groups by the ruling government who happens to be affiliated to different faith and ethnicity. The result of religion and ethnic attitude is often discrimination and marginalization. Adekunle (2009:9) supports this assertion as he observes that resentment and prejudice are embedded in Government legislation and in the rate of societal antagonism encountered by other groups. Oboh (2017:15) remarks that ethnicity and religion have significant influence on Nigerians. Although the federal government often reiterate that the citizens should put national interest above ethnic and religious consideration, yet Nigeria politician who win elections with the support of the members of their ethnic groups often prioritize satisfying the yearnings of their ethnic race at the detriment of national interest.

Furthermore, politicization of religion creates ethnic and religious tensions in various societies. Basically, religion and politics are intertwined. Since religion flourishes in sentiments, coupled with some ethnic nationalities being affiliated to particular religions, political gladiators capitalize on that to manipulate religion in order to satisfy their selfish interests. Thus, Nigerian politicians and their colleagues in Churches and Mosques, manipulate religion based on its emotional tendency to suit their own purposes. Expectedly, this strategy adopted by political elites has always been devastating, and negatively affects the country's stability. In recent times, religion has become the apparatus for the manifestation of ethnic cleavages for socio-political expression and protest for the establishment of additional states and local governments. Over the years, the ethnic minorities within the country have ceased such opportunities to free themselves from the leadership of any Christian or Muslim to whom they were subjugated. Often times, this agitation assumes religious dimension (Metuh 1994:88-89). Besides, noticeable are the growing practice of globalization and egalitarianism, the heightened fiscal adversity and societal injustice, the birth of neoliberal philosophies, the quest for restructuring, market design among others, have stimulated the problem of the nation state mission in post-colonial Africa, especially Nigeria. These have hitherto aroused the appearance of diverse personal assemblages, namely: Maitatsine and Boko Haram factions, Niger Delta Militants, The Independent People of Biafra (IPOB) and so on.

5. Religious and Ethnic Tolerance as Ingredients for Nation Building

Tolerance is the pivot for nation building in every pluralistic society. It is an inevitable ingredient for peace which harmonizes differing religious and ethnic sects in a heterogeneous system. Aniagu, Ayodele, Yakubu, Udoh, Ahmed (2021:316) defined religious tolerance as the capacity to permit adherents of other religions to reflect and exercise their faith. Nigeria is currently bedevilled with the challenges of corruption, insecurity, failed Government and poor standard of living heightened by religious and ethnic rivalries. No country can experience significant growth and nationhood in an atmosphere of rancour. This precarious situation has created a line of divide and disarray across Nigeria, thereby retarding nation building. Pluralistic societies are tough and complex to control due to their heterogeneous nature which distinguishes their composition and function. Being an unpredictable force, religion is easily influenced in such society for personal ambition which is often overlooked, yet, with grave outcome.

To attain nation hood in a multifaceted nation like Nigeria, where followers of the two dominant religions - Christianity and Islam, have large population, with an aura of superiority over each other, it is expedient to focus on pragmatic tolerance and acceptance. This lends credence to the fact that tolerance is an indispensable implement for an enduring peace. Undoubtedly, the ability for people to tolerate one another, irrespective of faith or dogma, would create an atmosphere of peace. Presently, humanity across the globe, religious organizations inclusive, are desperately in search of peace, hence there is corporate effort to ascertain useful mechanisms to convert the vicious trend of schism, wars and others into prolific means of healthy living on planet earth. People must be made to understand and practice religion for genuine reasons, so that the desire for power and violence will become extinct (Ojoajogwu, 2014:73). Daddock and Tella (2021:101) identify corruption, irregular allocation of common wealth, mistreatment of the poor, delayed or denial of justice as the forces against nation building. Religious and ethnic tolerance is valuable machinery required to fight these societal ills and liberate this great nation from the quagmire of inequality, disunity and underdevelopment.

Another vital point is the need to convert the dysfunctional task of religion to functional one. In consonance with this truth, Gwamna (2010:167), emphasizes that religion is a force to reckon with in Nigeria based on its sensibility and wide practice. Unfortunately, some Christian and Islamic followers are not well-informed on how to relate with adherents of other religions. Consequently, the slightest matter that relates to their faith is blown out of proportion. In different parts of the globe, including Poland, the former communist nations, Asia, Latin America as well as South Africa, Philippine and Malawi; religion has been used as powerful instrument for the emancipation of individuals from oppression and tyranny (Daddock and Tella,2021:101). In the same manner, Nigeria, being a society with religious and ethnic affiliations across the nation, should utilize the positive aspect of religion to promote unity in diversity. Religion, especially Christianity is a stakeholder that will assist in nation building. In the area of education, there are mission schools from primary to university level in Nigeria today. Peoples of all ethnic group and faith benefit from it. Such schools should be used to educate people on the need for tolerance to enhance nation building. In the area of health, there are clinics and hospitals built by Christian organizations and they don't discriminate in attending to people. Likewise, there are provisions of infrastructures such as borehole, orphanages, and homes for the elderly or infirmed.

Basically, religion has the propensity to resolve societal and political challenges when it is properly employed. Through dialogue, the misunderstanding and misinterpretation that stirs up strife would certainly be addressed. Having realized that most ethnic conflicts are rooted in religion, it therefore means that the constructive exploitation of religion would certainly quell the unending religious and ethnic intolerance that cuts across the nation. Ehusani (2002:27-38) unequivocally affirms that the pursuit for peace, unity, justice and solidarity across the globe would remain a mirage without the appropriate utilization of religion by humanity. Nigerians should desist from manipulating religion for their selfish benefits. Rather, the two world monotheistic religious sects should willingly shield their sword to embrace peace and unity by tolerating one another, notwithstanding their religious differences for ultimate development and nation building.

Moreover, tolerance and dialogue should be sought as permanent remedies in Nigeria due to her pluralistic nature. There's continuous interaction among various religious adherents and ethnic nationalities at different levels and through diverse means such as urbanization, social movements, fiestas, ceremonial events, games, among others which explains the impossibility of isolating oneself from people of other religious faiths. This interface therefore requires a conscious determination for tolerance to develop a soft and affirmative relationship. Considering the intricacy and eccentricity of Nigerian nation, the need to entrench tolerance as a means to foster stability and meaningful relationships cannot be overrated. Furthermore, mutual dealings and communication is a vital commodity for human development because no man is an island. Arinze (1997:14) avers that this is an era of free movement of individuals from one locality to the other. Even the communication network has made the world a global village, which makes tolerance non-negotiable. Salient realities which include: intermarriage, business, technology, education, employment, entertainment and so on, engender more rapid relationships; irrespective of creed and faith, which demands tolerance. On another ground, mistrust and dread of people of diverse religious and ethnic affiliations, should be eschewed and replaced with understanding and acceptance in a multi-faith and multi-ethnic society. Essentially, an atmosphere of fortitude and forbearance would foster friendship and unity for nation building.

Additionally, adherents of other religions and people from different ethnic nationalities should deliberately shun fanaticism, bigotry, radicalism and manoeuvring of religion and imbibe tolerance. When tolerance is properly ingrained, religious and ethnic superiority cum marginalization will be greatly minimized. Through such gesture, unity would be established and people from different religious and ethnic background would respect one another as one big family, which is the Universal Brotherhood of Man (Ojo and Akolo, 2021:74) for ultimate nation building.

Without mincing words, meaningful development will remain a mirage in Nigeria if tolerance is not embraced. Therefore, to attain nation building, intolerance which is accompanied by wanton destruction of lives and properties, underdevelopment, poverty, inability to harness the natural resources endowed on this nation by nature, must be discarded. This move will definitely produce the long-awaited development and nationhood, and subsequently project the Nigerian nation positively in global pedestal.

6. Recommendations

- The constitution of Federal Republic of Nigeria should be restructured and reviewed to meet up with the challenges and the incident of ethnic and religious intolerance within the nation.
- Religious leaders should preach messages on religious tolerance, peace and justice to enable their members live in harmony with other ethnic and religious groups.
- The adherents of various religions in Nigeria should consciously inculcate the attitude of tolerance amidst hostility to enhance unity and national progress.
- Nigerian Government must imbibe the spirit of democratic federalism and all principles of good governance and that includes honesty, commitment, proactive- ness, and accountability together with political and financial transparency.
- Employment should be provided for the country's teeming youths. When the youth are gainfully employed, it becomes difficult for disgruntled politicians to conscript them for ethno-religious struggles and other disintegrative issues.
- The political leaders should eradicate all manner of corruption, desist from the marginalization of some ethnic nationalities

and correct the imbalance in the distribution of amenities

- There is also the need for Religious Bodies to partner with the political leaders to provide social services, education, basic healthcare, job security and others to the populace in order to minimize ethno-religious conflicts.
- There's need to discourage the imposition of leaders by political godfathers in order to produce a patriotic leadership with vision, integrity, values, accountability, tolerance and the capacity to tackle security matters. Such leadership will satisfy the desire of the masses and achieve nation building and harmony.
- Government should endeavour to be neutral on issues that pertain to religion and ethnicity as a reflection of their determination to cater for the welfare of the entire citizenry, and entrench national unity and sustainable development.
- Nigerian Government should establish inter-religious and ethnic council and empower the body to checkmate the occurrences of ethno-religious crisis. The body should also call for regular national dialogue where grievances would be resolved.
- Various Personnel appointed as Government Advisers on Religious Matters should avoid being corrupted by politicians and offer genuine counsel to the Government.

7. Conclusion

This paper has demonstrated that religious and ethnic intolerance together with bad leadership impedes national harmony. They pose great threat to corporate existence of Nigeria and its yearning to stimulate development and nation building. Religion and ethnic tolerance are potential ingredients for nation building in a multifaceted society like Nigeria. It is a well-known fact that religion and ethnicity are interrelated, hence an injury to one, aggravates nationwide tension which manifests through ethno-religious turbulence. However, the underlying factors are ignorance, indoctrination and prejudice on the path of the adherents of the various religious and ethnic groups. It is also associated with the activities of disgruntled politicians who appropriate religious and ethnic sentiment, coupled with corrupt and incompetent political leadership. These, among others are attributed to religious and ethnic intolerance that inhibit nation building in Nigeria. Today, the quest for peace, tolerance and dialogue has become paramount among nations of the world, Nigeria inclusive. Essentially, religion and ethnic tolerance demands sincerity, courage, maturity and commitment to unite the citizenry. Besides, nation building should be regarded as a collective responsibility of all Nigerians, especially the leaders. Certainly, when there is a leadership with vision, ability, integrity and commitment, nation-building would be actualized.

References

Achebe, C. *Things Fall Apart*, New York: Ancor Books, 1994, p.11

Achebe, C.. *The Trouble with Nigeria*, Enugu: 4th Dimension Publishers 1983, pp.2.

Adebirigbe, I. S., and Aiyegboyin, DReligion, Study and Practice., Ijebu-ode: Alamsek Press. 1997.

Adogbo, M.P. *Contemporary Essays in the Study of Religions.* Lagos: Fairs and Exhibitions. 2000, pp.24.

Aniagu, A.C, Ayodele, B.J., Yakubu, G., Udoh, N., Ahmed, R. "The Roles of the Media in Promoting Religious Tolerance in the Society: A Study of Invicta 98.9 FM, Kaduna" *Journal of Christian Religious Studies*, 2021, 3 (3) pp. 316 .

Akwanya, A. "Nigeria of Ethnic Diversity and Co-existence". Conference Paper. DOI:10.13140/2.1.3245.8564. 2014, pp.18

Arinze, F.C. *Meeting other Believers*, Nairobi: Paulines Publications, 1997, pp. 63.

Awoniyi, S. "A Discourse On Religious Conflict And Tolerance In Multi-Faith Nigeria" *European Scientific Journal*. 9 (20) pp124-143

Daddock. M, P & Tella, J.B. D. "The Impact of Religious Tolerance for National Change" *A Journal of Christian Religious Studies*, 2021, 3 (3) pp 98-103

Dawood, E. O. "Leadership and Ethno-Religious Crises: Implications for National Integration in Nigeria". *African Research Review, An International Multidisciplinary Journal*, 9(4), 2015 pp1-18, DOI: http://dx.doi.org/10.4314/afrrev.v9i4.8 Ethiopia 92-109

Ebenuwa,O.E., Ejedimu, A. A & Okafor, M. I. "Educational Reformation: A Case for the Re-orientation of Boko – Haram for Religious Tolerance and National Security". *A Research Journal in Education.* 2013, 19(1) pp.128.

Ebukelo, U.J. *Ethno-religious crises in a depressed economy*. Ilesha: Oduwani Press Ltd. 2010. Pp.15

Egharevba, M .E. & Iruonagbe, C.T. Ethnic/ Religious Insurgencies and Nation-Building In Nigeria.International Affairs and Global Strategy. 2015, 29. WW\\' . I!Sh.:~

Egodi U. "Religion and Nation-Building in Nigeria". *Journal of Nationl Commission For Musiums,*

https://www.researchgate.net/publication/280308067, Gender Issues View project, 2004,vol.13

Egwuanikwu, M.I. & Egwuanikwu, I.G. "Reformation of the Almajiri through Formal Education: A Pathway to Countering Religious Conflicts in Nigeria". *International Journal of Religious and Cultural Practice.* 2021, 6(1) 23 – 33.www.iiardpub.org

Ehusani, G. *Christian Islamic Corporation in the Building of a Just and Peaceful Society.*Buletin of Ecumenical Theology. 2002, 14, 27-38.

Umezinwa, C. "Ethnicity And Nigeria's Underdevelopment". Ogirisi: A New Journal of African Studies. Vol. 9, 2012 http://dx.doi.org/10 4314/og.v9i1.11PP.215-

Gambari, A.T. "The challenge of Nation Building: the Case of Nigeria", First Year Anniversary Lecture, Mustapha Akanbi Foundation, Sheraton Hotels, Abuja, February 7'h, 2008,pp.3

Gwamna, J.D. *Religion and Politics in Nigeria*, Jos : ACTS Bookshop, 2010.

Ibe, E. The Guardian Nigeria, New Global Good Governance Index. The Guardian Nigeria. https://gaurdian.ng>newsnigeria... Accessed on 2021

Ibenwa, C.N. "Religion And Nation Building: A Critical Analysis International" *Journal of African Society Cultures and Traditions, Published by European Centre for Research Training and Development* 2014 1(2) pp.1-12 UK (www.eajournals.org)

Ilega, D. Religion: "The key to National Survival in Nigeria". *Journal of the Nigeria Association for the Study of Religions* (1986) pp 1-11 (137149201)

Okpe, N. (2006). In My Father's House Vol. 2: Towards a Culture of 'Justice Development and Peace" (JDP). Enugu: Snap Press

Kane, M. J. (2006). The CEO refresher integrity and courage. Retrieved August 15, 2015 from www.rerescher.com

Metuh, E.I. I *Comparative Studies of African Traditional Religion* Onitsha: Imico Publisher. 1987, pp35.

Miram Webster Dictionary. *Defintion of Tolerance. https://www.miriam-webster>... Accessed on 25 /10/22.*

Oboh , G. E. " Influence of ethnicity and religion in Nigerian elections and the imperative of media intervention" *Sociology International Journal*, 2017,pp.15, VOL.1 **(3)**

Ofili, M. I."Nehemiah's Leadership Strategies in Reconstructing Jerusalem: An Indispensable Clue for Restructuring Nigeria for Sustainable Development" *Journal of Christian Religious Studies*, 2021, 3 (3) pp. 104-117.

Ojo, J.R. & Akolo, A, " Religious Tolerance and the Quest for Nation Building : A Challenge to Nigerian Youths" *A Journal of Christian Religious Studies,* 2021, 3 (3) pp 64-80

Ojoajogwu, O. N. *Religion as a catalyst of nation building in Nigeria*. Net Journal of Social Sciences, 2014, 2(2) pp71-76.

Okafor, M.I, Osajie,J.N., Okobia, F. N. Religion as a Vehicle for Promiting African Norms and Values in Con temporary Nigeria Society. In Umezinwa, E.C.. Huamanities and African Values pp109, Awka: Fab Anieh Nig. Ltd.

Okutepa, J. "Nigeria judges are under tremendous" pressures. Daily Trust. 2012

Smith, J.I. " Religi ous Tolerance" Retrieved on 16th December 2010 from http.//macdonaltt.hartsem.edu/

Azmir, M., Nizah, M. "A Theoretical Review of Ethnic Tolerance, Political Tolerance And Making Connection To Voting Behaviour" 2014, pp1, DOI:10.13140/2.1.3846.6244

Turaki, Y. "Christian Religious Education, the basis for Peace Relation in Nigeria" *The Source Journal.* 2008, 16 (17) 6.

UNESCO (2021) "United Nations General Assembly in 1996, adopted Resolution 51/95 proclaiming 16th November" International Day of Tolerance (https://en.Unesco.org>toleranceday.accessed on 22/10/2021).

Watchtower,"How Can You Choose a Good Religion"? *Semi Monthly Magazine of Watchtower Bible and Tract Society.* 2009, pp5. *N.Y*

Isajiw W.W. Definition and Dimensions of Ethnicity: A Theoretical Framework, *Challenges of Measuring an Ethnic World: Science, politics and reality: Proceedings of the Joint Canada-United States*. 1992,pp. 4-6

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 101-110

Fellowship as the foundation of Corrupt Leadership in Nigeria

SYLVESTER IDEMUDIA ODIA, OSAMEDE CHRISTOPHER OSAWARU
University of Benin, Benin City, Nigeria

Abstract. Corrupt leadership has a great influence on followership. However, it is generally believed by many Nigerians including Chinua Achebe that the problem with Nigeria is squarely the problem of leadership. The argument present to substantiate the above claim is that countries in other parts of the world that have advanced economically and politically did so on the basis of good leaders. The role played by the citizens of such countries as followers is often ignored. Nigeria, like any other country, is peopled by stakeholders who are both leaders and followers. It then behooves on every Nigerian to rise to the occasion of saving and securing Nigeria as we are all major stakeholders as Nigerians. The success or otherwise of leadership will not be in isolation of followership. Both leaders and followers are guilty in the event of the failure of the State. The support given to leaders in Nigeria, always allowing them to have their way in almost everything is a sign of poor followership. Using the critical and analytic methods, this paper observed that politics that have succeeded all over the world are those that enjoy vibrant, active and participatory followership, and argued that the kind of followership in Nigeria where by the followers swallow the pills administered to them by their leaders even when such pills are bitter, cannot lead Nigeria to oneness, economic and political greatness. The paper concludes that the guilt in the collapse of project Nigeria is to be shared between the leadership and the followership, and recommends active participation by all citizenry in the project Nigeria with more powers exercised by the followership in protecting their interest.

Keywords: Nigeria Project, Citizenry, Followership, Leadership, Social Contract, Politics.

1. Introduction

Interestingly, the problem with Nigeria or the 'Nigerian Problem' has been identified by most scholars and social commentators as the absence of true leadership. This is just one aspect of the truth or reality. In every society that has evolved successfully, social reform and change is initiated by followership and not necessarily the leadership. It must be reiterated that every Nigerian is a major stakeholder and therefore owes it a duty to salvage Nigeria from the quagmire of corrupt leadership and irresponsible governance. The success of leadership will not be in isolation of followership. Both leaders and followers are guilty in the event of the failure of the state. The support followers give to leaders in Nigeria up to the point of always allowing leaders to always have their way in almost everything is partly responsible for the challenges of Nigeria as a State. Politics that have succeeded all over the world are those that enjoy vibrant, active and participatory followership with a vision for the success of the State. The followers in the State should question authority, and authority in the State should answer and give account of their stewardship to the followers. Leaders should be servants of the people and the State. Our observation is that Nigerians swallow the pills administered to them by their leaders even when such pills are bitter. The leaders have perfected their skills of manipulating the followership such that even civil society groups, professional bodies, religious organizations and members of the academia have fallen to the spell of poor and corrupt leadership.

Followership and leadership are mutual activities of great influence to national development in all parts of the world. Nigeria has experienced both civilian and military regimes since her independence over sixty years ago. However, her leaders have been unable to deliver to her citizens the quality of life commensurate with her numerous endowed resources. In Nigeria, government has failed to provide portable drinking water, uninterrupted electricity, good roads, effective service delivery, employment for the majority of Nigerians, housing scheme for many Nigerians, quality health care, quality education, credible electoral system, etc. Chinua Achebe (1983: 1) in *The Trouble With*

Nigeria highlighted the failure of leadership as the trouble with Nigeria. He further stressed the inability of Nigerian leaders to rise to the challenge of personal example which is the hallmark of true leadership. In fairness to Achebe, our leaders have not led by example, rather, they have given themselves to sycophancy and mere oratories which in most cases have not helped the situation but have rather aggravated it. The quality and ingenuity of a country's leadership can make or mar a country's development or growth. Leadership can decisively influence the quality of life of her people and her national power vis-à-vis annihilating them through poor governance. The perception of the followers of their leaders in Nigeria is also an issue of great importance. In most cases the followers hold the view that their leaders lack the skill required for governance, and that the leaders act not in accordance with the needs and aspirations of the people but rather in accordance with their personal agenda and interests not unconnected with imperialistic forces. Yet the followers follow the leaders in this selfish agenda.

There are cases of resistance movements in Nigeria that have been spearheaded by followers. These resistance cases are protests against poor governance and ineptitude of Nigerian Leaders. However, when a people are ravaged by poverty, poverty weakens their ability to rise up to the challenges of checkmating the excesses of their leaders. This docility will have a great negative impact on Leader-followership relationship. Leaders that are checkmated by their followers will limit the excesses of the leaders and realign themselves to public opinion. But in the midst of docility and sycophancy, leaders will get away with their misappropriations and ineptitude.

The problems posed to mankind by corrupt leadership across various polities of the world form the core of the analysis of this paper. Specifically, zeroing in on Nigeria with concrete examples, this paper examines the concept of corruption and its hydra-hardheadedness in our society and in a way determines the kind of followership experienced in Nigeria. This paper perused and synopsized the explanatory efforts already made regarding what constitutes corruption and its danger to the socio-economic system of Nigeria. In the process, and without prejudice to the issues of cultural relativism and normative narrowing, we have been able to establish that idiosyncratic philosophy, normative impediments and paucity of civic virtues among others, are causally related to corruption in Nigeria. It has equally been analytically shown with current and concrete Nigerian examples, that, corruption in whatever form is inimical to the development of the people in any society. This paper is of the view that there is guilt shared in the collapse of 'project Nigeria' between the leadership and the followership.

2. Conceptual Clarifications

2.1 Followership

This can be described as adherence to a leader. Followership is the virtue of supporting leaders and helping them to lead well. For followers to help their leaders do well, they have a responsibility to actively participate in the achievement of a nation's goal because followership is a people-oriented behaviour, and this behaviour builds relationships between leaders and followers. Good followership is ideally a relationship build on motivation rather than control. Also, instilling values into followers is essentially to develop a culture of trust and good relationship. The balance of power between the leader and the follower, however, must be maintained in order to provide a culture of openness that promotes self-engagement. Furthermore, followership can be perceived or understood as a sector of a country (other than the government and the private sectors) that incorporates all other social institutions in a State including labour, trade unions and non-governmental organizations who, by their actions support leaders in the State. They also have the powers to resist bad leaders and influence the kind of leadership they desire. Followership, therefore, cannot be divorced from the citizens of the state. To talk of followership in the real sense of the word will mean people who directly feel the impact of leadership.

2.2 Leadership

Leadership has to do with the impact of a leader on followers. Here the leader is the focal point. It can also be described as the ability of an individual to influence, motivate and enable others to contribute toward the effectiveness and success of the society of which they are members. Leaders help everyone feel empowered and creates the enabling environment for every member of the society to be productive. It also involves solving the problems and challenges of the people, and bridging the gap between what the people desire and what they perceive. Closely on the heels of the above, we add that leadership is the ability to influence people to willingly and enthusiastically make their contributions to the achievement cum attainment of group or national objectives. To us, leadership is not only ability, art, affluence or influence; it is a process where ardent methodology is involved, which of course differs in style or approach

from one leader to another. This, to us, is due to individual idiosyncrasy since no two individuals are alike.
In relation to followership, therefore, if by leadership we mean the process which gives one person or group of people the influence to direct and control the affairs of the State, then by followership we mean the persons who made the process of leadership possible, who determine the king of leadership they want, and who reserve the right to demand accountability from those in the position of leadership.

2.3 Corruption

Corruption as a term is uncertain and indeed devoid of any strait jacket definition. It depends on who is defining and from what perspective. If you are a typical Nigerian, you would define it as government officials looting our treasury. But corruption in Nigeria is not the exclusive preserve of politicians, civil servants, and captains of industry. Among the “common people” there is an instinctive honing of stealing skills. The corruption in most Nigerians naturally explode when they occupy positions of authority at any level either in the public or the private sector. They join the bandwagon of selfish leaders after suddenly finding themselves in the corridor of power, rather than use their positions to repair its ills; they conform to the enrichment craze. Although there is no widespread or comprehensive definition as to what constitutes corrupt behaviour, the most prominent definitions share a common emphasis on the abuse of public power or position for personal advantage. It can be broadly understood as unethical behaviour, which violates the norms of the system of social order. Corruption usually encompasses abuses by government officials such as embezzlement and cronyism, as well as abuses that link the public and the private actors such as bribery, extortion, influence peddling and fraud, etc. In this regard, corruption threatens good governance, sustainable development, democratic process, and fair business practices.

In addition, corruption includes illegal, dishonest, or wicked behaviours which are destructive of the moral fabric of society. It is the act of turning power and authority to ready cash. Corruption by political leaders has been identified as one of the major causes of poverty and failure in the development of developing countries, particularly in Africa (Odia, 2016: 111).

For Agbese (1982: 9) corruption is difficult to define, but it can be understood as the undue advantage one has as a result of the office one occupies; and corruption affects all aspects of society be it the military or the civilians. In this regard, whatever form of seasonal gifts, free air tickets, lunch or dinner given to influence future causes of actions and transactions, both the giver and the receiver are corrupting protocol or breaching some rules and regulations in the Nigerian society.

Brownsberger (1983: 218) described “corruption as a mis-application of public goods (broadly construed) to private ends”. Edward C. Band-field’s (1996: 315) definition of corruption which is more elaborate and precise, sees corruption as “the process of obtaining material enrichment or opportunities for oneself and or for others through the use of public office (or influence) in ways other than those publicly acknowledged, through rules and procedures of that office”. This includes such behaviour as bribery (use of reward to pervert judgments or actions of a person in a position of trust), nepotism (bestowal of patronage by reasons of inscriptive relationship rather than merit) and misappropriation (illegal appropriation of public resources for private uses).
Furthermore, corruption reduces economic growth, enhances inequalities, and reduces the governments’ capacity to respond to people’s needs. All these swerve down to create poverty in the society because in a corrupt system there is concentration of wealth in the hands of a tiny minority of the population.

3. Typology of Corruption

Some researchers have taken a broader approach in the discussion of corruption by dividing it into many forms and sub-divisions. These according to Taylor (1997) include:

Political Corruption: This occurs when the politicians and political decision makers, who are entitled to formulate, establish and implement the laws in the name of the people, are themselves corrupt. Here policy formulation and legislation are tailored to the benefit of politicians and legislators.
Bureaucratic Corruption: This occurs in the public administration or the implementation end of politics. It is the kind of corruption the citizen encounters daily at places like the hospitals, schools, local licensing office, police, the various ministries and parastatals etc. Bureaucratic corruption occurs when one obtains business from the public sector through inappropriate procedure.
Electoral Corruption: This includes the buying of votes with money, promises of office, special favours, coercion, intimidation and interference with freedom of election. This is very rampant in Nigeria.

Religious Corruption: This occurs when the religious leaders who superintend over the followers are themselves corrupt. It takes place when the followers are exploited for selfish interest and in the name of God; this is common in most religious organisations.

Other forms of corruption may include:

Bribery: The payment (in cash or kind) that is taken or given in a corruption relationship. These include: "Kickbacks", "Gratuities", "Pay off" "Sweeteners", "Greasing palms", "Scratching back" etc.

Fraud: This involves some kind of trickery, swindle and deceit counterfeiting, racketeering, smuggling and forgery.

Embezzlement: This is seen as the theft of public resources by public officials. It is when an official of the state steals from the public institution in which he/she is employed or appointed.

Extortion: This is the act of getting money and other resources by the use of coercion, violence or threats, and the use of force. It is often seen as extortion from those who are disadvantaged.

Favouritism: This is the mechanism of power abuse implying a highly biased distribution of state resources. However, many see this as a neutral human proclivity to favour friends, family and anybody close and trusted.

Nepotism: This is a special kind of favoritism in which public office holders prefers his/her kinsfolk and family members over other persons who are more qualified. Nepotism occurs when one is exempted from the application of certain laws or regulations or given undue preference in the allocation of resources. (Odia, 2016 and Osawaru, 2017: 37-45)

4. Nigeria and Failure of Leadership

Nigeria, for quite some time, has been encountering development challenges occasioned by leadership styles. The country is bedecked with a myriad of problems and challenges that are seemingly defying solutions. Indeed, the Nigerian situation is a paradox by virtue of the enormous resources (human and natural) at her disposal. It is commonly conceived that democracy is a platform for development of nations. Nigeria has had twenty-four years of democracy from 1999 to date yet development has continued to elude her. What could be responsible? What have been the roles of successive governments or leadership in the development of the country? Is Nigeria a case of leadership failure or is it the citizens that have failed themselves?

It is believed that the quality of leadership and the socio-political environment often determine the nature of national development. The value of leadership in nation building cannot be understated. Leadership is the prime cause of development because of its indispensable role in a national context, which no other agency can replace. Leadership provides direction, national mission, vision and goals. For instance, the contribution of leadership to the emergence of the South East Asian nations of Singapore, Hong Kong, South Korea and Taiwan, referred to as the Asian Tigers cannot be over-emphasized. It was leadership that moved these countries from where they were once grouped with Nigeria as third world countries to nestle for a place amongst the developed nations of the world. It took clear headed and focused leadership. These leaders provided direction, set the necessary agenda and executed the needed change.

By the failure of leadership is also meant that those who are entrusted with power, those who are assigned the control of the resources of the state including human and natural resources have failed to do what they *ought* to do. The emphasis is on *ought* because the resources of the state, when entrusted to the oversight of some people either elected or appointed ought to be used for the common good of all the citizens. The resources of the state are meant to increase the happiness of the people when such are used to provide steady electricity supply, good and quality security of lives and property, good roads, water, schools at all levels including well trained and well-motivated teachers and lecturers at all levels, and other such infrastructures that aid business and investment. These infrastructures must be put in place in order to encourage entities to interplay, interact, intermingle and interface to achieve a successful economy.

This practice of making leaders assume the blame of failure and praise of success may be the reason of directing the failure of the state to the failure of leadership. This seems to be the practice in most endeavors. In sports for instance, the coach takes the praise or the blame if the team wins or loses. The teacher is praised when the students pass and blamed in the event of their failure. The parents are blamed when their children go wayward and praised when they become responsible young folks. So, when one assumes leadership, he must be prepared to take praise when there is progress, otherwise he is exposed to blame and ridicules. This way of attaching failure or success to leadership is old and universal. The role of leadership in the success of endeavors of men, especially in statecraft and in social engineering did not escape the wise men of ages past. In *the Republic*, Plato (1984), after painting a picture of what an ideal state would be, after designing a constitution that could not be faulted on rational grounds, identified the problem of leadership. Thus, there cannot be a better society without good leaders who are both knowledgeable and moral. Plato however located the kind of leadership required for good leadership in the personality of a philosopher-king. In summary he argued that:

The philosophers must become kings in our cities or those who are now called kings and potentates must learn to seek wisdom like true and genuine philosophers, and so political power and intellectual wisdom will be joined in one; and the crowds of natures who now pursue one or the other separately must be excluded. Until that happens there can be no rest from troubles for the cities, . . . Until then the constitution which have now evolved in worlds will never grow into being, as something possible; it will never see the light of the sun (Plato, 1984:273).

This position of Plato and his discussants in the dialogue above takes us back in history on the place of leadership in the state. Some of the qualities identified in the dialogue which leaders or the philosophers possess include being in love with learning truthfulness (that is, never to admit willingly a falsehood) and to love truth, love of wisdom, to be temperate, in no wise a money-lover and never to be cowardly and mean (Plato: 1984:282-283). With all the qualities mentioned above, a leader is expected to lead well. So, we reiterate the obvious position that leadership holds all the aces in the State. Its failure is disastrous, its success is commendable. To repeat the already known fact: the State rises or falls according to the quality of the leadership.

Without doubt, the unpardonable failure of the political leadership class managing the affairs and wealth of the country had inevitably brought severe misery to many voiceless and helpless Nigerians. The goal of politics in Nigeria seems to be that of “kill and divide.” It must also be mentioned here that Nigeria’s post-independence political bureaucratic and military elites had terribly pillaged the nation’s common wealth and national patrimony with impunity, thereby denying Nigerians access to economic prosperity and quality living condition.

A noticeable consequence of corruption on the political and economic wellbeing of Nigerians has been the distortion of governmental expenditure. This often results in diversion of public investment on large-scale projects, typically military or infrastructure projects, rather than on the provision of necessary public services such as health, roads, housing, and education. Mostly, the Nigerian government at all levels spends relatively more on large and hard-to-manage projects, such as airports or national stadia or stadiums, to make room for fraud because execution of such projects make fraud easy. Consequently, development projects are made unnecessarily complex so as to justify the corrupt huge expenses on them. This situation makes it inevitable for the limited but valuable fund earmarked for development to disappear into private pockets.

Indeed, it is difficult to think of any social ill in the country that is not traceable to the embezzlement and misappropriation of public funds, particularly as a direct or indirect consequence of the corruption perpetrated by the political leadership class since independence. The cycle of poverty keeps growing with all its attendant consequences even as the rate of unemployment remains perpetually high. By giving mediocrity advantage over intelligence through nepotism and cronyism, intellectual capital which is the bulwark of development and advancement, has continued to drift abroad in search of greener pasture. Paradoxically, the scourge of corruption has left the country straddling two economic worlds at the same time. To state the obvious, the country has found itself in the quagmire of a country too rich to be poor and at the same time too poor to be rich. Thus, this has made it inevitable for every Nigerian to be a victim of corruption.

As a consequence of unparalleled and unrivalled corruption in Nigeria, the healthcare delivery system and the education sector have become comatose and are nearing total collapse. Government spending has been considerably reduced towards these vital social sectors of the economy and others of equal importance, which are supposed to be of high priority to government. To this end, the resultant effects have been catastrophic as different forms of malpractices and corrupt practices have rubbished the Nigerian educational system, which is perceived from the outside as inadequate and, its product, substandard. More so, corruption in the health sector has also given room for counterfeit and adulterated drugs to find easy passage into the country with little or no resistance until 1999 when Late Professor Dora Akunyili took over the leadership of the National Agency for Food and Drug Administration and Control (NAFDAC). After her exit, what has become of NAFDAC? It would be recalled that her first point of duty was an attempt to eradicate fake and adulterated drugs. This effort almost cost her, her life when gunmen suspected to have been sent by importers of fake and adulterated drugs attacked her in 2005. Infrastructural facilities have long been in an abysmal state and to shore up its dwindling income, much of which was embezzled under successive governments and siphoned to foreign bank accounts, government resorted to excessive taxation of the already economically deprived and impoverished populace.

There is no doubt that leadership is at the epicenter of initiating strategic vision, making such a mission, and driving such to a reasonable conclusion to better the State. In a political democracy, leadership can simply be identified with the following attributes:
(a) Leadership is not just a person occupying an office. (b) The leader must actively perform the role of his office.(c) The leader must identify, show, and lead the way. (d) The leader must mobilize and carry his followers along, and this implies that they must participate in arriving at public decisions and policies. (e) The leader must lead in such a way that his followers voluntarily (not by force of coercion) and collectively (not divide and rule) make efforts to achieve shared goals. (f) Public policies and programmes must be arrived at collectively. (g) The leader must be humane, for without humanity, leadership is but an empty function (Nwolise, 2006).
Haven exposed the rot of the Nigerian State above, a good number of Nigerians would follow the Achebe bent of thought that it is simply and squarely a failure of leadership. This current of thought which have forgotten the role of followership in the success or failure of leadership and by extension the State has been the most preferred. However, the contrary view which takes the position that followership may leave a lot to be desired in the array of challenges confronting Nigeria as a nation will now be discussed.

5. The Role of Followership in the Polity

Both the leaders and the followers are stakeholders in the Nigeria project. For that reason each group owe it a duty to protect the commonwealth. Each has the right to rise against any group that wants the commonwealth to fail. The citizens should therefore be a formidable check against the possible excesses of the leaders. This is because the failure of the commonwealth is the failure of all the citizens. The citizens are equal stake holders in the project called Nigeria. And there may not be any other country which we will call our own and which will be like our own. Just as we have argued for the imperative of leadership, we can also say the same for followership. Leaders need people they will lead otherwise there will be no leaders if there are no followers. The followers are also important and they make substantial contributions to the development of the State. They pay their taxes, invest in various businesses, and they are men and women of different professions contributing to the wellbeing of the State and building the stock of our common good. So, their contributions are meaningful and cannot be wished away.
Worthy of note is an African proverb that says: *a sleep beyond the 'four market days' is unacceptable, because it could easily be equated with death*. Better put, 'a handshake beyond the elbow is a wrestling bout'. It is on this note that every opportunity should be seized to expand the developmental space and deepen sustainable progress. If political democracy implies equality of all citizens in decision-making as against the prerogative of few privileged members of the society (oligarchy), the result will be the classical position of democracy which upholds 'popular power'. The concept of popular power is really popular in so far as politics involves the active participation of the masses in the exercise of power.

Given the fact that leadership has failed and has sustained a very complex chain of socio-economic and political underdevelopment that can only replicate itself if left unchallenged, the followers should step-up their game by actively involving in governance – be available in and for politics, be curious, concerned and critical about the way they are governed. Knowing that the Nigerian government will never put the issues or challenges of bad governance to the people, the people should grab the issues or challenges for it is theirs. The hub of this inquisitiveness lies on the fact that followership role is paramount in explaining leadership deficit in Nigeria. In fact the solutions to leadership problems in Nigeria can only come through followership. No wander Rick Ungar (2011) posited that citizens should not "expect good leadership without good followership" because 'followership capital' is the only needed resource for socio-economic and political transformation, and taming the elite menace perpetuated through godfatherism.

There is also the popular saying that leaders are in the position of leadership because the followers have granted it. John Locke, for instance talks of fiduciary relationship, something likened to the relationship one has with his banker. Your banker keeps your money in trust and as long as the trust remains and your money is safe the relationship between you and your banker remains cordial. But in the event that your banker is no longer keeping faith alive, you are at liberty to change him without minding the natural or old relationship that existed between you two. Thus, those leaders who are true representatives of the people and serve the overall interest of the citizens enjoy the mutual relationship of the citizens. Leaders must lose their leadership role, therefore, when they fail to protect the people they lead. This is what Locke (1952: 119) described as dissolution of government, and it is justified. To our surprise the assertion by Locke did not escape Achebe even when he strongly believed that all our woes in Nigeria are caused by our leaders only. Achebe also argued that civil society has the latitude in choosing their leaders: “But it is the duty of enlightened citizens to lead the way in their discovery and to create an atmosphere conducive to their emergence. If this conscious effort is not made, good leaders, like good money, will be driven out by the bad” (Achebe 1983: 1-2).

Some great political philosophers have thought along this line in their arguments in support of social contract or social compact. The contract is not contract to punish those who are involved. Rather it is contract in which their welfare, wellbeing and happiness are made the primary responsibility of the executors of the agreement, in this case the political leaders in the State. Rousseau argues that the social pact culminates in the *general will* such that leadership exercises the general will and nothing contrary to it. This knowledge should guide the civil society in prodding the leadership to do that which is right or get the boot. According to Rousseau (1988.76):

....the social pact establishes equality among citizens in that they all pledge themselves under the same conditions and must all enjoy the same rights. Hence by the nature of the compact, every act of sovereignty, that is, every authentic act of the general will, binds or favours all the citizens equally, so that the sovereign recognizes only the whole body of the nation and makes no distinction between any of the members who compose it.

The citizenry is an integral part of State. The State belongs to all the citizens. The State is founded for the happiness of the citizens. The citizens must protect the State and refuse to be punished, not even by their leaders whom they have elected or appointed to take charge of the day to day running of the State. The failure of the State will not be blamed on the leaders alone because the citizenry have a role to play in the success or failure of the State.

Concomitantly, the concept of political democracy is on one hand a social contract, which gives the people the option of governing themselves by choosing their leaders and, taking responsibility therefrom, constituting a court for leadership by watching, suggesting to, compelling, checkmating and even confronting; and, on the other hand, gives the leadership its legitimacy by determining and agreeing that it be rightfully constituted and therefore worthy of obedience. To this end in tandem with Nwolise’s (2006) conceptualization of leadership, followership could also be appraised to lend credence to the following hypothesis:

a) Democracy is not offered on a platter of gold. It is usually struggled for and, when gotten, the price is eternal vigilance. Democratization is usually an unfinished business that will outlive the current leadership.

b) If the leader shall adequately perform his/her role, such role should be pressed upon them by the general citizenry.

c) ‘The way’ in a democratic setting is simply the aggregate of the yearnings of the general citizenry and should constantly be expressed through critical involvement of the citizens.

d) If the leader must carry his/her followers along, the followers should as a matter of right be concerned and ready to participate in the political process.

e) Exemplary leadership informs enthusiastic followership. In Nigeria given the ‘political irresponsibility’ of the followers, the leaders rely on their social backers for class servicing in the absence of non-shared goals pressed upon them by the followers.

f) Public policies must be arrived at collectively. This informs leadership/followership nexus, which implies a constant greasing of the social contract.

g) The leader must be checked into humaneness.

6. Major Impediments to Critical followership in Nigeria

Illiteracy and Poverty: Up to thirty-five percent of Nigerians of the estimated 200 million population are not literate. Illiteracy is a major impediment to effective involvement of the followers in the developmental process. The ‘relevant education’ exposes citizens to the knowledge requisite in political participation as well as in assessing, evaluating and contributing to the political process. More so, majority of Nigerians fall within the category of the poor. Figures in this respect range from above sixty-five percent. While analysis in this regard has usually been predicated on the resource capability of the masses, it is imperative to stretch poverty to accommodate the following dimensions which has preponderance of implications on political culture.

Intellectual poverty – this implies the nonexistence of relevant knowledge bloc and/or consumption of knowledge that is neither useful to its possessor nor the society at large. On the long run this kind of knowledge hardly equips one to understand and solve the problems of his/her immediate environment.

Economic poverty – this kind of poverty is simply lacking the economic means of livelihood and its implications in politics are that it infiltrates into the political culture of the society. The question is "Is there a Political Culture of Poverty?". Yes, there is! No doubt, the most economically deprived people lack fundamental political knowledge due to inadequate education, coupled with other variables such as the notion that in Nigeria, government will never live up to its responsibilities of delivering good governance, the poor masses throw their voting capacity into the labour market for grasp by the highest bidder, and finally roost into apathy.

Religious poverty – this kind of poverty is linked to the peoples' belief in the activity of God, the guardian spirit or deities as being responsible for their success or failure in life and, as a result, it has led to the upsurge of charismatic movements and their emphasis on spiritual inanities with little or no reference to intellectual or polemical development. This has reduced a larger part of the Nigerian populace to fatalistic beings. Nigerians now accept whatever befalls them as an act of God or the gods, and that it will only take providential intervention to turn the table. This quiescence has, to a very large extent, made Nigerians unthinking political beings. As a result, the minds of most Nigerians are poisoned to the effect that every action should be reacted to by resigning to fate. Hence, phrases like "Na God" (it is God) or "God dey" (there is God) when things go wrong or become deficult. Fundamentalism among the Muslim folks worsens the political situation by reducing politics to a spectator game, spiritually mediated and predetermined. In a well sold maxim, they argue, "power comes only from Allah and he gives it to whom He deems fit". Thus, whoever emerges as the leader, irrespective of how he/she got into the position of leadership, is the will of Allah.

In all, the logic is that illiteracy and poverty make the people lack the capacity to be able to wrestle power from the ruling elite and give it to other persons who can sustain the commonwealth.

The Burden of Diversity

Nigeria is seriously torn-apart by ever increasing polarity resulting from religious, ethnic/clan, language, and ideological differences which cripple social cohesion. The burden of diversity in Nigeria does not lie in its plurality; rather it lies on its topical cum political complexities. The struggle for power and resources in Nigeria has always been 'ethnopolitically' enmeshed rather than 'ideo-politically' driven. This is pitched on the fact that Nigerians have not found a national hero in any of its founding fathers. More so, hardly has any of the leaders lead beyond his province, or followers looked beyond the leaders' ethnopolitical setting.

7. The Imperative of Followership in Nigeria's Quest for National Development

The justification as well as imperative for critical followership is both a matter of moral question vis-à-vis constitutional and fundamental human rights. In the case of Nigeria, it is logical to argue that if leadership is really as deficient as enunciated by many scholars, it cannot be abandoned to correct itself, as this will be unrealistic. Thus, we propose critical citizenry as an answer to bad leadership. There is no better evidence to this than how the 'ancient regime' in France recovered through a historic revolution, and the recent 'Arab spring' that swept across the entire Arab nations and upturning practices that has long been absolved as the Arab inherent and peculiar political culture in political discourse; all dove-tailing into the holding of elections and the emergence of a democratically elected head of states in both Egypt and Libya and successfully forced rulers from power in Tunisia, Egypt, Libya and Yemen. The French revolution was initiated by aggrieved peasants, wage-earners, and intellectuals fed up with the status quo. In the old Soviet Union, the policy of Pereistroika was taken up by the masses, and people emerging from a state of apathy and alienation, for the purification of the atmosphere in the society that had been fouled by long years of stagnation.

In comparison, the Nigerian society is far more evolved. Nigeria boasts of some of the most educated, enlightened, widely travelled, religious (largest number of pastors, imams, babalawos, social reformers etc.), and talented (athletes, artistes and performers) persons in Africa and even in the world. Quite a large number of these individuals are widely acclaimed as giants or geniuses in their fields of endeavor. Also, a few have even occupied sensitive positions in the global pedestal and performed remarkably well. Yet, we cannot hold our leaders accountable. Are the leaders in Nigeria from Mars? Don't they come from our families, villages, local government areas, states and constituencies? Even at the most basic levels, do we demonstrate and model good followership by demanding good governance. In the electoral process, do we ensure that individuals that rightly won elections are supported through mass support in their redress process? Do we participate in the legislative process and have regard for the laws, norms customs and traditions?

When formal institutional mechanisms for checks and balances are very weak, inappropriate or absent we must resort to the basic universal methods found in every society. That is the exercise of basic attitudes and behaviours that clearly demonstrate intolerance for graft, ineptitude and other forms of leadership failure. In addition to civil disobedience, we must also stimulate social consciousness through behaviours that answers some basic but fundamental questions. For instance, is it appropriate to applaud and reward 'thieves 'with honorary degrees and traditional titles? Are the monies collected in the churches or mosques for the personal and discretionary use of the pastor or imams or such monies should be disbursed with a consensus? Should strategic and national resources such as oil blocs be assigned to individuals or to states? Etc.

Every society deserves the kind of leader it gets. Even in societies where leaders were very dictatorial and brutish, the process that led these leaders into power was engendered by the prevailing sociopolitical and cultural practices of the time. A situation where a traditional ruler bows to a political appointee for patronage and favour is unacceptable. Nowadays, even elder statesmen as well as respected intellectuals are conscripted to beg for scruples from political office holders. Across the length and breadth of the country and in all levels of the society from the village level to the presidency the story is the same. Most significantly, our current political structure affords the leadership the impetus for failure. Federalism established on a distorted, pseudo foundation will not work. True federalism and fiscal policy are basic to a multi-ethnic and pluralistic society such as Nigeria. Interestingly, those in the various political parties from the east to west, north to south do not have a common ideology except the continued rape of the national treasury.

Given the current trend of events in Nigeria, it is only logical that we sit down and ask critical questions about our stake in one another and in the commonwealth called Nigeria. There is an urgent need to evolve structures at every region in the Country to discuss the crucial issues that are driving the nation to the brink of balkanization. Pray as much as we may, we cannot find sleep until we have addressed the fundamental issues that are holding us back from moving forward. What kind of political arrangement do we want? Do we continue in the present madness or cut our losses and start preparing for the inevitable?

If we say that we belong to a political party from where leaders emerge or are foisted on the people, then clearly, we should be able to influence the leadership. It is mostly in Africa that the followership supports a candidate for reasons other than the political ideology. Followership in most instances is borne out of expediency or for purposes of gratification. After all it is common knowledge that the morality of every society is determined by the morality of the majority of the people. Every tree can only produce its kind, and unless we strive to espouse and imbibe good values and morals in the basic units (like the family and schools) of our society, leadership will continue to be what it is currently. While leadership in Nigeria has for sure been irresponsible, corrupt, self-serving, personalizing, clueless, etc, it is only critical followership that can reverse the trend. If democracy is a social contract between the governed (followers) and the leaders, then, if by any chance any member of the State decides to be apolitical, such a person lacks the locus standing to either complain about inefficiency of government or expect that government should keep its own side of the social contract.

8. Conclusion

Development in every ramification (social, political and economic) is ‘people-fuelled’. The “siddon look” attitude of followership has more often than not fertilized and excessively sustained the quagmire of corrupt leadership in Nigeria. For sure Nigeria is replete with structural challenges. However, the structural challenges of Nigeria can only be worked on and corrected by those worst hit by it, that is, the general citizenry, rather than the political jobbers benefitting from the status-quo. Nigeria has spent so much in advancing development in every aspect of the life of citizens, but there is nothing to show for such development due to corruption. Thus, all persons who are affected by the decision of government should see it as a matter of right to advance the developmental course of Nigeria in all its ramifications. Our contention in this paper is that both leaders and followers have roles to play in the development of the nation. These roles should be complimentary. Groups in the State can be taken as moral centers with patriotic zeal capable of moving the socio-economic and political arrangement forward. The buck should not be passed to the leadership as if the followership is innocent, blameless and has no role to play on the matter. Even the fact that the followership is docile in politics is guilt on their part. The accusation of the failure of leadership only tries to exonerate the masses most of whom are actually guilty of abdicating their duties most times for a ‘morsel of porridge’. Followers have equal task of building Nigeria. We must not resign to the national bad habit of sitting on the fence or feeling unconcerned when crucial national issues are at stake.

We have read histories of revolutions, we have watched revolutions, protest marches against unpopular and anti-people policies, civil disobedience, and resistance against unpopular acts from the authorities happen again and again. Through these means, the states whose citizens have constantly and consistently tasked their leaders have achieved good result. But what do we experience in Nigeria? It is nothing but docile, ignorant, weak and divided followership whose capacity for resistance for many groups and unions is less than four working days. We are a populace who have allowed ourselves to be pitched against one another using natural instruments such as ethnic grouping and religion, as the device. We have become a people who want to hide under failure of leadership in order to escape from blame. We have also become followers that are always ready to support any leader, not minding how ignoble his/her acts are, simply because of wiping little sentiment of tribe, religion and accusation of marginalization. Even if we admit that the failure of leadership is the bane, one would ask: how have we tried to tackle this evil? To what extent have we confronted this single evil known to account for all our problems? It is a common wise saying that once a problem is identified, that problem is half solved. Then if we have known this problem why have we not been able to solve it? Why has it become a refrain in the lips of many Nigerians, so sweet a song that it is always evergreen? We conclude by asserting that the fact that poor leadership has continued to haunt Nigeria despite her rich human resources means that most Nigerians of all works of life have failed to live up to their bidding as citizens. For that reason, most Nigerians must receive 'I am guilty as charged' judgment and wake up to the critical task of followership to save Nigeria from total and irredeemable collapse.

References

Achebe, C. (1983) *The Trouble With Nigeria*. Lagos, Heinemann Educational Books.

Agbese, D, (1992) "Corruption the Palm Oil that Stains the Fingers of the Giver and the Receiver" *Newswatch*, March 9 vol. 15, NO. 109-115 pp. 9-15.

Brownsberger, W. (1983) "Development and Governmental Corruption – Materialism and Political Fragmentation in Nigeria". *The Journal of Modern African Studies*, Vol. 21, No. 2, June, pp. 215 – 233,

Locke J. (1952) *Second Treatise Of Government.* Edited by Thomas P. Peardon, New York: The Bobbs-Merrill company, Inc.

Plato (1984), *The Republic - Great Dialogues of Plato*, Translated by W.H.D. Rouse, New York: New American Library.

Nwolise, O. B. C. (2006), "Leadership and Development in A Democracy: The Obasanjo and Post-Obasanjo Nigeria in Perspective", text of a Public Lecture delivered to mark Nigeria's (2006) 46th Independence Anniversary, organized by the Multi-choice Group, Abuja at the Conference Centre, University of Ibadan, on Wednesday 27th September 2006.

Odia, L. O. (2016), "Institutional corruption and socio-economic development in Nigeria: The use of security vote by political office holders", *UNILAG Sociological Review (USR)*, XII (II), December 109-130.

Osawaru,O. C, (2017) "The Loss of Moral Values As The Foundation of Corruption in Nigeria: A Reflection", in *SWEM Journal of Religion and Philosophy*, 7 (1),37−45 December,

Rousseau, J.J, (1988) *The Social Contract.* Translated and introduced by Maurice Cranston, London: Penguin Group.

Taylor, T. "Corruption and Liberation: The Experience of Nigeria: De Caritas *Journal of Management and Social Science 1997 2 (3) 1-9.*

Ungar, R. (2011), Don't Expect Good Leadership followership, in *The Policy* Retrieved from; UngarPublications.http://trueslant.com/rickungar/2010/04/19/dont-expect-goodleadership-without-good followership, on 27, Oct. 2011.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 111-119

Traditional Institutions as Instrument for Rural Development in Ilorin Emirate of Kwara State, Nigeria

IDRIS DANJUMA MOHAMMED, ADEDOYIN JOHN TOWOJU
MUBARAK SULAIMAN JAMIU
Kwara State University, Malete, Nigeria

Abstract. The study examined the roles of the traditional institutions in the community development with reference to llorin Emirate in Kwara State as well as bringing the effects and impacts of traditional institutions on rural and socio-economic development to the people of Ilorin Emirate because the role of Traditional Institutions in community development ranged from providing good leadership as Custodian and repository of the community, to mobilize physical, human and financial resources for the local development at large. This paper is situated within the qualitative method of social research. The paper, which is theoretical in nature basically extract its arguments from secondary sources of data including journals and other related policies, textbooks and publications. To improve on the reliability and validity of the paper, multiple secondary sources were used to harmonize the risk of error. The paper concludes that, traditional rulers play a very significant role of informally managing conflict and peace-making meetings when matters get out of hand, they also serve as advisory role to the local council. On the basis of these findings, it was recommended among others that traditional rulers should be adequately empowered financially, socially and materially; as this would go a long way to influence their effectiveness in grass root mobilization for rural development.

Keywords: Ilorin Emirate, Traditional institutions, Rural Development

1. Introduction

Before the arrival of colonial masters, there was maintenance of law and order in the land through the help of indigenous institutions. Apart from playing vital role as checks and balances to the general administration and governance of the people, these indigenous institutions also addressed the constraint of enculturation to ensure the stability and continuity of Ilorin Emirate in an intergenerational cycle of life. These indigenous institutions include the family, religion, marriage, secret societies, guilds and so on. Adeyemi (1990) asserted that an institution could not be said to be functional except it fulfils some basic needs of its members and that social solidarity is the end product of such social institutions that can be regarded as functional. Malinowski, (1948) in his book, "The Magic, Science and Religion and other Essays made it clear that indigenous institutions serve some peculiar functions in the society. The functions served are social integration, social solidarity, cohesion and unity among the people in a society. Before colonization, the people were administered under the umbrella of large political organizations such as the Fulani Emirate in the North, the kingdoms and empires in the Yoruba land. Indigenous institutions in all these places mentioned governed and administered through the operation of customary laws. Tâe Offic It is generally argued by scholars and development experts that traditional rulers constitute the pivot of rural development. This is so because the mobilization of the people for rural development depends largely on the quality and skillfulness of traditional rulers. Agwu (2009) attested to this by stating that grass root mobilization is one of the onerous roles traditional rulers are known for. Thus, empowering traditional chieftaincy institution is critical to effective grass root mobilization for rural development. Fortes and Evan (1999) who did extensive scholarly work on contemporary African political institutions classified these institutions into two main groups: chiefly and chief less society. Chiefly societies are those with centralized authority, well-defined administrative machinery and established judicial institution while chief less societies are those in which authority is dispersed through a number of counter-balancing segments instead of being concentrated in a single central authority (Sarpong, 2007).

While the Ilorin Emirate system is headed to the authority in the Northam part of the country as well as the Western part of the country fall here-under (Chiefly), while the authority system in the Eastern part of the country before the colonial domination falls under the second type (Chief less). Empowerment of traditional rulers is a basic catalyst of grass root mobilization for community productivity and perhaps, could be viewed in the same platform with skills, human resources and strategies in rural development efforts. As traditional rulers perform their roles, there is always a constant craving for better conditions and satisfaction of both their personal and community needs. From the aforementioned premise, empowerment of traditional rulers may imply the ability of the government and the subjects to meet the needs of traditional rulers in order that they can mobilize the people effectively. Mubaazi (2013) supporting this view identified empowerment as primarily engendering human effectiveness. Given the critical role traditional rulers play in grass root mobilization for rural development in any society, especially in rural areas, it is therefore worrisome that some traditions carry out such tasks without commitment and passion; often rendering their services with some form of belligerence, lack of interest and not minding the consequences their actions will have on the community. The growing discontent about rural poverty and perhaps lack of social amenities or infrastructural facilities like good roads, portable water, electricity and schools at our rural setting could sometimes be blamed on traditional rulers for not living up to their responsibilities. This situation has no doubt created serious impediments in the level of performance of traditional rulers in recent times. The traditional chieftaincy institution is becoming more and more frustrated, thereby causing a continuous decline in their productivity. As a mater of fact, some of the previous studies had blamed government policies while some blamed it on the ineptitude, inefficiency and even on the corrupt attitude of traditional rulers. Little or no attempt has been made to investigate whether empowerment variables like traditional rulers' poor incentives paid to traditional rulers and none resource allocation to traditional chieftaincy institution rulers is responsible. It is in view of the foregoing that it is necessary to fill some of the gaps in the existing literature by examining the impact of empowerment of traditional rulers on grass root mobilization for rural development in Ilorin Emirate Kwara State, Nigeria. The traditional institutional arrangement in llorin Emirate of Kwara Stale. Nigeria comprised of llorin-West, Ilorin-East, Ilorin-South. Asa and Moro Local Government. Emir of llorin, is the chairman Kwara State Traditional Council and there are council of elders or chiefs. market women or women groups, youths, community associations, age groups ctc. Based upon centuries-old practices, it provides critical leadership, often acting as "custodian and repository of the traditional "social system/values" of the indigenous communities. Alongside, it is entrusted by law with important public duties on land.

1.1 Statement of the Problem

There is no doubt that traditional rulers in Nigeria have gradually witnessed the erosion of their powers, from depending upon British colonial administration to dependence upon elected politicians. As their roles narrowed, that of the political class increased. Despite official rhetoric on the indispensability of traditional authorities in promoting peace and development, to the contrary, the policy environment is not conducive to supporting Traditional Authorities to play a meaningful role in local governance and for that matter making meaningful contribution to community development at local and district levels. Their role in the socio-economic development of their communities is minimal since the nation-state has taken this role upon itself and the corresponding authority to collect taxes to meet this objective. They have also been marginalized politically. The reality is that in most parts of Nigeria, our traditional systems have been divested of their formal executive, economic and judicial powers except in narrowly defined areas. Even more critical, they have been denied the requisite resources for effective functioning. Some Nigerians have advocated the abolition of traditional ruler ship altogether because of some traditional leaders' role as "exploiters" during the colonial period. The alliance between the chiefs and the colonialists placed them (the chiefs) in a position of exploiters. This was particularly the case with regard to land relations. Now, under indigenous system, land was not alienable, it was communally owned. The colonial authority changed all that by introducing policies which made land a commodity to be owned by individuals. It is argued that many traditional rulers continue to use their positions to amass wealth at the expense of ordinary people. No traditional ruler of substance has less than about three companies, they use fronts to demand tor contracts and acquire shares in companies. This is why they try to capture or befriend every governor in office. Foreigners use them as company directors and they in turn provide land for projects. The onus of this is geared towards understanding the roles traditional institutions can play to promote community development in Ilorin Emirate of Kwara State, Nigeria.

1.2 Objective of the study

To examine the traditional roles and functions of traditional authorities in rural development.

1.3 Research Question

To what extent has traditional roles and functions of traditional authorities contributed to rural development?

2. Conceptual Clarification

2.1 Traditional Rulers

Traditional rulers simply refer to individuals selected or elected, appointed to pilot and cater for traditional chieftaincy activities. They are sometimes called, traditional leaders, traditional chiefs, traditional chieftains, kings and queens, etc., and in Nigeria, traditional rulers are classified into three categories, namely, paramount rulers, clan heads and village heads (Ojua and Isokon, 2017). Their major role is to enforce the rules, values and norms of their people (Uzor and Ekpen, 2013). Traditional rulers represent the embodiment of a people's rich culture, as agents of development, as well as catalyst of change (Tanko and Dominic, 2015). Traditional rulers are considered as repositories of local socio-political authority (Kolapo, 2003). On the same vcin., Afigbo (1972) sees traditional rulers as people that perform religious, legislative, executive and judicial functions. Traditional chiefs are not only the custodian of culture and traditions, but also serve as the political power-base of the people at the grassroots, mobilizing them for community development (Raji, 2011). Before the advent of British rule in Nigeria. traditional rulers were the so authority that governs the different communities that constitute the present-day Nigeria. Local administration was centered on traditional rulers who were revered and regarded by their subjects to possess supernatural powers (Idris, 2008). In the present day Nigeria, traditional rulers formed the nucleus of governance at the grass root level. According to Idris (2008), the geographical spheres of authority of traditional rulers were essentially localized and no traditional ruler ever had jurisdiction over the entire geographical area of modern Nigeria, Also, traditional rulers play prominent roles in the contemporary local government administration. Apart from occupying the position of chief executives of their localities, they also serve as advisers to local government authorities (Bashir, 2010). IL Institutions the Office According to Oladoyin (2001), the formal institution of governance is usually of a wider domain and scope than the indigenous institutions. Taking the least tier of formal state government, i.e., local councils, several towns and communities with their respective indigenous governance systems can be found. This goes to show that rule formulation in one is ipso facto less tedious than in the other. Thus, in the formal system of governance, rule formation takes a complex procedure through established legislative structures, with a guiding acceptable constitution and by duly elected legislators, society. Governance is thus seen as the relationship between state and society institutions. Oladoyin (2001) structurally defined governance as the actual structures of governmental administration at either the indigenous or modern state level. He stated that in the indigenous governance system, there are such structure as the family, the compounds, the wards, kings or emirs. These institutions usually have physical structures where they operate.

3. Review of Related Literature

Development means different things to different people. For instant Rodney (1973) as cited in Santas (2011) explain that development in human society is a many- sided process. According to him, Development starts from the individual level, which implies increase skill and capacity, great freedom, creativity, self-discipline, responsibility and material well-being. The achievement of any of these aspects of development is very tied with the state of the society as a whole, In line with Rodney's statement, Okpoko (2010) says that: Development is a process concerned with people capacity, period to manage and induce change, that is to predict and reduce or eliminate unwanted change, increase in Gross Domestic Product (GDO), improved health, housing and employment opportunities and they concluded that knowledge information, technological creatively and organization are the key to development. Hence, Development is a planned and deliberate process and not just recourse to change some magical fate or destiny. Logically, Development can also be seen as the process of using indigenous resources to attain or achieve and sustain indigenous needs. This is because a very good look at most developed countries today: products mainly used in these countries are manufactured in their home countries. In other words, efforts on manufacturing and consumption of product in developed countries are concentrated mainly on manufacturing for their citizens before thinking of exportation and importation. The term Rural

Development can be viewed from different conception but going by this study (Research) a transformational conception will best suit the purpose. Nuhu (1993:129) sees rural development: As an initiative whose primary objective is the alleviation of poverty, in this case rural development is aimed at identifiable target groups among the rural poor, most notable small cultivators, subsistence farmers, tenants and the landless, who are presumed to make up the bulk of rural poor. Rural Development, under this conception, entails the intervention undertaken sequentially in a wide range of sectors such as construction and provision of infrastructures: the introduction and dissemination of new production technology; the strengthening of existing rural development institutions and organizations, the creation of sustainable programs which will help in the promotion and improvement of economic production and productivity, as well as rural education. health and housing. (Omotayo, 1995) cited in (Oso 2002:31) sees, rural development as that growth, in terms of industrialization, change, organizations, urbanization. monetization and other related concept in the rural areas that meets the present needs of rural people without compromising the ability of meeting the future generation needs. Corroborating Omotayo's statement, Dare (1993) says: Rural development is a process of social action in which the people 0f community organize themselves for planning an action that will meet their common needs and solve their problems with a maximum reliance upon their community resources; and supplement these resources when necessary with services and material from governmental and non-governmental agencies outside the community. Rural Development as a Process of Socio-Economic Change: When development takes place, a change of situation is expected. A desirable change is a change in the people's attitude traditional and dogmatic beliefs, so that, when the old traditional belief is to be replaced by the new scientific reasoning, there is acceptance for improvement of the situation. The U.N. Report on Rural Development (1966) had viewed that efforts of the people were emphasized to improve the economic, social and cultural conditions in the life of the nation. It means that this change would bring about a change in their socioeconomic status, and improve their living conditions. The first and foremost aspect of rural development is the availability and use of infrastructure facilities such as better housing electricity, education, industries and so on (Copp 1972). Myrdal (1972) considers provision of infrastructure as not only necessary but essential too. Kolawole (2001) emphasized on the necessity of infrastructure facilities for the development of both agriculture and rural development activities. Oladipupo (1991) finds that development starts from within the social system and touches the individual towards some conditions regarded as humanly better. The development processes do not manipulate from the outsiders and the individuals would move towards self-sustenance. Therefore, it is a movement towards socioeconomic changes, Ball (1994) had similar view that development involved changes in people's life. Meanwhile, Desmond (993) felt that development would be meaningless unless it touches the individual human being especially the poor people This strategy also came to be known as 'growth with justice' or 'redistribution WI growth' (Chenery 1990). Kural Development, according to the World Bank (1975), is a strategy designed to improve the economic and social life of a specific group of people, the rural poor. It involves extending the benefits of development to the poorest among those who seek a livelihood in the rural area The group includes small-scale larders, tenants and the landless. The World Bank and other international agencies and institutions placed emphasis on increasing production, raising productivity, increasing employment and mobilizing whatever land, labor and capital factors of production where available. At the same time, rural poverty and inequalities had to be reduced by development involving values and quality 'of life issues and the participation of the poor people in development activities and in decision-making.

4. Theoretical Framework

A theoretical foundation is of great importance in the analysis and explanation of a given social political phenomenon as well as making predictions about the subject matter. It not only provides the researcher with fundamental guidelines for analysis and interpretation of data, it also offers tentative solutions to problems raised in inquiry. The political participation theory is adopted for this work. The theory was propounded by Verba Nie (1972). The theory emphasizes the imperative of all-inclusive political system and process that draw together social forces and make them the cornerstones of the democratization process. The issue of whether traditional rulers should participate in rural development remains a subject to debate. The Economic Commission for Africa in its 2007 report identified three different schools of thought. In the first school are those that believe that traditional institutions belong to historical relies and should be rested (Fatile, 2010). They argue that these institutions not only serve as hindrance to socio-economic development, they are also divisive and expensive to run. Apart from these, they are viewed as partners to colonial masters who abhorred democracy and as such do not belong to the newly found post-colonial independent state (ECA, 2007:10), Ejiofo (2004) posits that the second school of thought are those who feel that no political transformation can be achieved without the involvement of traditional institutions. It is the belief of these scholars that as custodian of history and culture. traditional rulers are usual in the reconstruction of the African state. This view is corroborated by Dare (2011) hat when policy neglects history, culture, and social context, huge amounts of effort and resources can be wasted on poorly conceived initiatives (ECA, 2007:11). the last school provides a middle of the road argument (Ejiofo, 2004). While acknowledging the shortcomings of the traditional institutions during the period of colonialism, it recognizes the fact that "traditional institutions constitute crucial resources that have the potential to promote democratic governance and to facilitate access of rural communities to public services," (ECA, 2007:11). In this line of thought are Perrot & Fauvelle-Aymar (2003) who contend that: Just before the period of independence, the destiny of African (traditional) leaders appeared to be sealed; often accused of Simply serving the colonizers, and under all circumstances considered a backward looking force. It seemed that there was no longer a case for their existence in the new states. Forty years later, traditional authorities have generally survived and often it is the same government officials, university members and the literate elite who previously criticized them who are now being enthroned ('Yomi 2010). The Nigerian situation is not too different from the one exposed above. This is well captured by (Kolawole 2000:12-13) when he argued that: The crisis of political legitimacy confronting the Nigerian state is intimately linked to the ambiguous nature of the public sphere and the absence of viable national institutions capable of unifying a deeply fragmented nation state. The narratives of local politics that are the focus of our analysis here will be viewed in the context of a process of state formation that rests on a tenuous interaction between ambiguous "traditional" structures and modern bureaucratic institutions. Dare (2011) posits that regional political classes has been to protect their interests by seeking refuge behind traditional structures, themes and symbols that are summoned to validate local aspirations. Fatile (2010) observe that. State structures are hardly used as effective institutions of administration and governance. Rather, they function largely as mechanisms for allocating patronage and ensuring political domination. Thus, chieftaincy structures as communal and ethnic based institutions partly reinforce a renter state dominated by ethno-regional commercial and bureaucratic classes, The sustainable theory for this paper 1S poitea participation theory (Sapru, 2008). The traditional rulers in any political society are the essence of the democratic system and they do this through their involvement, contribution and participation in the political process. Ake (1994) see traditional participation as the involvement of the traditional rulers in the process of setting goals and making decision about involvement in the process not just the acceptability of the end results which satisfies the need of the participate.

5. Brief History of Ilorin Emirate, Kwara State

The Ilorin Emirate is an in traditional based in the city of Ilorin in Kwara State, Nigeria. It is considered to be one of the Banza Bakwai, or copy-cats of the Hausa Kingdoms. At the start of the 19th century Ilorin was a border town in the Northeast of the Oyo Empire, with a mainly Yoruba population but with many Hausa and Fulani immigrants. It was the headquarters of an Oyo General, Afonja, who rebelled against the empire and helped, bring about its collapse with the assistance of the Fulani. The rebellion was powered by Nupe and Bornu Moslem slaves. Afonja had been assisted by Salih Janta, also called Shehu Alimi, a leader of the local Fulani. In 1824 Afonja was assassinated and Alimi's son Abdusalami became Emir. Ilorin became an emirate of the Sokoto Caliphate. Due to llorin's unique history, first as a Yoruba imperial outpost, then as a Fulani vassal of the Sokoto Caliphate, it has a king making tradition that is a blend of traditions taken from both sources. Whenever the throne of the emirate (which is vested in the Fulani descendants of Shehu Alimi) is vacant, the holders of the Yoruba chieftaincies of the Mogaji Aare, the Baba Isale, the Balogun Gambari, the Balogun Alanamu and the Balogun Ajikobi, along with that of the Fula Balogun Fulani, both elect and install a new emir, subject to the approval of the governor of Kwara State, The Traditional Roles and Functions of Traditional Authorities Guri, 2006 was of the opinion that these groups, collectively and individually. command a lot of influence in both the urban and rural areas because they are considered as the people with customary legitimacy in those areas of jurisdiction and therefore can be seen as important uniting and stabilizing factors in local governance. Again, the traditional authority system has also proved to be a very important source of mobilization of physical. human and financial resources for rural development. If appropriately resourced and reoriented, they can lead in the crusade for the sustainable use of the natural resources and the control and spread of diseases such as HIV/AIDS and other communicable diseases. In summary, a traditional ruler plays legislative, executive, judicial and spiritual functions under the traditional System.

6. The Roles of Traditional Institution in Community Development

The role of traditional rulers in community development includes civil administration and providing socioeconomic well-being for the community they rule. In addition, traditional rulers are valuable because they could influence subjects at the grass-roots positively to support any sitting government or vote one out. Other roles include:

(a) Chair Meetings of Council of Elders of the Community Traditional rulers chair meetings of the council of elders which formulate and enforce the rules that govern the domain. This gives direction, political and economic stability in the locality.
(b) Give Advice to Local Government Officials for Development of Their Locality The functions of traditional rulers in community development is vital for the success of the local government administration. These traditional rulers, who are mostly highly influential and experienced citizens, are available to give wise counsel to local government chairmen and their counselors when they consult them. This helps local governments to make good decisions and increase their competence. In addition, the local government works with them to provide projects that are beneficial to generality of the people, such as health centers, maternities, boreholes. and repairs of local roads, and schools.
(c) Make Sure Law and Order Prevail in the Community: They make sure there is peace and safety in the community and that the citizen obeys the laws of the land. They communicate these ideals through town criers, Village at age grade meetings and social gatherings summoned by the traditional rulers
(d) Custodians of Culture of their Domains They initiate the celebration of village festivals to keep the culture and tradition of the people intact, and sponsor art and culture in their locality to ingrain it in the populace. For example, they celebrate new yam festivals in the eastern part of the country and Igue festivals in Benin City. These festivals give people from those communities a sense of identity. It is also a way for bringing natives living in other parts of the country and the world back home once in a year. These festivals create happiness in these communities and improve their economy too
(e) Use Traditional Religious Beliefs to Punish Bad Behavior and Encourage Goodness Another area where the function of traditional rulers in community development is necessary is in the correction and punishment of wrong doing in the society. Fear of the community deity is the beginning of wisdom. The use of these gods, enables Traditional rulers maintain the peace of the community, punish bad behavior and encourage goodness for economic development to thrive.
(f) Supervise Chieftaincy Matters and Confer Titles to Deserving Citizens Traditional rulers confer titles to citizens who have distinguished themselves in the society to serve as examples for the people to copy. These titles give honor to worthy citizens and create healthy rivalry among locals to be the best in their career, business or service
(g) Settle Land and Marriage Disputes and Award Damages: They settle all land disputes within the community, marriage quarrels and petty stealing, within the Palace with faimess to all parties. The people prefer settling issues the traditional way than go to the Magistrate court because of the fear of the wrath of traditional gods they worship.
(h) Assist Local Government to Sensitize People to Pay Tax: They mobilize the community to pay taxes to the local council authority to help them repair community roads, public schools, and other public utilities.
(i) Encourage Subjects to Gain Financial Freedom: The functions of traditional rulers in community development are clear from their desire for citizens to be prosperous. Traditional rulers cooperate with the local council to organize seminars to help members of the community to get federal government grants, and soft Agric loans, fertilizer and seedlings for farmers to improve the local economy. This information empowers the people to be self sufficient in production of food Create employment for young people by setting up small medium enterprises to stop rural urban youth migration.
(j) Educate the Populace to Perform their Civic Duties: It is the responsibility of both the traditional rulers and the local government authorities, to educate the populace to perform their civic duties such as registration to vote, pay tax, vote in elections and participate in Census.
(k) Get Support of Subjects for Local Council Chairmen: They get the support of subjects for local council administration to succeed and endorse good local government chairmen to retain office, Support Good Governance by the Three Tiers of Government Good governance does not need advertisement because it shows. Traditional rulers desire good leadership from rulers in the three tiers of government and campaign for it all over the country.

7. The Roles of Traditional Institution in Conflict Resolution.

In Africa, there were levels or phrases of conflict resolution, there were dispute resolutions at the inter-personal or family level, the extended family level and village or town level (traditional council). These tiers represent the political units making up the community. The smallest unit called Idile (Nuclear family) is headed by a Baale.

The next unit is the Ebi, (extended family headed by Mogaji who is the most influential or usually the oldest person in the Ebi, (Extended family includes all peopie who have blood ties). The last tier of the units is the quarter which comprises o several family compounds and headed by a Baale. (the chief-of-ward/quarter). White the hcad of household which includes the man's immediate family of wife or wives and children (Albert, 1995). Cases resolved by Baale include conflicts among co-wives, brothers and SISters, ruants, and street fights involving his children and his foster children or dependents. Conflicts solved immediately include minor conflicts by scolding the trouble makers and appeasing whoever was offended. The baale is required to visit the Oended person, even to thank him/her for accepting a peaceful resolution of the Conflict. It is the duty of Baale to call together his household and warn them to desist Irom making any more trouble. The court imposed no fine. However, appeals could be made from court to the second court which is the court of the ward-chief (le-ejo ijoye Adugbo). This court tried civil cases. It could not try criminal case but it had the authority to conduct preliminary investigation into criminal cases before transferring them to the court of the king (le-ejo Oba) (Oguntomisin, 2004),. Baale (chiefs) also controls the relationship between members of his family and outsiders. Such cases can threaten the survival of the entire lineage or ward. Once the matter is resolved, emphasis is put on how good neighborliness can be achieved and preserved. Land dispute, lack of good care for women and children by the husband, infidelity by the women, dispute over inheritance are the commonest in this category. However, dispute resolution by the Chief-in-council (Tgbimo Ilu) in Yoruba land was the highest traditional institution for conflict resolution. In the pre-colonial era, the council had the power to pass a death sentence on any offender brought before it. The court of the Emir/king was the highest court. It was also the last court to which appeal could be made (Oguntomisin, 2004). A woman is traditionally expected to be on her knees and to offer the traditional greetings unless the chief ask her permission to stand up. A man has to start by prostrating which is a way of offering traditional greeting. Whatever judgment is given is accepted. In the traditional judiciary system in Yoruba land, fines of damages are not usually awarded by the mediators in civil cases. he utmost aim is to restore peace by settling disputes amicably. In other words, restoration of harmony is what is paramount in the traditional judicial system. Someumes, however, mcdiators award simple ines ns a deterrent to the occurrence of particular anti-social behavior. This may be demanded in form of kola nuts or local gins both of which have ritual significance. Some of the kola nuts are broken and passed ound for everyone to cat as a way of celebrating the resolution of the conflict. The drink is also passed round for all to taste. If no gin or palm wine is available, Ordinary drinking water can be used. In some traditional settings, the palm wine or gin Is used to pour liberation to the gods and ancestors of the people involved in the dispute. These actions help to reinforce the term of the reconciliation.

8. Problems/Challenges of Traditional Rulers

Though the traditional rulers have prominent roles in land disputes resolution, they have not been given a constitutional relevance or recognition to effectively and decisively act on land matters. Lack of adequate training in the area of survey and map hinders them from effectively discharging their duties. There are no adequate map and survey data in their offices and at their local governments offices that will enable them record and maintain land transactions. Lack of capacity building in all its ramifications that includes human and material to record and maintain such services which land conflict resolutions require on a continuing basis. Lack of constitutional recognition which will support and give legal backing in the discharge of their duties. The current facilities, human, material and the infrastructure cannot support the proposed Systematic Land Title Registration (SLTR) implementation. Many land transactions are not recorded and where the documentations exist they are usually vague and ambiguous. This certainly leads to
litigation and end up being a boundary issue depending on the location and the parties involve.

9. Conclusion

The traditional state and its institutions have been marginalized and undermined from the time of the colonial subjugation. It has low confidence of itself, of its potentials and what it is capable of. For this reason, civil society organizations have a role to play in restoring the confidence of traditional authorities and indigenous institutions by forming working partnerships with them. To foster their confidence, civil society organizations have to provide traditional authorities and indigenous institutions with the necessary inputs required for strategic visioning. This includes providing them with up-to-date information, knowledge and skill building in modern organizational processes. It is only through such a partnership that traditional authorities and indigenous institutions will see the need to break out of their past shell into the present and thereby become relevant to the changing times. Traditional authorities or Chiefs see to the day-to-day running of communities, especially rural communities where the majority of people in the country live. They play significant roles in economic activities involving the use of environmental resources. Chiefs are the first to know when there is water pollution, bush fires, environmental degradation from the use of chemicals or conflicts involving, the use of natural resources such as forests. They therefore will be the first to stop such abuses if they are formally empowered to do so. The study specifically found out that traditional rulers in Ilorin Emirate of Kwara State have never been adequately empowered to enable them implement their primary objective of rural development effectively. Apart from the poor stipends they receive, the traditional chieftaincy institution has not been sufficiently funded or allocated with appropriate financial resources to mobilize the subjects for rural development. This is a task they would have been most comfortable in doing if they were empowered. This inability of the government to empower traditional rulers has resulted to untold neglect of rural roads, and poor farming methods. It further implies that because of the non-allocation of resources to the traditional chieftaincy institution, the rural populaces are faced with many challenges and are unable to live meaningful lives, unlike the urban dwellers.

10. Recommendations

There is no doubt that traditional rulers in Nigeria have gradually witnessed the erosion of their powers, from depending upon British colonial administration to military personnel and later elected politicians. As their roles narrowed, that of the political parties increased. Therefore, it is recommended that traditional rulers should empowerment adequately, as this would go a long way in influencing their electiveness in grass root mobilization for rural development. When traditional rulers are properly empowered, this would pave way for happy, enthusiastic, energetic, hardworking, self-reliant, courageous, purposeful, optimistic, trust-worthy, friendly and patriotic behavior. On the other hand, when traditional rulers are not empowered, they may become depressed, sad, suspicious, lazy, highly aggressive, inconsiderate, rebellious, tactless and low in achievement attainment. Besides, the government needs to demonstrate the necessary political will in empowering traditional rulers with adequate incentives.

References

*emi (1990). The Sociological Role of the Yoruba Cult-Group: The Yoruba of Southwestern Nigeria. New York: Longman.

Ake, C. (1994). Democratization of Disempowerment in Africa. CASS monograph series

Akinrinade, S. and Falola, T. (1985). "The Role of Traditional Rulers in Society: A Case Study of Yoruba Oba and Chiefs Before 1960: in O. Aborisade (ed.), The Role of Traditional Rulers in Society in Nigeria. Ile-Ife: University of Ife Press. Pp. 3-18.

Awe, B. (1989). Nation-Building and Cultural Identity: The Colonial Experience," in Peter P. Ekeh and G. Ashiwaju (eds.), Nigeria since Independence: The First 25 Years, Volume VIL, Culture. Ibadan: Heipemann Educational Books. pp. 19- 26

Baker, P. (1974). Urbanization and Political Change: The Politics of Lagos, 1917-67. Berkeley: University of California Press

Ball Beverly. British Administrators. Colonial Chiefs, and the Comfort of Tradition: An Example from Uganda, *African Studies Review*, 26, No. 1 (March 1994): 1-24.

Bashir B. (2010). Traditional Power in Modern Politics, Rochester: University of Rochester Press.

Bassey S (2009). The empowerment productivity and tasks of community leaders. Econ. Dev. Cult. Chang. 58(1):53-83.

Blench, RS. et al. (2006). The Role of Traditional Rulers in Conflict Prevention and omission for Africa. Addis Ababain Modern Administration.

Dare A.O (2011). The Impact of Traditional Com Lagos: LNG Publishers.

Dominic DA, Tanko DD (2015). Promoting socio-economic backwardness through traditional chieftaincy institutions and district assemblies: evidence from Sissala East District, Upper West Region of Ghana 12 (1&2): 13-19

ECA, (2007)_Relevance of African Traditional Institution of Governance by the Economic Edem

GI (2009). Sustaining community development in Nigeria: The role of government. People's Choice Mag. (16):8-9.

Effiong UP (2010). Rural development in Nigeria: an overview of government policies and programmes on rural development and their implementations. London. UK: Overseas Development Institute Project Briefing No. 59,

Egule DE, Bassey EW (2010). Traditional chieftaincy institutions in Nigeria (eds.). London: Oxford University Press. pp. 100-103

Ejimofor C (2014). Empowerment programmes and their relevance to Nigeria. In Ejiofor, P. N. O and V. A. Aniagoh (Ed.). Managing the Nigeria Worker. Lagos: Longman Nigeria Ltd. P 123.

Ekpen E, Uzor T (2013). The role of traditional rulers in rurat development. MOFINEWS 8(7):23 1-496.

Erero, J. (2005). Traditional Structures In Local Governance For Local Development: A study of Ife East Local Government Area, Osun State, Nigeria, Department of Public Administration, Obafemi Awolowo University, Ile-Ife, Nigeria. https/ww. ilorin. info/fullnews.php?id=)

htipsA (2008)"Historical Significance of Ilorin--A Preliminary Survey." Contlvence: An Academic Journal of Kwara State Council of Arts and Culture, Vol. 1, No. 1, 1978, pp. 7-25.

Kolawole D. (2002). Public Administration and the Conduct of Community Affairs among the Yoruba in Nigeria. Oakland: Institute for Contemporary Studies. Marsh, R. (2002). Working with local institutions to support sustainable livelihoods (http:/www.fao.org/DOCREP/004/Y1290E/y1290c0e,htm

Mchintoch C (2013). Empowerment programmes in action: Skill building experience. (5th Ed.). New York: West Publishers. Mediation. Lagos; Concept Publisher. MPA lecture in Lagos State University, Ojo.

Mubaazi JCS (2013). Toward a theory of task empowerment and incerntives. London: Raw MC Walley.

Odong M (2010). The chieftaincy institution wealth creation and community development. J. Travel Res. 15(7-9).

Ojua TA, Isokon BE (2017). Chieftaincy tussles and socio-economic implications of communities in Yakurr Local Government Area of Cross River State, Nigeria. Int. J. Res. Manage. Soc. Sci. 5(3):29-39.

Okpoko P.C. (2010), The Political Development of Yoruba Kingdoms in the 18th and 19th Centuries. Royal Anthropological Institute of Great Britain and Ireland, 1971

Oladipupo, B. (2006). Tradtional Authorities, Decentralization and Developinent: A Concept Paper for Strengthening the Capacity of Traditional Authorities for good Governance and Development at the Local

Oladoyin R. (2001l). Financing the Traditional Rulers. In: Ed. Oladimeji Aborisade: Local Government and Traditional Rulers in Nigeria. Ife: University of Ife Press, p. 201

Osibiano L, Garuba A (2006). Empowering workers for higher productivity. New York: Appleton Century Crafts. pp. 48-82

Oso (2002). The Role of Traditional Rulers in Society: A Case Study of Yoruba Oba and Chiefs Before 1960: in Omotayo (1995), The Role of Traditional Rulers in Society in Nigeria. Ile-Ife: University of Ife Press. pp. 3

Rodney, Ciboh 2005. The Media and Conflicts in Nigeria: Attribution Bias in Press Coverage of the Tiv-Jukun Crisis, 2001. In Yakubu et al. (eds.). Vol.I Rodney, Ciboh 2005. The Media and Conflicts in Nigeria: Attribution Bias in Press Coverage of the Tiv-Jukun Crisis, 2001. In Yakubu et al. (eds.). Vol.I: 199-220.

Santas R. (2011). Political and Social Structure"', in S. 0. Biobaku (ed), Sources of Yoruba History: Oxford Studies in African Afairs, Ibadan: University Press Ltd. pp. 206.

Sapru, RK. (2008). Administrative theories and Management thought. New Delhi: PHI Learming Private Ltd.

Sarpong, K. A. (2007). .Okyehene, the State and Centralized Govemment." (htp:/www. modernghana.com/ghanaHome/NewsArchive/news details.asp?menu id=l&id=VFZSUkOwNUVaM289)

Part Two
Educational Psychology

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 123-129

Teachers' Use of Code-Switching and Secondary School Students' Achievement in Oral English in Oyo West Local Government Area, Oyo State.

ARAROMI MAXWELL OLAKUNLE
University of Ibadan, Nigeria

Abstracts. This study investigated teachers' use of code-switching and secondary students' achievement in oral English in Oyo West Local Government Area, Oyo State. The descriptive survey research design of correlational type was adopted. Five senior secondary schools were randomly selected from eleven (11) public senior secondary schools in Oyo West Local Government Area of Oyo State. A total number of two hundred (200) students and ten (10) teachers participated in the study. Teacher Code-Switching Observation Schedule (TCSOS) and Oral English Achievement Test (OEAT) were used to collect data. Data were analysed using the descriptive and inferential statistics. The study showed the most important reason for teacher code- switching is that the teachers use code-switching to increase students' participation during lessons. It was recommended that teachers should have knowledge of oracy skills so as to give quality knowledge to students in the area of oral English.

Keywords: Code-Switching, Secondary School Students, Achievement in Oral English, Teachers' Use, Oyo West

1. Introduction

English language is unique in Nigerian education because of the significant roles it plays. It enhances students' educational attainment and improves their communicative competence. Nigerian government made it a core and compulsory subject for students in Nigerian school. The importance of the language in Nigeria educational system cannot be over-emphasized because it plays a crucial role. Apart from being the medium of instruction, especially at the upper primary, secondary and tertiary levels of education, it is also the language of the textbooks (Ezeokoli, 2005). The teaching and learning of the English language focus on the four major language skills which are listening, speaking, reading and writing. These skills are categorised into the receptive and the productive skills and they could also be oracy and literacy skills. Oracy deals with the capacity to express oneself and understand speech while literacy is the ability to read and write correctly (Harmer, 2007).

The assessment of English language in the external examinations organised by recognised examination bodies like WAEC and NECO maintains the standard that the subject is in three stages. Paper one is structured into essay writing, comprehension and summary; paper two consists of lexis and structure (grammar) and guided close passages while paper three consists of the test of Oral English where the segmental and supra-segmental phonology are tested for proficiency in English language. The segmental features consist of the vowels and consonants while the supra-segmental features are stress, rhythm and intonation. The vowels and consonants are separate sound segments but the features of stress, rhythm and intonation affect the quality of the sounds and extend over longer sequences of utterances like words, phrase and sentences. Stress and intonation must be properly used by teachers and learners of English if they want to be understood properly by other users of the English language.

According to Dada (2000), oral English entails ability to fully understand what is said in English language. spoken at a normal speed. This involves ability to perceive the sounds of the language and derive meaning from the utterances of the speaker. Ability for fluent expression in a way that the speaker will adequately understand. This also involves the ability to emit sounds and the sounds chains in a way that is acceptable in the language community. Ability to use the structure of the language to clearly and correctly express ideas.

The most problematic aspect of Oral English has been identified to be the supra-segmental (prosodic) features. These features and their importance are highlighted by Egwuogu (2012) that materials for speech work would be far from complete if they did not include the supra-segmental features like stress, rhythm and intonation. Adegbite (1994) notes that more attention is paid to the segmental features than the supra-segmental which are the core speech features. These features influence and modify segmental features, vowels in particular. Adegbite explains that if a syllable in English sentences or phrase lacks stress, the pronunciation of the vowel present in that syllable is affected. This is problematic for ESL learners of English because the stress and unstressed syllables in words of English language are great problems to learners.

Adegbite (2007) stressed that some second language learners of English pronounce English consonant and vowel sounds correctly. Omoniyi (2009) said that the phonological systems of the various indigenous languages are different from those of English because English is learnt as a second language, what simply takes place is an adaptation of i1idigenous phonological systems for English speech sounds and rather than an attempt to manage two phonological systems separately. This is to show that learners of English have challenges in their oral pronunciation. Also, learners might experience difficulties in the area of intonation and stress due to mother tongue interference (Brown, 2001; Mendelsohn, 2006).

Researchers have looked into the problems arising from the teaching and learning of oral English. Some of the problems manifested as a result of factors like lack of motivation and interest as a result of teachers' incompetence. Rababa'h (2005) pointed out that there are factors such as teaching strategies, the curriculum and environment. As a way to address the problem of students' poor performance in oral English among secondary school students, studies have been carried out on learner-centred strategies (Oyinloye, 2007), students' psychological factors (Fasanmi, 2006), attitude (Gardener and Lambert, 1972) and teacher commitment (Morgan and Hunt, 1994). However, these studies came up with good contributions to the teaching and learning of oral English in secondary schools but with little attention on influence of teachers' code-switching in oral English classroom. two or more languages in teaching and learning for easy acquisition of knowledge by learners (Poplack, 2001).

Adegbite and Akindele (1999) describes code-switching as means of communication which involves a speaker alternating between one language and the other in communicating events. Coupland and Jaworski (1997) note that code-switching is the use of two or more languages in the same conversation or utterance. It refers to all cases where lexical items and grammatical features from two languages appear in one sentence. Code-switching has positive effects on learners and teachers (Ahmad, 2009; Promnath, 2016). Clegg (2012) notes that code switching is the style of short-term alternation between languages. That is a situation whereby markets women switch into an alternate language for a short stretch of talk and switch back. De Klerk (2006) asserts that code switching is the use of more than one variety of language in the same conversation. Also, Moodley (2007) defines code switching as the alternate use of two (or more) linguistic varieties (languages, dialects, registers of the same language) at the inter sentential level, i.e. at word, sentence boundaries.

Code-switching is a linguistic behaviour that arises as a result of languages coming into contact with each other and the need for individuals to effectively communicate. Generally, it simply means mixing of words, phrases or smaller units of one language into the structure of another language in other to effectively communicate. Hymes (1962) asserts that code- switching is a common term for alternative use of two or more languages, varieties of a language or even speech styles. Code-switching which is often times referred to as 'code- mixing', 'code-shifting' or 'code-changing' has also been defined as the act of alternation of two languages within a single discourse, sentence or constituent" (Poplack, 2008). Bhatia and Ritchie (2004) notes that code alternation is the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) primarily from two participating grammatical systems within a sentence.

According to Cook (2000), the practice of alternating languages in teaching can be traced back to the end of 19th century when the Direct Method was first led into the education. Malik (2010) conducted a study in exploring the significance of various functions of codes witching in Pakistani classroom has unveiled 11 functions of code-switching among 406 school teachers across Pakistan. The functions were listed based on the following ranking:
Clarification (68%), ease of expression (63.3%), giving instructions effectively (62.1%), creating a sense of belonging (57.1%), checking understanding (56.9%), translation (55.2%), socializing (55.2%), emphasis (53.4%), repetitive functions (47.5%), topic shift (48%) and linguistic competence (39.9%).

Malik (2010) research showed that none of the purposes proposed in his significant role in catering students' learning needs in classroom.

Gwee (2006) conducted a study with the same objective in the Singaporean context by observing, tape-recording and transcribing 110 lessons in Singaporean multilingual fifth grade Science, Mathematics, social studies and English classroom. In her study, some functions of code-switching that were summarized include: emphasis, procedural scaffolding, humourous effect, softening of a command, rapport building, regulation, solidarity, reiteration, and checking on students' engagement. It was concluded that code-switching practice among the teachers in multilingual classroom serves important education functions.

According to Ahmad (2009), code-switching provides students with opportunities to communicate and enhance their understanding. Furthermore, it is time effective because. teachers do not waste time to explain or search simple words to simplify any confusion that arises. Research conducted by Promnath and Tayjasa (2016), showed that code-switching was beneficial for the students' understanding. During learning, code-switching saved time an4 made students feel more confident and comfortable. The use of code-switching helps students with lower performance to be able to follow the lessons better than using English only. It reduced students' stress by not worrying about what to say because they could switch to their mother tongue when they didn't have an idea of how to say it in English. In addition, switching to mother tongue helped to effectively manage classrooms and incorporate morality and ethics.

According to Domalewska (2015), when Code-switching is used, it is based on the processes of assimilation, developing meaningful cognitive sets (i.e. forming logical connection and organisation in the material), and using advanced, organisers (i.e. general concepts that help the leaner to organise and understand new material). Meaningful leaning allows the information to be retained for a longer period of time; the information may be retrieved faster; furthermore, the student's cognitive structure is developed.
This study investigated teachers' use of code-switching and secondary students' achievement in oral English in Oyo West Local Government Area, 'Oyo State.

1.1 Purpose

This study investigated teachers' use of code-switching and secondary students' achievement in oral English in Oyo West Local Government Area, Oyo State. However, the specific purpose of the study is to determine the teacher rate of code-switching and teacher perception of code-switching and their contributions to students' achievement in oral English.

1.2 Research Questions

The following questions guided the research:

- What is the correlation between teacher code-switching (teacher rate of code-switching and teacher perception of code-switching) and students' achievement in Oral English?
- What is the joint contribution of teacher code-switching (teacher rate of code-switching and teacher perception of code-switching) to students' achievement in oral English?
- What is the relative contributions of teacher code-switching (teacher rate of code-switching and teacher perception of code-switching) to students' achievement in oral English?
- What is the major reason for teacher's code-switching during oral English lesson?

2. Research Methodology

The descriptive survey research design of correlational type was adopted for this study. This is suitable for the study since the researcher could not directly control the independent variables because their manifestations were already in existence.

The population of this study was all English Language teachers and students in public secondary schools in Oyo West Local Government Area of Oyo State. Five senior secondary schools were randomly selected from eleven (11) public senior secondary schools in Oyo West Local Government Area of Oyo State. Two English language teacher were selected from each school making a number often (10) English language teachers. Also, forty (40) students were selected from each of the five sampled public senior secondary schools thereby, making a total two hundred (200) students. In all, a total number of two hundred (200) students and ten (10) teachers participated in the study. Two research instruments were used for data collection. These are: Teacher Code-Switching Observation Schedule (TCSOS) and Oral English Achievement Test (OEAT). (TCSOS) was a self-designed to measure teacher code-switching level. Jt was divided into four sections. Section A consists of demographic information of respondents and Section B was used to seek information on teachers' rate of code-switching during oral English instruction. The section was structured into 0= none, I = low, 2 moderate and 3 high, while Section C contained question on teachers' perception of code-switching with responses as Very Positive=5, Positive=4, Uncertain=3, Negative2, Very Negative=1. Section D has 15 well- structured items on reasons why English Language teachers code-switch during oral English lesson. The items were structured into the following: I Never, 2 Rarely, 3 Sometimes and 4 Always. (OEAT) was adapted from WAEC past questions to measure students' achievement in oral English. The achievement test questions were adapted from WAEC past questions with specific focus on the oral aspects of the English Language. The achievement test was divided into two sections; A and B. Section A provided demographic information of the respondents such as name of school of participant, sex, class and serial number, while section B is made up of 50 questions on sounds, phonetic symbols, rhymes, word stress and emphatic stress. The format of the test was Multiple Choice. The data collected in this study were analysed using the descriptive statistics of frequency counts, percentage scores, mean and standard deviation. Pearson Product Moment Correlation and Multiple Regression Analysis were also used to provide answers to the research questions.

3. Results

Research Question One: What is the correlation between teacher code-switching (teacher rate of code-switching and teacher perception of code-switching) and students' achievement in Oral English?

Table 1: Correlation Matrix of the Independent Variables and Students' Achievement in Oral English

Variable	N	Mean	St.D.	1	2	3
Students' achievement in oral English (1)	200	16.81	6.114	1.000		
Teacher Rate of Code-Switching (2)	10	13.25	4.580	0.23	1.000	
Teacher Perception of code-switching (3)						

Table 1 shows the relationships that exist between students' achievement in oral English and the teacher rate of code switching and teacher perception of code-switching. The results reveal that students' achievement in oral English had a positive significant correlation with teacher rate of code-switching (r = .023; p< .05) and teacher perception of code-switching (r = .042; p< .05). This implies that the two variables had positive significant relationships with students' achievement in oral English.

Research Question Two: What is the joint contribution of teacher code-switching (teacher rate of code-switching and teacher perception of code-switching) to students' achievement in oral English?

Table 2: Summary of Regression Analysis of the Combined Independent Variables on Students' Achievement in Oral English

R = .792 R2 =.627 Adjusted R2 = .520 Std. Error of Estimate = 7.497					
Regression 1 Residual Total	660.945 393.455 1054.400	2 7 9	330.473 56.208	.0261	.032b

Table 2 shows the contribution of the two independent variables (teacher rate of code- switching and teacher perception of code-switching) to students' achievement in Oral English. The two independent variables, when pulled together, were significant in predicting the dependent variable for significance of the composite contribution was tested at p<.05 using the F- ratio at the degree of freedom (F (2,9) .026 1, pc 05). The table further shows a coefficient of Multiple Regression (R) of .792 and a Multiple R Square of .627. This means that 62.7% of the variance in the students' achievement in English grammar was accounted for by the combination of the two independent variables used in the study.

Research Question Three: What is the relative contributions of teacher code-switching (teacher rate of code-switching and teacher perception of code-switching) to students' achievement in oral English?

Table 3: Summary of Relative Contributions of the Independent Variables to Students' Achievement in Oral English

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig
	B	St.d Error	Beta		
(Constant)	-28.273	18.190		-1.554	.164
Teacher Rate of Code-Switching	13.091	4.927	.625	2.657	.033
Teacher Perception of Code Switching	7.273	2.769	.617	2.627	.034

Table 3 reveals the relative contributions of the two independent variables (teacher rate of code-switching and teacher perception of code-switching) to students' achievement in oral English. Using the standardized regression coefficient to determine the relative contributions of the independent variables to the dependent variable, the table indicates that the relative contributions of teacher rate of code-switching (13 .625, t= 2.657, p<O.O5) and teacher• perception of code-switching (f3 .617, t -2.627, p<0.O5) were significant. This implies that each of the variables contributed individually to students' achievement in oral English.

Research Question Four: What is the major reason for teacher's code-switching during oral English lesson?

Table 4: Mean Values for Teacher's Reasons for Code-Switching during Oral English Lesson

S/N	ITEMS	Mean	Std
1	The teacher uses code-switching to explain questions or statements that are incomprehensible to students.	2.90	.738
2	The teacher uses code-switching to correct students when they provide incorrect answers	1.50	.527
3	The teacher uses code-switching to acknowledge students or to call on them to respond to class discussion	2.10	.994
4	The teacher uses code-switching to facilitate a student's understanding	2.90	.568
5	The teacher uses code-switching to enhance students' mastery intonation	2.90	.568
6	The teacher uses code-switching to check student's understanding	3.00	.816
7	The teacher uses code-switching to highlight important points	2.70	.675
8	The teacher uses code-switching to introduce the lesson topic	1.90	1.100
9	The teacher uses code-switching to establish good teacher student relationship	2.50	.527
10	The teacher uses code-switching to maintain good classroom management	3.00	.471
11	The teacher uses code-switching to increase students' participation during lessons	3.20	.789
12	The teacher uses code-switching to interpret words during oral dictation	2.20	.919
13	The teacher uses code-switching in order to avoid confusion	2.70	.483
14	The teacher uses code-switching to help students with lower performance	2.70	.483
15	The teacher uses code-switching in discussing cross-cultural issues.	2.90	.568

Table 4 presents the mean and standard deviation values for teachers' reasons for code-switching during oral English lesson. The data showed that item 11 has highest mean value of 3.20. This implies that the major reason for teacher code-switching during oral English lesson is that "The teacher uses code-switching to increase students' participation during lessons".

4. Discussion on the findings

The study found that positive significant relationships exist between teacher code- switching (teacher rate of code-switching and teacher perception of code-switching) and students' achievement in oral English. The study also revealed that the two independent variables (teacher rate of code-switching and teacher perception of code-switching); when pulled together, were significant in predicting the independent variable. The study reported that teacher rate of code-switching and teacher perception of code-switching made significant relative contributions to students' achievement in oral English. The probable explanation for this is that when teachers hold positive perception of code-switching and use it in the classroom, it will aid students' understanding and help them achieve better. The last finding of this study showed that out of numerous reasons which account for teacher code-switching during oral English lessons, the most important reason for teacher code-switching is that the teachers use code-switching to increase students' participation during lessons. This further explains why positive relationship exists between teacher code-switching (teacher rate of code-switching and teacher perception of code-switching) and students' achievement in oral English. When students are actively engaged and participated in the learning activities, they stand the chance of having good grades. V

The findings of this study accord perfectly with the works of Li (2008), Madonsela (2016), Moodley (2010) and Mahofa and Adendorf (2014), who view code-switching in a positive light. They claim that code-switching has great potential for helping the bilingual teacher to achieve context-specific teaching and learning goals like clarifying difficult concepts• and reinforcing a student's bilingual lexicon. This study is also in line with the research conducted by

Promnath and Tayjasa (2016) which showed that code-switching was beneficial for the students' understanding. During learning, code-switching saved time and made students feel more confident and comfortable. The use of code-switching helps students with lower performance to be able to follow the lessons better than using English only.

Gulzar (2010) also highlighted the functions of code-switching in Pakistani EFL classrooms. She reported that different functions such as clarification, effective instructions, translation, socialization, repetition, and topic shift were emphasized by the participants. Similarly, Bensen and cavuog1u (2013) found that teachers in EFL classrooms in North Cyprus code-switched for topic switch, affective, and repetitive functions.

5. Conclusion

The study examined teacher code-switching as correlate of students' achievement in Oral English. Two independent variables (teacher rate of code-switching and teacher perception of code-switching) were used in the study. The study found that positive significant relationships exist between teacher code-switching (teacher rate of code-switching and teacher perception of code-switching) and students' achievement in oral English. The study had thus provided a better understanding of some of the teacher related factors that could influence students' achievement in oral English in secondary schools. It could be concluded from this study, therefore, that teacher code-switching (teacher rate of code-switching and teacher perception of code-switching) is crucial to evolving practical solutions to the persistent problem of poor achievement in oral English among senior secondary students in Oyo West Local Government Area of Oyo state.

6. Recommendations

Based on the findings of this study, it is recommended that teachers should have knowledge of oracy skills so as to instruct the students in the area of oral English. Education Policy should be reviewed in a way that teachers are allowed to code-switch in students' first language during teaching irrespective of students' educational level or class. Government and Employers should put all the necessary measures in place to expose English language teachers to seminars and workshops so as to improve their knowledge of oral English. Teachers should enrol for higher degree in English language in order to update their knowledge.

References

Adegbite, W. (2003). The psycholinguistics of English language in Nigeria. Ibadan, Kraft Books Limited.

Ahmad, RH. (2009). Teachers' code-switching in classroom instructions for low English proficient learners. English Language Teaching, 2(2), 49-55.

Brown, H. (2001). Teaching by principles; An interactive approach to language pedagogy (2t ed) Longman: White Plains, NY.

Cook, M (2000) Writing and Role Play: A case of Inclusion. Literacy DOI:10.1111/1467-9345.00138 Corpus ID: 144523738 Volume34, Issue2

Cook, V. 2001. Using the first language in the classroom. The Canadian Modern Language Review, 57/3, 403-423.

Coupland, n. and Jaworski, a. (eds) (1997) Sociolinguistics: A Reader and Coursebook, houndmills: Macmillan Press.

Dada, A. (2000). Teaching oral English for application beyond the classroom in Oluwole and Fasanmi (eds). Proceedings of UNICEF sponsored workshop with schools of education TASUED, Ijebu-ode in developing strategies for teaching oral English in primary schools. Ijebu-Ode lucky odoni (pub).

Ezeokoli, F.O. (2005). Home language as discriminant of reading interests of senior secondary school students in Oyo State, Nigeria. Issues in language communication and education: A book of readings in honour of Caroline Okedara. Eds. A. Dada, A. Abimbade and C.O.O Kolawole Ibadan: Constellation Book.

Gardner, R. and Lambert, W. (1972). Evaluating the effect of teacher degree level on educational performance. Paper presented at the NCES state data conference

Gulzar, M. A. (2010). Code-switching: Awareness about its utility in bilingual classrooms. Buiretin of Education & Research, 32, 23-44.

Gwee, B.Y.S., (2006). Teacher code-switch in multilingual classroom. Available from http://repository.nie.edu.sg/jspui/bitstream/ 10497/3099/1 /CQ..onfO6(AERA)_Gw eepdf

Harmer, J. (2007). The practice of English language teaching. 4th ed. London: Longman.

Hymes, D. H. (1962). The ethnography of speaking. In T. Gladwin & W. Sturtevant (Eds.), Anthropology and Human Behavior (pp. 13-

53). Washington, DC: Anthropological Society of Washington.
Malik, J.G., (2010). Code-switching: Awareness about its utility in bilingual classrooms. Bulletin of Education and Research, 32(2): 23-44
Moodley, V., (2010), Code switching and communicative competence in the language classroom', *Journal for Language Teaching* 44(1), 7—22.
Morgan, R.M. and Hunt, S.D. (1994). The Commitment-Trust Theory of Relationship Marketing. *Journal of Marketing*, 58, 20-38. http://dx.doi.org/10.2307/1252308
Poplack, S. (2001). Code switching: Linguistic. In N. Smelser P and Baltes (Eds). International encyclopedia of the Social & Behavioral Sciences (pp. 20622065). Elsevier. Science Ltd.
Promnath, K. (2016). English-Thai Code-Switching of Teachers in ESP Classes. PASAA: *Journal of Language Teaching and Learning in Thailand*, 51, 97—12
Rabab'ah, G. (2005) Communication problems facing Arab learners of English. *Journal of Language and Learning* Vol 3 No 1, University of Sharjah

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 131-136

Effect of Training Biology Teachers in Scientific Thinking Skills on Senior Secondary School Students' Achievement in Biology in Kano, Nigeria

NGOZI CHIKA IHEJIRIKA, BERNADETTE EBELE OZOJI
University of Jos, Nigeria

Abstract. The study investigated the effect of training biology teachers in scientific thinking skills on senior secondary school students' achievement in biology in Kano, Nigeria. Pre-test, post-test quasi experimental design was employed. The sample used comprised 975 senior secondary two students. Biology Achievement Test (BAT) was used to collect data from students. The BAT was content validated with its internal consistency established as .85 using Cronbach alpha method. The experimental group was taught biology concepts for eight weeks by teachers trained in scientific thinking skills while the control group was taught the same biology concepts for the same length of time by biology teachers not trained in scientific thinking skills. Data analysis was done using SPSS version 27.0. Research questions were answered using mean and standard deviation while hypotheses were tested using ANCOVA at .05 level of significance. Results showed that the experimental group achieved higher than the control group. Gender was found not to have any significant effect on biology achievement of students in the experimental group. It was concluded that training teachers in scientific skills improved students' achievement in biology. It was recommended that teachers should engage students in scientific thinking skills in biology classrooms for improved achievement outcome in biology.

Keywords: Achievement, Biology, Gender, Scientific thinking skills.

1. Introduction

Education has been widely acknowledged as a critical factor for the development of individuals, the society and the nation. For meaningful national development there is need to put in place a functional education for the youth, particularly in science which is the engine room for technological growth. There is an urgent need to inculcate science, technology, engineering and mathematics skills among students in line with the global shift towards engaging students with 21st century skills to equip them for effective living in a technology drive era.

The Nigerian government, in her national policy on education (Federal Republic of Nigeria [FRN], 2014) stipulates that teaching and learning of science, which includes biology should be process-oriented and learner-centered to promote students' understanding of science concepts and application of knowledge to solve societal problems. The Policy furthermore prescribes hands-on and minds-on methods via process-oriented activities to enable students participate actively in science tasks and become critically-minded, scientific, reflective and socially responsible citizens. These objectives cannot be said to have been realized in biology classrooms as results of students in public examinations show high rate of poor achievement in biology examinations (West African Examinations Council [WAEC], 2010-2019).

Studies show that methods of teaching science which biology is part and parcel of, are predominantly lecture and discussion which are known to engage students in little or no thinking (Nworgu, 2012; Nbina, 2013; Adegboyi, Otuka &Uzoechi, 2015; Ozoji, 2020). Biology is concerned with the study of life and living organisms in the environment (Nwagbo, 2014); how life and natural systems evolved, are governed and respond to changing environments. Like other sciences, biology is both a body of knowledge and a process. It contains practical aspects which equip students with concepts and skills that are useful in solving day-to-day life challenges and meeting the scientific and technological demands of the society (Adewale, Nzewuihe & Ogunsola, 2016). Biology is the foundation of all sciences and environmental professions, like medicine, pharmacy, nursing, genetic engineering, and forensic science. These disciplines are essential for the nation's scientific, technological and economic development. The biology teacher therefore, occupies a strategic position in the integration of scientific thinking skills into biology instructional delivery for improved achievement outcomes.

Despite the important roles biology education plays in national development and self-emancipation of individuals and the efforts by the government to improve the teaching and learning of the subject in schools, students' achievement in biology in public examinations has remained persistently poor (Acheme, 2012; Ugbede & Agbo, 2014; WAEC, 2010-2019). If the spate of underachievement by students is not checked, the implication is that the 60:40 ratio mandate by the government for admissions into Nigerian universities for science-based courses cannot be achieved. This may in turn affect the realization of the National Policy on Education (2014) goals of production of a scientifically literate citizenry and skilled manpower to promote technological and scientific advancement of the country. The ripple effect is that Nigeria will continue to lag behind in the global scene as far as science and technology advancement is concerned. Furthermore, obtaining the required workforce to move the nation forward in science and technology development may not be realized.

Some of the factors identified by researchers responsible for poor achievement in biology by students in Nigeria and other developing countries include teaching methods, teachers' poor application of thinking skills in science classrooms (Nworgu, 2012; Nbina, 2013; Aina, 2017; & Ozoji, 2020), students' inability to interpret questions that required scientific thinking skills; failure to answer questions logically, systematically and convincingly (WAEC, 2017). Of all the fore-going factors, employing ineffective and poor teaching methods appear overbearing. Research reports revealed that teachers predominately use the lecture method of teaching, which to Ozoji, stifles meaningful learning and understanding of science concepts and does not engage students in activities that require scientific thinking but rather makes them prone to rote learning and regurgitation of facts.

Gender has also been implicated in biology achievement, with studies showing inconclusive results. For instance, Olashinde and Olatoye (2014) reported that females were deficient in science because they lacked analytical and other scientific thinking skills needed for abstract reasoning. Afuwape and Oludipe (2011); Agbaje and Alake (2014) in their separate researches, observed no significant gender differences in students' achievement in science. This situation has necessitated the need for the use of innovative, activity-oriented and gender-friendly teaching methods and packages, such as scientific thinking skills package to address students' underachievement in biology.

Scientific thinking skills package is one of the innovative ways teachers can employ to effectively deliver biology in schools. Scientific thinking skills are often referred to as process skills, which are basically the ability to apply scientific method starting from identifying and formulating problems or questions, formulating hypotheses, designing experiments to collect data, making predictions to drawing conclusion among others (Asmitia & Crowley, 2011). Scientific thinking skills are problem-solving skills that enable students find out facts and make discoveries through asking the right questions, conducting investigations, collecting data, analyzing data, evaluating ill-defined problems, making informed decisions and providing a variety of solutions to a particular problem. As important as scientific thinking skills are in effective science instruction, studies revealed that students are not deliberately taught how to think in science classrooms (Chollom, 2017; Adegboyi, Otuka & Uzoechi, 2015; Fazzila, 2017; Ozoji, 2020). Moreover, there is paucity of studies on training biology teachers in scientific thinking for effective teaching and learning of biology in Nigerian senior secondary schools. This study therefore, investigated the effect of training biology teachers in scientific thinking skills on senior secondary school students' achievement in biology in Kano, Nigeria. Moreover, influence of gender on biology achievement of students taught by teachers exposed to scientific thinking skills training was investigated. The study was guided by the following research questions:

1.2 Research Questions

- What are the pre-test and post-test achievement mean scores of SS11 students in experimental and control groups?
- What are the post-test achievement mean scores of SS11 male and female students in experimental group?

1.3 Hypotheses

The following hypotheses were tested at 0.05 level of significance:

- There is no significant difference between the achievement mean scores of biology students taught by teachers exposed to scientific thinking skills training and those taught using the lecture method.
- There is no significant difference between the achievement mean scores of male and female biology students taught by teachers exposed to scientific thinking skills training.

2. Research Method

2.1 Research Design

The study adopted the pre-test, post-test quasi experimental design.

2.2 Population and Sample

The population of the study comprised 4789 students in 48 senior secondary schools in Kano, Nigeria. The sample comprised 975 students (male=650, female=325) in intact classes from 30 randomly selected senior secondary schools in the area of the study. Fifteen schools were randomly assigned to the experimental group while the other 15 schools were assigned randomly to the control group.

2.3 Procedure

Fifteen teachers trained in scientific thinking skills by the researchers, taught the concepts of forms of cell, cell structure, cell theory, cell and its environment to the experimental group for eight weeks while 15 biology teachers not trained in scientific thinking skills taught the same concepts to the control group for eight weeks too. In teaching the experimental group, the students were actively engaged in scientific thinking skills including, experimenting on osmosis, plasmolysis and haemolysis; communicating ideas to one another, raising questions and answering higher order questions posed by the teachers, predicting outcomes of experiments in the concepts they were taught and making inferences. The control group was not engaged in scientific thinking as they were taught the same topics using the lecture method.

Instrument for collecting data from students was a Biology Achievement Test (BAT) consisting of sections A and B. Section A solicited students' demographic information, such as, school, gender. Section B comprised 40-item multiple choice Biology Achievement Test (BAT). Each BAT item had four options, A-D. The BAT was validated by two experts in Biology education in the University of Jos. The reliability index was established as .85 using Cronbach alpha method. Students in experimental and control groups were pre-tested before they were taught biology concepts with scientific skills package and lecture method, respectively. Experimental and control groups were post-tested after the period of teaching. Students' scripts were scored over 40 and converted to 100 by the research assistants. Data collected were analyzed using SPSS version 26.0. Research questions were answered using mean and standard deviation while hypotheses were tested using Analysis of Covariance (ANCOVA) at 0.05 level of significance.

3. Results

What are the pre-test and post-test mean achievement scores of SS11 students in experimental and control groups?

Table 1: Pre-test and post-test Biology Mean Scores of Students in the Experimental and Control Groups

Test		Before		After			
	N	Mean	SD	Mean	SD	Mean Gain	x̄-difference
Experimental	515	42.30	10.78	71.80	12.79	29.5	27.98
Control	460	40.81	11.28	42.33	9.16	1.52	

Table 1 reveals the biology students' pre-test and post-test mean achievement scores in the experimental and control groups. The result shows a pre-test mean score of 42.30 for experimental group and a mean score of 71.80 for post-test. Also, the pre-test mean score for control group is 40.81 and a post-test mean score of 42.33, indicating that there was improvement in the achievement mean score of students after exposure of teachers to scientific thinking skills training. The experimental group had a higher mean score (71.80) than the control group (42.33) with a mean difference of 27.98.

Research Question Two: What are the post-test achievement mean scores of male and female Biology students in the experimental group?

Table 2: Result of Post-test Mean Score of Male and Female Students in Biology in the Experimental Group

Group	Gender	N	Mean	SD	$\bar{x}$ Difference
	Male	340	70.20	13.35	
Experimental					4.70
	Female	175	74.90	11.04	

Table 2 shows the mean and standard deviation of post-test achievement mean scores of male and female Biology students in the experimental group. The mean score for male is 70.20 and a standard deviation of 13.35, while females had a mean score of 74.90 and a standard deviation of 11.04 with a mean difference of 4.70.

Ho1. There is no significant difference between achievement mean scores of biology students exposed to scientific thinking skills training and those exposed to the lecture method.

Table 3: ANCOVA Result on the Difference between the Post-test Mean Scores in Experimental and Control Groups

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	251786.773a	2	125893.387	1494.979	.000	.755
Intercept	68141.656	1	68141.656	809.179	.000	.454
Pre-test	40767.760	1	40767.760	484.115	.000	.332
Group	197728.585	1	197728.585	2348.019	.000	.707
Error	81852.919	972	84.211			
Total	3601371.000	975				
Corrected Total	333639.692	974				

a. R Squared = .755 (Adjusted R Squared = .754)

Table 3 reveals the ANCOVA result on the difference between the post-test mean scores of biology students taught by teachers exposed to scientific thinking skills training and those who were not exposed. From Table 1, F (1,972) = 2348.01, P < 0.05, p < 0.05, partial η2 = .707, since the p value of 0.000 is less than 0.05 level of significance with an effect size of 71%, the null hypothesis was rejected, indicating that there was a significant effect of scientific thinking skills training on students' achievement. The result further reveals an adjusted R squared value of .754 which means that 75.4 percent of the variation in the dependent variable which is students' achievement is explained by variation in the treatment of scientific thinking skills training, while the remaining 24.6% is due to other factors not included in this study

Hypothesis Two: There is no significant difference between post-test achievement mean scores of male and female biology students in the experimental group.

Table 4: Post-test mean Achievement Scores of Male and Female Biology Students taught by Teachers exposed to Scientific Thinking Skills Training

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	23192.581[a]	2	11596.290	97.430	.000	.276
Intercept	61503.535	1	61503.535	516.743	.000	.502
Pre-test	20643.537	1	20643.537	173.444	.000	.253
Gender	251.396	1	251.396	2.112	.147	.004
Error	60939.011	512	119.022			
Total	2738793.000	515				
Corrected Total	84131.592	514				

a. R Squared = .276 (Adjusted R Squared = .273)

Table 4 reveals the ANCOVA result on the difference between post-test mean scores of male and female biology students exposed to scientific thinking skills training and those not exposed. From Table 5, F (1,512) = 2.11, P > 0.05, partial η2 = .004. Since the p -value of 0.147 is greater than 0.05 level of significance with an effect size of 0.4%, the null hypothesis was retained, indicating that there was no significant effect of scientific thinking skills training on students' achievement due to gender.

4. Discussion

Results on Table 3 show that there was a significant effect of scientific thinking skills training on students' achievement. The result further reveals an adjusted R squared value of .754 which means that 75.40 percent of the variation in the dependent variable which is students' achievement is explained by variation in the treatment of scientific thinking skills training, while the remaining 24.6% is due to other factors not included in this study. The finding agrees with that of Ozoji, Iliya, Sa'ad and Isuwa (2022). which showed that exposing students to metacognitive skills package improved their achievement in basic science and technology. However, improvement in students' achievement in biology must have been as a result of training teachers in scientific skills which impacted positively on students' creativity, communication skill, critical thinking and reflection, thereby, culminating in improved achievement in biology.

Data in Table 4 show no significant difference between biology mean achievement scores of male and female students in the experimental group. This means that gender had no significant effect on biology mean achievement scores of students taught by teachers exposed to scientific thinking skills training. This further means that male and female students in the experimental group enjoyed biology lessons to the same degree. This finding is in consonance with that of Umar, Ozoji, and Ikpechukwu (2018) that revealed no gender influence on students' achievement when exposed to computer-simulation.

5. Conclusion and Recommendations

From the findings of the study, it was concluded that training biology teachers in scientific thinking skills improved students' achievement in biology, as well as gender equality.

Based on the findings, the following recommendations were made:

- Secondary school teachers should incorporate scientific thinking skills package into their teaching strategies to improve students' understanding and achievement in biology through engaging them in hands-on and minds-on, problem-solving activities.
- Teacher educators should emphasize exposure of pre-service biology teachers to scientific thinking skills and other 21st century skills in their methods courses, in the course of their study to equip them for effective teaching.
- Professional associations, such as, the Science Teachers Associations in Nigeria and other countries of the world should mount conferences and organize workshops for training and retraining of teachers in scientific skills package and other innovative and activity-based strategies/packages to improve their pedagogical skills.

References

Aina, J.K (2013). Importance of science education to national development and problems militating against its development. *American Research Journal, 1* (7), 225-229.

Afuwape, M. O., & Oludipe, D. I. (2011). Gender difference in integrated science achievement among pre-service teachers in Nigeria. *Educational Research and Revie,* 3 (7), 232-245.

Chollom, G. A. (2013). Teaching science for the development of thinking in Nigeria primary schools. *International Journal of Research in Science Technology and Mathematics Education*, *1*(1), 198-211.

Federal Republic of Nigeria (2014). *Senior secondary education curriculum for SS1-3*. Abuja: NEDRC.

Frazzino, E. (2017). The skills of the 21st century. Scientific scribbles. University of Melbourne. Retrieved 13/9/2019 from http://blogs.unimelb.edu.au/sciencecommunication/...the skils-of-the-21stcentury.

Kariuka, M. G., & Mbugua, Z. K. (2018). Influence of student motivation by teachers on academic performance in public secondary schools in Nyeri and Kiringaga counties, Kenya. Retrieved from https://doi.org/10.20897/pr/3947

Nwagbo, C.R. (2014). *Effects of two teaching methods on achievement and attitude of biology students of different scientific literacy*. Unpublished PhD dissertation. University of Nigeria, Nsukka.

Nbina, J. B. (2013). Analysis of poor performance of senior secondary school students in chemistry. *African Research Review International Multidisciplinary Journal Ethiopia, 6* (4), 34-334.

Odagboyi, I. A., Otuka, J.O. E; Uzoechi, B.C. (2015). Effects of the jigsaw cooperative learning approach on biology students' achievement and conceptual change, *Journal of Science*

Teachers Association of Nigeria, 50 (1), 153-172.

Olasehinde, K. J., & Olatoye, R. A. (2014). Comparison of male and female senior secondary school students' learning outcomes in science in Katsina State, Nigeria. *Mediterranean Journal of Social Sciences*, *5* (2), 517-523.

Ozoji, B. E., Iliya, G.B., Garba, S.A., & Isuwa, S.D. (2022). Achieving gender equality in Nigerian basic science and technology classrooms with metacognitive skills package. *Kashere Journal of Education, 3* (1), 59-170.

Ozoji, B. E. (2020). Effects of concept mapping technique on Nigerian Junior Secondary School Students' cognitive development and achievement in basic science and technology. In T. W. Teo, A. Tang & Y. S. Ong (Eds.), *Science Education in the 21st century: Researching issues that matter from different lenses (*pp.95-111). Singapore: Springer.

Umar, S.I., Ozoji, B.E., & Ikpechukwu, I.S. (2017). Effects of computer simulation strategy on students' achievement in basic science in Dala education zone, Kano, Nigeria. *Journal of Science Teachers Association of Nigeria*, *53*, 115-124.

WAEC (2010-2019)). *Chief Examiners' Report*. Lagos: Author.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 137-142

Stress, Anxiety and Depression, as Predictors of Academic Performance among Undergraduate University Students in North Western Nigeria

JUMMAI GARBA
Nigerian Defence Academy, Kaduna, Nigeria

Abstract. This study investigated stress, anxiety and depression, as predictors of academic performance among undergraduate university students. Three (3) Objectives were formulated to guide this study, and three (3) hypotheses were tested. Survey design was used in carrying out the research. A total of 300 undergraduate students were selected in a randomized cluster sample from 3 universities in the North Western Nigeria. Stress Symptom Checklist (SSC) was used to measure stress, Beck Depression Inventory (BDI) measured depression and Spielberger Trait Anxiety Inventory (TAI) was used to measure anxiety while first semester examination result for general courses (GST) of the sampled students was used to measure academic performance. Findings revealed that significant negative relationship existed between and among all the independent variables (stress, anxiety, depression) and the dependent variable (academic performance) of university students. Stress and academic performance ($p=0.002$ and $r=0.632$) anxiety and academic performance ($p = 0.000$ and $r = 0.957$) and depression and academic performance ($p = 0.001$, $r = 0.837$). It was recommended that school counsellors and psychologists should be encouraged to address the issues of stress, anxiety and depression especially among hundred level students so as to enhance their adjustment and academic performance.

Keywords: Predictors, stress, depression, anxiety, academic performance

1. Introduction

Psychological distress including stress, anxiety, and depression are current global problems (Bilgel & Bayram, 2014). Psychological distress can be viewed as an emotional disturbance that may affect the lives of the individuals on a daily basis. College students experience high levels of stress, anxiety, and depression compared with the general population (Besser & Zeigler-Hill, 2014; Bewick, Koutsopoulou, Miles, Slaa, & Barkham, (2010) are of the opinion that lifetime prevalence of stress, anxiety, and depression among adolescents and young adults range from 5% to 70% globally. The American College Health Association (2011) and Yamashita, Saito, and Takao (2012) noted that anxiety is the most common mental health problem reported by college students. Most undergraduate students transitioning to adulthood encounter stressful situations that may be responsible for a high rate of depression and anxiety among them (Amarasuriya, Jorm, & Reavley, 2015; Bilgel & Bayram, 2008).
Excessive and prolonged stress can be harmful to students’ academic performance and physical and psychological well-being (Beiter et al., 2015). Students who perceive high levels of stress may often become depressed. Students suffering from anxiety and depression may also be at risk of poor academic performance. Likewise, data from the American College Health Association (2013) reveal that high levels of stress among students interfere with the academic performance and performances. Conversely, Stupnisky, Perry, Renaud, and Hladkyj (2013) stated that students who exhibit a low level of stress do well academically. During the transition from adolescence to adulthood, the failure to use adaptive coping strategies may further result in stress, anxiety, and depression.

The most common psychological problems of adolescence are depression and anxiety. While depression is less common during childhood, it increases during the onset of adolescence. During adolescence, depression is experienced mostly short and depending on the certain conditions. Adolescents suffering from depression are sad and broken down.

They feel loneliness, but can continue doing their daily chores. However, in deeper cases of depression, adolescents show the symptoms of low self-esteem, self-blame, hopelessness, suicide thoughts, anger, and peevishness. From the bulk of research, it can be inferred that depression and anxiety may be experienced at the same time. It has been declared that depression and anxiety are accompanied with 12 to 75% of the surveys conducted by Eckberg, Pidgeon, & Magyar (2017). While entrance to a university or other tertiary education institutions is a joyous time, it can be a stressful life event for some students. First-year students are particularly at-risk as they face a number of new stressors during the transitional period of starting a new life in university or college (Wang, 2014). Just as all young adults, undergraduate students need to cope not only with psychological and psychosocial changes that are connected to the development of an autonomous personal life but also with the academic and social demands that they encounter in university studies in their preparation for professional careers. Therefore, the period of undergraduate education is a sensitive period in an individual's life span, and this period is regarded by many as important for developing systems and intervention methods that may prevent or reduce mental problems (Kugbey, Osei-Boadi, & Atefoe, 2015).

Evidence that suggests that university students are vulnerable to mental health problems has generated increased public concern in many societies. Previous studies suggest high rates of psychological morbidity, especially depression and anxiety, among university students all over the world (Adewuya et al., 2006) found that among college students seeking counseling services, anxiety and depression were ranked first and third as presenting problems, respectively; academic and work-related concerns were ranked second as the presenting problem. Brackney and Karabenick (1995) noted that high levels of distress, concomitant with limited coping resources, render students less able to meet academic demands.

Unfortunately, college 138ounsellors are stretched very thin, thereby providing treatment for anxiety and depression-related complaints. Romano and Hage (2000) suggested the importance of integrative theoretical models that would better allow for the prevention of psychological difficulties. Increasing interest in positive psychology and the factors that constitute wellness fit well with this type of prevention agenda, but comprehensive models describing the psychological resources that protect college students from anxiety and depression are lacking (Dahlin et al., 2005). Psychological distress may result in withdrawal from study as first-year students were found to be twice as likely to drop out as their counterparts in the second and third years (Curtis and Curtis, 1999). Adlaf et al. (2001) found a prominent inverse relationship between year of study and mental health in university students, those at greatest risk being first-year students. Psychological morbidity in undergraduate students represents a neglected public health problem and holds major implications for campus health services and mental policy-making (Poch et al., 2004; Stewart-Brown et al., 2000). In terms of life quality, understanding the impact of this neglected public health phenomenon on one's educational attainment and prospective occupational success is very important. Related to the increasing number of students, who are dismissed from the university because of the low, cumulative grades, as well as some of them who change their academic fields specialty due to adjustment issues, the idea of this study emerged, and tested the following hypotheses:

1.1 Research Hypotheses

- Stress is not a significant predictor of academic performance among university students
- Anxiety is not a significant predictor of academic performance among university students
- Depression is not a significant predictor of academic performance among university students

2. Research Methods

Quantitative survey design was used in carrying out the research. A total of 300 undergraduate students were selected in a randomized cluster sample. Participants were between 18 and 23 years of age from 100 level students in their second semester form Nigerian Defence Academy, Kaduna (100), Bayero University Kano (100) and Usman Danfodio University, Sokoto (100). Three instruments were used to collect data: The Stress Symptom Checklist (SSCL was used to measure stress, it comprises of 53 items; 28 items are for physical symptoms and 25 items for psychological symptoms. Sschlebusch, 2004, reported that to date the data gathered show that the SSCL is a useful measure of non-pathological stress in the general population. Beck Depression Inventory (BDI) which is the most commonly used depression inventory in both research and clinical practice was used to measure depression. Questions on the 35-item BDI assess various cognitive, physiological, and affect-related symptoms of depression. According to the correlation between them, the coefficient alpha for the Beck Depression Inventory was 92. Cronbach's alpha for the current study sample was 0.94 (Beck et al., 1988). The Spielberger's Trait Anxiety Inventory (TAI) was used to measure anxiety in this study. It is a 20-item measure of trait anxiety, defined as the relatively stable tendency of an individual to respond anxiously to a stressful situation. Higher scores indicate a greater degree of trait anxiety. Cronbach's alpha for the current study sample was 0.92 (Spielberger et al., 1984). First semester examination result in general studies (GST) of the 100 level students was used the measure academic performance.

3. Results

3.1 Hypotheses Testing

Hypothesis One: Stress is not a significant predictor of academic performance among university students

Table 1: Pearson Product Moment Correlation (PPMC) statistics on the relationship between stress and academic performance among university students

Variables	**N**	**Mean**	**Std. Dev**	**Df**	**Correlation index r**	**Critical r**	**P**
Academic Performance	300	2.7228	0.5470	298	-0.632**	0.401	0.000
Stress	300	5.2100	0.4337				

correlation is significant at the 0.05 level
P < 0.05,

Results of the PPMC statistics in table 1 above showed that significant relationship exist between stress and academic performance among undergraduate students (p = 0.000 and r = .-632), implying that there is a negative or inverse relationship between the variables, meaning that the higher the students' level of stress, the lower their academic performance and the lower their stress level, the higher their academic performance. Therefore, the hypothesis which state that stress is not a significant predictor academic performance among undergraduate university students, is hereby rejected.

Hypothesis Two: Anxiety is not a significant predictor of academic performance among university students

Table 2: Pearson Product Moment Correlation (PPMC) statistics on the relationship between anxiety and academic performance among undergraduate students

Variables	N	Mean	Std. Dev	Df	Correlation index r	Critical r	P
Academic Performance	300	2.6828	0.5570	298	-0.954**	0.413	0.000
Anxiety	300	5.5600	0.4138				

Correlation is significant at the 0.05 level
P < 0.05,

Table 3 above showed that significant relationship exist between anxiety and academic performance among undergraduate students (p = 0.000 and r = .-954), this also implies that there is a negative or inverse relationship between academic performance and anxiety, meaning that the higher the students' level of anxiety, the lower their academic performance and the lower their anxiety, the higher their academic performance. Therefore, the hypothesis which state that anxiety is not a significant predictor of academic performance among undergraduate university students does not hold.

Hypothesis Three: Depression is not a significant predictor of academic performance among university students

Table 4: Pearson Product Moment Correlation (PPMC) statistics on the relationship between depression and Academic performance among undergraduate students

Variables	N	Mean	Std. Dev	Df	Correlation index r	Critical r	P
Academic Performance	300	2.6828	0.5570	228	-0.837**	0.413	0.001
Depression	300	6.0000	1.4534				

*** correlation is significant at the 0.05 level*
P < 0.05,

Table 3 above showed that significant relationship exist between depression and academic performance among undergraduate students (p = 0.001, r = .-837), implying that there is a negative inverse relationship between academic performance and depression, meaning that the higher the students' symptoms of depression, the lower their academic performance and the lower their depression symptoms, the higher their academic performance. Therefore, the hypothesis which state that depression is not a significant predictor of academic performance among university students, is hereby rejected.

4. Discussion on the findings

Results of this study indicate that there is a negative significant relationship between stress and academic performance of university students, and this implies that the higher the level of stress among students, the lower their level of their academic performance. A number of studies have also found a relationship between stress and poor academic performance (Clark & Rieker, 1986; Linn & Zeppa, 1984, Struthers, Perry & Menec, 2000). Felsten & Wilcox (1992) found significant negative correlations between the stress levels of college students and their academic performance. In a similar study, Blumberg and Flaherty (1985) found an inverse relationship between self-reported stress level and academic performance. Struthers et al. (2000) also reported that a high level of academic stress was associated with lower course grades. This implies that students experience a high level of academic stress due to exams, assignments, time pressure, grade pressure, and uncertainty.

The study also found negative relationship between anxiety and academic performance among university students. The finding is in line with other studies which demonstrated that students with higher level of anxiety tend to obtain lower marks in their end-of-semester examination (Hamzah, 2007, McCraty, 2007, Luigi et al., 2007, and Sena et al., 2007). On the other hand. some studies have found a significant positive relationship between academic achievement and anxiety (Diaz et al. in El-Anzi, 2005). This implies that although anxiety can affective students' academic performance, there also students who better even when they are anxious.

Result of the study found significant negative correlation between depression and academic performance among university students. Similarly, some previous studies reported to have found higher levels of depression among university students. Fine & Carlson, (1992). Surtees, Wainright, & Pharoah (2002), found conditions that reduced the likelihood of achieving a first-class degree among first-year students. Similarly, Zaid, Chan, and Ho (2007) found an inverse relationship between academic achievement and depression. Also, a study on emotional disorders among medical students in one of the Malaysian private colleges found that students who experienced depression had a lower academic performance. Eisenberg, Golberstein, & Hunt (2009) showed that depression is a significant predictor of lower GPA (Grade Point Average) and co-occurring anxiety and depression have an additional negative association with GPA. Students who experience mild or moderate symptoms of depression or anxiety also demonstrate more academic difficulties and lower GPA then non-depressed students (Locke, 2009; Deroma, Leach, and Leverett, 2009). Many clinical descriptive reports suggested that depression may be a contributing factor to poor academic performance (Fine & Carlson, 1994). It is noteworthy that other researchers have found no connections between internalizing symptoms and poor academic performance (e.g., Reinherz et al., 1993). The implication is that adolescents with depression are at increased risk for impairment in school and educational attainment (Asarnow, Jaycox, Duan, LaBorde, et al., 2005). Many depressed individuals may be unable to perform well in academic life because they do not have courage in what they are doing (Sindhu, 2016). They may feel that they are not reaching the standard of performance set for them. As a result, they continuously feel disappointed and despairing. They perceive things negatively and consider themselves as failures. This condition can definitely contribute too many serious problems in their academic life such as poor grades (Sindhu, 2016).

5. Conclusion

Base on the finding of this study, it is concluded that there is a negative or inverse relationship between academic performance and stress, anxiety and depression, meaning that the higher the students' level of stress, anxiety, and depression, the lower the academic performance. Generally, the transition to adulthood represents a period with high risk for the onset of stress, anxiety depression (Clark, Nguyen, & Barbosa-Leiker, 2014).

6. Recommendations

- University students should regularly check their stress, anxiety and depression symptoms. High level of stress and anxiety can be reduced by participating in relaxation activities.

- The university management should provide the services of qualified psychologists and guidance counsellors in the campuses that will take care of students who present symptoms of stress, anxiety and depression.
- University management should provide recreational facilities in the campuses to help students make out some times to relax with such recreational activities.
- In severe cases referrals should be made for proper medication.

References

Adewuya A, Ola B, Olutayo O, Mapayi B, Oginni O (2006). Depression amongst Nigerian university students. Prevalence and sociodemographic correlates. Psychiatr. Epidemiol., 41: 674–678.

Ahmed, Z., & Julius, S. H. (2015). The relationship between depression, anxiety, and stress among women college students. *Indian Journal of Health and Wellbeing*, *6*(12), 1232-1234. Retrieved from https://eds-a-ebscohostcom.ezp.waldenulibrary.org/eds/pdfviewer/pdfviewer?vid=1&sid=088c1c24-0d9f-44e6-a913 d1d13d447beb%40sessionmgr4007

Alam, J. & Dulal, M (2018) Coping strategies of stress tolerance in relation to military training *Global Journal of HUMAN-SOCIAL SCIENCE: A Arts & Humanities* 18 (3)

Amarasuriya, S. D., Jorm, A. F., & Reavley, N. J. (2015). Quantifying and predicting depression literacy of undergraduates: A cross-sectional study in Sri Lanka. *BMC Psychiatry*, *15*(1). doi:10.1186/s12888-015-0658-8

American College Health Association. (2011). *National college health assessment II. Reference group executive summary*. Retrieved from http://www.achancha.org/docs/ACHA-NCHA-II_ReferenceGroup_ExecutiveSummary_Spring2011.pdf

Belizario, J. E., Fontes-Oliveira C. C., Borges J. P., Kashiabara J. A, Vannier E (2016) Skeletal muscle wasting and renewal: a pivotal role of myokine IL-6. Springerplus; 5: 619.

Beiter, R., Nash, R., McCrady, M., Rhoades, D., Linscomb, D., Clarahan, M., & Sammut, S. (2015). The prevalence and correlates of depression, anxiety, and stress in a sample of college students. *Journal of Affective Disorders*, *173*, 90-96. doi:10.1016/j.jad.2014.10.054

Besser, A., & Zeigler-Hill, V. (2014). Positive personality features and stress among firstyear university students: Implications for psychological distress, functional impairment, and self-esteem. *Self and Identity*, *13*(1), 24-44. doi:10.1080.15298868.2012.736690

Bewick, B., Koutsopoulou, G., Miles, J., Slaa, E., & Barkham, M. (2010). Changes in undergraduate students' psychological well-being as they progress through university. *Studies in Higher Education*, *35*(6), 633-645. doi:10.1080/03075070903216643 *Behavioural Science*, *4*(9), 1153-1170. doi:10.9734/BJESBS/2014/8733

Bilgel, N., & Bayram, N. (2014). The epidemiology of depression, anxiety, stress, and anger in Turkish high school students. *British Journal of Education Society & Behavioural Science*, *4*(9), 1153-1170. doi:10.9734/BJESBS/2014/8733

Burrell, L. M., Kelly, C. J., Kelly, D. R., Matthews, M. D. (2022) The relationship among chronotype, hardiness, affect, and talent and their effects on performance in a military context. *Psychological Reports.* March, 2022. doi:10.1177/00332941211073659

Clark, C. M., Nguyen, D. T., & Barbosa-Leiker, C. (2014). Student perceptions of stress, coping, relationships, and academic civility: A longitudinal study. *Nurse Educator*, *39*(4), 170-174. doi:10.1097/NNE/0000000000000049

Eckberg, N., Pidgeon, A. M., & Magyar, H. (2017). Examining the psychosocial and academic factors predicting depression and anxiety symptomology across first year and later year university students. *European Scientific Journal*, *13*(17), 1-16. doi:10.19044/esj.2017.v13n17p1

Haldorsen, H., Bak, N. H., Dissing, A., Petersson, B. (2014) Stress and symptoms of depression among medical students at the University of Copenhagen. *Scand J Public Health*. 42:89–95.

Kugbey, N., Osei-Boadi, S., & Atefoe, E. A. (2015). The influence of social support on the levels of depression, anxiety and stress among students in Ghana. *Journal of Education and Practice*, *6*(25). Retrieved from https://files.eric.ed.gov/fulltext/EJ1078530.pdf

Miroljub I. and Uglješa I. (2021) Socio-demographic variables, perfectionism, anxiety and somatization as predictors of school success among cadet and junior volleyball players *Sports Science and Health* 11(1):55-64

Nasioudis, D., Palaiodimos, L., Dagiasis, M., Katsarou, A. and Ntouros, E. (2015) Depression in military medicine cadets: a cross-sectional study. *Military Med Res* 2 (28) 1-5 https://doi.org/10.1186/s40779-015-0058

Papasavvas, T, Bonow, R. O., Alhashemi, M., Micklewright, D. (2016) Depression symptom severity and cardiorespiratory fitness in healthy and depressed adults: a systematic review and meta-analysis. *Sports Med*, 46(2): 219–30.

Roh, M. S., Jeon, H. J., Kim, H., Han, S. K., Hahm, B. J. (2010). The prevalence and impact of depression among medical students: A nationwide cross-sectional study in South Korea. *Acad Med.* 85:1384–90.

Stress Symptoms Checklist https://www.baylor.edu/content/services/document.php/183434.pdf Retrieved on 30/3/2022

Stupnisky, R. H., Perry, R. P., Renaud, R. D., & Hladkyj, S. (2013). Looking beyond grades: Comparing self-esteem and perceived academic control as predictors of first-year college students' well-being. *Learning and Individual Differences*, *23*, 151-157. doi:10.1016/j.lindif.2012.07.008

Sschlebusch L. (2004). The Development of a Stress Symptom Checklist. South African Journal of Psychology 34(3):327-349 DOI: 10.1177/008124630403400301

Suresh, P., Mathews, A., & Coyne, I. (2013). Stress and stressors in the clinical environment: A comparative study of fourth-year student nurses and newly qualified general nurses in Ireland. *Journal of Clinical Nursing*, *22*(5-6), 770-779. doi:10.1111/j.1365-2702.2012.04145.x

Wang, X. (2014). Subjective well-being associated with size of social network and social support of elderly. *Journal of Health Psychology*, *21*(6), 1037-1042. doi:10.1177/1359105314544136

Weinstein, A. A., Deuster, P. A., Francis, J. L, Bonsall, R.W., Tracy, R, P., Kop, W. J. (2010). Neurohormonal and inflammatory hyper-responsiveness to acute mental stress in depression. *Biol Psychol* 84(2): 228–34

Yamashita, K., Saito, M., & Takao, T. (2012). Stress and coping styles in Japanese nursing students. *International Journal of Nursing Practice, 18*(5), 489-496. doi:10.1111.j.1440-172X.2012.02056.x

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 143–155

Influence of Demographic Variables and Peer Relations on Aggressive Tendencies among Secondary School Students in Keffi, Nigeria

EMMANUEL ONU ALHASSAN, CALEB CHUKWUEBUKA IWUALA
AKEEM ADEKUNLE KENKU
Nasarawa State University, Keffi, Nigeria.

Abstract. Aggressive behaviour or tendencies is a great concern to all and sundry, of which there has been less work done on this phenomenon. Therefore, we investigated the influence of demographic variables and peer relations on aggressive tendencies among students from four secondary schools in Keffi, Nasarawa State - Nigeria. 200 students (135 males and 65 females) between 14 and 25 years of age participated in the study. In addition to providing demographic data, participants responded to the Index of Peer Relations (IPR) scale developed by Hudson et al., (1986) to assess the extent to which a respondent has problems with peers. Participants also responded to Buss Perry Aggression Questionnaire (BPAQ) developed by Buss and Perry (1992) to measure aggression. Univariate Analysis of Variance (ANOVA) and Pearson Product-Moment Correlation Analysis was used to test the study hypotheses. Results showed that there was a statistically significant main effect of family structure on aggressive tendency, ($F(1, 192) = 7.752$, $p < 0.05$); implying that participants from separated family ($M= 98.45$, $SD= 15.371$) are more aggressive than those from intact family ($M= 88.33$, $SD= 15.252$). Additionally, there was no statistically significant effect of gender and age on aggressive tendencies where gender: ($F(1, 192) = 0.206$, $p > 0.05$NS) and age: ($F(1, 192) = 0.210$, $p > 0.05$NS) respectively. Furthermore, it was found that peer relations ($M= 56.95$, $SD= 12.034$) and aggressive tendencies ($M= 89.34$, $SD= 15.527$) correlated significantly $r(198)= -0.140$, $P < 0.05$). In this light, the study concluded that both demographic variables and peer relations has a significant influence on aggressive tendencies in secondary school adolescents. It is recommended that findings of studies such as this to be made available through various channels (including social media) to enable parents understand the need for family cohesiveness and training of children to develop critical peer relations / social emotional skills, such as empathy, cooperation, and problem-solving strategies.

Keywords: Demographic Variables: Peer Relations; Aggressive Tendencies; Adolescents.

1. Introduction

Aggressive behaviour is a major issue of present society, which is a reason of many socially unacceptable activities happening in our surroundings as well as in schools. When we read daily newspapers, we notice that so many incidents take place in our schools due to aggressive behaviour of students. In this context, aggressive behaviour can be seen in many secondary school students where they involve in many anti-social activities like incidents of misbehave with teachers, bullying peers etc (Kaur & Niwas, 2017). Amadi et al., (2015) have come to a conclusion that, aggressive adolescents at school show a very strong need for social recognition; they would like to be considered as powerful, socially accepted, different, and rebellious by their classmates. In other words, some authors suggest that the desire for popularity, leadership, and power leads to the involvement of many adolescents in disruptive behaviours, providing them the opportunity to construct the social reputation they desire. In fact, it has been documented that aggressive adolescents normally show somewhat negative attitudes to institutional authorities such as the police, the law, and also the school and teachers (Amanda & Monica, 2004).

In view of the above, many disciplines have attempted to define aggression. However, in behavioural science, as defined by Escobar-Chaves and Anderson (2008), aggressive behaviour is an intentional act to cause harm to another person. This could be expressed more overtly, such as physically hitting someone, in verbal or relational contexts, and also as violence, bullying, and more like covert action, such as lying and stealing. The covert context of aggression is to reduce the repercussion towards the aggressor. The end goal of aggression is to cause intentional harm to another person. The intentionality of aggressive behaviour makes it an abnormal act that violates social norms (Agbonlue, 2022). To others, aggressive behaviour refers to such verbal, nonverbal and physical behaviour that injures another indirectly or directly and results in extraneous gains for the aggressor. These behaviours are typically described in terms such as those that appear frequently in the literature (Hunt, 1993; Kerr & Nelson, 1998; Long & Brendtro, 1993; Sasso et al., 1990). The aggressor's body language for all of these aggressive behaviours is attitude that clearly communicates rage, anger, humiliation, frustration, and other feelings that motivate (Lancelotta & Vaughn, 1989).

Studies such as that of Campos et al., (2019), suggest that demographic variables play a significant role in predicting behaviour among adolescents and by implication, young adults. Factors such as gender and family structure have been considered as important predictors of behaviour (e.g. Teye-Kwadjo et al., 2018; Dhirabc et al., 2016; Watkins & Ohannessian, 2020; Park &nd Lee, 2020). In addition to these, poor peer-relations has been identified as a factor responsible for behavioural and emotional problems among adolescents (Levitan et al., 2019) and in tendency towards aggressive behaviour like cyberbullying, and other negative behavioural outcomes (Akgül & Artar, 2020).
In Nigeria, many adolescents and quite a number of young adults are in secondary schools where they interact with peers from different families and different backgrounds. This study's focus is on the influence of demographic variables and peer relations on aggressive tendencies among adolescents in secondary schools. The basis for this study is underscored by the prevalence of aggressive behaviours prevalent in Nigeria among adolescents and young adults (e.g. Fenny & Falola, 2020).

1.1 Statement of the Problem

Incidences of aggressive behaviours (ranging from physical abuse to cyberbullying) among adolescents have become more prevalent in the Nigerian society (Akanni et al., 2020; Olu, 2020; Fenny & Falola, 2020; Olasanmi et al., 2020). However, there is still a huge gap in research regarding the factors responsible for this increase in the number and range of aggression among adolescents.

Based on the review of literature, aggressive behaviour can mark future dysfunctionality, such as antisocial behaviour and substance abuse (Fergusson et al., 2007; Gruenwald, 2017; Schaeffer et al., 2003). Mundia (2006) highlighted that biological, individual, home, and school environments, peer influence, exposure to media violence, and community and social factors could be the causes of aggressive behaviours. Moreso, gender, family structure and peer relations have been found to contribute significantly to aggressive behaviours among adolescents. Given the dynamics of our culture, which socialises the male child to be more aggressive than females (Olawoye et al., 2004). It is worth exploring the role of gender in aggression among adolescents.

Interestingly, the rate of divorce is also reportedly on the increase in Nigeria and this poses a huge challenge to the family structure, which in turn has been shown to be associated with higher aggressive tendencies among adolescents. Research on peer relations has been conducted in Nigeria (e.g., Popoola et al., 2018) but there is a dearth of literature with respect to its predictive capacity for aggressive tendencies among adolescents and young people. This study was carried to address these gaps. While there has been a focus on the causes of aggressive behaviours among secondary school students in Nigeria (Agbonlue, 2022; Obikeze & Obi, 2020; Omoteso, 2019), less attention has been paid to the phenomenon of aggressive behaviour in our society especially in secondary school's environment. It is based on this premise that this study aims to investigate the influence of demographic variables and peer relations on aggressive tendencies among adolescents in secondary schools, Keffi, Nigeria.

1.2 Objective of the study

The study fundamental objective is to investigate the influence of demographic variables and peer relations on aggressive tendencies among adolescents in secondary schools, Keffi, Nigeria, while specific objectives are:

- To examine the gender influence on aggressive tendency among students from selected secondary schools in Keffi town
- To access the family structure influence on aggressive tendency among students from selected secondary schools in Keffi town
- To find out the relationship between peer relations and aggressive tendency among

students from selected secondary schools in Keffi town

1.3 Hypotheses

In the light of the study research questions and objectives, the following were hypothesised as follows:

- Gender will statistically and positively influence aggressive tendency among students from selected secondary schools in Keffi town;
- Family Structure will statistically and positively influence aggressive tendency among students from selected secondary schools in Keffi town; and
- There will be a statistically significant relationship between peer relations and aggressive tendency among students from selected secondary schools in Keffi town.

2. Review of Related Literature

Aggressive behaviour and tendencies in secondary schools have been recognised as a huge problem in Europe and America (McClanahan et al., 2015; Smith, 2016; Vega-Gea et al., 2016) as well as Mexico (Castillo & Pacheco 2008) as detailed by Jiménez and Estévez (2017). The universality of this problem has also been documented by Bucur et al., (2020) along with its consequences. In Nigeria, various aggressive behaviours such as fighting, slapping, rape, bullying (physical, verbal and social), and other high-risk behaviours is said to be on the increase among adolescents in secondary schools, as well as universities (Olu, 2020). According to Cui and Lan (2020), the rate of aggressive behaviour at school seems to boom as youth enter adolescence. This is attributable to the biological changes within the onset of puberty which are troubling or disturbing to adolescents, which in turn may intensify aggressive behaviour in such a period (Tremblay, 1998; Pomerantz et al., 2017).

Demographic factors such as gender and family structure as well as peer relations have been associated with aggressive behavioural tendencies among adolescents and young persons within the secondary school setting. Fundamentally, gender is an essential characteristic in aggressive behaviour, also among students. In a study focused on aggression in a relationship, the study revealed that there was more likelihood that young women in the university would experience sexual violence (sexual violence being an example of aggressive behaviour). Young men in the university would be victims of psychological aggression (Kaukinen, 2014). Another study among university students showed that women were more physically aggressive than men in a relationship (Hines & Saudino, 2003).

In another clime, male gender was one of the factors associated with aggressive behaviours (physical fighting) among Romanian high school students between 15 and 16 years old (Bucur et al., 2020). In the same study, other factors found associated with physical fighting include: binge drinking during the previous 30 days, serious problems with friends, parent(s) who do not know where and with whom the adolescents spend their evenings, poor parental caring, low school grades, and high truancy. In a study by Currie et al., (2008) on the Health Behaviour in School-aged Children (HBSC) conducted in Romania between 2005 and 2006, 6% of the girls and 24% of the boys aged 15 have been involved in a physical fight at least three times in the last 12 months. In another survey performed by HBSC between 2009 and 2010 (Currie et al., 2012), it was found that 4% of the girls and 19% of the boys aged 15 have been involved in a physical fight at least three times in the last 12 months. In Nigeria, studies have reported that boys engage in more aggressive behaviours like bullying than girls (Egbochuku, 2007; Owuamanam & Makinwa, 2015). Furthermore, in their cross-sectional survey of 465 final-year secondary school students in Benin City, Nigeria, aged 16-19 years. Akanni et al., (2020) found bullying to be significantly associated with students who are male, have poor relations with their teachers and are involved in cult and gangsterism.

Studies by Shetgiri et al., (2015) as well as Laufer and Harel (2003) have shown that adolescents who maintain a stronger, healthier relationship with their families and their education are less likely to participate in unacceptable behaviours, such as violence. The family structure of an adolescent could impact on their emotional status and how they relate with others – including their peers. It has been observed that children whose parents have divorced have more behaviour problems than those in intact families; children living in step-parent and blended families also tend to have more behaviour problems (Ryan et al., 2015). Results from a study involving a large Norwegian sample of 11–16 years old students (n = 4509) showed that young people living with a single parent were also more likely to report no participation in organised sports; the study suggests that living with a single parent or in reconstituted families was unfavourably associated with physical activity, sport participation and screen-based behaviours among Norwegian youth. Park and Lee

(2020) analysed data from the 2018 Korean Youth Risk Behaviour Web-based Survey responded to by 59,096 adolescents. They used logistic regression, t-tests, and a variance analysis of a complex sample general linear model to examine the association of family structure with health behaviours, mental health and academic achievement at $P < 0.05$ level of significance. Their results showed that non-intact families (single-mother families, single-father families, and restructured families) had significantly higher odds of smoking a cigarette, drinking a sip of alcohol, internet use, physical activity, and sexual experience, and mental health issues such as depression, suicidal ideation, perceived stress, and poor perceived health status than intact families (two-parent families).

Also, non-intact families were significantly related to low perceived academic achievement compared to intact ones. They concluded that family structure is a significant factor in adolescent health behaviour, mental health, and perceived academic achievement; and that adolescents who experience a transition in their family structure may be more vulnerable to health risks and exhibit lower academic achievement than those in an intact family. In Nigeria, family structure has been found to be a significant predictor of youth educational outcomes. Odimegwu et al., (2017) examined the gender differences in the effect of family structure on educational outcomes of youth in Nigeria - using the 2010 Nigeria General Household Survey which is available through Integrated Public Use Microdata Series (IPUMS)-International, consisting of 14,178 males and 13,858 females. They found that there was a negative relationship between living with neither parent and ever enrolling among males and females, but the effect was much stronger for females. This finding aligns with the outcome of the study on *Timing of vape use among adolescents: Differences by family structure* conducted by (Watkins & Ohannessian, 2020). Their own findings indicated that adolescents with divorced parents at Time 1 vaped earlier, and were 51% more likely to vape than adolescents with married parents. In summary, there seems to be a general trend in literature supporting the notion that family structure plays a significant role in adolescent behaviour.

Other factors have been considered by researchers in the quest to discover factors responsible for aggressive behaviour among adolescents. For instance, in a study conducted on the psychological determinants of aggressive behaviour among adolescents in secondary schools in Awka South Local Government Area of Anambra State, Nigeria by Izuchi, and Anetoh (2014), it was discovered that while stress significantly influenced aggressive behaviour among secondary school adolescents, self-concept and locus of control did not. Also, working with a student sample of 379, Wakoli et al., (2016) examined the extent to which adolescent students' peers influence aggressive behaviour among students in Bungoma County, Kenya. Results of their analysis show that adolescents agreed to propositions that they like to please their friends; they have good relationship with their friends; their peers respect them and recognise them as important and that their school friends have negative attitudes towards education. The study established that peer pressure influence was high amongst secondary school students. A coefficient of determination $R^2 = 0.578$ indicated that 57.8% of aggressive behaviour was as a result of peer pressure showing that peer pressure significantly contributed to the variance in aggressive behaviour among learners. This brings us to the issue of peer relations.

According to Pepler and Bierman (2018), 'positive peer relationships make critical contributions to healthy social-emotional development. Children benefit from the social and emotional support that friends offer, and they learn important social skills by interacting with peers… Unfortunately, children who struggle with delays or deficits in social-emotional skills are often rebuffed by peers, limiting their opportunities for positive peer interactions and pushing them further to the margins of the peer group with negative consequences for their well-being'. One negative consequence could be the development of aggressive tendencies. Children who can take the perspective of others, understand subtle social cues, manage their emotions, and control their impulses and aggressive behaviours experience more positive peer involvement and a sense of social belonging (Rubin et al., 2015). On the other hand, children who have not developed age-appropriate social-emotional skills struggle to initiate and sustain meaningful relationships with peers at school, particularly if they are socially awkward or volatile emotionally and unpredictable in their behaviour (Bierman and Powers, 2009; Pepler, Craig, and Roberts, 1998).

The importance of peer relationships cannot be overemphasised because social-emotional competencies developed through peer relationships in childhood and adolescence accumulate to lay the foundation for well-being and healthy, supportive relationships in adulthood (Flynn et al., 2017). Conversely, children with under-developed social emotional competencies are often marginalised by peers and experience increasing social alienation over time, along with increases in emotional distress and antisocial behaviours (Gazelle & Ladd, 2003; Dishion et al., 1999). Furthermore, findings from a study in Ilorin, Nigeria by Popoola et al., (2018) revealed that adolescents with higher peer-relation are more assertive than those with lower level of peer-relation (M=10.60), [t (249) = 5.16, *p*<.05]. Similarly, among other things, Levitan et al., (2019) found that adolescents with poorer peer relations, and poorer family functioning showed more behavioural and emotional problems.

3. Research Methodology

3.1 Research design

An ex post facto, cross-sectional research design was used to find out: (i) the influence of gender on aggressive tendency among students from selected secondary schools in Keffi town; (ii) the influence of family structure on aggressive tendency among students from selected secondary schools in Keffi town; and relationship between peer relations and aggressive tendency among students from selected secondary schools in Keffi town.

3.2 Population, sample and sampling techniques

A sample of 200 students (135 males and 65 females) – drawn from an estimated population of 840 students in the senior secondary schools in Keffi Community – participated in this research. They were aged between 14-18 years (adolescents) and 19-25 years (young adults) respectively. Four (4) out of seven (7) public secondary schools were randomly selected through a ballot selection technique; these include Government Secondary School Yelwa, Pivotal Teachers College (PTC), Government College Keffi (GCK) and Keffi Development Foundation School (KDF).

3.3 Instruments

A questionnaire was developed to capture demographic data. Participants were asked to identify their gender and specify the status of their family structure (whether intact or separated). The 25-item Index of Peer Relations *(IPR) scale* developed by Hudson (1986) was used to measure participants' problems of interpersonal relationships with peers. It is a self-report instrument, which uses the five-point Likert scale format ranging from '*rarely or none of the time'* to '*most or all of the time'*. Hudson (1986) provided the psychometric properties for American sample while Anumba (1995) provided the psychometric properties for Nigerian samples. Norms for the instruments for males is 29.31, while for females is 26.83. Anumba (1986) obtained a divergent validity coefficient of .62 by correlating IPR with Hare Self-Esteem Scale (HSS) developed by Hare (1985). Hudson (1986) reported an alpha coefficient of .94. The interpretation for the instrument is based on Nigerian norms or mean scores, which states that scores higher than the norms indicates poor peer relations, while scores lower than the norms indicate appropriate peer relations.

Aggressive tendency was measured using the Buss and Perry Aggression Questionnaire (BPAQ) developed by (Buss & Perry, 1992). This scale is made up of 29 items with five response options ranging from 1- *extremely uncharacteristic of me* to 5- *extremely characteristic of me*. The BPAQ has a validity alpha of .90 and four subscales comprising verbal aggression (5 items, α = .76) physical aggression (9 items, α = .83), anger (7 items, α = .81) and Hostility (8 items, α = .84). This instrument has wide cross-cultural validation, which were also validated and adapted using Nigerian participants by Onwukwe (2014). He administered the questionnaire to 200 students of Renaissance University Ugbawka in Enugu State (mean age = 20.7, male = 90, female = 110) alongside the Hostility subscale of Symptom Checklist-90 (SCL-90) of Derogatis et al., (1977) and it produced a coefficient of concurrent validity of .44 (p< 0.01). It also yielded a Guttman split-half coefficient of .65 and a Cronbach's alpha of .49. These analyses were done using the computer based Statistical Package for Social Sciences 16.0 (SPSS 16.0). On the bases of the mean scores the author established a norm of 67.60 for both male and female participants. The instruments were administered to the participants using convenient sampling technique after the necessary permissions had been sought from the participating school authorities.

3.4 Statistical Techniques

The statistics used for the descriptive explanations were frequencies, percentages, means and standard deviations. Inferential statistics used for the tests of significance of the stated hypotheses were: *Univariate Analysis of Variance (ANOVA)* to determine the influence of gender and family structure on aggressive tendencies and *Pearson Product-Moment Correlation* to test the relationship between peer relations and aggressive tendencies among secondary school students.

3.5 Ethical consideration

Appropriate steps were taken to ensure confidentiality and informed consent of would-be participants. Letters were written to the designated authorities of the participating secondary schools to explain the academic purpose of the research and get approval its conduct in among their students; the schools provided convenient dates for distribution and retrieval of completed instruments. Participation in the study was voluntary and the confidentiality of participants was safeguarded. Participants were also given the right to disengage from the research process at any point in time and for whatever reason.

4. Results

4.1 Data Presentation

Table 1: Frequency and Percentages of the Characteristics of Participants

Demographic Data		Frequency	Percentages
Gender	Male	135	67.5
	Female	65	32.3
	Total	200	100%
Family Structure	Intact	180	90
	Separated	20	10
	Total	200	100%
School	GSS Yelwa	55	27.5
	PTC	45	22.5
	GCK	49	24.5
	KDF	51	25.5
	Total	200	100%
Class	SS I	66	33
	SS II	71	35.5
	SS III	63	31.5
	Total	200	100%

Table 1 presents frequency and percentages of the demographic characteristics of 200 students (Males = 135 and Females = 65). Family structure: Intact (N = 180, 90%) and Separated (= 20, 10%). School: GSS Yelwa (N = 55, 27.5%), PTC (N = 45, 22.5%), Government College Keffi (N = 49, 24.5%) and KDF Secondary School (N = 51, 25.5%). Class: SS I (N = 66, 33%), SS II (N = 71, 35.5%) and SS III (N = 63, 31.5%).

Table 2: Index of Peer Relations and Aggressive Tendency across Gender

Gender		Peer Relations	Aggressive Tendency
Male	Mean	55.7	90.08
	N	135	135
	Std. Deviation	12.024	15.57
Female	Mean	59.54	87.8
	N	65	65
	Std. Deviation	11.723	15.442
Total	Mean	56.95	89.34
	N	200	200
	Std. Deviation	12.034	15.527

Table 2 shows the indexes for interpreting peer relations and aggressive tendency between male and female students in the study. The total mean index of peer relations is 56.95 and that of aggressive tendency is 89.34. The mean scores for male students are 55.70 on peer relations and 90.08 on aggressive tendency respectively - indicating that male students have appropriate peer relations and high level of aggressive tendency; while female students mean scores on peer relations and aggressive tendency are 59.54 and 87.80 respectively - indicating that females have poor peer relations and low aggressive tendency.

Table 3: Index of Peer Pressure Relations and Aggressive Tendency according to Family Structure

Family Structure		Peer Relations	Aggressive Tendency
Intact	Mean	57.31	88.33
	N	180	180
	Std. Deviation	12.264	15.252
Separated	Mean	53.7	98.45
	N	20	20
	Std. Deviation	9.348	15.371
Total	Mean	56.95	89.34
	N	200	200
	Std. Deviation	12.034	15.527

Table 3 shows the indexes for interpreting peer relations and aggressive tendency between students from intact and separated homes. The total mean index of peer relations is 56.95 and that of aggressive tendency is 89.34. Mean scores for students from intact homes are 57.31 on peer relations and 88.33 on aggressive tendency respectively - indicating that the students have poor peer relations and a low level of aggressive tendency. Mean scores for students from separate homes are 53.70 on peer relations and 98.45 on aggressive tendency respectively - indicating that this set of students have appropriate peer relations and high level of aggressive tendency among their peers.

4.2 Test of Hypotheses

The results of data analysis and corresponding interpretations are presented below:

Hypothesis 1 stated that gender will statistically influence aggressive tendency among students from selected secondary schools in Keffi town. This hypothesis was tested with Univariate Analysis of Variance (ANOVA) and the result presented in Table 4 below.

Table 4: Summary of ANOVA results for between subject effects of gender and family structure on aggressive tendency

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	3152.203[a]	7	450.315	1.929	0.067
Intercept	399199.804	1	399199.804	1709.991	0
Gender	48.098	1	48.098	0.206	0.65
Family Structure (FS)	1809.771	1	1809.771	7.752	0.006
Gender * FS	140.458	1	140.458	0.602	0.439
Error	44822.677	192	233.451		
Total	1644302	200			
Corrected Total	47974.88	199			

a. R Squared = .066 (Adjusted R Squared = .032)

The result from Table 4 above shows there was no statistically significant main effect of gender on aggressive tendency where gender: $F(1, 192) = 0.206$, $p > 0.05$ns. This implies that participants have no significant mean difference in aggressive tendency in terms of gender in this study (See Table 5 below). Hypothesis 1 was therefore not supported.

Hypothesis 2 stated that family structure will statistically influence aggressive tendency among students from selected secondary schools in Keffi town. This hypothesis was tested with Univariate Analysis of Variance (ANOVA) and the result presented in Table 4 above.

Table 4 shows a statistically significant main effect of family structure on aggressive tendency, $F(1, 192) = 7.752$, $p < 0.05$. This implies that participants from homes where the family is separated (M = 98.45, SD = 15.371) show more aggressive tendencies than those from homes where the family is intact (M = 88.33, SD = 15.252). Mean scores of participants from homes where the family is separated were significantly higher than mean scores of participants from homes where the family is intact (See Table 5 below). Hypothesis 2 was supported by this result.

Table 5: Mean and standard deviation scores of gender and family structure influence on aggressive tendency

Gender	Age	Family Structure	Mean	Std. Deviation	N
Male	14-18 years	Intact Family	88.3	15.374	92
		Separated Family	95.92	16.919	12
		Total	89.18	15.664	104
	19-25 years	Intact Family	92.07	15.202	28
		Separated Family	102.67	12.342	3
		Total	93.1	15.109	31
	Total	Intact Family	89.18	15.354	120
		Separated Family	97.27	15.953	15
		Total	90.08	15.57	135
Female	14-18 years	Intact Family	87.78	14.769	49
		Separated Family	107	4.583	3
		Total	88.88	15.054	52
	19-25 years	Intact Family	81.45	15.801	11
		Separated Family	94.5	24.749	2
		Total	83.46	16.826	13
	Total	Intact Family	86.62	15.029	60
		Separated Family	102	14.509	5
		Total	87.8	15.442	65
Total	14-18 years	Intact Family	88.12	15.115	141
		Separated Family	98.13	15.779	15
		Total	89.08	15.415	156
	19-25 years	Intact Family	89.08	15.917	39
		Separated Family	99.4	15.789	5
		Total	90.25	16.064	44
	Total	Intact Family	88.33	15.252	180
		Separated Family	98.45	15.371	20
		Total	89.34	15.527	200

Table 5 shows the mean and standard deviation scores of the participants on aggressive tendency where mean above the cut-off mean indicates high aggressive tendency across the variables. From the table above, scores based on Gender: Males (M = 90.08; SD = 15.570) and Female (M = 87.80; SD = 15.442); and Family Structure: Intact (M = 88.33, SD = 15.252) and Separated (M = 98.45, SD = 15.371) respectively.

Hypothesis 3 stated that there will be a statistically significant relationship between peer relations and aggressive tendency among students from selected secondary schools in Keffi town. This hypothesis was tested with Pearson Product-Moment Correlation and the result presented in Table 6 below.

Table 6: Summary results of the relationship between peer relations and aggressive tendency

Variables	M	SD	df	r	Sig.
Peer Relations	56.95	12.034	198	-0.140	0.047
Aggressive Tendency	89.34	15.527			

$r(198) = -0.140$, $P < 0.05$

From Table 6 above, mean and standard deviation scores were (M = 56.95, SD = 12.034) on peer relations; and (M = 89.34, SD = 15.527) on aggressive tendency respectively. Furthermore, the result shows a statistically significant $r(198) = -0.140$, $P < 0.05$ negative relationship between peer relations and aggressive tendency. This implies that the level of peer relations has a significant inverse relationship and influence on the level of aggressive tendency among the secondary school students. Hypothesis 3 was confirmed in the study.

5. Discussion on the findings

The result of the study first showed that there was no significant difference between males and females on aggressive tendency even though mean scores by male students was marginally higher than that of females. This implies that gender does not significantly influence aggressive tendency among students. This finding is at variance with findings on physical aggression by Bucur et al., 2020, Akanni et al., 2020 and Egbochuku, 2007. However, it is consistent with findings on relational aggression by Lansford et al., 2012. According to Björkqvist (2017), in proportions of their total aggression scores, boys and girls are verbally about equally aggressive, while boys are more physically and girls more indirectly aggressive. In their study, Naseem and Munaf (2020) also found out that overall, there was no significant gender difference in aggression; nevertheless, physical aggression was significantly higher in males, whereas, anger was higher in females.

The result for the second hypothesis which stated that family structure will statistically influence aggressive tendency among students was found significant and this was supported by findings of Shetgiri et al. (2015) as well as Laufer and Harel (2003) who concluded that adolescents who maintain a stronger, healthier relationship with their families and their education are less likely to participate in unacceptable behaviours, such as violence. Similarly, Ryan, Claessens and Markowitz, (2015) established that children whose parents have divorced have more behaviour problems than those in intact families. In the same vein, Park and Lee (2020) concluded that family structure is a significant factor in adolescent health behaviour, mental health, and perceived academic achievement; and that adolescents who experience a transition in their family structure may be more vulnerable to health risks and exhibit lower academic achievement than those in an intact family. Other studies (Odimegwu, Somefun, and Akinyemi, 2017; Watkins and Ohannessian, 2020) also support this result.

The third hypothesis which specified that there will be a statistically significant relationship between peer relations and aggressive tendency among students was also supported by the result of this study. This is in line with findings by Levitan, Barkmann, Richter-Appelt, H. et al. (2019) that adolescents with poorer peer relations, and poorer family functioning showed more behavioural and emotional problems. This means that students in secondary school with lower peer relations are likely to display higher aggressive tendencies.

6. Conclusion and Recommendations

On the basis of the findings of this study, gender does not significantly influence aggressive tendencies among secondary school students; overall, boys and girls are verbally about equally aggressive, while boys are more physically and girls more indirectly aggressive. Family structure has significant influence on aggressive tendencies as children from homes where the family is separated show more aggressive tendencies than those from homes where the family is intact. Furthermore, there is a significant relationship between peer relations and aggressive tendency because students who are better in peer relations tend to exhibit less aggressive than those who have poorer peer relations and vice-versa.

It is therefore recommended that:

- Psychological associations and other non-governmental organisations need to expand existing capacity-building/outreach programmes and fashion out new ones to help parents engage more in attitudes and behaviours that engender family cohesiveness.
- Government should fully engage and embed psychologists in all the relevant agencies (like the Ministry of Women Affairs, Education, Youth & Social Development, etc.) that interface with families and children so that they can provide counselling and psychosocial support to families and children/adolescents.
- Findings of studies such as this should be made available through various channels (including social media) to enable parents understand the need for family cohesiveness and training of children to develop critical peer relations / social emotional skills, such as empathy, cooperation, and problem-solving strategies.
- Counselling should be mainstreamed into secondary school programmes and strengthened such that students can have unfettered access to needed therapy.

References

Agbonlue, O. O. (2022). Psychosocial factors predisposing aggressive behaviour among secondary schools' students in Edo state, Nigeria. *Al-Hikmah Journal of Educational Management and Counselling, 4*(1), 56–62.

Akanni, O.O., Olashore, A.A., Osasona, S.O. & Uwadiae, E. (2020). Predictors of bullying reported by perpetrators in a sample of senior school students in Benin City, Nigeria. *South African Journal of Psychiatry*, 26(0), a1359. https://doi.org/10.4102/sajpsychiatry.v26i0.1359.

Akgül, G. & Artar, M. (2020) Cyberbullying: relationship with developmental variables and cyber victimization. *Scandinavian Journal of Child and Adolescent Psychiatry and Psychology*, *8*, 25-37 (2020) DOI 10.21307/sjcapp-2020-004.

Amadi, G.N., Ogadimma, A.M., & Tunde, O.T. (2015). Influence of personality and demographic factors on aggressive behaviour among secondary school adolescents. *British Journal of Psychology Research*, *3*(1),1-6,

Amanda, C. & Monica, (2004). Gender differences in time use among adolescent in developing countries: Implications of Rising school enrolment rates among urban and rural secondary school students. *Journal Educational Psychology*, *5*(2), 12-22

Anumba, A. C. (1995). *The influence of peer relations on self-esteem, assertiveness and ego strength of adolescents.* Unpublished B.Sc. Thesis, Department of Psychology, University of Lagos.

Bierman, K.L. & Powers, C.J. (2009). Social skills training to improve peer relations. In K.H. Rubin, W. Bukowski & B. Laursen (Eds.) *Handbook of peer interactions, relationships, and groups*, (pp. 603-621.) Guilford.

Björkqvist, K. (2017). Gender Differences in Aggression, *Current Opinion in Psychology*, *19*, 7. DOI: 10.1016/j.copsyc.2017.03.030.

Brand Spur (2020). The Worrisome Trend of Divorce in Nigeria, *https://brandspurng.com/2020/02/25/the-worrisome-trend-of-divorce-in-nigeria/*.

Bucur, A., Ursoniu, S., Caraion-Buzdea, C., Ciobanu, V., Florescu, S. & Vladescu, C. (2020). Romanian High School Students: Results from Two Consecutive Surveys Related to Alcohol and Other Drug Use at the European Level. *International Journal of Environmental Research and Public Health*, *17*, 3670; doi:10.3390/ijerph17103670.

Buss, A. H. & Perry, M. P. (1992). The aggression questionnaire. *Journal of Personality and Social Psychology, 63*,452-459.

Campos, J.R., Silva, A.T.B., Zanini, M.R.G.C. & Loureiro, S.R. (2019). Predictors of behavioural problems in adolescents: family, personal and demographic variables. *Psico-USF*, *24*(2), 273-285. Epub July 10, 2019.https://doi.org/10.1590/1413-82712019240205.

Castillo, C. & Pacheco, M. (2008). Perfil del maltrato (bullying) entre estudiantes de secundaria en la ciudad de Mérida Yucatán. *Revista Mexicana de Investigación Educativa*, *13*, 825-842.

Csikszentmihalyi, M. (2020). Adolescence. Encyclopædia Britannica. *https://www.britannica.com/science/adolescence*. April 03, 2020.

Cui, G. & Lan, X. (2020). The Associations of Parental Harsh Discipline, Adolescents' Gender, and Grit Profiles with Aggressive Behaviour Among Chinese Early Adolescents. *Frontiers in Psychology, 1*(11), 323-350

Currie, C., Gabhainn, S.N., Godeau, E., Roberts, C., Smith, R., Currie, D., Pickett, W., Richter, M., Morgan, A. & Barnekow, V. (2008). *Inequalities in Young People's Health: HBSC International Report from the 2005/2006 Survey.* WHO Regional Office for Europe: Copenhagen, Denmark.

Currie, C., Zanotti, C., Morgan, A., Currie, D., de Looze, M., Roberts, C., Samdal, O., Barnekow, V. (2012) Social determinants of health and well-being among young people. In *Health Behaviour in School-Aged Children (HBSC) Study: International Report from the 2009/2010 Survey.* WHO Regional Office for Europe: Copenhagen, Denmark.

Derogatis, L. R., Lipman, R. S. & Covi, L. (1977). *SCL. 90 R: Administration, Scoring and Procedures Manual. Baltimore.* John Hopkins University School of Medicine, Clinical Psychometrics Research Unit.

Dhirabc, A., Pallesend, S., Torsheimd, T. & Andreassend, C.S. (2016). Do age and gender differences exist in selfie-related behaviours? *Computers in Human Behaviour*, *63*(10), 549-555.

Dishion, T. J., McCord, J. & Poulin, F. (1999). When interventions harm: Peer groups and problem behaviour. *American psychologist*, *54*(9), 755.

Egbochuku E.O. (2007). Bullying in Nigerian schools: Prevalence study and implications for counselling. *Journal of Social Science*, *14*(1), 65–71. https://doi.org/10.1080/09718923. 11978400.

Escobar-Chaves, S. L., & Anderson, C. (2008). Media and risky behaviours. *Children and Electronic Media*, *18*.

Fenny, O. & Falola, M. (2020). Prevalence and Correlates of Bullying Behaviour Among Nigerian Middle School Students. *International Journal of Offender Therapy and Comparative Criminology*, 64(5), 60-70 https://doi.org/10.1177/0306624X20902045.

Fergusson, D. M., Horwood, L. J., & Ridder, E. M. (2007). Conduct and attentional problems in childhood and adolescence and later substance use, abuse, and dependence: Results of a 25-year longitudinal study. *Drug and Alcohol Dependence, 88*, S14–S26.

Flynn, H. K., Felmlee, D. H., & Conger, R. D. (2017). The social context of adolescent friendships: Parents, peers, and romantic partners. *Youth & Society*, 49(5), 679-705.

Gazelle, H. & Ladd, G.W. (2003). Anxious solitude and peer exclusion: A diathesis-stress model of internalizing trajectories in childhood. *Child Development*, *74*, 257-278.

Gruenwald, C. E. (2017). Aggressive behaviours among college students: Parental factors, callous-unemotional traits, and alcohol use. [*A master's thesis*], submitted to graduate school of Appalachian State University.

Gülendam Akgül, G. & Artar, M. (2020). Cyberbullying: relationship with developmental variables and cyber victimization. *Scandinavian Journal of Child and Adolescent Psychiatry and Psychology*, *8*, 25-37 (2020) DOI 10.21307/sjcapp-2020-004.

Hare, B.R. (1996). *Hare General and Area-Specific Self-Esteem Scale*. Cobb & Henry Publishers.

Hines, D. A., & Saudino, K. J. (2003). Gender differences in psychological, physical, and sexual aggression among college students using the revised conflicts tactics scales. *Violence and Victims, 18*(2), 197–217.

Hudson, W.W., Nurius, P.S., Daley, J.G. & Newsome, R.O. (1986) *A short form scale to measure peer relations dysfunction*. Chicago: The Dorsey Press.

Jiménez, T.I. & Estévez E. (2017). School aggression in adolescence: Examining the role of individual, family and school variables. *International Journal of Clinical and Health Psychology, 17*(3), 251-260.

Kaukinen, C. (2014). Dating violence among college students: The risk and protective factors. Trauma, Violence & Abuse, 1–14.

Kaur, D., & Niwas, R. (2017). Aggressive behaviour of secondary school students in relation to school environment. *International Journal of Advanced Research, 5*(5), 801-809.

Langøy, A., Smith, O.R.F., Wold, B., Samdal, O., & Haug, E.M. (2019). Associations between family structure and young people's physical activity and screen time behaviours. *BMC Public Health, 19*,433. https://doi.org/10.1186/s12889-019-6740-2.

Lansford, J. E., Skinner, A. T., Sorbring, E., Di Giunta, L., Deater-Deckard, K., Dodge, K. A., alone, P. S., Oburu, P., Pastorelli, C., Tapanya, S., Tirado, L. M., Zelli, A., Al-Hassan, S. M., lampay, L. P., Bacchini, D., Bombi, A. S., Bornstein, M. H., & Chang, L. (2012). Boys' and Girls' elational and Physical Aggression in Nine Countries. *Aggressive behaviour*, 38(4), 298–308. https://doi.org/10.1002/ab.21433.

Laufer, A. & Harel, Y. (2003). The role of family, peers and school perceptions in predicting involvement in youth violence. *International Journal of Adolescent Medical Health*, 15, 235–244.

Levitan, N., Barkmann, C., Richter-Appelt, H. *et al.* Risk factors for psychological functioning in German adolescents with gender dysphoria: poor peer relations and general family functioning. *European Child Adolescent Psychiatry*, *28*, 1487–1498 https://doi.org/10.1007/s00787-019-01308-6.

McClanahan, M., McCoy, S.M. & Jacobsen, K.H. (2015). Forms of bullying reported by middle-school students in Latin America and the Caribbean. *Advances in School Mental Health Promotion,* 8 42-54.

Mundia, L. (2006). Aggressive behaviour among Swazi upper primary and junior secondary students: Implications for ongoing educational reforms concerning inclusive education. *International Journal of Special Education, 21*(3), 58–67.

Naseem, S. and Munaf, S. (2020). Resilience and Aggression of Adolescents, Early and Middle-Aged Adults: Analysing Gender Differences. *Pakistan Journal of Gender Studies*, 20(18), 155-172.

Nigerian Catholic Reporter (2015). https://nigeriancatholicreporter.com/divorce-rate-rises/

Odimegwu, C., Somefun, D.O. & Akinyemi, J. (2017). Gender Differences in the Effect of Family Structure on Educational Outcomes Among Nigerian Youth. *SAGE Open*, 1–11. DOI: 10.1177/2158244017739948.

Olasanmi, O.O., Agbaje, Y.T. & Adeyemi, M.O. (2020). Prevalence and Prevention Strategies of Cyberbullying among Nigerian Students. *Open Journal of Applied Sciences*, 2020, 10, 351-363. https://www.scirp.org/journal/ojapps.

Olawoye, J.E., Omololu, F.O., Aderinto, Y., Adeyefa, I., Adeyemo, D. & Osotimehin, B. (2004). Social Construction of Manhood in Nigeria: Implications for Male Responsibility in Reproductive Health. *African Population Studies, 19*(2), 1-20.

Olu, I.F. (2020). Conscientiousness Personality Traits as Correlates of Aggressive Behaviour among In-School Adolescent in Ekiti State. *Commonwealth Journal of Academic Research (CJAR.EU)*, *1*(3), 96-106.

Onwukwe, L. C. (2014). Influence of Reciprocity, Self-esteem and Gender on Aggression, Anxiety and Depression among undergraduates in South Eastern Nigeria. *Unpublished Doctoral Thesis, Imo State University, Owerri.*

Owuamanam D.O. & Makinwa, V.I. (2015). Prevalence of bullying among secondary school students in Ondo state, Nigeria. *ESJ*., 11(20), 326–333.

Park, H. & Lee, K (2020). The association of family structure with health behaviour, mental health, and perceived academic achievement among adolescents: a 2018 Korean nationally representative survey. *BMC Public Health*, 20, 510 https://doi.org/10.1186/s12889-020-08655-z.

Pepler, D. J. & Bierman, K.L. (2018). *With a Little Help from my Friends: The Importance of Peer Relationships for Social-Emotional Development*. Edna Bennett Pierce Prevention Research Centre, Pennsylvania State University.

Pepler, D. J., Craig, W. M., & Roberts, W. L. (1998). Observations of aggressive and non-aggressive children on the school playground. *Merrill-Palmer Quarterly*, 44, 55-76.

Pomerantz, H., Parent, J., Forehand, R. *et al.* (2017). Pubertal Timing and Youth Internalizing Psychopathology: The Role of Relational Aggression. *Journal of Child Fam Study.*, 26, 416–423 https://doi.org/10.1007/s10826-016-0598-z.

Popoola, O.A., Opayemi, A.S. & Popoola, B.O. (2018). Peer relation, self-esteem and assertiveness among selected adolescents in Ilorin, Nigeria. *Nigerian Journal of Social Psychology*, 1(1),23-33

Rubin, K. H., Bukowski, W. M. & Bowker, J. C. (2015). Children in peer groups. *Handbook of Child Psychology and Developmental Science*, 321-412.

Ryan, R., Claessens, A. & Markowitz, A. (2015). Associations Between Family Structure Change and Child Behaviour Problems: The Moderating Effect of Family Income. *Child Development, 86*(1),112-127. doi:10.1111/cdev.12283.

Schaeffer, C. M., Petras, H., Ialongo, N., Poduska, J., & Kellam, S. (2003). Modeling growth in boys' aggressive behaviour across elementary school: Links to later criminal involvement, conduct disorder, and antisocial personality disorder. *Developmental Psychology, 39*(6), 1020–1035.

Shetgiri, R., Lee, S.C., Tillitski, J.,Wilson, C. & Flores, G. (2015). Why adolescents fight: A qualitative study of youth perspectives on fighting and its prevention. *Academic Podiatry*, 15, 103–110.

Smith, P.K. (2016). Research on bullying in schools in European countries. P.K. Smith, K. Kwak, Y. Toda (Eds.). *School Bullying in Different Cultures*: *Eastern and Western Perspectives*. Cambridge University Press, Cambridge pp. 1-27.

Teye-Kwadjo, E., Kagee, A., & Swart, H. (2018). Condom use negotiation among high school adolescents in Ghana: the role of gender. *South African Journal of Psychology*, 48(4), 465–475. https://doi.org/10.1177/0081246317730282.

Tremblay, R.E. (1998). Testosterone, Physical Aggression, Dominance, and Physical Development in Early Adolescence. *International Journal of Behavioural Development*, 22, 4.

Valadez, I. (2008). Violencia escolar: maltrato entre iguales en escuelas secundarias de la zona metropolitana de Guadalajara. Informe de studio. *Colección Salud Materno Infantil*, Mexico.

Valdés, A. & Martínez, E.A. (2014). Relación entre el autoconcepto social, el clima familiar y el clima escolar con el bullying en estudiantes de secundaria. *Avances en Psicología*

Latinoamericana, 32, 447-457 doi: dx.doi.org/10.12804/apl32.03.2014.07.

Wakoli, C., Kiptiony, G., Chemwei, B. & Chonge, H. (2016). Peer Influence on Aggressive Behaviour of Adolescents in Secondary Schools in Bungoma County. *International Journal of Arts Humanities and Social Sciences (IJAHSS)*, *1*(3), 20-30

Watkins, N.K., & Ohannessian, C.M. (2020). Timing of vape use among adolescents: Differences by family structure. *Drug and Alcohol Dependence*, 209(1), 107-953.

Part Three
Language and Literary Studies

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 159–167

Contextual Analysis of the Works of Four Selected Contemporary African Artists

TOLULOPE OLADIMEJI SOBOWALE, ADEBAYO ABIODUN ADELOYE
PETER OLUWAGBENGA ODEWOLE, BENJAMIN ENI-ITAN F. AFOLABI
Olabisi Onabanjo University, Ago-Iwoye, Nigeria

KEHINDE ADEPEGBA
Lagos State University of Science and Technology, Ikorodu, Nigeria

Abstract. The study is focused on four purposively selected contemporary African artists and their works. Their selection is inspired by the expressive content embedded in their selected works. Primary and secondary method was used in data collection and the data obtained is analyzed using descriptive approach. While historical analysis including biographical, formal, and contextual analytical methods is employed in bring to fore the contributions of their artworks in ensuring peoples wellbeing in the society.

Keywords: Contemporary, African Artists, Expressive Context, Painting, Metal Sculpture.

1. Introduction

Contemporary art in Africa nay Nigeria is characterized by dynamics of change and continuity and the shift in traditional styles became inevitable due to the flux of foreign socio-cultural activities that ultimately influenced all aspect of the people's life. Contemporary Nigerian art can be said to have been mainly defined by the formal school system which came in as a result of the spread of western education. The exposure to western education by many African/Nigerian art students gave them the access to academic training which broadened their knowledge and scope in the theory and practice of art (Fílàní; 2005; 31). The exposure to western education also gave them access and knowledge to the use of foreign materials and techniques to achieve personal expressions.

The use of foreign materials such as water/oil colour, board and converse for painting was pioneer in Nigeria by Chief Aina Onabolu the acclaimed father of modern art in Nigeria. Onabolu's canvas painting approach latter spread to generations after him. This has really shown in the works of the two painters purposively selected for this study while the remaining two sculptors in their creative exploits also demonstrated vividly the influence and knowledge in exploring modern and western techniques in their creative welded metal art, hence making a total of four contemporary African artists focused on in this study. It is worthy to note that all of them are exploring foreign materials and tools unlike the ancient artists who depend solely on their locally sourced materials and tools for the execution of their art works. As diverse as the foreign materials and tools are is the nature of the works of these selected artists in this study. Two among the four selected for this study were painters using oil and pastel while the remaining two are welded metal sculptors using arc welding (a modern means of fusing or joining the metals together) in the production of their welded metal images, though with some variations in their production techniques and approach.

The influence in the contact of the west continues to bread new forms, through Aina Onabolu Akionla Lasekan, and Justus Akeredolu, all these three artists hail from Yoruba Western Nigeria. Aina and Akinola engaged themselves in Euro-traditional naturalism to paint portraits and landscapes; the reason for their engagement was essentially nationalistic. They wanted to proof a political point that colonized African artists can visually express themselves like their European counterparts. It is therefore myopic to bemoan Onabolu's efforts as an extension of European art just because his style is derivative of European naturalism. One wonders why Picasso's art was not criticized as an extension of African art based on his adaptation of African forms which is as a result of influence of the form in an African masks. Although, Okediji's (2002) argued that Onabolu accepted, and willingly helped to impose Western materials and methods contributed to the assault against indigenous forms of art making may be over looked based on a more plausible reason given by Nzegwu (1999), she opined that Onabolu may have strategically developed European upper-class mannerisms and used his newly acquired European naturalistic style to fight the battle of racial difference.

The remarkable change that African countries experienced in the 20th century due to colonial and post-colonial influences was so impactful that the entire fabric of the people's culture became completely overwhelmed. The spiritual essence that defined life in African communities was toned down by the European's rationalistic approach. Western education being the most beneficial of the colonial offerings opened vistas of opportunities and possibilities for robust search for globalised knowledge, expanded creative expressions and gave profound fulfillment.

If Africa/Nigeria is yet to realize her full potentials in the areas of science, technology, politics and economy, the case is not applicable to artistic creativity of the African race from the ancient to this contemporary age. This is obvious in the works of the selected artists for this study that African artists are very rich in visual creations. The execution of art works before contact with the Europeans in African soil depends largely on societal request, which invariable dictates the forms to be carved depending on the essence to which the artwork is meant to serve. Now are days, artist work on their art production according to their inspiration which many often is inspired by the happenings around them with occasional contextual influence from their client. Hence, their art product is characterized largely by the socio-cultural and political activities in their surroundings as it is in the works of the four purposively selected artists for this study. The four contemporary artists were chosen not because of their medium of expression and techniques, rather on the relatedness in the expressive context (contextual forms) embedded in their art works as it relates to people in their immediate environment.

2. The Selected Artists and their works

Two of the four artists are contemporary welded metal sculptors; namely Akeem Muraina and Fidelix Odogwu while the remaining two are Hussein Saidi a painter from Tanzania and the fourth and only female is also a painter from Zimbabwe named Cora Ruck.

2.1 Muraina Akeem

He was born in April 1966 and hails from Ibadan, Oyo State. He holds a Higher National Diploma in Sculpture from Yaba College of Technology and a postgraduate degree in Technical Teacher Education from the Federal College of Education Technical, Akoka, Lagos. He is married and blessed with children. His interest in metal sculpting started in 1990 in his student days at the Yaba College of Technology where he had diligently understudied his lecturer Olu Amoda in metal sculpture. After his study, he took up an appointment as a studio manager in the latter's Riverside Studio on Majoro street, Onike Iwaya, Lagos. He taught Fine Arts briefly at St. Peter's grammar school, Oyan in Òsun State during his National Youth Service Corp in 1994 and 1995. He is the general secretary of the society of Nigerian artist Lagos branch from 2003 to 2009. An active member of the Art zero group, and a member of the Nigerian Conservation Foundation.

On returning to studio after his one-year teaching, he went back to metal sculpting with the use of zoomorphic representation for his artistic theme to express and communicate his mind to the world about happenings in his environment. His philosophical basis for this is expressed in this saying, "pay attention to what is lesser than you so that greater things in life can pay attention to you". This he has achieved in the use of what people sees as lesser things (junk, scraps and waste metal) of which after careful thinking he was able to put life in them through his visual creative skill. A keen observation of Akeem present work will reveal his creative instinct which has made him to go an extra mile by being able to manually shape some of the forms to achieve his goal.

This reshaping of forms in Akeem has thus make his work distinct and such is found in works like "Ifura", "Aranfe Sinmi", "Wobia' in plate 1-3 "Ma Goo" in plate 6 among others. The artistic intent in the artist according to Amoda (2013:10) has helped him not to rely on the use of found objects alone. This he has exhibited in many of his welded metal works down to his exhibition titled "The Eden Before Us" through which he has once shows is love for animals such as horses, cows, swan, rabbits, ram and birds among others.

According to Uwaezuoke (2001), a glance on his work will surely evoke a cue to explain the thoughts behind each of the scrap images, and that his works is a call to the obtuse mind of the material-driven modern man. He prides himself on his giant strides in technology but seems strangely oblivious of the fact that he has upset the natural balance that not only maintains his environment but also guarantees his very existence. For the realization of infrastructural development, trees have to be hacked down and thereby deprived the environment its source of oxygen. Edu S.H., the chairman, Nigerian Conservation Foundation commented on Akeems images from the scrap “the crux of the matter in his work is stemming man’s stupid and wanton devastation of his environment in the name of conquering nature” (2001).

Ademuleya (2012:12) observation corroborates Uwaezuoke (2001) and Edu (2001) as he categories Akeem as an environmental activist and conservationists who is genuinely concern with issue affecting our environment be it social, political, cultural, economics, or physical. Behind his interest in creating waste and aesthetics, and that, Muraina’s works is more of discarded materials, inspired by the gross decadence and degradation of our environment, powered by aesthetics and artistic vision rather than share necessity. Ademuleya (2012) further observes that Muraina’s works take us back in time to the natural and peaceful Adam’s and the beginning of creation, in a peculiar way, his own attempt at fulfilling man’s expected role as the ‘keeper of the garden’ and not its destroyer.

Muraina’s call for man to keep his environment is well communicated in “*Wobia*” (Scavenger). Scavenger according to the Oxford Advanced Learner’s Dictionary is define as person, animal or bird searching through waste for things that can be use or eaten. But to the Yoruba people of western Nigeria, when one is being refers to as “*wobi*a”, it connotes a negative connotation because what it means is that such person is greedy and not contented despite having being giving enough of what is caught stealing.

Today in our community, calling our leaders (government officials) “*wobia*” is not out of place. It is the “*wobia*” in most of our leaders that made them to be duplicating or replacing themselves in juicy position by imposing their own children to fill in their exist at the expense of other qualify people around. Also, it is only a *“wobia*” that will be living in a free accommodation, free medical treatment, free vehicle and fuel to move around, wardrobe allowance coupled with high earning when compeered with others around him/her that will still be found stealing money from government purse. In a situation where this abounds, the environment will continue to be in bad shape.

In *Agbèrò* the artist used the work in addressing two issues: the first is the menace of the typical Lagos garage boys (*Agbero*) who usually earn their daily bread through extorting money forcefully from commercial drivers. This act therefore made the drivers to hike their charges leaving passengers with no alternative. Looking at this work, one will see how it was use to capture and depicts the force and strength generally associated with horse when moving to achieve their goal. Such is also associated with the manners in which the *Agbèrò* operates in our bus stops when extorting money from the drivers. Hence their act constitutes nuisance to the environment. The second issue the work is addressing is in the area of noise and air pollution. Lousy playing of music in public places is very rampant nowadays without anybody making an attempt in putting an end to the indecent act as well as the way industrial machine is emitting poison in the air which invariable causing people to have ill health.

Aso Àrán (Obot Pancrease) butterfly from the artist point of view is titled *Lámi–lámi* (Dragon fly). However, in my own view this composition is more like the fly the Yoruba called *Lámi–lámi*. When someone or group of people are being viewed behaving in a way considered rude or bad intentionally, not minding the reaction of those they err or steps on their toe, such people will therefore be referring to as *Lámi–lámi.* This is because dragon fly (*Lámi–lámi*) loves roaming in a dancing manner on water, and the Yoruba people believed that it is dancing to the unseen drummer/s in the beneath of the water. This act from the fly could be likening to the way and manner of our political leader when they get into office, dancing to the tune of the political god father at the expense those who voted them to office. Unless there is a disagreement between such parties, commoners cannot enjoy reason why they cast their vote for such people who has chosen to neglect their statutory responsibilities by dancing to the drum/interest of their god father.

In *Ma Goo* Muraina is here once again calling the consciousness of the people to their power in resisting any unpleasant act from the government. This could be achieve by refusing to dance to government tone through rallies, and sit in house as a means of protest thereby ensuring change from the wrong quarters.

2.2 Fidelis Odogwu

He was born in Edo State on February 15, 1968. He studied at the Auchi Polytechnic and obtained a Higher National Diploma in Sculpture in 1991 under the tutelage of Ben Osawe who is one of the renowned Nigerian sculptors. He moved to Lagos after his Youth Service and started operating as a fulltime studio artist at Iponri. His constant exploration of contemporary culture soon set the tone for his eventual exploration of metal as an art form in Lagos. He has participated actively in national and international exhibitions. He is a member of Society of Nigeria Artist (SNA), Treasurer, Executive Committee of Universal Studio of Art (USA) and a founding member of Guild of Professional Fine Artist of Nigeria (GPFAN)

His metal exploration has led him to discover his creative strength in the uses of basic shapes that gives a cubist nature to his three-dimensional works and a textile look approach for most of his two-dimensional works without losing the influence from his background. He sticks to metal because of the joy he derives from the rugged nature of the material (metal) and his belief that metal makes one to be intellectually rich in creativity. He sees metal as the medium with the most dexterity in nature among other materials for making sculptural piece as the material gives room for extensive exploration.

The angularity of forms in his works could have been influenced by the Yoruba wood carving tradition particularly when he has chosen to live and practice among the Yoruba and more so that he is shared the same studio with one of the living master in wood carving (late Bisi Fakeye) at the Universal studio in Iganmu, Lagos. This could have been the reason why his approach to his metal works in this study is prominently angular in form (which is one of the characteristics of traditional African wood sculpture), contrary to others from the same Auchi Art School whose works are predominantly stylize and naturalistic in nature. A cursory look at Fidelis solo exhibition held at Omenga Gallery, Ikoyi on November 3rd – 12, 2012 titled "*Square Pegs Round Holes"* will attest to this characterized angularity forms in his exhibits.

In this solo show, the artist was able to display his years of experience which he has succeeded in mastery over his chosen medium conceals the difficulties involved in controlling its vitality, its resistance and demands by making his finished work looks simplified in basic shapes. Thus, the simplicity in Odogwus welded metal work is more vivid in the two works from where the title of the exhibition for this study emanated from. *The Square Pegs in Round Holes* in plate 7 and the second which is a reverse title of the first one *Round Pegs in Square Hole* in plate 8, these two reliefs works was use as metaphor to illustrates his mind on how things are wrongly done in our society particularly when it comes to political appointment of people at the top. Thus, he sees this as a major obstacle in the smooth running of our society. Basic shapes were used in the making of these pieces of works, in *The Square Pegs in Round Holes*, some square pipes were inserted into some round pipes, while in *Round Pegs in Square Hole*; he placed some round pipe in some square pipe. The two works are used by the artist to catalogs or represents the wrong placing of people in some important and sensitive positions around us. Generally, one would not be expected to insert either a round pipe in a square one or a square pipe in a round one and expect a smooth movement of the two successfully because, when this happens, the expected outcome in the friction of the two shapes will be negative since the forms are opposite.

The artist, is using this works to explain how people were being wrongly appointed into a position which they were not fit to, particularly when they are short of the expected academic certificate or they lack experience for such vital position, example of this kind of wrong placing is common among our leaders where a lawyer is being appointed as the minister for mines and power or a medical doctor being appointed to head the educational sector at the expense of the qualify professional hands, like the saying goes, placing a square peg in a round hole.

Unity in Progress/ Zip Up: The amalgamation of Nigeria in 1914 has clocked 100 years in 2014, and before and after the centenary celebration, the more the treat of the country unification is being loud on daily basis. Unity in Progress is a work executed by the artist in calling people's attention to the fact that there is no need for separation and that there is strength and advantage in the amalgamation of the three regions (North, South and West). One of the advantages is the fact that the country is the most populous and populated black nation in the world. Considering this piece of work from its form which seems to look more like a zip adds to its value and meaning that brought about this probably title "Zip Up'.

From the latter, this work could be seeing as a means of contributing to the global campaign to people on the deadly venereal disease *HIV / AIDS* that claims life. The source of the incurable deadly virus comes in several means of which unprotected sex carried the larger percentage, thus, to stop the increase at which the people are being affected by this disease, a lot has been done by the government, N.G.O, health parasternal and medias to sensitize people. In this work, the artist is putting his own quota by making the piece look like a trouser zip closing up. This work thus, is telling the people to close/ zip up their tights from unprotected sex so as to prevent themselves from being infected.

Stepping Stone: this welded in the round piece of work is use to x-ray the life of the people particularly among the youth who are living a successful life in the society. From this, he was able to see that most successful youths inherit their success from their parents who they used as their stepping stone to their own present position. In this work, he placed one cubic shape on another to represent the son and the father respectively. He representd the father as the pedestal to his child's achievement, while he represented the child on top with more embellishment as one who is at the prime of his success. Through this work, he is trying to encourage parents to live a life worthy of emulating by their children and that parent should do their best in giving proper investment in their children so as to have something to fall back on when they are old for them to be able to reap part of their fruits of labour. Corroborating this is a Yoruba adage which goes thus *bí Òkéte bá dàgbà, omú omo rè ló ma fà bò sí.* (Parents at old age need their children's support). This can only be true for whose children are successful.

A demonstration or street protest is action by a mass group or collection of groups of people in favour of a political or other cause; it normally consists of walking in a mass march formation and either beginning with or meeting at a designated endpoint. Actions such as blockades and sit-ins may also be referred to as demonstrations. Demonstrations can be nonviolent or violent (usually referred to, by participants as "militant"), or can begin as nonviolent and turn violent dependent on circumstances. Sometimes, anti-riot police or other forms of law enforcement become involved. In some cases, this may be in order to prevent the protest from taking place at all. In other cases, it may be to prevent clashes between rival groups, or to prevent a demonstration to go out of control.
Demonstrations can be used to show a viewpoint (either positive or negative) regarding general public issue, especially relating to a perceived grievance or social injustice. A demonstration is usually considered more successful if more people participate. Topics of demonstrations often deal with political, economic, and social issue. In the execution of this relief work, metal sheets of variants forms (plain and perforated) were used symbolically to represent different people at the demonstration. The arrangement of the placard also shows the nonviolent in the demonstration as it was well arranged to the extent that perspective is reflected on it. While the plane placard in the circle depicted the unity of the leaders who initiates the demonstration. With this piece, the artist is making an attempt to educate people to be peaceful in their agitation whenever the need arises rather than fighting and destruction of lives and properties such as in the case of "end sars" demonstration in October 2020 in Lagos, Nigeria that started peacefully and ended as very bloody.

2.3 Hussein Saidi

Hussein Saidi, is a Tanzanian artist that combines traditional African themes with modern style. Saidi hails from Tanga community in Tanzania, which is about 5° south of the equator on the east coast of Africa. His paintings were on display at various locations around the world including the U.S. embassy in Niamey, Niger, Gdynia, Poland. He has several groups and solo exhibitions to his credits. Among his solo shows held in May 2004, was titled "Body Art" is the focus for this study. In this piece, the artist explored traditional and modern African culture.
The artist works contains an overriding theme of community and family life. He attempts to unify and intertwine his two worlds; that of Tanzania and of the United States he presently lives by focusing on the commonality among all people globally. His artwork embodies two distinct styles. From his father who is also a painter and from whom Saidi acquired the skills to create his paintings. In these paintings, he utilized bold colors and shapes, which are lively, active and pure in emotion. Saidi also creates unique collages utilizing natural materials such as barks, leaves, husks and other natural fibers, combined in a meticulous process. When he was a boy, as is typical of children in Tanzania, Saidi created his own toys out of found-objects; this creative act is synonymous with most artists at their early stage. Saidi now continues this process in his art, as he incorporates natural materials in his collages, where the materials he uses reflected his perceptions of the strong ties between humans and earth. His paintings show scenes from African daily life that reflects unity in family and in community life.

Saidi Hussein's work is highly focus on theme that are very peculiar to his background (people) and there way of live. He rendered his painting in naturalistic manner. He is very fond of exhibiting rhythm in is work as it is depicted in 'bold excitement' and 'drum and body attitude I and II, where both the dancer and the drummer were shown in high spirit as if they are in trans. The energetic display in these two pieces of painting from Saidi is also a common feature in *bàtá* dance where both the drummer and the dancers often displayed a highly energetic frenzy mood. He goes further in communicating good manners to his viewers that Africans loved and showed respect for each other's and that such attitude enhance their spirit of togetherness which bring forth good relationship and understanding in African communal life.

In *communicating with manners*, the artist is making the admiral of is work to see that Africans have good manner in the way they relate with each other and these is embedded in the way they react in a situation like such depicted in the painting. Looking at the work, one will see that the bridge is very narrow, thus, it has a limited number of people it could carry at a time and despite the fact that all the people on the work were under a tense situation in getting to their destination on time as the present of umbrella in their hands is an evidence of either the weather is ash of its raining, the love thy neighbor spirit in the African communal life is here shown as they waited for each other to cross to the other side without struggling to outfit on another nor is there an evidence of rushing that could invariably lead to a traffic germ on the narrow bridge.

While in *Cherish each drop* and *one foot in front of the other* is depicting how people enjoy what looks like lovers enjoying the moment spent together despite being under the rain.

In *Cherish each drop* the man in the painting probably seems to be the owner of the bicycle, allowing the lady on it may be either to relive the lady of stress in trekking a long distance, it could also mean that he is teaching her how to ride a bike and it may as well be that the bicycle is not strong enough to carry two a time. Whichever the case is, the man is showing affection needed from a man to a lady he cherished. Thus, under such feelings, what the weather is does not matter.

In *One Foot In Front Of the Other,* Saidi again brings to the mind of his viewers how people cherished and caudle each other walking slowly to enjoy the moment, wishing time to slow in other to enjoy the moment. The two figures depicted in a way to probably look like lovers could be seeing not in any way in hurry as the figure shown in distance to the opposite sex holding themselves cannot have the privilege of hearing their private conversation.
The dress code of the two walking with one foot in front of the looks more like those of teenager who were just starting life.

The African skill of drumming and dancing to the rhythm of drum was display by the artist in "Bold Excitement", "Drum and Body Attitude I and II". The artist though living in America as at the time of executing the works and his contact with drum set being handled with just a drummer migth be the reason for the inspiration that led him in making the above mentioned three painting. In this works, he is trying to convinced his lovers abroad that African are capable of doing same. The energetic movement by the dancers is a testimony to the fact that the rhythm of the drums synchronized and pleased the hearing of the dancers, thus, making the dancers to be more excited and responded in a dance and fast movement to encourage the drummer and also making him happy for a job well done.

2.4 Cora Ruck

Cora was born in Bulawayo, Zimbabwe in 1973 and brought up surrounded by the beauty of nature which has given her a wonderful heritage. She attended a local art college after school and attained a Diploma in Applied Art and Design. Her love for wild life scene is an influence from her father who is also an artist with emphasis on series of wild life paintings. Also from her father, she learned to recognize and appreciate the invisible links and shared values that bind man and animals together. It is with this in mind that she did some of her painting's series selected in this study.

Cora believed that if one is privilege to see beyond the exterior of a woman and see her inner being and thought, one will realize that there is a wild side to us all. Therefore, Cora sees in each woman a lioness protecting her cubs with fierce determination against the odds or the tenderness, patience and love of a zebra helping her foal stand for the very first time. Cora used pastel colours for the execution of her paintings. Her works are a reflection of woman's inner self, strength and believe. The female face juxtaposed with the Tiger in her works depicts a symbol of violence tendency of the human nature. The moon tiger depicted, a carnivorous animal with a full disposition of violence, allegorically symbolize its violent disposition.

The female face gives a symbolic meaning of peace in deceit while the animal represents the inner strength, violence, death embedded in woman when they choose to execute it. Hence, these probably suggest that a calm looking woman should not be taking for a week person because if she chooses to exhibits her hiding strength, she would be as deadly as the moon tiger. The works also expresses the artist feeling for beauty in nature in a simile manner to that of a woman while the beauty in the tiger shows the influence of the African natural habitat of the Zimbabwe environment where the artist is familiar with in the Eastern and Southern African region. She's uses portrait approach with dark background in a realistic naturalism technique of juxtaposition that also suggests probably the strength of the Tiger particularly at night. Also, it could as well be depicting the strength of witchcraft in women at night. Witchcraft is generally associated with women in Africa society.

Looking at the three works of Cora for this study, it seems she was painting probably her portrait as the face in the three works have strong semblance with her own. One of the probably message Cora Rucks might be sending to people in this series of works is that every woman has the tendency to be very wild and aggressive which requires patience and wisdom from a man to handle. This therefore goes with the Yoruba saying that *oní sùúrù ní fún wàrà Kìnnìhún* (with time and patience, one extract milk from lioness). In relation to man's relationship with woman, it means that it requires extra patience for man to cope and tame the animalism in a woman. She might also be using the painting series as her own contribution to warn men that are 165asanovas, and of the impending danger in jumping from one woman to another of there likely contact with the slow deadly venereal decease know as acquired immune deficiency syndrome (Aids) for underrating and neglecting to be conscious of protecting themselves sexually.

3. Conclusion

The influence of western art education in Africa cannot be over emphasis as these reflected greatly in the production mannerism of the works of art being done by the artists in African soil with emphasis on the four selected in this study. The use of foreign materials and tools which caught the interest of the fore runner of modern art in Africa nay Nigeria in the likes of Chief Aina Onabolu, Justus Akeredolu down to artists from the formal art school till date continued to dominate their art products. The four artists selected for this study were not left out from the use of modern art materials and tool in the execution of their artworks without losing the African essence embedded in their works. Thus, their works were used to communicate to the people in sharpening things the right way as it relates to their socio-political situations.

The selected artists were able to contribute their own quota in putting things the way it should through the communicability power of their art works. This they were able to communicate to people with their works as Maitland (1999:49) observed that contemporary Africa artist's blend traditional themes with western media

Plate I: Muraina Akeen

Plate 2: *Ìfura*.

Plate 3: *Ara nfé sinmi*.

Plate 4: *Wobia* (Greed)

Plate 5: *Agbèrò*.

Plate 6: Fidelis Odogwu

Plate 7: *The Square Pegs in Round Holes*

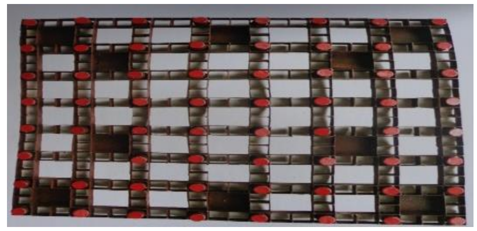


Plate 8: *Round Pegs in Square Hole*

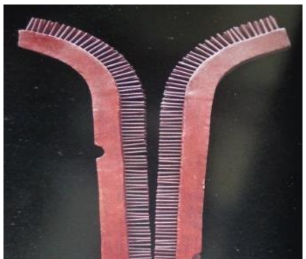


Plate 12: Hussein Saidi

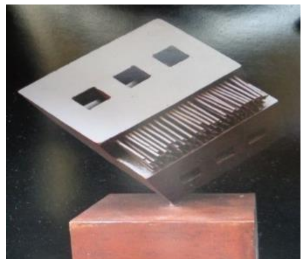


Plate 13: *communicating with*

Plate 11: *Peaceful Demonstration,* Fidelis Odogwu

Plate 15: *One Foot In*

Plate 16: *Bold Excitement*.

Plate 14: *Cherish each drop*

Plate 17: *Drum and Body*

Plate 18: Cora Ruck

Plate 19: *Concealed*

Plate 20: *Yearning*

Plate 21: *True Nature*

References

Ademuleya. B. A., (1999*).” The Use of Petropolystyrene as a Casting Medium in Sculture*”. *Journal of Industrial Design and Technology*, Federal University of Technology Akure Vol. 1 No.1, Pp. 28-34.

Andrews. O. (1983). *Living Materials: A Sculptors Handbook*, Califonia: University of Califonia Press.

Balogun Adeola (2008) *The Significance of Metal (Iron) As A Modern Sculpture Medium.* Visual Vanguard, *A Journal of Contemporary Art*, *Design and Architecture*. Setp., 2008, Vol:1, No: 02. Lagos.

Gardner, (1980:842), *Art through the Ages*. Harcourt Brace Javanovich, Publishers. San Diego, New York.

Filani. E.O., (1984): *Petropolystrene in Printmaking*. An MFA Project in the Department of Applied Arts Faculty Of Creative Arts University of Benin

Filani. E.O., (1999). *“Trend and Experiments on Improvisation of Art Materials in Nigeria: Recycling from waste to wealth*” *Journal of Industrial Design and Technology*, Federal University of Technology Akure Vol. 1 No. Pp 24-27

Fílàní O. (2005; 31). *Patterns of Culture in Contemporary Yoruba* Art. Symphony Books, Nigeria

Ikpakronyi Simeon (2007*) Gani Odutokun and The Problem of Documentation in Modern Nigerian Art*. in *Gani Odutokun; A Legend of Nigerian Art.* National Gallery of Art, Nigeria pp1-2

Maitland Carolyn (1999) *Contemporary African Art: Western Attitudes*, In Crossroads African in the Twilight. Ed. By C.C. Aniakor & C.K. Ikwuemesi. National Gallery of Art, Nigeria

Osborne H., (1970) *The Oxford Companion To Art*, Oxford University Press, U.K.

Uwaezuoke O., (2001) Art blends with the soul of nature, The Comet Newspaper, July 200. Lagos.

Uwaezuoke O., (2001), *The musings of the junk impressario*, The Comet Newapaper, May 1, 2001.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 169–177

The Impact of English and Indigeneous Languages on the Learning of French: The Case Study of the Nigerian French Language Village, Badagry

ESTHER AMIEMENOMOH MUSA, RAUTHA CHARITY GANDU
Nigerian Defence Academy, Kaduna, Nigeria

Abstract. This research is to excavate the causes of students' inability to communicate effectively in French language without mixing it up either with English language or their mother tongue amongst tertiary students. The Nigerian French Language Village (NFLV) has been chosen as a case study. The Language village is the center for language emersion of French language students. Different Nigerian universities, Polytechnics and Colleges of Education send their students there for minimum of six (6) months with the hope of getting better in their level of spoken and written French. This research seeks to establish that the spoken aspect of a language is very vital in the learning of a foreign language. The study lay emphases on effective oral communication amongst students in a bilingual environment and in the same vein recommends some pedagogical techniques in enhancing and promoting effective oral communication in French.

Keywords: Language, French, English, Indigenous Language, Impact

1. Introduction

Language is a tool of communication among humans and it differs from one community to another. Considering the status of French in Nigeria as one of the foreign languages, it is evident that this language cannot be effectively learned alongside with the indigenous and official languages; English and French without enhancement. Base on this fact coupled with the reality that French is hardly used in the school except in the classrooms during lectures. It is evident that the students have their various indigenous languages coupled with English which is their "lingua franca". The domineering effect of the regional languages: Hausa, Ibo and Yoruba and other indigenous languages in the learning of a foreign language is evident in the linguistic oral production of most Tertiary French students. For decades, French has been made a compulsory subject in the Nigerian education system at the levels of basic 4-9. In addition, the Nigerian universities, polytechnics and colleges of education have included French as a compulsory general course and a core Course of study. From all indications, to effectively learn this subject, certain measures and methodologies must be put in place to facilitate the learning and effective oral communication in the language by students studying the language. Learning a foreign language in a multi lingua, multicultural or bilingual society poses a lot of problems for effective oral communication. The student is bound to be affected or influenced by their indigenous language or even by English language which is the major means of communication in Nigeria, a lot of phenomena occur in a foreign language class when students attempt to communicate in the language whether in class or outside the class; they find a means of finishing the conversation either by code-mixing or code-switching.

Sometimes the learners in the bilingual classes switch language from French to English during learning activity especially when asked to explain or discuss a topic. This is called code switching. Code switching usually occurs in a bilingual or multilingual community as a strategy in communication. Poplack (1980) mentions that, there are three types of code switching namely: extrasentential, intersentential, and intrasentential. Code switching involves the insertion of words, phrases, and sentence level from one language into another, i.e. English into French or vice-versa. There are some reasons why the learners switch the languages in a bilingual class. Reasons we will find out in the course of this research. It is a known form of communication among learners of foreign languages. Nunan and Carter (2001: 275) describe code switching as “a phenomenon of switching from one language to another language in the same discourse”. It has been observed that most students who attempt to speak French with their course mates sometimes gets stocked in the course of the conversation and then switch to either English or their indigenous language for a smooth flow of the discussion. Code-mixing is the other phenomenon closely related to code-switching. Code mixing takes place without a change of topic and can involve various levels of language such as phonology, morphology, grammatical structures or lexical items Kachru in Nusjam (2004) defines code mixing as the term refers to the use of one or more languages for consistent transfer of linguistic units from one language into another, and by such a language mixture developing a new restricted or not so restricted code of linguistic interaction. Related to Kachru definition above, we can see the reality in the class, when students saying something in French, and then infuse some English words that they don’t know how to say in French. Sometimes they go as far as adding some indigenous expressions to drive home their point. With this kind of forms of communication by students of French language, the future of good oral communication in French is brisk. Solution has to be sourced as to how to improve oral communication in French in spite of the environmental influences.

This research is meant to investigate the impact of English and indigenous languages on the oral production of Nigerian students learning French using the Nigerian French Village as a case study. The village is the center for language emersion for most Nigerian universities, polytechnics and Colleges of Education.

1.1 Problem Statement/ Justification

The art of effective oral communication among humans in any given society cannot be over emphasized. French language is an international language and holds so much prospects for its learners. It is a language of diplomacy, politics and business. Nigeria is bordered by francophone countries; this and many more reasons gave rise to Nigeria adopting French language as a second official language in 1996 by late General Sani Abacha. And this declaration brought about the teaching of French language in the country. This study is justified because; oral communication is one of the major competences in learning a language. So, learning a language is for one to be able to communicate effectively in that language. The aim is defeated if a graduate of French is called upon to give an oral presentation and they are not able to perform well. Writing is good but good or effective oral communication is the hallmark of learning a foreign language.

1.2 Research Question

- What are the factors responsible for students’ difficulty in communicating effectively in French amongst themselves?
- What are the possible solutions to the factors responsible for lack of effective communication amongst students?
- What teaching methods/ techniques can be explored or used to improved students’ oral output and performance?
- Do Teachers of French language give maximum attention/ priority to the oral aspect in teaching of the language?

1.3 Objectives of study

Haven been a student and now a French teacher for some years, it has been observed that most French students are not able to communicate effectively in the language and this is not limited to the students alone as some French teachers are also victims of the same problem. And oral communication is a major aspect in the teaching and learning of French language. This is a major problem that needs to be tackled fast hence our motivation for this research.

Our main focus in this research is to investigate reasons why tertiary students learning French do not communicate in French amongst themselves. It is also to:

- Identify factors responsible for students not been able to communicate effectively in French in class and amongst themselves outside class.
- Recommend ways of bringing this phenomenon to a barest minimum amongst students.
- Identify new and effective strategies/methods/techniques of teaching French language that will be based on students oral output and performance.
- Help teachers of French language give priority to oral communication in the study of French language.

1.4 Significance of the study

The findings of this research will be of advantage for both the teachers and the learners and for the development of the teaching and learning of French language in Nigerian tertiary institutions. In addition it will help in the proper planning of the school curriculum in the ministry of education at all levels of education mostly at the tertiary institutions. This will equally help both the Nigerian public and schools to be conscious of the oral competence in the teaching and learning of French. Identifying of the problems will help in recommendations that will bring about measures of solving them.

2. Literature Review

The effect, strategies and policies of the federal government of Nigeria in the educational sector which shows the importance and the pursuance of oral communication in French language since the early 90s, this led to the establishment of the Nigerian French language village, in Badagry to encourage the learning and study of French language. Various pedagogique technics and theories have been applied in various Tertiary Institutions to enhance oral /practical aspect of French and at the language village which is an inter-tertiary Centre for students' linguistic emersion. This research intends to dig deep in a more practical way to develop new strategies on how to address the problem of English and indigenous languages impact as it has to do with oral communication among tertiary institution students, most of whom come to the Nigerian French language Village for their language emersion. Some researches have been carried out by different scholars on the teaching and learning of French language in Nigeria. On the influence of French language by indigenous language or English language, many researchers have carried out contrastive and error analysis. Onah (2019:7) is of the opinion that mother tongue interference is a common issue in learning a foreign language especially in a country like Nigeria where diverse languages exist. "The mother tongue interferes greatly with the English language, national languages (Igbo, Hausa, and Yoruba) and even foreign languages like French, German" on the impact of mother tongue interferences, she has this to say "The mother tongue interference disallows the French learners to rethink and reword their thoughts in the target language they are learning (French)". In a research carried out by Adebayo, on mother tongue interferences on French, he opines that, the mother tongue interference influences the aspects of pronunciation/intonation as phonological interferences, lexical or morphological interferences, incomplete sentences, meaningless and clumsy expressions, (Adebayo (2011). Aito (2005:24) is of the opinion that instead of mother tongues in Nigeria, mostly, English language accounts for structural and lexical errors, a situation further complicated by students' questionable proficiency in it. Adebayo reveals the problems of teaching and students' productivity due to the poor status of French language learning and the Nigerian government poor input factors (Adebayo 2011:3). Other factors influencing the students' academic performance listed includes: poor school facilities, multilingualism in the classroom, multilingualism and linguistic interference (Adebayo 2011:4).

To improve on the teaching and learning of French and especially on the problematic aspect of speaking, some scholars are of the opinion that some sorts of teaching aids and methods will help in improving learners' competence. According to Amanuel (2016) teaching aids or educational resources give opportunities to the teachers and the learners to actively participate in class during lessons, mostly in French oral classes. Eze (2013) is of the opinion that man learns very quickly and easily with the use of educational resources audio-visual in addition to verbal explanation. He is also of the view that people at times find it difficult to understand thins in abstract, which means that it is easier for the learners of French to learn and acquire French very well with the use of audio-visuals resources than abstract explanation. There are situations where the institutions have these instructional/ educational resources but the teachers and learners are faced with the difficulty of usage, Gregory has this to say "Sometimes the teachers may not also be able to make proper use of these materials and may need the teacher to be trained on its use. For example, the projector, computer or laptops or educational tablets, some language laboratory equipments, etc" (5).

3. Research Methodology

Data for the research was collected through questionnaires and oral Interview of Students. Data collected was analyzed accordingly.

3.1 Population of the participants

These are the breakdown of how the members of the participants from the various institutions selected for this research.

The participants in the research

S/N	INSTITUTION	NUMBER OF STUDENTS
1	Universities	70
2	Colleges of Education	40
3	Polytechnics	40
Total		150

3.2 The age range of the participants

The age range of the participants from Nigerian French Language Village of the above tertiary Institutions falls in 18-30.

4. Result Presentation and Discussion of Findings

4.1 Response Rate

A total of one hundred and fifty (150) copies of questionnaire were distributed to the students in Universities, Polytechnics and Colleges of Education in French Village Badagry, Nigeria. One hundred and twenty two copies (122) of questionnaire representing 81.2% were duly completed, retrieved and found useful for analysis. Finchan, (2008) assert that "a response rate of 60% for the survey research." Thus, the response of 81.2% was adequate. It was sufficient to generalize the results of the target population. Meanwhile, 28 copies of questionnaire representing 18.6% were not returned. Table 1 presented the distribution of the response rate.

Table 1: Response Rate

Number of Questionnaire	Universities		Collages of Education		Polytechnics			
	F	%	F	%	F	%	T	%
Questionnaire Distributed	70		40		40		150	100
Questionnaire Retrieved	61	40.6	28	18.6	33	22.0	122	81.2
Questionnaire not Retrieved	9	6.0	12	8.0	7	4.6	28	18.6

Survey, 2023

The table 1 showed that respondents from Universities in French Village Badagry recorded 61 out of 70 sampled University students. This represents 40.6% of the respondents. At the Collages of Education, 40 copies of questionnaire were distributed, 28 were returned representing 18.6%. While in Polytechnics, 40 copies of questionnaire were distributed, 33 were returned representing 22.0%. This implied that 150 copies of questionnaire were administered to the both respondents of Universities, Collages of Education and Polytechnics students at French Village Badagry studied. The cumulative total returned were 122 copies of questionnaire and the response rate was 81.2%. 28 questionnaire representing 18.6% were not returned. This could be as a result of respondent's study tight schedule.

4.2 Descriptive Statistical Analysis

The data collected was analysed using descriptive statistics and it was based on the four (4) research questions that guided the study. The research questions were analysed using Likert Scale measurement. The Benchmark was established using the value of the six (6) points Likert scales rating from; 6,5,4,3,2 and 1. The Mean formula used was $\bar{X}$ = 6+5+4+3+2+1/6 = 21/6 = 3.5 Therefore, 3.5 Mean value was used as Benchmark.

4.3 Causal Factors Responsible for Students' Inability to express themselves effectively in French

The first research question was asked to find out the causal factors responsible for students' inability to express themselves effectively in French. In order to discover this, the respondents were asked to tick the options among the Six Likert scales of measurements: Strongly Agree=SA; Agree=A; Slightly Agree=SA; Slightly Disagree=SD; Disagree=D; Undecided=U to analyse the responses. The analysis is shown in Table

Table 2: Causal Factors Responsible for Students' Inability to Express Themselves Effectively in French

Causal Factors	Causal Factors Responsible for Students' Inability to Express themselves Effectively in French																							
	Universities							Collages of Education							Polytechnics							Bench Mark		
	SA	A	SA	SD	D	SD	x̄	SA	A	SA	SD	D	SD	x̄	SA	A	SA	SD	D	SD	x̄	T	∑x̄	A.x̄
English language interferes in students oral production	47	7	7	0	0	0	5.6	13	7	6	1	0	1	5.0	17	11	5	0	0	0	5.3	122	15.9	5.3
Mother tongue interferes in students oral production	26	35	0	0	0	0	5.4	15	10	2	0	1	0	5.3	29	4	0	0	0	0	5.8	122	16.5	5.5
Prior exposure to French in secondary school strengthens learners' oral expression	26	21	7	0	7	0	4.9	8	14	5	0	0	1	5.0	19	8	4	0	0	0	5.2	122	15.1	5.0
Lack of previous foundation in French is responsible for the inability for students to orally express themselves	21	34	6	0	0	0	5.2	14	9	4	0	0	1	5.2	18	4	5		6		4.8	122	1 5.2	5.1

Survey, 2023. Key: Total (T); Sum of Mean ($\sum\bar{x}$); Average Mean (A.$\bar{x}$)

Based on the Mean Benchmark of 3.5 the table 2 revealed the causal factors responsible for students' inability to express themselves effectively in French. These factors were mother tongue interferes in students oral production (5.5); English language interferes in students oral production (5.3); Lack of previous foundation in French is responsible for the inability for students to orally express themselves (5.10) and Prior exposure to French in secondary school strengthens learners' oral expression (5.0); respectively. The high response of above Mean Benchmark of 3.5 on the options by the respondents indicates inability to learn French language. By and large, the respondent might understand it important to speak and express themselves in French because of its impact and place in the society and economy. There is also understanding of the benefits and opportunity it would add to address challenging the respondents are facing in Francophone societies and the real-world.

From the findings, it could be said that respondents from Universities, Polytechnics and Colleges of Educations revealed that all the identified options for causal factors responsible for students' inability to express themselves effectively in French are significant. The finding is contrary with that of Adebayo (2011) in their study of "on Mother Tongue Interferences on French in Secondary School Learners of French." This was because causal factors responsible for Students' inability to express themselves effectively in French was not only as it revealed by "the mother tongue interference influences as the aspects of pronunciation/intonation and phonological interferences but as a result of lack of previous foundation in French as responsible for the inability for students to orally express themselves.

This finding suggested that, learning French to express oneself should not be begin at Universities, Polytechnics or Colleges of Educations but should take a proactive stance at homes as to create the tacit knowledge to prepare an individual to communicate and express themselves fluently. Besides, Primary and Secondary schools' curriculums should be made learning French language as compulsory. Meanwhile, institutions could incorporate partner with Primary and Secondary schools in a fashion that will allow learners to continuously connect with appropriate teaching and learning so as to accelerate students' ability to express their selves effectively in French language that could drive maximum growth.

Communicative Method of Instruction Likely Enhance the Oral Expression of French Language Learners of Tertiary Institution

The second research question was raised to ascertain the communicative method of instruction likely enhance the oral expression of French language learners of tertiary institution. Six Likert scales of measurements: Strongly Agree=SA; Agree=A; Slightly Agree=SA; Slightly Disagree=SD; Disagree=D; Undecided=U were used to analyse the responses.

The analysis was shown in Table 3

Table 3: Communicative Method of Instruction Likely Enhance the Oral Expression of French Language Learners of Tertiary Institution

Communicative Method	Communicative Method of Instruction Likely Enhance the Oral Expression of French Language Learners of Tertiary Institution																							
	Universities							Collages of Education							Polytechnics							Bench Mark		
	SA	A	SA	SD	D	SD	x̄	SA	A	SA	SD	D	SD	x̄	SA	A	SA	SD	D	SD	x̄	T	∑x̄	A.x̄
Students find “jeu de role” (role play) interesting	0	0	0	0	0	0	0	7	15	4	1	0	1	4.8	12	21	0	0	0	0	5.3	122	10.1	3.3
Students’ oral vocabulary improves with the communicative methods of teaching	34	20	7	0	0	0	5.4	15	9	4	0	0	0	5.3	29	4	0	0	0	0	5.8	122	16.5	5.5
Communicative approach enhances learners’ confidence in oral expression	34	21	6	0	0	0	5.4	16	8	3	0	0	1	5.3	29	4	0	0	0	0	5.8	122	16.5	5.5
Communicative approach enhances phonological production of French language learners.	27	28	6	0	0	0	5.3	12	14	2	0	0	0	5.3	25	8	0	0	0	0	5.7	122	16.3	5.4

Survey, 2023. Key: Total (T); Sum of Mean (∑x̄); Average Mean (A.x̄)

Table 3 established the communicative method of instruction likely enhance the oral expression of French language learners of tertiary institution. Considering the average Mean Benchmark of 3.5, the responses were: Communicative approach enhances learners’ confidence in oral expression (5.5); Students’ oral vocabulary improves with the communicative methods of teaching (5.5); and Communicative approach enhances phonological production of French language learners. (5.4). meanwhile, Students find “jeu de role” (role play) interesting (3.3) was below the Mean Benchmark of 3.5 respectively. This could be that Students find “jeu de role” (role play) interesting because of the method of instruction in teaching French language learners enhances their oral expression fluently.

Deriving from the result, it can be deduced that the communicative method of instruction enhances the oral expression of French language learners of tertiary institution. The finding is in line with that of Eze (2013) that “man learns very quickly and easily with the use of educational resources audio-visual in addition to verbal explanation.” This is because educational resources, audio visual verbal communication would effectively communicate to lanners and answer their query. This suggests that there is need to engage learners in effective verbal and oral commutation in French language Universities, Polytechnics and Colleges of Education for effective communicative and oral expression in French. Consistent effective communicative and oral expression in French would positively have influence in their performance especially in areas such as information sharing, learning and research.

Teaching Methods Can Improve the Oral Expression of French Language Learners of Tertiary Institutions

The third research question was formulated to determine the teaching methods that can improve the oral expression of French language learners of tertiary institutions. In order to determine that, Six Likert scales of measurements: Strongly Agree=SA; Agree=A; Slightly Agree=SA; Slightly Disagree=SD; Disagree=D; Undecided=U, options were provided to analyse the responses. The analysis is shown in the Table 4

Teaching Methods	Teaching Methods Can Improve the Oral Expression of French Language Learners of Tertiary Institutions																							
	Universities							Collages of Education							Polytechnics							Bench Mark		
	SA	A	SA	SD	D	SD	x̄	SA	A	SA	SD	D	SD	x̄	SA	A	SA	SD	D	SD	x̄	T	∑x̄	A.x̄
Oral expression is not a key language competence required by French language learners	28	14	0	0	6	13	3.3	5	8	0	6	4	5	3.6	0	9	0	4	0	20	2.3	122	9.2	3.0
The evidence of language competence is oral expression	41	20	0	0	0	0	5.6	16	11	0	0	0	1	5.5	25	8	0	0	0	0	5.7	122	16.8	5.6
The evidence of difficulty in language is lack of oral expression	20	41	0	0	0	0	5.3	13	12	3	0	0	0	5.3	24	0	5	0	0	4	5.3	122	15.9	5.3
Multimedia resources are likely to enhance oral expression of French language learners in tertiary institution	48	13	0	0	0	0	5.7	12	10	2	0	3	1	4.9	25	8	0	0	0	0	5.7	122	16.3	5.4

Table 4: Teaching Methods Can Improve the Oral Expression of French Language Learners of Tertiary Institutions
Survey 2023. Key: Total (T); Sum of Mean (∑x̄); Average Mean (A.x̄)

Table 4 revealed the teaching methods that can improve the oral expression of French language learners of tertiary institutions. Thus, considering the average Mean of 3.5 Benchmark, the responses of the respondent were: The evidence of language competence is oral expression (5.6); multimedia resources are likely to enhance oral expression of French language learners in tertiary institution (5.4) and the evidence of difficulty in language is lack of oral expression (5.4) respectively. On the other hand, oral expression is not a key language competence required by French language learners (3.0); was below the Benchmark. This could be that oral expression to learners could not be a key language competence required by French language learners. The finding is in line with that of Amanuel (2016) that teaching aids or educational resources give opportunities to the teachers and the learners to actively participate in class during lessons, mostly in French oral classes. This finding can be said that the effective use of teaching method could transform the attitude to oral expression of French language particularly in information sharing, peer interaction, and cooperation among their peers. Besides, it can positively improve their corporate network with their colleagues.

Recommendations that will Improve Oral Expression of French Language Learners in Higher Institution

The fourth research question was raised to discover the recommendations to improve oral expression of French language learners in higher institution. Table 5 present the responses.

Recommendations to Improve Oral Expression	Recommendations that will Improve Oral Expression of French Language Learners in Higher Institution																							
	Universities							Collages of Education							Polytechnics							Bench Mark		
	SA	A	SA	SD	D	SD	x̄	SA	A	SA	SD	D	SD	x̄	SA	A	SA	SD	D	SD	x̄	T	∑x̄	A.x̄
Communicative approach will enhance oral expression of French language learners	34	20	7	0	0	0	5.4	11	13	3	0	0	1	5.2	12	21	0	0	0	0	5.3	122	15.9	5.3
Students' should explore the use of multimedia resource to improve their oral expression	27	34	0	0	0	0	5.4	13	14	1	0	0	0	5.4	29	4	0	0	0	0	5.8	122	16.6	5.5
Emphasis on the use of French in and out of class should be encouraged amongst learners of French language	34	27	0	0	0	0	5.5	21	5	2	0	0	0	5.6	29	4	0	0	0	0	5.8	122	16.4	5.4
Immersion programs in francophone countries should be encouraged	34	27	0	0	0	0	5.5	17	10	0	0	1	0	5.5	25	8	0	0	0	0	5.7	122	16.7	5.5

Table 5: Recommendations that will Improve Oral Expression of French Language Learners in Higher Institution
Field Survey, 2023 Key: Total (T); Sum of Mean (∑x̄); Average Mean (A.x̄)

Based on the Benchmark of Mean 3.5 the table 5 revealed the recommendations to improve oral expression of French language learners in higher institution. They were Immersion programs in francophone countries should be encouraged (5.5); Students should explore the use of multimedia resource to improve their oral expression (5.5); Emphasis on the use of French in and out of class should be encouraged amongst learners of French language (5.4); and communicative approach will enhance oral expression of French language learners (5.3); respectively. The justification of the response of above 3.5 on all the options of recommendations to improve oral expression of French language learners in higher institution by the respondents could be as the results of reality of learners need to express themselves in French language. There could be need for revitalization of teaching method, and need to prioritize French language towards becoming bilingual society.

The finding is differ with that of Amanuel (2016) that teaching aids or educational resources give opportunities to the teachers as teaching method to engage learners actively in oral expression of French language. Similarly, the findings is in line with that of Eze (2013) that learners learns very quickly and easily with the use of educational resources, audio-visual in addition to verbal explanation. This was because multimedia resource aid to improve learner's oral expression as well as encouraged a learners of French language to communicate effectively and efficiently.

5. Conclusion

Oral and effective communication is paramount in the teaching and learning of a foreign language. A learner of a foreign language such as student is first expected to express themselves orally before writing takes place. But this seems to be deteriorating today as the oral competence of most French graduates is nothing to write home about. In the light of the above findings, it can be said that no institution would prosper without making good use of its teaching method, multimedia resources, and immersion programs in francophone countries in turning learner's ability to express themselves in French language. Similarly, Universities, Polytechnics and Colleges of Educations should not neglect taking the recommendation especially, with the advent of global engagement in becoming bilingual societies.

References

Aito E. (2005). National and Official Language in Nigeria: Reflection on Linguistic Interferences and the Impact of Language Policy and Politics and Minority Languages. ISB4: Proceedings of the 4th International Symposium in Bilingualism. Ed. Cohen et al, Cascadailla Press. Summerville, M.A, USA.

Amanuel Y. W. (2016). An Exploration into the Use of Audiovisual Materials in English Speaking Classroom: Focus on Grades 7 and 8 at Abba Pascal Girls' School, Wolaita Sodo University, School of Graduate Studies, M.A., Thesis Ethiopia.

Eze, E.U . Effect of Instructional Materials on the Academic Performance of Junior Secondary School Students in Social Studies. Unpublished PGDE Thesis. Imo State University- Nigeria. 2013.

Adebyo A. (2007) The Impact of Mother Tongue on Students' achievement in English. Cambridge University Press.

Finchan E. J. (2008). Response Rates and Responses for Surveys, Standards and the Journals. *American Journal of Pharmaceuticals Education*. 7(2) Article 43.2008.

Onah .G. (2019). "Issues in French Language Learning in Nigeria". *SSRN Electronic Journal*. Retrieved March 24th, 2023 From http://doi.org/10.2139/SSRN.3479777.

Gopal V. P. (2010). Importance of Audio-Visual in teaching methodology. Mahourastra, India.

Kachru, B. (1978). Code-mixing as a communicative strategy in India. In J. Alatis (ed.). International dimension of bilingual education. pp. 25-52. Washington, DC: Georgetown University Press.

Numan, D. and Carter, R (2001). Teaching English to Speakers of Other Language Cambridge: Cambridge University Press.

Nursjam, NFN (2004). *Indonesian-English Code Mixing in Tourism Context.* Hasanuddin University.

Poplack, S. (1980). Sometimes I'll start a sentence in Spanish y termino en español: toward a typology of code-switching. Linguistics , 18 (7/8), 581-618.. Retrieved March 24th 2023 from http://www.sociolinguistics.uottawa.ca/shanapopla k/articles/Poplack1980a.pdf

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 179–184

Negotiating the Discourse of Equality in Adichie's Fiction and Non Fiction

MARTHA OMOTETOBORE EGBEDI
Delta State University, Abraka, Nigeria.

Abstract. Chimamanda Ngozi Adichie has shot herself to limelight because of her achievements as a writer, public intellectual, feminist activist, as well as being recognised as a fashion and beauty icon. Her essays and interviews on different social media platforms have continue to encourage feminist discourses around the globe. She has also drawn severe criticisms for her feminist viewpoints of agitating equality for her African sisters from far-off and eliminating trans-women from her feminism. This article interrogates Adichie's feminist philosophy in her fiction and nonfiction. It argues that women in her novels are not epitomes or defenders of the feminism promoted in her essays, but are relegated to the margins of culture and patriarchal abuse; shattering the basis of feminism in her nonfiction. Drawing instances from some of her novels and nonfictional works, this paper concludes that Adiche's fiction and nonfiction showcase dissimilar feminist world views.

Keywords: Adichie, Feminism, Fiction, Nonfiction, Equality, Gender. *Americanah*

1. Introduction

Feminism is a western coinage that promotes female emancipation and equality of sexes through shades, waves and movements such as women liberationists, Socialist, Marxist feminist, Asian, American, French, Irish, Black British, Gynocritics, Gynesis, Psychoanalytic, Myth, Third Wave, Deconstruction, Lesbian-feminist-to mention a few from unending list. However, feminist activism can be dated to the eighteenth century with Mary Wollstonecraft Godwin's published essay, *A Vindication of the Rights of Woman"* (1792). Charles Nnolim (1994,48) observes that "Simone De Beauvoir (*The Second Sex);* Germaine Greer*(The Female Eunuch*);Betty Friedan(*The Feminine Mystic*);and Kate Millet*(Sexual Politics*), have put forward robust arguments for the liberation and total emancipation of women."

Owing to the contentious nature of western feminism, it is considered with distrust and caution among African gender intellectuals who are generally from Nigeria such as Chikwenye Okonjo Ogunyemi, Obioma Nnaemeka, Omolora Ogundipe-Leslie, Catherine Acholonu, Mary Kolawole, Theodora Akachi Adimora-Ezeigbo, and Chielozona Eze. The range of theoretical variations in the African alternatives include femalism, African womanism, gynandrism, stiwanism, motherism, and nego feminism which are not as Davies, (1986,9) puts it, "antagonistic to African men but challenge them to be aware of certain salient aspects of women's subjugation which differ from the generalised oppression of all African people." Ogunyemi (1996, 5) sums up the grouping of African models on women rights thus: "it is accommodationist…It wants meaningful union between black women and black men, and will see that men change their sexist stand. This ideological position explains why {African} women do not end their plots with feminist victories." Despite the long existence of feminism and significant progress made by feminist, men still dominate and have not changed their sexist stand. Patriarchal culture and religious Limitations have contributed a lot to the inferior position of the Nigerian woman.

Chimamanda Ngozi Adichie may well be viewed as one of the most famous contemporary feminist of her time, having influenced quite a lot of people through her fiction and nonfiction. Unlike African female writers before her such as Flora Nwapa, Buchi Emecheta, Mariama Bâ and many more, Adichie fully adopts the feminist tag to educate people on her type of feminism, and also uses online technology to critique negative labels about women, feminists and feminism. Adichie's novels perfectly align with the thematic preoccupations of African female writers, while her non- fiction is critical of African feminist theories which she finds not suited for her feminism. Thus, Isabet Aninat argues that "Adichie's novels and essay display a separate worldview…that fights not just western stereotype about African life, but also against her own culture prejudices (n.p).”

1.1 What then is Adichie’s Feminism?

Adichie discards the variations of African feminist theories, saying, “I feel discomfort about what becomes of alternative words like womanism…it made me feel some sort of motherly mystical thing that i just thought, Not my thing” (Atria ,29). She fails to mention African female literary mentors even though her novel follows the established tradition of African female writers (Akpome 2017, 9848). She argues for a feminist philosophy that will completely displace and abolish patriarchy. Her male inclusive feminism is a clamour for equality that de-emphasises the principles of complementarity which is rooted in the African culture. In reality, it will be difficult to achieve the Nigeria of Adichie’s dream. This will amount to rooting, uprooting and destroying the fundamental base of the people. Therefore, this paper questions Adichie's feminist views in *We Should Be All Feminist,* and *Dear Ijeawele, or a Feminist Manifesto in Fifteen Suggestions*, most importantly; her approach to feminism in her nonfiction.

1.2 Defining Feminism in Adichie’s Non-Fiction

In the introduction to her speech, “We Should All Be Feminists,” Adichie’s comments on the misconception evoked by the expression feminist and feminism and her resolve to challenge the stereotypical thinking. She relates personal experiences to affirm that feminism conveys negative meanings in many areas. Feminists are portrayed according to Adichie as “un-African, men haters, unhappy women who cannot find husbands.” The many pessimistic labels which Adichie encounters later in her life confirm that it still conveys negative connotations. Her response is a resolve to call herself a “Feminist”, “ A happy feminist”, “ A happy African feminist”, A happy African feminist who does not hate men and who likes to wear lip gloss and high heels for herself and not for Men.”

Adichie quotes the commonly mentioned definition of feminism to be, “the belief in the social, political and economic equality of the sexes.” As opposed to this female centered struggle for equality, she offers her own definition thus: “My own definition of a feminist is a man or a woman who says, “Yes there’s a problem with gender as it is today and we must fix it, we must do better.’’ According to Adichie, gender roles are a human creations that have been accepted for many years. Her experience with a waiter and cab driver who ignored her and welcomed her male friend serves as an example of this. She believes that although there are undeniable biological differences between boys and females, these differences are exaggerated by socialization. Duties such as cooking, cleaning, maintaining the home, and raising children are learned skills that shouldn't be assigned to people based solely on their gender.

Adichie disagrees with how gender is expressed and calls it "a grave injustice" to women, pointing out that it is more about regulation than "recognizing how we are." She shares some notable instances of gender bias she encountered as a child, adolescent, and adult. For instance, in primary school, a student who was completely unqualified and indifferent was appointed class prefect instead of her, who had received the highest grade and was eager to fill the role. She also shares a personal story about a childhood friend who called her a feminist in a way that implies that she supports terrorism. Adichie visits the topic of masculinity, power, and the elevated position that society accords to men. Though there are slightly more women than men worldwide, she notes that males still retain the majority of significant positions and influence. She contends that in the past, leadership capacity was determined by physical strength, placing men—who are often regarded as stronger than women—in these positions. Today, however, intelligence, knowledge, creativity, and innovation—qualities that transcend gender—are what define leadership.

Adichie then discusses how boys are brought up, saying, "We suffocate the humanity of boys. We have a very specific idea of what masculinity is. We confine them to the narrow, rigid cage.”She admits that boys are taught "to be afraid of fear, of weakness, and of vulnerability.” Men who meet this requirement tend to have "fragile egos." Adichie urges alternative child raising that will place a greater emphasis "on interest instead of gender" because she believes that both boys and girls suffer from this style of education. . Adichie proclaims: "We have evolved, but our ideas of gender have not evolved very much.” Adichie points out that that culture is dynamic and created by humans, it can be changed; “Culture does not make people. People make culture. If it is true that the full humanity of women is not our culture, then we can and must make it our culture.”

In Dear Ijeawele. Adichie promotes gender equality by changing the focus of her essay from "the problem of gender" to strategies for creating a gender-balanced society. Adichie employs two feminist frameworks to demonstrate that "feminism is contextual" (6). The first argument is that "I matter. I matter equally;" (6) the second argument is the question of whether we can get the same result by switching genders, or "Can I reverse X and get the same results?" These methods encourage girls to question and defy gender norms (6).

Adichie advises Ijeawele to show women "as a full person" rather than just as married women or mothers (8). One of Adichie's concerns in this essay is oppression and inequality in marriages. She rejects the notion that women should be forced to give up their freedom and jobs for marriage or to stay at home and bear children while being completely reliant on their husbands (8–9). Adichie attacks women's ability to "do it all" and asserts that taught skills like cooking, cleaning, and child care "should be gender-neutral " (11) as opposed to "being independently female spaces." She discusses the ways in which marriage can impede women's advancement and rejects "the possibility of marriage as an award and accomplishment." Adichie questions why women's brilliance and influence must be kept secret (24). She advises Ijeawele to reject the notion of "Feminist Lite," which she describes as "a restrictive female equity" (20) and is illustrated by the idea that the woman serves as the neck (20–21).She dislikes the terms "allow" and "permit" because they have a patronizing undertone that promotes patriarchal dominance (22).

Adichie advocates for gender-neutral language, toy and clothing. The term also conveys the idea that women are vulnerable, seductive, and in need of a man's protection. Adichie asserts that "A girl's task is to be honestly aware of the equal humanity of people" (36). She advises her friend to teach her kid about sex and sexuality, the fact that "female sexuality is not about shame" (53) Adichie also criticizes instances in which women have brushed off the label of "feminist," saying that this "makes us see the extent of the problem" (60–61) and "that not all women are feminists and not all men are misogynist." (61).

2. Adichie’s Feminism and *Purple Hibiscus*

Purple Hibiscus focuses on the violence perpetrated by a father on both his wife and children. Eugene maintains his patriarchal control through domestic violence. He seems to have been raised in the way Adichie describes as “a hard, small cage” (WF) that “stifle the humanity of boys” Eugene is a product of Catholic missionary education, but also influenced by Igbo cultural idea of manliness. Through the eyes of Kambili, the first-person narrator, Adichie show women, young and old, who suffer forms of maltreatment from the patriarchal system. Beatrice is the major victim of Eugene, having suffered severe beatings, miscarriages and life-threatening injuries. She finds it difficult to leave her abusive husband and continues to endure his violent attacks. which is generally endorsed as a form of discipline (Qayum & Ray, 2010). Violence against women can cause long term psychological problems. Consequently, some men have killed their spouses or partners as a result of domestic violence. Even though Beatrice eventually kills her husband, the end result is not that of female victory over patriarchal oppression. With Adichie’s vocal feminism, we expect her female characters to confront abusive partners or rebel against patriarchy. Thus, Beatrice could have fought back or chose to walk away instead of taking the radical step of poisoning Eugene.

Ifeoma maintains a tight bond with Beatrice through her ordeal. She is an outspoken woman, liberal catholic, mentor, and role model to traumatised members of the Achike family. Kambili describes her as a vocal person (85), a strong woman (237). Ifeoma is educated, economically independent, in a better position to challenge Eugene for maltreating his wife and childern. Ife With the death of Ifediora, Ifeoma’s husband, male domination patriarchy and the traditional gender role is removed. Thus, Aghogho Akpome (2017) attributes the autonomy and independence enjoyed by Ifeoma to a reversal tactics by Adichie to erase male power: “Ifeoma emerges as an alternative vision of the new nation where the domineering figure of the powerful patriarch is absent and where the polity may enjoy greater civic and individual freedoms.” (9859)

The idea on marriage as a prize and achievement for women which Adichie rejects (DI:15) is indicated by Beatrice’s words, "a husband crowns a woman (75). Beatrice defines a woman by her husband which support the idea of marriage as an achievement for women. This made her question Ifeoma’s status as a woman with children but without a husband (75). This portrayal may be Adichie’s own way of ridiculing or censoring the prevalence or predominance of this cultural norm. However, this thought is also uttered by one of Ifeoma’s students while describing her upcoming marriage. She discusses her soon-to-be husband with the pride of someone who has won an award. The student tells Ifeoma that she probably won't get back to college in order to have kids since she does not want her husband to feel that “he married me to have an empty home.” (234) which implies that She dismisses her own ambitions to amend to, and gratify her husband's wish. Ifeoma did nothing to stop her. She only communicates her dissatisfaction by consoling herself that "She was rarely especially brilliant, so I shouldn't be sad." (234) In the same way, Adichie's speech on the view of marriage as a form of ownership (WF, 30) is expressed in Ifeoma's uncertainty about her female students, several of whom are married and dependent on their husbands. Ifeoma observes that when they graduate, the husbands own them and their degrees (75)

When Beatrice voices her pain and suffering from Eugene's beating to her sister-in-law, Ifeoma did not question or confront him. Her advice to Beatrice is: "When a house is on fire, you run out before the roof collapses on your head" (213). Ifeoma appears not to challenge the system that oppresses women. On one occasion, she tries to cover up for Eugene. When Chima, her son, asks what happened to Jaja's finger, Ifeoma quickly answered that he had an injury.
Beatrice prefers to remain in affluence and suffer the consequences. This is what informed her question to Ifeoma, "Where would I go if I leave Eugene's house? Tell me, where would I go?"(250). Ifeoma offers no alternative, no protection for the uneducated, economically dependent Beatrice. Since Beatrice cannot leave Eugene, murder is by all accounts the only conceivable method of getting away from the snare of her marriage. Ifeoma fails to convince Beatrice to stay away from her abusive marriage. In doing so, she fails to challenge the seemingly fixed stereotype about married people that leave matrimonial victims with no other choice but to remain in an abusive and oppressive relationship. Ifeoma is an outspoken woman but certainly not an advocate of gender equality.

Adichie also explores the negative effects of patriarchy on men, which is manifested in obligatory male control, using Obiora and Jaja as examples. Both of them show interest in assuming the role of the head of their respective families. They are expected to be physically strong, tough and fearless. Ifeoma's 14year-old sonObiora suppresses his tears after the passing of Papa-Nnukwu "because he was the *nwoke* in the house, the man Aunty Ifeoma had by her side" (184). Obiora is younger than his sister Amaka and not more capable than her. Nevertheless, he takes up the role of family head due to his gender. This motivates Jaja to imitate Obiora and takes up the duty of the head of the family to himself, saying: "I should have taken care of Mama. Look how Obiora balances Aunty Ifeoma's family on his head, and I am older than he is" (289). Jaja successfully shoulders the responsibility of his mother's crimes when he admits to having killed Eugene and is arrested (291).

3. *Is Americanah* a Feminist Text?

In Americanah, Adichie depicts a wide range of male and female interactions, some of which reflects various female characters who either embrace, accept or conform to female gender stereotypes criticized in Adichie"s non-fiction. Ojiugo for instance, contrasts the rebellious young Nigerian woman with her more mature self, who has settled down in England and abandoned the goals of her adolescence. Obinze remembers that when she was younger, Ojiugo "provoked vicious gossip and dislike from other girls for wearing bright lipstick, torn jeans, being blunt, and smoking in public." (238). Obinze is taken aback by Ojiugo's transition from a headstrong, young woman to a wife and mother who is completely preoccupied with her children's education. Ojiugo's interpretation of her role as a mother is in stark contrast to Adichie's advice to the implied reader of Dear Ijeawele to define herself as a complete person instead of a mother alone (DI, 7-8). In Ojiugo"s case, marriage has led to her acceptance of the stereotypically traditional role of a mother and wife, despite her rebellious youth.

Obinze also sees this restriction of gender role in Isioma and Jonathan, a couple he is acquainted with. "The few things she allowed herself to say were thoughtful, but she often remained silent, shrinking herself, pretending not to be as intelligent as she was, to salve Jonathan's ego" (373). Jonathan, on the other hand, dominated the evening with lengthy anecdotes about his involvements in business and politics (373). This description of Isioma echoes Adichie's observation that girls are often expected to "shrink themselves" (WF, 27) and temper their ambition and success in order not to pose a threat to men (WF, 27-28).

Kosi, Obinze's wife, is another case of a woman who is very concerned with fulfilling gender expectation„ Kosi never liked the idea of her husband in the kitchen. She thought that his wanting to cook is an indictment of her. Obinze says "So I stopped, just to have peace… There's a lot of pretending in my marriage". (450-451). Obinze acknowledges that his wife's association of cooking with gender is rather common in the society. Obinze also recalls Kosi's first reaction to the birth of their daughter Buchi, which shows she has internalized sexism. Kosi apologizes to Obinze and informs him that their upcoming child will be a male (458).

Another gender assumption that Adichie opposes is Kosi's attempt to be likable (WF, DI: 36–37). Kosi, in the words of Obinze, "flatten[s] her personality so that her beauty does not threaten" (28). Obinze was constantly taken aback by how crucial it was to her that she be wholesomely pleasing and devoid of any harsh words. (28). Kosi insists on helping with lunch service and cleanup when she first meets Obinze's mother (28). This illustration demonstrates how Kosi associates her desire to be likeable with stereotypically "female" home chores. She is viewed as "such a well-meaning, devoted woman" by Obinze (30).

The relationship between The General, a Nigerian military figure, and Ifemelu's, aunt Uju is marked by financial imbalance. The General provides Uju, his mistress, with a car and a job using his wealth and influence (45). Uju reveals that she has no money on her own account and never receives sizable quantities from The General but must ask for money (76–77). Ranyinudo and Priye are friends of Ifemelu. Their relationships with men are predominantly characterized by males acting as the givers and women as the recipients. Adichie critiques Priye and Ranyinudo for their strong links between materialism and masculinity (26). Their conception of marriage, which assumes that males should be the breadwinners, necessitates the ladies' financial dependence and, as a result, unequal relationships. Adichie portrays Ranyinudo and Priye's relationship attitudes as being quite typical of many young women in Nigeria (422).

The relationship between Uju and Bartholomew, a fellow immigrant from Nigeria to the United States, demonstrates Adichie's opposition to the notion that domestic labour is solely a female activity (10). Uju complains to Ifemelu about the unfairness of her relationship with Bartholomew: "Both of us come home at the same time, and do you know what Bartholomew does? He doesn't do anything more than sit in the living room, turn on the TV, and inquire about our dinner plans." (217) Bartholomew appears to think that cooking is solely for women, whilst Uju seems to think that his expectation that she should perform additional work is unfair. Additionally, Bartholomew requests to be paid Uju's salary. " He said that since he is the head of the family, this is how marriages are, that I should not send money to Brother without his permission, that we should pay for his car out of my salary " (217). Adichie rejects the phrase "permit and being allow" as a component of an unequal marriage (22). Bartholomew has internalized "the idea of marriage as a prize to women" and views cooking as a sign of a woman's marital worth (15). Likewise, Aisha appears to adhere to the concept of "marriage as an achievement" and places more value on getting married than on the person she marries or any feelings she may have for them. Aisha, Ifemelu's hairdresser, is very eager to get married because she asks Ifemelu, whom she has just met, to persuade at least one of her two boyfriends to marry her (17–18), declaring that "Any one is okay. I wish to wed". (18)

In "Imitation" The power dynamics in Nkem and Obiora's relationship is evident, as Nkem complies with all of Obiora's ideas. Obiora is a controlling husband but not violent. When her husband speaks, Nkem pays attention. Just like Beatrice in *Purple Hibiscus*, Nkem is a silenced wife whose husband holds power over all decisions involving her and their children. It doesn't matter what she prefers. Nkem and Obiora's marriage is a classic example of inequality. Nkem's relationship with Obiora hints at what Adichie terms "Feminism Lite," which subtly reinforces masculine superiority. (DI, 20). Due to her complete financial dependence on him, Nkem must cooperate and submit in marriage. For Nkem, marriage is an achievement that is intimately related to social status and wealth. Obiora exerts his power more subtly than Eugene does in *Purple Hibiscus*, yet it is still just as effective at keeping his wife under control. In Adichie's non-fiction, this imbalance is frequently criticized (WF, DI, 31). "Imitation" dramatizes the scenario of an unequal marriage in which the woman is the only one who makes concessions and yields in to her husband's wishes. When Nkem finally confronts Obiora about her plan to go back to Nigeria, he stares at her and she realizes he has never heard her speak up or take a stand. (41).

4. Conclusion

Adichie promotes gender equality, women's empowerment, social transformation, and a change in how boys and girls are raised as the first steps in tackling the issue of gender in both of her feminist non-fiction books. However, women are still marginalized and discriminated against in Nigeria today. Most leadership roles are held by men. The restrictions placed on Nigerian women by culture and religion are significant. In Adichie's 2009 viral TED talk entitled, "The Danger of a Single Story," Adichie argues that a single story can rob a people of their dignity, rendering them incomplete, flat and one dimensional. Nigeria is a nation of rich cultural diversity. Our story of Nigerian women should reflect that diversity rather than limiting the experience of all Nigerian women to that of a group or an individual. Adichie seems to be a victim of her argument by generalising her individual experience of sexism. We can understand that in the relationship between men and women all over the world, there are imbalances that need to be addressed. However, we may be reading a single story of Nigerian women if we generalise Adichie's personal contact with gender discrimination. While not denying the existence of gender discrimination even in the 21st century, it will in fact, be near impracticable to classify every woman within a society as having exactly similar experience because all women have their own experiences with feminism, and all of them cannot be the same Women are the main characters of Adichie's novels. Women under oppression make up her main characters. While she fails to project strong feminist role models to mirror the feminist concepts in her nonfiction, the multiplicity of female characters in her books portray African women's experiences under patriarchy. The novels stress patriarchal views about gender roles that maintain women's inferior status. The goals of Adichie's feminism are in direct opposition to the behavior of female characters like Ranyinudo, Kosi, and Beatrice who are economically helpless and credulous. She does not offer them as role models for feminist behavior.

References

Adichie, Chimamanda, Ngozi. 2003. *Purple Hibiscus*. Lagos: Farafina.

Adichie, Chimamanda Ngozi.2009. *The Thing Around Your Neck*. London: Fourth State.

Adichie, Chimamanda, Ngozi. 2013. Americanah. London: Fourth Estate

Adichie, Chimamanda Ngozi. 2013. We should all be feminists. Talk delivered at the TEDxEuston London.
https://www.youtube.com/watch?v=hg3umXU_qWc Date of access: 18 june. 2018.

Adichie, Chimamanda Ngozi (2017). Dear Ijeawele, or A Feminist Manifesto in Fifteen Suggestions. New York: Random House.

Adichie, Chimamanda Ngozi. "The Danger of a Single Story." TED Global 2009 www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story?language=en.

Adou, Kouamé. (2016). "Storying the Self in Nigerian Gender Discourse: A Critical Evaluation of Chimamanda Ngozi Adichie's *We Should All Be Feminists* (2014)". *International Journal of Humanities and Social Science Invention*, 5 (9): 88-95.

Akpome, Aghogho. (2017).Cultural Criticism and Feminist Literary Criticism in the works of Chimamanda Ngozi Adichie,*Gender and Behaviour*,5(4): 9847-9871.

Aninat, Isabeth. " Thoughts on African Feminism: Chimamanda Ngozi AdichieChimamanda. https://www.revistsstomo.com/en/2019/07/thoughts-on-african-feminism/.Accessed June 18, 2022.

Davies, Carole Boyce., & Graves, Adams Anne. (1986). *Ngambika: Studies of Women in African Literature*. Trenton: Africa World Press.

Nnolim, C.(1994). "A House Divided: Feminism in African Literature". Feminism in African Literature. Ed. Chukwuma, H. Enugu: New Generation Books.

Ogunyemi, ChikwenyeOkonjo.(1996). *African Wo/man Palava: the Nigerian Novel by Women*. Chicago: University of Chicago Press.

Teasley, D. 2020. Radical feminism: Definition, Theory & Criticism. Social Psychology. https://study.com/academy/lesson/radical-feminism-definition-theory-criticism.htm

TED (2009). "The Danger of a Single Story." [Video]. YouTube. [Online]. https://www.youtube.com/watch?v=D9Ihs241zeg [2019, Mar. 13].

"We should all be feminists | Chimamanda Ngozi Adichie – Atria." YouTube video. Posted by Atria Kennisinstituut, October 13, 2020. https://www.youtube.com/watch?v=OBZdDq0gq-w&list=WL&index=9

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 185–192

Denotation-Flexibility Nature and Mobility of Dramatic Functions of Costume in "Thunderbolt: Magun"

ADESIMBO OLUWAKEMI ODULE
Olabisi Onabanjo University, Ago-Iwoye, Nigeria

Abstract. Over the years the basic nature and functions of costume had been identified and known as any material wore by the actor/character to cover his/her body or part of the body actor on stage or on screen. Even though costume is not just about clothing the performer; it is the process of studying who and what the character in the scripts is. In this study attempt is made to demonstrate three secondary functions of costumes serving as props, costume serving as a component of the sitting and costumes playing other causality roles in the plot of a narrative with practical samples/analyses of selected shots from a Yoruba narrative film: "Thunderbolt: Magun". In carrying out its tasks, the paper used the research approaches of content and studio analytical methods while the theoretical yardsticks are based on David Bordwell and Kristin Thompson's Neoformalist theory and Keir Elam's transformability or mobility of the sign on stage structuralist principle. With the conceptual frameworks the notions of costume and props are established. With practical demonstration, the findings revealed not only the basic functions of costumes in each selected shots from "Thunderbolt: Magun" but went ahead to analyse samples with denotation-flexibility nature and mobility of dramatic functions of costume in serving as props, components of the sitting and playing other causality roles in "Thunderbolt: Magun".

1. Introduction

The basic nature and functions of costume had been identified and known as any material wore by the actor on stage or on screen to cover his/her body or part of his/her body. Even though costume is not just about clothing the performer; it is the process of studying who and what the character in the scripts is. In this study attempt is made to demonstrate three secondary functions of costumes: costume serving as props, costume serving as a component of the sitting and costumes playing other causality roles in the plot of a narrative with practical samples/analyses of selected shots from a Yoruba narrative film: "Thunderbolt: Magun"

The research approaches to be used are based on content/studio analytical methods while the theoretical yardsticks are based on David Bordwell and Kristin Thompson's Neoformalist theory and Keir Elam's transformability or mobility of the sign on stage structuralist principle. The conceptual frameworks will look into the notions of costume and that of props.

2. Content / Studio Analytical Approach

According to G. V. Zito (1975:27) quoted in Asa-Berger (1998:23) content analysis approach is defined as:

…a methodology by which the researcher seeks to determine the manifest content of written, spoken, or published communications by systematic, objective and quantitative analysis…. Since any written communication ... is produced by a communicator, the intension of the communicator may be the object of our research. Or we may be interested in the audience or receiver of the communication and may attempt to determine something about it.

On his part Asa-Berger (1998:23) explains further that content analysis is a means of trying to learn something about people by examining what they write or produce on television/movies. "Content analysis assumes that behavioural patterns, values, and attitudes found in this material reflect and affect the behaviour, attitudes and values of the people who create the material." While adopting the studio analytical approach for his study, Ola-Koyi (2019) explains, "In this case, relevant shots/frames from the selected films are identified and selected with the aid of editing machine for necessary diagnosis and evaluation."

3. Theoretical Yardsticks

3.1 Neo formalist theory

Neoformalism theory as propounded by David Bordwell and Kristin Thompson has been described as a method of film criticism that moves away from the interpretive theory going towards a more empirical analysis of film. In contrast to specific types of Humanistic Grand Theory interpretive approaches within the humanities, Neoformalism operates as an empirical approach to examining film and seeks wholly to identify "facts" about the film.

In deploying this theory for film scrutiny Bordwell and Thompson constructed three expository models for the Neoformalist heuristic and these include: (1.) Rational-Agent Model – The purpose of which is to reconstruct the historical conditions present at the time of the filmmakers' employment of his/her agency. (2.) Institutional Model – the social and economic system of filmmaking examines the filmmaker's "constraints" in filmmaking. These would include, labor, economics, and technology available to the filmmaker. (3.) Perceptual-Cognitive Model – This model attempts to explain the effects of film as it is constructed and against the inferences of the viewer. These include elements of style, narrative norms and technique, as well as continuity editing.

Of all these three models that allow Neoformalist poetics to move away from thematic interpretation towards dynamic systemic constructional effects of film criticism, the third model of Perceptual-Cognitive Model will be deployed in this paper.

3.2 Transformability of the sign theory

Keir Elam's (1981) believes that the transformability or mobility of the sign on stage might follow the structuralist principle, but it is by no means a recent discovery. Quoting Bogatyrev, a Prague school structuralist, who implies that transformability of the sign deals with 'generative capacity' of theatrical sign that is enhanced by a quality variously described as *mobility*, *dynamism* or *transformability*. In Elam's words:

The sign-vehicle may be semantically versatile (or 'over-determined') not only at the connotative level but also on occasion, at the denotative – the same stage item stands for different signifieds depending on the context in which it appears

While in Bogatyrav (1938:519) opinion, "each object sees its signs transformed in the most rapid and varied fashion." For instance, an item such as a dress or a chair on stage may be used as a costume or part of the set on stage (/in a scene) while in other scenes the same dress or chair might be used as props. The denotational flexibility in this case is complemented by the mobility of dramatic functions which that single physical item fulfils. And for any signified class of phenomena there are no absolutely fixed representational relations. In Elam's (1981:13) view:

The dramatic scene, for instance, is not always figured analogically through spatial, architectural or pictorial means, but may be indicated gesturally (as in mime) through verbal indications or other acoustic means (the acoustic scenery ...is clearly essential to radio drama). By the same token, there is no fixed law governing the customary representation of dramatist persona by the human actor. If what matters is that something real is able to assume this function, the actor is not necessarily a man; it can be a puppet, or a machine...

Basically, from Elam's theory it is established that the sign-vehicles are perfectly interchangeable (Elam,1981:14). Therefore, Elam claims that "the 'transformation rule' of the stage representation – depend not only on the interchangeability of stage elements but still more on the reciprocal substitution of sign-systems or code. For example, the replacement of scenic indicators by gesture or verbal reference involves the process of transcodification: a given semantic unit (say, a 'door') is signified by linguistic or gestural system rather than by the architectural or pictorial as often occurs in mime.

4. Conceptual framework

4.1 Costumes

According to Odule (2008), costume is simply defined as any material wore by the actor on stage or on screen, while Ola-Koyi (2020) believes, costume manifests under different names and forms and these include: garments, dresses, clothing, leather, metal and any other material wore by the character to cover his/her body or part of the body. Going by the view of Kwakye-Opong and Adinku (2013):

Costume is not just about clothing the performer; it is the process of studying who and what the character in the scripts is. In character description costume plays an important role because, what the audience sees gives a more immediate impression of who the character is, than what he or she says; that is what they (the audience) hear from the characters speech. Consequently, costume naturally gives a form of expression about an individual either of his or her social status, culture, religion, profession, sex, age and so on. It reflects in the daily life of the people because it is closely related with festivities, culture, pleasure, fashion and basic religious practices in Africa and the world over.

In giving a broader perspectives and contemplation to Barton (1963:23)'s concept of costume, which Albert Dennis (2014) quotes thus:
Barton (1963:23) notes that "it is the outward and visible sign of the inner spirit which informs any given period and nationality". By Barton's delineation, it is clear that the external and discernible sign of an individual is influenced by his or her inner spirit. To this end, the internal character traits of an individual are made manifest through the costumes he wears. Additionally, Barton's view on costume equally touches on the uniqueness of every period. This is because every period is characterized by certain traits that make it distinct from the other. The kind of costume worn in each civilization is peculiar to its nationals as it differentiates them from others. Another point worth considering from Barton's elucidation is the communicative role that costumes assume in a non-verbal form. This implies that the costume an actor wears on stage portrays his or her inner spirit, which is made manifest to the outer world. It communicates, therefore, to the audience the mood of the actor. To this end, costumes serve as one of the non-verbal ways of communicating to the audience.

4.2 Props

Props according to Mick Alderson (2002), "...is everything that is not part of the set, the lighting, or costumes." It is on record that what exactly properties mean keeps changing from users/critics/acting context/condition to users/critics/acting context/condition. Broadly speaking props in acting worlds covers the following variations, types and areas: Hand props, Personal props, Set props, Set dressing and Greens. There are other types of properties such as mechanical special effects and atmospherics props which include: fogs, smokes, snow, etc. These props are parts of the prop department but in this paper, these other props will not be discussed further. For the purpose of this paper, each of the required variations/types of props will now be succinctly introduced.

As defined in Mick Alderson's (2002) study, the *hand props* are anything handled or carried by an actor. They include staffs, food, weapons, lanterns and candles, canes, staffs, parasols, and practically anything else an actor could or might pick up. *Personal props* are props worn or carried by a particular actor and/or restricted/issued for his usage alone rather than being stored on the prop table. *Set props* include most obviously furniture and other element on the set. These are objects usually add to the look of the setting and the actor interacts with them.

Set dressing on the other hand consists of similar items, but which the actor doesn't usually handle. According to Alderson's (2002), "Some set dressings are "practicals", props like lamps or chandeliers that perform on stage as they do in real life." *Trim props* are a type of set dressing that hang on the walls, such as pictures, window dressing and curtains, and so on. The props that are regarded as *Greens* are any plant, live or artificial used by the actor on set or placed somewhere on the set without actor interacting with it.

Basically, props are deployed for so many functions on screen or stage production. Some of these purposes which props are used include: dressing the scene, contributing to look and feel of scene, help in filling the space appropriately, use in interpreting the play, contributing to the style and mood of the play, adding info about characters, aiding and helping actor in character, movement and business.

5. The Denotation-flexibility nature and mobility of dramatic functions of costume on scene

As demonstrated in Keir Elam's (1981) theory, that an item on stage such as a dress in a scene may be used and perceived as props or as a part of the set while in another scene, the same dress might be used as any other things (such filling up the screen or stage space appropriately, deployed in understanding/interpreting the play, contributing to the style and mood of the play etc.), but a costume which is what it really is. This changing nature of the stage/screen items (costume/props in a scene) has been regarded as the *denotation-flexibility*. Thus the flexible nature is complemented by the mobility of dramatic functions in which a single physical item fulfils and performs on stage/screen other functions as the director desires/directs.

In attesting to how costumes are deployed to perform other functions in narrative films, Bordwell and Thompson (2004:187) opine:
Film genres make extensive use of costume props – the frontier six-gun, the gangster's automatic pistol, the dancer's top hat and cane. In every major film, comedian has turned a specific costume into a panoply of props...

Based on the forgoing, the common roles of costume could be summarised as follows: serving as an outward and visible sign of the inner spirit which could also inform any given period and nationality, depicting the internal character traits of an individual/actor, performing communicative role/ serving as one of the non-verbal ways of communicating to the audience. Costume equally shows/touches on the uniqueness of every period, that is, shows the kind of costume worn in each civilization that is peculiar to its nationals as it differentiates them from others.

Aside from the basic functions of costumes which had been established above, the main concerns of this study are on the secondary functions such as costume serving as props, costume serving as a component of the sitting and costumes playing other causality roles in the plot of a narrative. Here a critical examination of the various secondary roles which costumes had been made to perform in the film: “Thunderbolt: Magun” will be carried out in this paper.
Synopsis of the film: “Thunderbolt: Magun” (2000)

The story in this film – “Thunderbolt: Magun” is based on the relationships that exist between an attractive young lady – Ngozi, [Uche Obi Osotule] a teacher, and two different men: the first is her husband Yinka [Lanre Balogun] – an engineer and the second her admirer Dimeji [Wale Macaulay] a medical doctor.

In summarising the plot, one could say that, Yinka comes across Ngozi during his NYSC orientation period. There and then he proposes to her and she instantly falls in love with him at the expense of her betrothed. Due to her love and marital engagement, she defers her service year till after the birth of her first baby.

During her service year at *Oleyo* village, there is a rumour that Ngozi is promiscuous, where she is teaching in a community high school. That she is flirting around with men who include her Vice Principal and a village doctor in *Oleyo*. For this reason, Yinka decides and laces Ngozi with *Magun* (a deadly spell) as an anti promiscuity charm. As faith would have it, a supernatural force comes to Ngozi’s rescue to sensitise her on the impending danger hovering on her. By the time Ngozi returns home, she narrates her encounter at the market to her Land Lady – Mama Tutu, [Bukky Ajayi] who takes her to consult an Herbalist [Adebayo Falati] as a way of finding solution her supernatural problem. In return the herbalist reveals the meaning of her encounter and identifies the existence of the deadly affliction on her body after due diagnoses.

On learning of the cost of Magun affliction’s cure however, in annoyance Ngozi flees the Herbalist house. For her elderly wisdom and love for Ngozi, Mama Tutu she informs Ngozi’s father of her affliction and the old man is willing to pay for the cost of the cure that will save Ngozi’s life. Thus, Ngozi is compelled to undergo this costly curative therapy. As soon as she commences her treatment, she goes through a lot of unpleasant experiences. At the end of her treatment, she is expected to undergo a final test where she will copulate with a man that will obtain a spiritual sanctification for her.

After two failed attempts to persuade Dele Ibraheem (Yemi Sholade) and Yinka her husband to copulate with her, she finally contacts Dimeji, her admirer whom she had embarrassed on so many occasions. Dimeji accepts to copulate with her not only because of his love for her but for his own scientific inquisitiveness and a motive of demystifying the phenomenon called *Magun*. In order for his experiment to be accepted in the medical world, Dimeji sets his own standard on a venue and the condition under which the act will occur.

On the day of the expected test, Dimeji has sexual intercourse with Ngozi, but as soon as the act is over, Dimeji summersaults, and starts to vomit blood until he becomes unconscious. However, with the assistance of the three herbalists who invoke some incantations, make incisions and apply some charms on Dimeji’s head, he is revived and he becomes conscious again. In appreciating Dimeji for saving her life and for his heroic deeds, Ngozi decides to marry him.

6. Analysis and discussion

The examination of denotation-flexibility nature of costume and its mobility functions in a dramatic/cinematic presentation required analysing and discussing with practical demonstrations on secondary/additional services which costumes are deployed in a video film production. That is the exploration exercise that will be carried out in this paper will be based on "Thunderbolt: Magun" a film by Tunde Kelani of the Mainframe Productions. Through this narrative film, a critical scrutiny and practical demonstrations of selected shots that depict how costumes perform the various secondary/additional functions of serving as props, serving as components of the sitting and playing other causality roles in this film will now be carried out. However, for clarity purpose, a piece of background information might be given on some of the selected shots that will be critical analysed.

Starting with the first sequence where the two shots on figs 01 and 02 are taken from the film: "Thunderbolt: Magun", one could see that these two shots are from a sequence where Ugozi is woken up by her husband, Yinka with the intention of having a sexual intercourse with her and she flees from her husband in her bed room, to the sitting room for two good reasons. The first is out of annoyance with her husband for failing to trust her loyalty or her movements which are not promiscuous. The second is out of fears of infecting/contaminating her husband with Magun spell which she has on her and this could lead to her husband's death.

With these selected shots on figs 01 and 02, attempt will not only be made to reveal the basic functions of costumes in these shots but demonstrate as well how costumes in these figs fulfilled the secondary roles of serving as props, as component of the sitting and perform other causality roles. In identifying components of costumes figs 01 and 02, one could point out Yinka's under wears of singlet and boxers, Ngozi's nightgown and an Ankara clothing/covering material/duvet on her body, the bed spread and the pillow cases as costumes in this shot.

In diagnosing how some of these identified clothing/costume materials in figs 01 and 02 performed some basic roles of costumes and three auxiliary functions of serving as props, as component of the sitting or playing other causality roles in this sequence of the film, one could start by identifying the basic functions of Yinka's under wears of singlet/shorts and the nightgown on Ugozi reveal these two as a couple in modern under wears/garments which are deployed to cover their bodies. In serving as an outward and visible sign of the inner spirit, their costumes and the setting in which this couple is placed reveal their status as educated individuals/couple, living in a flat apartment. On the issue of their costumes revealing a given period and nationality, one could say this couple live between the period of 1975 and 1985 and they are from a southern part of Nigeria.

Fig.**01**. Components of costumes in this shot include Yinka's singlet and boxers, Ugozi's nightgown and an Ankara covering material/duvet, the bed spread and the pillow cases. On performing a causality function, the Ankara fabric plays this causality role when Ugozi's attention is drawn to her husband's intention of

Fig.**02**. The pillow cases perform the basic function of covering the pillows inside them and they also become props when Ugozi carries these pillows from her bedroom into the sitting room. More so, by holding on to these pillows, the pillow cases become elements of the causality in her attempt to calm her

In considering the flexible nature and other secondary functions which some of these identified costume materials are deployed, it could be stated that the covering Ankara wrapper/duvet on Ngozi's body is meant to perform a dual purposes of a props and a causality role in these two shots. The property/props role of this duvet could be identified when Yinka holds on/contacts Ugozi in fig. 01, through this Ankara fabric that covers her body. There the material becomes a prop (i.e. a material which an actor makes use of in the course of acting/performing his role). The same Ankara fabric performs a causality function when Yinka holds on to it and with it Ugozi's attention is drawn to her husband's intention of making love with her or in seducing her.

While the bedspread renders a single service of/as a component of the bedroom sitting, i.e. covering the bed which Yinka and Ugozi lie on in fig. 01, the pillow cases in these two shots performs triple roles of serving as the components of the bedroom sitting in fig 01 and serving as properties and elements of the causality in fig. 02. In other words, the pillow cases are not only performing the basic function of covering the pillows inside them, but they become props when Ugozi carries these pillows from her bedroom into the sitting room. More so, by holding on to these pillows, the pillows/pillowcases become elements of the causality in her attempt to calm her perturbed mind down.

The background info on the shot in Fig.03 is that Dele Ibraheem (Yemi Sholade) is the first of Ugozi's past admirer that comes to her mind when she gets to a point where she needs to copulate with a man as one of the conditions in the going therapeutically treatment she is receiving for the cure of Magun spell cast on her. There and then she went all out to invite this man Dele with the intension of copulating with him but Mama Tutu would not allow Dele, her nephew to fall victim of Magun spell hence the process of her warning act is captured on fig.03.

Fig.03. Mama Tutu is captured in the process of warning her nephew Dele to stay away from Ugozi a woman suffering from a Magun spell as she would not allow her nephew to fall victim of Magun. On the secondary function, the buba top on Dele becomes a prop, the moment Mama Tutu gets hold of it in order to force a firm warning into

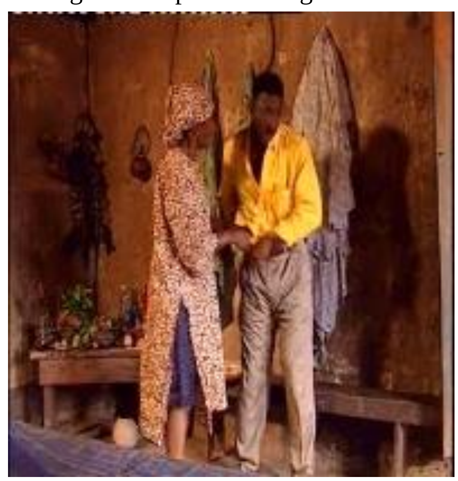


Fig.04. Yinka's costume - trousers fulfils in this frame multiple functions as directed. In other words, Yinka's costumes covered his body while performing other mobile functions such as serving as props (a material held at hand while playing a role) and playing other causality roles (such as serving as a means through which Ngozi holds on to Yinka

The identifiable costume/clothing materials in this shot on fig.03 are Mama Tutu's Iborun gele (headgear), her female buba (top) and Iro (wrapper) on one hand and Dele's male Buba top and a pair of sokoto trousers on the other. The two identified set of costumes in this shot on fig. 3 fulfilled the basic functions of covering the figures' bodies and identifying their statuses of an older aunty and her young educated nephew. On the secondary level, the buba top on Dele serves as a prop, the moment Mama Tutu gets hold of it in order to force a firm warning into Dele's mind that is beclouded with desire to make love to Ngoszi.

Although none of these two sets of costumes serve as component of the bedroom sitting, but the buba top which Dele is wearing and which Mama Tutu holds on to plays another secondary / causality role as it becomes a means through which Iya Tutu is able to wake Dele Ibraheem up from a lustful fantasy/desire/dream into facing the possible reality of suffering from Magun charm, once he goes ahead to copulate with Ngozi – a women living with Magun spell.

The background info on fig.04 is that when Ugozi's plan to copulate with Dele Ibraheem fails due to Iya Tutu intervention, she turns to her husband in order to copulate with him but knowing full well that Ugozi has Magun spell on her and the consequent on a man who dare to have sex with her while she is still under this spell, Yinka blatantly refuses to have sexual intercourse with his wife.

The identifiable costume materials in the shot include a native blouse top, the outer skirt and the underwear skirt on Ugozi, the shirt, belt, a pair of trousers on Yinka and other garments/clothes hanging on the wall of this shot. While the costumes on Yinka and Ugozi performed the basic function of covering their bodies and in idenfying their personalities/statuses, the other garments hanging on the wall in this shot serve as components of the room sitting.

In exploring further, the mobile and dramatic functions of Yinka's belt and a pair of his trousers, one could see that these two items fulfils/performs multiple functions as Yinka's belt/trousers do not only cover his body as mentioned but perform secondary/mobile function of serving as props (a material an actor held at hand while playing a role) and a secondary/ causality role. In performing the props functions Yinka's belt and trousers serve as a means through which Ugozi unveiling her actions – these two materials are used to hold on to Yinka while Ugozi is pleading with him to consent to her request in this scene.

The second function of performing causality role is revealed through Yinka's actions of not heeding to his wife advance for sexual intercourse. There, he forcefully freeing himself from his wife's grip on his trousers. This forceful action eventually betrays him as the person who laced Ugozi with deadly magun spell.

7. Summary and Conclusion

In this study, the research approaches used are based on content/studio analytical methods there Zito (1975:27)'s ideas quoted in Asa-Berger (1998:23) is deployed to explain content analysis approach while the theoretical yardsticks are based on David Bordwell and Kristin Thompson's Neoformalist theory and Keir Elam's transformability or mobility of the sign on stage structuralist principle. The conceptual frameworks defined the notions of costume not just as a material worn by actor that shows the outward and visible sign of the inner spirit but as that which informs any given period and shows the nationality. In addition, the notion of props is seen as any material used in the course of acting that is not part of the set, the lighting, or the costumes. The Denotation-flexibility nature and mobility of dramatic functions of costume on stage or screen is seen according to Keir Elam's structuralist principle where an item on stage such as a dress in a scene may be used and perceived as props or as a part of the set while in another scene, the same dress might be used as any other things.

The analysis and discussion in this study is preceded by the synopsis of the film: "Thunderbolt. Magun". The findings show the components of costumes in fig 01 to include Yinka's singlet and boxers, Ugozi's nightgown and an Ankara covering material/duvet, the bed spread and the pillow cases. The aside from the primary function of covering the actors' bodies, the secondary role of costume in this frame which is causality function is performed by the Ankara fabric. This occurred when Ugozi's husband holds this fabric and her attention is drawn to the man's intention of making love with her. The analysis on fig.02 shows that the pillow cases perform the basic function of covering the pillows inside them and they also perform the secondary role of props when Ugozi carries these pillows from her bedroom into the sitting room. More so, by holding on to these pillows while ruminating on events occurring in her life, the pillow cases become again, elements of the causality in her attempt to calm her perturbed mind down.

In fig.03, Mama Tutu is seen holding on Dele's buba top thus this costume becomes an element of causality in her attempt of warning her nephew Dele to stay away from Ugozi – a woman suffering from a Magun spell and because she would not want her nephew to at his prime age as a victim of Magun. Again, on another secondary function, the buba top on Dele is also demonstrated as a prop, the moment Mama Tutu gets hold of it in order to force a firm warning into his mind. In fig.04, it was demonstrated how Yinka's costume - trousers fulfils in the frame multiple functions: which include covering Yinka's body while performing other mobile functions such as serving as props (a material held at hand while playing a role) and playing other causality roles (such as serving as a means through which Ugozi holds on to Yinka while pleading with him.

References

Alderson, Mick (2002). Props Department. www.ia470.com › primer › props

Berger, A.A. 1998. *Media Research Techniques (2nd Ed)*.California: Sage Publications Inc.

Bogatyrev, Peter (1938)(trans.) 'Les Signes du theatre.*Poetique*, 8(1971)517-30

Bordwell, D. and Thompson, K. (2004). *Film Art: An Introduction 7th Ed.* New York: The Mc Graw-Hill Companies.

Elam, K. 1981. *The Semiotics of Theatre and Drama.* London: Mathuen.

Kwakye-Opong, Regina and Grace Uche Adinku (2013). Costume as Medium for Cultural Expression in Stage Performance. *Arts and Design Studies* Vol.8, 2013 www.iiste.org ISSN 2224-6061 (Paper) ISSN 2225-059X (Online) Retrieved on Friday 2 July 2021

Odule, A.O. (2008). An Introduction to Costume Design and Makeup" – A topic in an unpublished lecture note on PER 301- Arts of the Theatre – I (Costume Option), Department of Performing Arts, Olabisi Onabanjo University, Ago-Iwoye.

Ola-Koyi, S.J. (2019) An Anathomy of Visual Narrative in Tunde Kelani's MaaMi and Abeni Films. Unpublished dissertation submitted to Faculty of Arts, University of Ibadan, Ibadan.

Ola-Koyi, S.J.B. (2020) Exploration of Costumes and Make-up in Selected Yoruba Films. *Akete: Journal of Performing Arts and Cultural Studies*. Vol. 2 No.1 October 2020

Film:

Kelani, Tunde (2000) "Thunderbolt: Magun" Mainframe Productions

Part Four
Religious Studies

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 195–206

The Interpretation of Luke 17:15 – 16 on the Concept of Gratitude in the Light of Ika Diocesan Anglican Communion

BLESSING UENOSEN OKOH, J. ENUWOSA
Delta State University, Abraka, Nigeria

Abstract. The Concept of Gratitude is compelling and facilitates the acknowledgement of human connection to the rest of humanity. It recognizes other people's roles in life. Gratitude results to an active recognition of interdependence of one another. It is one of the most powerful feelings God has given to mankind the capacity to experience. It is essentially about not taking things for granted. The attitude of expressing Gratitude to people for kind gestures, contributions or roles enjoyed from a benefactor is an attribute highly prized by Jesus Christ as exemplified when he met and healed ten lepers who approached him to have mercy on them. Jesus commanded them to go and show themselves for the priests to examine them. On their way, they were cleansed of their leprosy. While others went their way, only one returned and he was a Samaritan. He came back praising and thanking God showing gratitude for the gesture. In total disappointment at the act of the nine other lepers, Jesus asked about them. He expected them to express Gratitude to God. By this act, Jesus frowned at the ingratitude and emphasized the importance of expressing Gratitude as displayed by the Samaritan leper who was blessed with complete wholeness of body and soul. He was described as a man of faith. This Paper is mainly aimed to examine the Concept of Gratitude and its Interpretation as expressed in Luke 17:15 – 16 and constructing a model for expression of Gratitude in Ika Diocesan Anglican Communion. Exegetical, hermeneutical, historical and phenomenological methods were employed to achieve the objective. The study therefore concludes that Gratitude is a moral cardinal virtue in the teaching of Jesus.

Keywords: Interpretation, Concept, Gratitude, Anglican, Communion, Luke.

1. Introduction

Gratitude which is the disposition of feeling grateful and expression of thankfulness or appreciation for favours, assistance, support and gesture received is a highly prized virtue, both in Christendom. It is needed for peaceful progressive co-existence in society. Gratitude is one of the most potent feelings God has given mankind the capacity to experience. It is principally about not taking things for granted. Gratitude as a moral virtue enables people to autonomously accept the duty to repay. This helps to establish and strengthen relationship between the benefactor and the receiver. To drive home the prime importance of gratitude, Jesus commended the thankful Samaritan lepers as recorded in Luke 17:11 – 19. The lifestyle of gratitude which fosters positive perspective about life, promotes physical well-being reduces conflicts, quarrels and gives room for more acts of favour and goodwill. If the church must be a catalyst to act as salt and light in the society, it has to take the lead in the display of gratitude in its true perspective.

One of the qualities of a civilized person is gratitude. It is one of the characteristic labels of a civilized and enlightened mind. This was buttressed by Anele (2016) who asserts that most parents have lost their sense of values; they no longer bother to inculcate in their children or wards acceptable social etiquette such as respect for elders, good conduct and speech, as well as showing gratitude for favours received. There is no gainsaying that appreciating good deeds done is a critical attribute of a civilized person. It boosts the morale of people to do more good to others, and as a result, it promotes the culture of harmony and goodwill. Fulfillment of life and destiny come from a deep sense of gratitude not from achievement. In fact, the biggest achievement in life is nothing if there is no expression of gratitude to God and fellow human beings. More often than not, lack as against how much we have. There is a play down on the good things received in life thereby concentrating on what have not been received.

Gratitude seems to be one of the most neglected emotions and also one of the most undervalued of the virtues. Emmons & Mccullough (2004), argue that even in broader survey of the attitude, it is often ignored. And yet gratitude is one of those responses that seem critical civilized human beings. Generally, people in the society do not like to think of themselves as debtors to others, hence the neglect of gratitude. If there is a failure to appreciate the things being taken for granted and carry on the search for "stuff" that lead to excitement in the future, will that search ever really come? (Elaine, 2021).

According to Allen (2018), throughout history and around the world, religious leaders and philosophers have esteemed the virtue of gratitude and that over the years, scientists have made great progress toward understanding the biological basis of gratitude, the various benefits that accrue gratitude, and the ways that people can develop feelings of gratitude in their day to day lives. The expression of gratitude enables us to appreciate what is good in our lives and motivates us to pay this goodness forward.

Jesus did not only teach gratitude to his followers; he lived a life of gratitude to God. Gaultiere (2022) opines that Jesus publicly expressed his gratitude to God for the benefit of other people, in order for them to also be grateful to God (Matt. 6:26 – 30; Luke 24:30 & John 11:41-42). He began and ended his prayers to God with words of gratitude. The many people Jesus performed miracles of healing the gospels record only few cases of people appreciating him. Even his disciples did not show any gratitude to him until his resurrection. Though the disciples were slow to cultivate attitude of gratitude, they however did become grateful. The Acts of the Apostles and the gospel letters written by Luke, Paul, Peter, James and John overflow with generous expression of gratitude to God the Father, Son and the Holy Spirit and extended to the people they preached to (Goultiere, 2022).

. Jones (2014), remarks that in all the four gospels Jesus expresses classic elements of gratitude to the woman who anointed him with costly ointment. Also, in the parable of the talents, the good master, Jesus had the fullness of all virtues with no exception of the virtue of gratitude and argues that Jesus taught the Christians about gratitude to God in teaching his followers how to pray, known as the 'Lord's prayer'.

The failure of the church in its practice of gratitude as expected despite Jesus Christ's injunction is a serious cause for concern, particularly the Anglican Churches in Ika. Sparks of ingratitude in churches have continued to result in breakup of churches, conflicts, hatred, misunderstanding, poor social relationship, health related issues and even death in some cases. There seems not to be correct insight and contextual interpretation of Luke 17:15 – 16, resulting in misappropriation of gratitude, it is against this backdrop that this paper seeks to x-ray the concept of gratitude in Luke 17:15 – 16 and construct a model for expression of gratitude among members of Anglican Churches in Ika with the aim of stemming the increasing trend of ingratitude.

1.1 Objectives of the Study

The main objective of this study is to interpret the concept of gratitude in Luke 17:15 – 16 in order to present it as a model for the Anglican Churches in Diocese of Ika. The specific objectives include to:

identify the biblical meaning of gratitude in Luke 17:15 – 16

examine the essence of gratitude in Christian living

identify a model for gratitude among the members of Anglican Church in Diocese of Ika

articulate gratitude as a moral virtue for national orientation.

1.2 Research Methods

The study employed the exegetical hermeneutical, historical and phenomenological methods to achieve the objectives.

2. Definition of Gratitude and its Essence

The word gratitude is derived from the Greek word ευχαριστέω (Eucharisteo) meaning to be grateful. It is a feminine noun. The Latin word for it, is *gratia*, which means grace, favour, and *gratus* means pleasing. Gratitude means thankfulness, counting blessings, noticing simple pleasures and acknowledging everything was a miracle. It is a thankful appreciation for what an individual receives, whether tangible or intangible gifts. According to the *Merriam – Webster Dictionary (2021)*, gratitude is simply "the state of being grateful". Gratitude is the simple act of showing that you are thankful for something, even when you are busy and have other things to aspire. Even in the darkest of situations, there is always a silver lining or a lesson learned to be grateful for (Lipp & Perry, 2019). It is not just an action but also a positive emotion.

2.1 Empirical Studies on Effects of Gratitude

A number of studies have reported physical health benefits of gratitude, and these relations have been greatly independent of negative traits (Wood.et. al,. 2009). Experimental research suggests that individuals' experience of gratitude may result increase of parasympathetic myocardial control (McCraty & Childer, 2004). This line of research conducted by McCraty shows a connection between positive emotions and increased physiological efficiency, which may sparingly explain the growing number of correlations reported between positive emotions, improved health and increased longevity.

Being thankful positively impacts mental health. This was supported by Shaw (2021) who argues that being grateful is a natural antidepressant and that most people who have depression are put on medication to relieve the symptoms. But do you know that being grateful can have similar effects in relieving symptoms of depression as the medication? Studies have revealed that grateful people are happier and less depressed. Gratitude can really be powerful and exuberant experience. However, research on the relationship between gratitude and physical well-being is still developing.

2.2 Essence of Gratitude

Gratitude is a potent positive force. With positivity comes hope and happiness, a desire to be bigger and better than you ever imagine at all levels, mentally, physically, emotionally and spiritually. One constant and simple method of tapping into this positive optimism is to be gracious, to make a habit of showing gratitude. Gratitude tends to focus on what you have and replaces a sense of what you might be lacking (Browser, 2021). This is further buttressed by Lanees (2015) who opines that gratitude helps to boost immunity, thereby giving room to live healthier and more energetic. On a psychological level, expression of gratitude leads to joy and pleasure. Winch (2021) remarks that when gratitude is expressed brain releases great dopamine and serotonin – two hormones that promote lighter and happier mood. Gratitude also has social advantages in that it facilitates benevolence in relationships.

Apart from the above, gratitude leads to development of an expectant and positive mindset about life, with all its ups and downs. A life of gratitude reveals that taking the rough with the smooth with calmness is the key to contentment and peace. The more grateful people are for the good things that come, the less the tendency to dwell on aspects of life that is below standard. In addition, gratitude promotes empathy that makes provision to appreciate the accomplishments of others without being envious. It is like the sunshine that breaks through the window into a room and brightens it when the curtains are opened in the curtains in the morning. Everybody has a need for this vital adjuvant can bring about wonders in people's lives (Lamees, 2015).

Guerra (2019) asserts that gratitude makes the brain to produce an increase in dopamine a neurotransmitter that is connected to feeling of pleasure and reward inspired behaviour and serotonin, a neurotransmitter that is believed to assist in regulating mood and social behaviour. The implication of this is that a grateful mind leads to more positive emotions. Emmons (2004), opines that people who are always grateful are healthier, happier and have better relationships. Gratitude promotes selflessness. It is deeply based in taking the focus off yourself and redirecting the attention to the people and world around. An added benefit of gratitude is that, it boosts career. It facilitates networking, increases decision – making capabilities, increases productivity, and helps find mentors and postages. As a result, gratitude blesses, achieves career goals as well as making workplace more friendly and excited place to be (Happer, 2020). According to Neil-Sherwood (2022), gratitude keeps us concentrated on what is already good in life, and opens up the doorway to more goodness to flow. With gratitude and thankfulness at the vanguard of mindset, it is hard to act impetuously and be self destructive. Cultivating the attitude of gratitude is a crucial tool for enhanced life.

3. Background Studies of Luke's Gospel

In order to understand the concept of gratitude in Luke 17:15 – 16, the good Samaritan and the ten lepers form the background to this study. Luke's gospel is the third of the four New Testament gospels. The gospel according to Luke is traditionally credited to Luke, the beloved Physician. He was a close associate of Paul, the Apostle. The gospel is obviously written for Gentile converts. It traces Christ's genealogy back to Adam rather than Abraham the father of Jewish people. The date and place of composition are uncertain but many dare it to 63 – 70 A.D, others somewhat later. According to Alexander (1983), Luke gives the fullest Jesus' story that we now possess. The gospel according to Luke is part one of two parts history of Christian beginning – Luke / Acts. The two books are dedicated to the same person – the Roman Theophilus, written for the same purpose. According to Henry (2014), he was present at many of the events he related. He was the only non – Jewish contributor to the New Testament.

New Testament Muratoriam Canon further attributed both books to Luke, a Physician and an associate of Paul. Cadbury (2017) however objected to this tradition. He argues that Muratoriam Canon's approach to the matter is not scriptural. His argument itself is not strong enough to disprove the internal and external evidence. It then follows that Luke's authorship stands. Cadbury could not identify another author for the gospel of Luke. The external evidence provided a strong case for Lukan authorship. The title clearly brought this out. Titles are usually indexes of early church tradition, even though titles were probably not part of the original autographs.

The oldest extant Greek manuscript for the gospel of Luke contains the title "Gospel according to Luke". In fact, there is no other textual tradition for the author being someone other than Luke for this gospel. There are also several early references which give credence to Lukan authorship. For example, Irenaeus, the Clement of Alexandria, Tertullian and origen are consistent in their support of Lukan authorship. The Muratorian Canon (AD 170) states "The third book of the gospel is that according to Luke. Luke, the well known Physician after the ascension of Christ, when Paul had taken with him as one zealous for the law, compiled it in his own name, according to the general belief. Yet he himself had not seen the Lord in the flesh; and therefore, as he was able to determine events, so indeed he begins to tell the story from the birth of John" (Savelle, 2022).

3.1 Purpose of Writing

The gospel of Luke was written for the purpose of delivering to Theophilus an original account of the early history of the church. At the beginning of the gospel Luke (1:1-4) made us to understand that a lot of things have been written concerning Jesus and his ministry, but he did not find the narratives acceptable enough. Hence, he set himself the task of critically examining the events and writing a new account that will be put in place for all concerned groups, the reliability of the things that the Christians were commanded. Swindoll (2022) supported this by stating that Luke's own prologue to his gospel reveals that Luke composed the letter with the purpose of providing a careful rendering of the events of Christ's life in successive order.

3.2 Date

According to Berzon (2022), Luke's gospel was written during the reign of the Roman Emperor Domitian, in its earliest form from extensive papyri fragments dating to the early or middle of the third century. For Mellowes (2014), the gospel of Luke was written fifteen years after Mark wrote, between 85 and 95 C.E. Concerning the date of Luke's gospel, Stewart (2022) adduces that evidence abound that the four gospels were written in a relatively short time after the death and resurrection of Jesus Christ. Luke derives much of his gospel from that of St. Mark, generally following Mark's sequence and incorporating about 50 percent of Mark's material into his work. Luke the Physician's narrative contains much that is unique. It gives details of Jesus' infancy, found nowhere in the other gospels. Also unique in this perspective according to Petruzzello (2021) is that Luke emphasizes in his gospel the universality of Jesus for the whole world. For him, Jesus was the supreme example of what the power of God can do in human life. This point of view evidently made a deep impression on Luke and this is obvious throughout the various parts of the gospel.

3.3 Gratitude in Luke 17:15 – 16 and the Grateful Samaritan

The story of the ten lepers being cured is only found in the gospel of Luke. And it was an event that took place when Jesus and his Apostles were travelling towards Jerusalem. The ten lepers compose a group of people excluded from community life because of their medical condition, and one of them was considered to have been doubly ostracised because of his ethnicity, for he was a Samarian (Martens, 2016). The Samaritans are a unique people whose history can be traced to biblical times. When the Jews were captured by the Assyrians in 721 BC as part of the infamous Babylonian captivity, the Assyrians then repopulated Israel with people from the land of Samaria to the east. Following the death of Solomon, during the reign of Rehoboam, the kingdom was divided – the kingdoms of Israel and Judah. Rehoboam did not handle issues well and Israel slipped from his grasp. Jeroboam was made king over Israel and led the Israelites into baal worship.

From the fall of the rebellious northern kingdom of Israel to a mixed idolatrous religion to a people hated by the Jewish people, the Samaritans had a rocky history. At the time of Jesus' earthly ministry, the land of Samaria was situated between the regions of Galilee in the north and Judea in the south. Some believing Jews travelling between Galilee and Judea would have taken the longer, six – day journey along the Jordan River valley rather than taking a shorter, more direct route through Samaria because of the bitter history between the Jews people and the Samaritans (Kaprov, 2006). Nevertheless, the gospel brought hope to them and against this background, there is one of the recipients of the healing power of Jesus.

3.4 Exegesis of Luke 17:15 – 16

The term exegesis is from the Greek word ἐξήγησις, from ἐξηγεῖσθαι (*exegeomai*) which means "to lead out" but when used to refer to biblical text, it connotes "reading out" of the meaning (Hayes and Holladays, 1987). It is the critical examination and interpretation of a text, particularly the Bible. It is used to discover the original or intended meaning of a passage in the scripture. In a normal way, exegesis deals with the investigation of biblical text in the language of its initial form. In other words, in exegesis, one is bringing out the meaning from text and not interposing meaning into the text. It is concerned with the intentionality of the author. For Palmer (2013), the essence of exegesis is to discover the meaning of a text, which Is true in both the world of the Bible and our contemporary world. Here, it will be used to deal with the investigation of the biblical texts of Luke 17:15 – 16 in the language of its initial form, which will invariably challenge the Anglican Churches in Ika on the need for gratitude.

3.5 Interpretation of Luke 17:15 – 16

Greek Text (Luke 17:15 – 16)
δὲ εἷς ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη ὑπέστρεψεν μετὰ μεγάλης φωνῆς δοξάζων θεόν καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ αὐτοῦ πόδας εὐχαριστῶν αὐτῷ εὐχαριστῶν καὶ αὐτὸς ἦν Σαμαρείτης

English Translation (Luke 17:15 – 16)
Then one of them, who he saw that he was healed turned back, praising God with a loud voice and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan.

Jesus was met by ten lepers who were suffering from a dreaded skin disease – leprosy. δέκα λεπροὶ (deka leproi) from the Greek word λεπros (lepros), a noun meaning scaly or rough skin. It is a disease caused by bacteria that is called *mycobacterium leprae.* It tends to attack nerves in the hands, feet and face, which results in weakness and numbness. Lowe (2017) adds that Luke seems to be the only gospel writer who reported on the healing of the ten lepers by Jesus on his way to Jerusalem. According to him, leprosy was a disease which the Jewish people thought to have been brought about by God as a result of punishment for some peculiar sins. Leprosy stood as a perfect hallmark of sinfulness. It was regarded as a mark of God's resentment. For instance, when Miriam rebelled against the authority of Moses God brought leprosy on him. When Gehazi, the servant of Elisha lied to Naaman in order to take money from him, Elisha pronounced leprosy on him and his generation. Brink (2017) corroborates this, that leprosy is an geriatric disease, a biblical curse and even in the 21s century, a cultural stigma so serious that in some countries, victims of it are sent to live in isolated camps or taken out of their own homes.

Leprosy in the Bible time was a very contagious disease. The term seemed to be a generic one for any skin disease in the Bible time. It rendered the victims unclean. The Greek word for "leprosy" is λεπαi; lepra which means 'scaly' that can be used to depict skin diseases. Spurlock (2020) opines that leprosy was one of the worst and most disastrous diseases of all time. Anyone that had contacted most virtually had received a death sentence. He or she would be evicted from his or her people and the society at large. He added that the Old Testament contain some records of people that suffered leprosy. This included as earlier mentioned, Miriam, the sister of Moses (Num. 12:12), Gehazi, the servant of Elisha the prophet (2 Kings 5), Naaman, the mighty man of valour from Syria who commanded respect from people (2 kings 5:1). As a Syrian, he was a foreigner. Foster (2014) supported this by stating that Naaman was an Aramean and that meant that as far as the Israelites were concerned, he was an alien, not one of God's people.
The ten lepers stood at a distance. πορρw (porro) meaning at a distance, afar off. It is an adverb. Luke 17:12: οἳ ἔστησαν πόρρωθεν, 'they stood at a distance' also rendered as "those in the distance". It is also possible to say πόρρωθεν in Heb. 11:13 means "from afar" or "from a great distance" (Strong, 2006). Πόρρωθεν (porrothen) is derived from - The ten lepers kept their distance. The reason they stood at a distance was that they were obeying the law of Moses by avoiding physical contacts with other individuals. Collins (2023), remarks lepers "stood afar off" because leprosy was seen as a dreaded, loathsome disease for which God gave Moses comprehensive instructions to handle it. The disease was not curable, which can disfigure and rot away the body eventually. The victim could only be healed by God.

Jesus told them to go and show themselves to the Priests who would determine according to the law of Moses, specifically Leviticus 14, whether they have been healed of leprosy. This was further buttressed by Cook (2014) who says that the local Priest had duties other than conducting worship on each Sabbath. He also performed the role of a health officer. If the person was divinely healed of leprosy, it was up to the Priest to inspect the body, to test for a complete removal of the disease and to proclaim the person healed. With that, the person could be reunited to his family and community. On their way to see the Priests, they were healed. Their bodies were restored, walking in faith. Their skins changed from being full of sores and diseases to being clean and healthy. For Lowe (2017), the presence of the word "cleansed" means they were cleansed of more than leprosy. They were restored to full social and religious fellowship with the rest of the people. There is nothing in the entire range of human phenomena which illustrates so impressively the divine power of the Redeemer, and the nature and extent of his work of mercy on man's behalf, as this leprosy (Lewis, 1987).

As soon as one of the lepers realized that he was perfectly sound and has been restored to his health and saw with his eyes that the dreaded illness, leprosy was gone from his body, he came to Jesus to thank him. The Greek word ἰδὼν (idon) is derived from Greek word εἰδὼ (eido) meaning "having seen". It is a primary verb that is used in particular past tenses. It is translated as "be aware", "behold", "perceive" in KJV. As second aorist participle; it means "to have seen" seeing to, perceive with the eyes, to pay attention, to inspect or examine (Thayer, 2006). This verb occurs in the New Testament three hundred and eighteen (318) times, most especially in the gospel of John (eighty – four times) and in Pauline letters (one hundred and three appearances), not common in synoptic (twenty – four appearances in Matthew, twenty-one in Mark, twenty – five in Luke) and nineteen occurrences, in Acts). It is totally absent in 2 John (Balz and Schnider, 1990). One of the lepers having seen soundness in his body concluded that something has happened to him.

The Greek word ἰάομάἰ (iaomai) meaning healed, to cure. It is a middle voice, a primary verb. It is rendered as "heal", "make" in KJV (Strong, 2006). It is a deponent verb whose present, imperfect, future and aorist middle have active significance. It further means to be literally free from disease. It occurs twenty – six times in the New Testament, mostly in Luke (IIapperances) and four times in Matthew, three times in John, four times in Acts and once each In Mark, Hebrews, 1 Peter and James. ἰάομάἰ (laomai) is used as an option to the normal. *qerapeuw* in the sense of make well with the same meaning. While both ἰάομάἰ (iaomai) and *qerapeuw* can be used of healing either by a medical practitioner or by supernatural intervention. In the New Testament, iaomai occurs only in relationship with miracles of healing. It therefore means that *iaomai* is used of extraordinary actions performed by persons with power. It is peculiar of Luke that he speaks of the power of the Lord to heal.

Most cases, the healing appears to be dependent on the faith of the sick person or an intercessor. This does not imply healing through faith. It is worthy of note that healing the sick played very prominent role in the ministry of Jesus. In the healings, Jesus manifested his compassion, but in particular, he displays his divine authority. In Luke 17:15, healed ἰάομάἰ (iaomai), means to cure, to restore and is used literally of deliverance from physical diseases and afflictions and so to make whole as occurred to these ten lepers. Figuratively the verb *ἰάομάἰ* (iaomai) has much the same meaning as *sozo* to save, make whole, restore to spiritual health. The Greek word ἰάομάἰ was used always by Luke, probably because of the fact that he was a Doctor (Macarthur, 2022).

The leper that noticed he was healed did not just go but turned back. ὑπέστρεψεν (hypestrpho): he turned back (Strong, 2006). It is translated in KJV as "come again", "back again", "return". The verb occurs only intransitive in the New Testament thirty-five times, thirty – two of these in Luke and Acts. In the gospel of Luke, the term acts as "doxology indicator", particularly in episodic narratives meaning a story that is told through a series of episodes (Balz and Schneider, 1990). One of the ten lepers that got healed by Jesus realized that he was so affected by the power of God that he turned back to meet him. At the beginning of the story, he kept a distance, but now he could freely come near to Jesus because he was sensible that he was totally cleansed. Wilson (2022) buttresses this by stating that all the ten lepers discovered that they were cured but only one returned back to Jesus, the Author of their healing. He saw what the other lepers failed to see, that he was healed and that he needed to come back to Jesus. Reiling & Swellengrebel (1971) argue that the subordinate clause when he saw that he was healed, dividing subject and verb of the real sentence, may better be reversed. For instance, one of them came back when he saw that he was healed. He made an active choice to come back.

The word translated 'Praising' is Greek doxazon. Δοξάζων (doxazon) is derived from δοξάζω, meaning to render or esteem glorious. Is rendered in KJV as "glorify" "full of glory", "magnify". Δοξάζων means glorified. Outside the Bible, the term means "to have an opinion', "to believe", "to suspect", "to Praise", "to value", "to honour". It is a verb and has the peculiar biblical sense "to give or have a share in the divine glory (Strong, 2006). A total of sixty cases of the word in the New Testament, twenty-two in John's gospel alone, twelve in Paul's letters, nine in Luke, five in Acts, 4 each in Matthew and 1Peter, two in Revelation and one each in Mark and Hebrews. In the New Testament, the idea of "to honour", "to extol" is very common, either in connection to man or God. The significance of the word in the text is that it revealed how one of the healed lepers came to honour and celebrate the author of his healing. He came to glorify Jesus (doxazo) from doxa (glory). He was praising God with a loud voice, μεγάλης φωνῆς (megales phones). The "loud voice" is noted in this verse. The ten lepers cried aloud for mercy but only one gave voice of praise and glory, no longer a voice of request.

The Samaritan had a deep sense of the healing, he had received from Jesus, prostrated before him to appreciate the gesture. ἔπεσεν (epesen) is derived from the Greek word πιπτῷ (pipto), it is a verb, which means "to fall", "fall prostrate", "to render homage or worship to someone" (Thayer, 2006). The term πιπτῷ (pipto) appears ninety times in the New Testament, especially in Revelation (twenty – three times), forty – seven times in the Gospels (nineteen times in Matthew, eight in Mark, seventeen in Luke, three in John). It appears nine times in Acts, three in Romans, four in 1Corinthians, three in Hebrews. It occurs only once in James. *Pipto* occurs over four hundred times in LXX. In most cases, the term speaks of unintentional falling. For example, the stars fall down from heaven (Mark 13:25). The meaning of fall down (intentional falling) appears twelve times in the context of "worship". In six of these cases, God is worshipped. The three wise men fell down to worship the child Jesus (Matt. 2:11). Cornelius fell down before Peter (Acts 10:25). In Luke 17:16, the grateful Samaritan expressed his gratitude by falling on his face at Jesus' feet (Balz and Scheider, 1990).

The Greek world εὐχαριστῶν (Euchariston) is derived from the word εὐχαριστεῶ (Eucharisteo) meaning "to be thankful. In other words, to express gratitude. It is a verb, being used by Paul at the beginning of all his epistles, apart from 2 Corinthians. In the LXX, the word occurs first in the Apocrypha and is then seen in the Hellenistic Jewish literature. It appears thirty-eight times in the New Testament, particularly in the Gospels Paul's letters In this verse, it is rendered as thanks to God who is explicitly named as a dat.obj. Eucharisteo refers to the liturgical language of the Lord's supper and was in the post – Pauline period for the Eucharistic prayer. Thanksgiving is an insightful obligation as in 2Cor. 1:11, Eph. 5:20. The doxology of the elders before God in Rev. 11:1 shows the Jewish background of the New Testament formulation (Balz and Schneider, 1990).

The statement in Luke 17:16 Καὶ αὐτos Σαμαρίτης – "And he was a Samaritan" was used to describe the grateful leper by a way of differentiating him from the rest. Donovon (2015) argues that Luke kept this astonishment until late in the story. Luke's aim in the choice of the incident falls in with what may be termed the universality of his gospel, the breaking down of every middle wall of partition that separated the Jews from the other nation of the earth. The narrative is peculiar to his record. It is significant to note that the barrier had been broken down by the common tension of misery (Ellicott, 2023).

3.6 Hermeneutics of Luke (Luke 17:15 – 16)

This is another method in biblical studies that is adopted in this study. According to Fergason, et.al, (1988), Hermeneutics is the art and science of biblical interpretation of rules or principles of interpretation and understanding of biblical texts. It is the art of interpreting the Bible without critical apparatus. Under this approach, text analysis is being done for correct interpretation.

4. The Grateful Samaritan: Prototype of Expression of Gratitude

The healed Samaritan appreciable of God's power and thankful for his mercies, came back to express his gratitude to God. Gratitude is a celebration of extreme kindness. This is supported by Steindi-Rast (2004) who says that gratitude is principally a celebration and that by concentrating on the way we experience gratitude, we become conscious that it is more than a feeling. In addition to its emotional component, we find gratitude as an ingredient of approval, in both its, cognitive and voluntary senses. I am grateful – I recognize. (Intellectually I recognize "willingly") I appreciate (emotionally). When all these come in place we can say correctly that gratitude is total. These aspects are also fundamental to the occurrence of celebration. All the lepers were willing to do a religious ceremony – that is, to go to the priests as the law demanded. Only one was filled with gratitude.

The model of faith turned out to be the person that was an outsider, not a Jew. Luke himself was a Gentile, a foreigner. He delights in recounting stories of foreigners whom God has blessed and he makes foreigners, even Samaritans the heroes of his stories. Luke 17:16 Σαμαρετης exhibited the comment of Jesus which was the point of interest for Luke.

The Jews did not like the Samaritans, they regarded them as half breeds and unspiritual. Luke reveals with accentuation on the personality of the leper who came to show gratitude to Jesus that he was a Samaritan. Jesus was a Jew who healed the Samaritan leper. The other nine lepers probably were Jews, who were so used to Jesus. The Samaritan acknowledged that Jesus was the instrument and the architect of his healing. Why was he, alone that came back to show gratitude, instead of the nine Jews? Perhaps, he had more deep sense of the healing. If the Jews were the only people that Jesus healed, that would have been a normal happening.

5. A Brief History of Ika Diocesan Anglican Communion

The Diocese of Ika is a conglomerate of the churches proffering the Christian faith in the Anglican Communion Church of Nigeria in the two Ika Local Government Area of Delta State and Ogbanke in Orhionmwon Local Government Area of Edo State. The Diocese of Ika is one of the thirteen Dioceses in the Ecclesiastical province of Bendel. It was carved out from the then Asaba Diocese and inaugurated on the 14th day of September, 2001 at the then Pro-cathedral Church of St. John Agbor (Onekpe, 2009). The Pioneer Bishop was Rt. Revd. Peter Onekpe. The present Bishop is Rt. Revd. Godfrey Ekpenisi. The Anglican Communion is a world-wide fellowship of self-governing churches holding the doctrine and ministry of the one, Holy Catholic and Apostolic Church. It initially grew from the historic faith of the English speaking people but is now present in many different cultures and languages (Ekpenisi, 2020).

5.1 Interpretation of Gratitude in IKa Diocesan Anglican Communion

Ngbeken (interview, 2023) defines gratitude as the ability to show thanks for the things you have. He remarks that gratitude is a cardinal moral virtue in the teaching of Jesus Christ, because he lived in thanksfulness to God while on earth. He publicly expressed thanks to God for the benefit of others, that they too might learn to be grateful to God (John 11:41 - 42). For him, Jesus appreciated God as the father who watches over all his creation (Matthew 6:26 – 30). Jesus began and ended his prayer with words of thanks and praise. Ejedimu (interview, 2023) corroborates this assertion and observes that gratitude is a cardinal moral value in the teaching of Jesus Christ as exemplified in the incident of the ten lepers he healed, only one came to express gratitude. Jesus asked “where are the remaining nine lepers”? He expected them to show gratitude. She noted that gratitude can be expressed through offering of services or verbally thanking the donor for the kind gesture. She further remarked that gratitude in Anglican Communion will foster and promote love, unity, progress and revival. She therefore, urged the Ministers or Clergymen to show good examples by expressing gratitude received from gestures, donations and services received from churches members as individuals or grouped. Gratitude serves as a guide for right moral attitude for Anglican members,

Ekome (interview, 2023) supports this and avows that expression of gratitude promotes good human relationships among members of the church and makes them feel that their efforts are being recognized. She added that God blesses those that have the mindset of gratitude. Obuh (interview, 2023) remarks that the attitude of being grateful starts with appreciating every good thing in life and recognizing that there is nothing too small for you to be thankful for. He buttresses that gratitude is not only about being thankful for positive experiences. In fact, thinking about difficult situations can greatly help to nail down what you have to be thankful for. He outlines some strategies that can help promote expression of gratitude in Anglican Communion. They include sitting down daily and thinking through five to ten things to be grateful for, learning prayers of gratitude from the Bible. Prayers of gratitude are considered to be the most powerful form of prayer, because through these prayers, people recognize the ultimate source of all they are and what they will ever be.

He gave an illustration of how gratitude can help in establishing relationship in Luke 17:17 – 19. According to him, Jesus healed ten lepers who cried out for healing. He commanded them saying “go show yourselves to the priest”. As they went, they were healed. Only one came back to Jesus, fell at his feet and thanked him. The ten were happy but only one was thankful. Jesus said to him “Rise and go, your faith has made you well” (Luke 17:17 – 19). This means that gratitude has deepens faith and facilitates good human interactions.

Eboigbe (interview, 2023) corroborates the above statement by noting that Jesus commended the Samaritan leper that came back to express gratitude. He sees gratitude as an act of noticing or showing appreciation for things we have. It is being thankful for someone’s act of benevolence. He reveals ways Christians can develop attitude of gratitude, which involves being intentional about expressing gratitude to God and other fellow human beings, developing an attitude of contentment, keeping records of good deeds and having a mindset an attitude of honour and service to God and others for what is being done.

According to Egboigbe (interview, 2023), gratitude can enhance evangelical mission in Anglican Church in the sense that thanksgiving is a form of worship. It enables Christians to see God and his work, and opens ways for positive relationships with God and man. He therefore encourages Clergymen in Anglican churches to teach their congregation the essence of gratitude to God and others, also to provide rooms like Harvest, Family Thanksgivings for members to express their gratitude. Elue (interview, 2023) supports this by nothing that Ministers should keep the congregation informed about gratitude, they should practise gratitude as a springboard for others to follow.

Nmeri (interview, 2023) buttresses the above that the Ministers should endeavour to appreciate the efforts of members whether big or small as a way of promoting gratitude in Anglican Church. According to her, when gratitude is expressed, it helps to strengthen the relationship between the people involved. Gratitude can enhance the evangelistic mission of the Anglican Communion in Ika by making the members feel more connected to one another and realizing that life is happening for them. It makes them not to be discouraged when faced with challenges. She added that gratitude serves as a guide for moral rectitude in the sense that no believer thinks correctly or behaves positively without first and foremost appreciate God for the finished work of Jesus.

The Evangelistic mission of the Anglican Communion in Ika will grow tremendously when it shows consistent gratitude to God for his blessings and to its members for their support to advance the gospel into the heathen lands. The church leaders should show gratitude to God and her members (interview Okon, 2023). Annual harvest thanksgivings services are held in Anglican Communion in Ika as a way of expressing gratitude to God for his goodness and mercy. This is to enable the people have the awareness that God is the source of their lives, income and other blessings. Awards and gifts are presented to members God has used in the Anglican Communion in Ika. Jesus counts thanksgiving as essential in a faith that saves. It therefore follows that gratitude is deepen-rooted in a true salvation experience needed to live the well, whole fullest life.

According to Reverend Ifeakom (interview, 2023), gratitude helps to put faith and trust in relationship and ensures that those involve seek the well-being of one another. Expression of gratitude enables members to do good the more for people, wins souls to God's kingdom and gives room for commitment to kingdom service. Okoh (interview, 2023) remarks that the evangelistic mission of the church is the mandate Christ has committed to the believers which gratitude helps to accomplish. For him, the essence of gratitude within the church shows a heart of meekness among believers because it takes a heart of humility to be thankful. Honour, for one another helps to promote gratitude. Chukwuka, a Clergyman (interview, 2023) corroborated this by stating that obedience to the teachings of Christ, love, contentment, sincerity of mind and good human relationships are factors that can facilitate gratitude. He remarked that ministers of God can promote gratitude. He remarks that Ministers of God can promote gratitude by practising it, teaching it to the congregation and appreciating members who have done well. He avers that essence of gratitude in the church is to promote mission and Christ's teaching. He affirms that it can enhance evangelistic mission of the Anglican Church. For instance, when people are thankful for what Jesus has done for them, by telling it to others, people will hear and be encouraged to come and express the same like the Samaritan woman.

6. Conclusion

There is a strong point that Luke emphasized in the story of the grateful leper. It has to do with the identity of the one leper that returned to give Jesus thanks. Luke indicates that he was a Samaritan, a foreigner. This goes on to reveal that people are not expected to show gratitude do it more than the ones expected. The other nine lepers did not return to thank Jesus. This shows that human beings struggle mightily with gratitude. If there was a single virtue could be increased in society today, it would be gratitude. There is of course abundant evidence showing the value of gratitude. It makes people happier, lively, successful and better leaders. Inspite of the merits of gratitude, it is something that is not easily embraced.

The Samaritan leper came to thank Jesus, not only was he healed, he was made whole spirit, soul and body. The power of gratitude restored him whole. The phrase "made you well" is Greek *Sozo*, the word commonly translated "to save". *Sozo* in this context means "to preserve or rescue from dangers or afflictions" The study thus subscribes to the significance of gratitude. Bertocci and Millard (1963), note that the virtue of gratitude is the readiness to acknowledge that one has been the beneficiary of someone's kindness. Members of Ika Diocesan Anglican Communion remark that gratitude is a virtue for every Christian to imbibe.

7. Recommendations

The following recommendations are made:

- The study demonstrates that gratitude is a moral cardinal virtue in the teaching of Jesus Christ.
- The study shows that gratitude serves as a guide for moral rectitude.
- Gratitude is a good therapy for people who struggle with depression. It is therefore recommended for them.
- Humans should develop the attitude of thanking God for his commitment to our well being.

References

Adeyemo, T. (2006). *Africa Bible Commentary*. Nairobi: Word Alive Publishers

Alexander, D. & Alexander, P. (1983). *The Lion, Handbook to the Bible*. England: Lion Publishing Plc.

Bertocci, P. A. & Milard, R. M (1963). *Personality and the good: Psychological and ethical perspectives.* New York: David Mckay

Breathnach, S. B. (1996). *The Simple abundance journal of gratitude*. New York: Warner

Brower, T. (2021). *Gratitude is good: Why it's important and how to cultivate it*. Retrieved from https://www.forbes.com.

Carson, D. A. et.al (1995). *New Bible Commentary*. England: Inter-varsity Press.

Cole, S. J (2013). *How to respond to God's blessings (Luke 17:11 – 19).* Califonia: Dallas Theological seminary

Cook, A. (2014). *A lifestyle of thanksgiving – Jesus heals 10 lepers – Luke 17*. Retrieved from https://www.lifeway.com.

Donovan, E. (2015). *What can we learn from the current research on gratitude?* Retrieved from https://www.simmons.edu

Duplantier, F. R. (1998). An *epidemic of gratitude is sweeping the nation*, Retrieved from https://www.passeidireto.com

Ekpenisi, G. I (2020). A handbook on Confirmation, Admission & Inductions; Discese of Ika. Agbor (Unpublished material)

Echenim, K. O (2009). *Ndiowa and their Monarchs: An overview.* Benin – City: Mindex Publishing Company Limited.

Emmons, R. A. & Mccullough, M. E. (2014). *The psychology of gratitude*. New York: Oxford University Press.

Emmons, R. A & Crumpler, C. A. (2000). Gratitude as a human strength: Appraising the evidence, *Journal of social and clinical psychology, 19(1), 56 – 69).* Retrieved from https://doi.org/10.1521/jscp.2000.19.1.56

Guerra, J. (2019). *16 Benefits of gratitude.* Retrieved from https://www.mindbodygreen.com

Happer, H (2020). *31 Benefits of gratitude: The ultimate science – backed guide*. Retrieved from https://www.happerhuman.com

Harned, D. B (1997). *Patience: how we wait upon the word*. Cambridge: Cowley

Henry, M. (2014). *Henry commentary on the whole Bible (concise).* Retrieved from m.biblestudtools.com

Jones S. A. (2014). The virtue of gratitude according to St. Thomas Aquinas. London. Retrieved from https://core.ac.uk

Kant, I. (1964). *The metaphysical principles of virtue: Part II of the metaphysics of morals*. Indianapolis: Bobbs – Merril.

Kaprove, E. (2006). *A Brief history of the Samaritans*. Retrieved from https://margmowczko.com.

Lamees, A. (2015). *The power of gratitude*. Sarasota: first edition design.

Lanhart, K. (2013). *Gratitude is the only attitude*. Retrieved from https://www.amazon.com

Lewis, G. (1987). *A lesson from Leviticus: Leprosy*. Cambridge: Royal .Authropuogical institute of Great Britain and Ireland, Retrieved from https://doi.org

Littlefield, C. (2020). *Use gratitude to counter stress and uncertainty*. Retrieved from https://hbr.org

Lipp, R. & Perry, N. (2019). *Finding gratitude*. New Zealand: Rock Point.

Lowe, J. (2017).*Jesus heals ten lepers*. Luke 17:12 – 19, Retrieved from https://www.sermoncentral.com.

Macarthur, J. (2020). "*Luke 17 Commentary", Introduction to the Gospel of Luke* Retrieved from https://www.preceptaustin.orgluke

Martens, J. W. (2016) *Lessons from the 10 lepers.* Retrieved from americamagazine.com

Muggli, B. (2022). *Why did Jesus instruct the healed lepers to show themselves to the Priest in Luke 17?,* Retrieved from https://www.quora.com

Neil – Sherwood, M. (2022). *10 Benefits of gratitude*. Tulsa Retrieved from :https://fmindr.com.

Onekpe, P. I. (2009). *On the Move – Diocese of Ika.* Agbor: Nicho Printing Works.

Pierre – Paul, M. (2021) 3 Lessons to learn from Jesus healing the ten lepers, Retrieved from https://thewisebeliever.com

Petruzzello, M. (2020). *Gospel according to Luke biblical literature, encyclopedia Britannica* Retrieved from https://www.britannica.com.

Roat, A. (2020). *The Samaritans: hope from the history of a hated people – bible study tools.* Retrieved from https://www.biblestudytools.com.

Robertson, W. (2022). *"Commentary on Luke 17". The expositor's Greek Testament*. Retrieved from https://www.studylight.org/commentaries/eng/eg./Luke-17.html.

Rushidy, H. A. (2020). *Philosophies of Gratitude.* University Press Scholarship. Retrieved from https://oxford.universitypressscholarship.com

Sansone, R. A. & Sansone, L. A. (2010). *Gratitude and well being: the benefits of appreciation*. Retrieved from https://pubinedncbi.nim.gov.

Smith, A. (1976). *The Theory of moral sentiments* (6th Ed) UK: Claredon Press.

Stendi – Rast, D. (2004). *"Gratitude as thankfulness and as gratefulness", Psychology of gratitude.* New York: Oxford University Press.

Youssef, B. (2022). *Gratitude: Theology and Doctrine*. Retrieved from https://suscopts.org.resources.

Interviews

Name	Occupation	Sex	Age	Date	Place
Pharm, Bright Ngbeke	Civil Servant	M	34	6/5/23	Agbor, Ika
Pharm Precious Eboigbe	Business / Church Warden	M	33	8/5/23	Agbor, Ika
Dr. (Mrs.) Loveth Ejedimu	Teaching / Clergy Wife	F	59	7/5/23	Agbor, Ika
Mrs. Bright Ekome	Teaching / Lay reader	F	52	7/5/23	Agbor, Ika
Barr. Ben Obuh	Solicitor / Advocate/ Church Secretary	M	41	7/5/23	Agbor, Ika
Mrs. Joy Nmeri	Civil Servant/ Women Provost	F	49	7/5/23	Agbor, Ika
Mr. Moses Okon	Missionary	M	32	8/5/23	Agbor, Ika
Mr. Friday Elue	Civil Servant (Youth)	M	37	7/5/23	Agbor, Ika
Revd, Kingsley Ifeakom	Clergy	M	44	9/5/23	Agbor, Ika
Dr, Enenezer Okoh	Civil Servant (Youth)	M	29	9/5/23	Agbor, Ika
Ven. Monday Chukwuka	Clergy	M	49	14/5/23	Agbor, Ika

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 207–215

An Exploration of the Islamic Legal Principle of *Maslaha al-Mursala* as a Panacea to the Clamouring for Resource Control and Restructuring in Nigeria

OWOYEMI SAMUWILU ALADE, ADEOYE TAWALIU ORIOWO
Olabisi Onabanjo University, Ago-Iwoye, Nigeria

Abstract. During the administration of President Muhammadu Buhari (2015-2023), the clamour for resource control and restructuring threatened the corporate existence of Nigeria as a united and indivisible country. It seems that the 1999 Nigerian Constitution has failed to address some fundamental issues that are germane to the existence of the Federal Republic of Nigeria. The purpose of the study is to examine the Islamic legal principle of *maṣlaḥa al-murṣalaḥ* (unstated common good/public interest) and explain how it can be applied to amend the Nigerian Constitution as a panacea to the clamouring for resource control and restructuring in Nigeria. The methodology adopted in this study is qualitative research based on the existing literature on resource control and restructuring. While advocating socio-economic and religious restructuring of Nigeria, the study recommends, based on the principle of *maslaha al-mursalaha*, that 1999 Constitution should be amended to accommodate laws that will address issues on resource control and restructuring. The paper recommends that states should be allowed to take 80% of the resources found in their respective states or regions while 20% of the resources should be allocated to the Federal Government. There should be a review in the Federal Allocation/Fiscal Policy among the three tiers of government. Federal Government should also promote justice, fairness and equity (which Islam preaches) among the federating units and continue to wage 'war' against corruption, insurgency, militancy, kidnapping and other crimes (which Islam forbids) that are threatening the cooperate existence of Nigeria.

Keywords: Resource control, Restructuring Nigeria, clamouring, *maslaha al-mursalah*, *maqasid shari'ah*

1. Introduction

Nigeria, the most populous Black Country in Africa, is richly endowed with human and natural resources across the thirty-six states including the federal capital territory, Abuja. The 'birth' of Nigeria via amalgamation of the Southern and Northern protectorates in 1914, which ought to have been blessings in disguise seems to have become 'curses' in reality due to its leadership hullaballoo which reared its ugly head after independence in 1960. Since the discovery of crude oil in 1957, followed by its optimum exploitation and exploration in 1970s in the Niger Delta Region, the country under the military regimes between 1969 and 1992 made a lot of decrees which empowered the Federal Government to own and control all the mineral resources found in the federating units (Orogun, 2010).

Consequently, following the enthronement of the democratic system of government in 1999, features of unitary system of government were smuggled into 1999 Constitution. Though the country claims to be operating federal system of government, its constitution has been criticized and condemned for not operating true federalism as reflected in its resource control and fiscal policy. Unfortunately, the leaderships of the country by the past military and civilian administrations have brought, to a large extent, through corrupt practices, a lot of hardship and retrogression to the economy sector thereby making a quite number of Nigerians living in abject poverty.

As a result of weaknesses noticeable in the 1999 Constitution and bad governance/leadership, a large number of Nigerians of diverse ethnic backgrounds from the Delta Region, South-East, South-South and South-West has advanced the call for resource control and restructuring of Nigeria. While, the clamour for resource control has been on since 1966 when the share of oil revenue allocated to the oil producing states in the Niger Delta fell from 50% in 1966 to 1.5 % in the mid-1990s during the military era (Orogun, 2010), the agitation for restructuring of the corporate Nigeria, which a lot of people have been clamouring for since 1999 came to be well pronounced before the 2019 general elections. The clamour for restructuring was reinforced (during the Buhari civilian administration) by some ethnic and tribal groups that claimed to have been marginalized, cheated and oppressed by the Federal Government's lopsidedness in the appointment of people to various political positions and sharing of the dividends of democracy.

It is disheartening to note that due to series of agitations for resource control and restructuring, intergovernmental conflicts had resulted between the Movement of Actualization of Sovereignty of Biafra (MASSOB) and Federal Government since 2005 till date, Lagos State Government and Federal Government between 2006 and 2007, the Niger-Delta militants and Niger-Delta Avengers and Federal Government since 2003 till date (Orizu, Chinyere and Tochukwu, 2018). In fact, some militant groups threatened to secede from Nigeria. One of them is Network of Niger Delta Republic Fighters that threatened to declare a Niger Delta Republic on June 1, 2019 due to alleged selective maltreatment of the people of the region by the Muhammad Buhari administration (Akasike, 2019). Unfortunately, kidnapping, banditry, killing, insurgency, political corruption and other criminal acts were largely reported by national dailies. It seems Nigerian democracy with its Constitution has failed to produce good governance where justice, fairness and equity ought to have been prevailed over injustice, cheating, marginalization etc. It is against this background that this paper aims to offer Islamic panacea to the persistent agitations for resource control and restructuring with a view to exploring the principles of *maslaha al-mursalah* (unstated common good/public interest) to amend the Nigerian Constitution in order to have good governance in Nigeria

2. Defining Resource Control and Restructuring in the Nigerian Context

Resource control and restructuring are two sides to the same coin in Nigeria. One cannot be discussed without the other. The two issues are interwoven and interrelated. Of recent, issue of resource control vis-à-vis restructuring is said to have become a contentious one in the Nigerian body politic, a key problem facing the country (Orizu, Chinyere and Tochukwu, 2018). The Nigerian political class, journalists and academia have defined resource control and restructuring based on federalism which the Country claims to practise. For instance, Ako(2019) defines resource control as "the desire that the region is left to manage its natural resources, particularly its oil and pay taxes and/or royalties to the federal government". According to Chijioke et al (2012), resource control is about "the state governments/localities having access to natural resources located in their boundaries and the freedom to develop them as well as utilize them without interference from the central government". Resource control is the exclusive right vested on communities to explore, exploit and manage resources found on their land or inside the water (Abbas and Wakili, 2018).

It is important to note these definitions (given above) have not truly reflected in the Nigerian Constitution. This is due to the fact no community or state is allowed to control and manage its natural resources. In order words, it is only the Federal Government of Nigeria that is vested with power to control and manage natural resources in the federating units (states) as contained in the 1999 Constitution section 44 (1:3) which stipulates as follows:

Notwithstanding the foregoing provisions of the section, the entire property in and control of all minerals, mineral oil and natural gas in, under or upon the territorial waters and the exclusive economic zone shall vest in the government of the federation and shall be managed in such manner as may be prescribed by the National Assembly.

Besides this constitutional power of resource control granted to the Federal Government, Orogun (2010) explains that the Mineral Act and the Petroleum Act(1969), the Land Use Decree (1978), the Territorial Waters Act (1990) and the Exclusive Economic Zone Act (1990) gave complete control of oil revenue in the territorial waters and exclusive zone to the Federal Government. That is why Ako (2012) defines resource control as:

a term that represents the agitation of the impoverished politically and socially excluded and environmentally devastated Niger Delta region to control its environmental resources and enjoy its benefits (Ako, 2012 https://www.e-ir.info)

From the above constitutional provision, resource control, in the Nigerian context, can be defined as the constitutional power vested on the Federal Government to exploit, explore, control and manage all resources that are located in the boundaries of the thirty-six states in the federation. Such resources being controlled by the Federal Government include crude oil, gas, gold, diamond, iron ore, limestone, bitumen, granite etc. It is said that over 2.5 billion of iron ore deposits are found in Kogi, Enugu, Niger, Zamfara and Kaduna states. While, gemstones such as sapphire, ruby, aquamarines, tourmaline, topaz, garnet are largely found in Plateau, Kaduna and Bauchi states (Akonji and Wakili, 2013).

Restructuring has also been defined and viewed by Nigerians from different perspectives. Sanusi (1999) defines restructuring as “all forms of adjustments, alterations and cosmetic manipulations aimed at changing the formula on the basis of which economic resources and political powers are shared or distributed among the Nigerian elite”. Orizu et al (2018) see restructuring as “a significant alteration, re-organization, reformation and re-arrangement of an existing structuring, form or status quo in a revolutionary or evolutionary manner with the aim of making it more improved, effective, efficient and functionally competent”. Najakku (2016) is of the view that restructuring is the “re-organization and re-arrangement of the nature of resource control by the various governments and regions to foster unity and development”. According to Azikeu and Adujihe (2017), restructuring is simply “a call for the restoration of federalism-the foundational constitution structure to which all Nigerians subscribed as encapsulated in the independence constitution of 1960”.

It is important to note that some socio-ethnic groups have been clamouring for restructuring in recent times. Notable among these groups are Afenifere Renewal Movement, Ohaneze Ndigbo and the Ijaw National Congress (Alagbe, 2017). Individual Nigerians including politicians also clamoured for restructuring. Among them is Abubakar Atiku, former vice president of Nigeria, who is quoted as saying:

There is indeed too much concentration of power and resources at the centre. And it is stifling our march to true greatness as a nation and threatening our unity, because of all the abuses, inefficiencies, corruption and reactive tensions that it has been generating. There is need, therefore, to review the structure of the Nigerian federation, preferably along the basis of the current six geopolitical zones as regions and the states as provinces. The existing states structure may not suffice, as the states are too weak materially and politically to provide what is needed for good governance (Olaleye, 2017- https://www.thusdaylive.com/index.php/2017/7/02/)

It is incontrovertible to attest to the fact that the Nigeria needs restructuring because it is bedeviled with ethnic-religious crisis, insecurity, political hullabaloo and other criminalities. Therefore, if the country is politically restructured and captured in the Constitution, other sectors such as economic, education, security and religion will be properly put in shape.

From the foregoing discussion, restructuring can, therefore, be defined within the Nigerian context, as the process to change, alter or re-organize the political, economic, educational and religious status quo of the Nigerian nation, through constitutional reform/amendment that will ensure the practice of true federalism with a view to ushering good governance for national development. The terms “resource control and restructuring” as defined within the Nigerian context will be the operational guide in this study.

3. Historical Review of the Clamour for Resource Control and Restructuring in Nigeria

Nigeria, the most populous African country came into existence in 1914 with the amalgamation of the Northern and Southern Protectorates by Lord Fredric Lugard. Prior to the Nigerian Independence in 1960, every region controlled its resources and the formula of revenue allocation by the British was 100%. Between 1960 and 1965, the derivation formula was fixed for 50% to the mineral producing regions. From 1970s upward, the revenue derivation formula for the oil producing states continued to dwindle. For instance, it was reduced from 45% to 20% in 1975 and to 2% in 1982, 1.5% in 1984. However, it was increased to the present 13% in 1999 by the civilian administration of Olusegun Obasanjo (Orogun, 2010).

Consequent upon this derivation formula, the government and people of oil producing states felt cheated and marginalized because of the adverse effect of the oil exploration and exploitation in their regions. According to Orogun (2010), some of the side effects of pollution caused by crude oil extractions include infertility, abnormal births, malnutrition, measles, pneumonia, dysentery and tuberculosis. Consequently, the oil producing states agitated for increase of derivation formula from 13% to 25% or 50% or 60% (Orogun, 2010). According to Abbas and Wakili (2018:10), there have been clamouring for the review of revenue sharing formula since 2000 because the sharing allocates 52. 68% of the total revenue to Federal Government, 26.72 % to all the 36 states while the 774 local governments receive 20.6%.

Abbas and Wakili (2018) note that earlier issues agitated for in the country include rotational presidency, local government financial autonomy, sovereign national conference and adopting unicameral legislature at the national level. The clamour for restructuring became pronounced when some groups in Nigeria came to realize that Nigeria was not practising true federalism. Besides, the 1999 Constitution was strongly condemned because it was said to be a product of the Military Government of General Abubakar Abdulsalam in 1998. The Constitution was accused of giving undue advantages to some sections of the country against others especially on issues bothering fiscal policy and resource control. It is on record that at the National Political Reform Conference held in 2005, members from the South-South region clamoured for 60% of resource control and management of their resources, while some members of the Conference from the Northern region opposed 60% resource control rather agreed that 13% derivation formula being given to the oil producing states be increased to 17% (Akanni, 2006:124). Hence, series of agitations for true federalism, devolution of powers to states, resource controls etc have been reverberating throughout the length and breadth of the country (Moghalu, 2018).

It needs to be stated that the clamour for restructuring Nigeria has brought about the existence of some ethnic, cultural, religious and militant groups in the country. Among these groups are Afenifere Pan Yoruba Tribal Group, Ohaneze Ndigbo, Arewa Youth Movement in the North, MOSOP of South-South, the Niger-delta militants, Niger-delta Avengers, Movement For Actualization of Sovereign State of Biafra, Boko Haram etc (Ideobodo et al, 2018).
However, the agitations for resource control and restructuring Nigeria have been blamed on the evils of corruption, greed, selfishness, impunity and mismanagement of public funds which have resulted to bad governance and leadership (Usman, 2017). During the Nigeria's 57th Independence in 2017, President Muhammadu Buhari is quoted as saying:
Calls for restructuring were quite proper in a legitimate debate. Proper dialogue and any desired constitutional changes should take place in a rational manner, at the National and State Assemblies. These are the proper and legal for National debate, not some lopsided, undemocratic body with pre-determined set of objectives (Omololu, 2017).

One can infer from the President Buhari's speech that agitations for restructuring are legitimate and should be handled by the legislative arm of government and that some agitations were not patriotic as they could cause disunity in the country. The fact is that realities on ground show that Nigeria needs to be restructured. However, agitations by some tribal and sectional groups like Northern Elders' Forum, Afenifere and Ohaneze are political and selfish. In the words of Sanusi, (1999) these groups are "dubious organizations that should be outlawed because they have only served to breed tension and disharmony in the country". But, beyond political restructuring, Nigerians need to restructure their minds for good governance and good leadership that will ensure justice, equity and fairness to all federating units. That is why Usman (2017:6) said:
Surely, it is not the structure that is to blame for nation's woes. Even if Nigerians come up with a new constitution and choose to operate outside the letter and the spirit of that constitution as is currently the case, the result would be the same.

4. Islamic Viewpoints on Natural Resources

Onuiri et al (2015) define resources as "reserve of wealth and staff that can be obtained by an individual or an organization in order to function effectively". Natural resources are those supplied to humankind by nature. These could be land, mineral and renewable resources. In the purview of Islam, all these resources are created for uses of mankind by Allah. Among the several favours endowed mankind include mineral deposits, animals for human use and different kinds of food crops and fruits. On mineral deposits, the Qur'an in its subtle language contains the following statement:
Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue (Q35:27).

Elsewhere in the Qur'an, Allah mentions animals such as horses, mules and donkeys for the use of human beings.(Q16:5-9) On food crops and fruits which Allah provides for human beings, Allah in the Glorious Qur'an says:
It is He who sends down rains from the skies, with it We produce vegetation of all kinds, from some We produce green (crops) out of which we produce grain, heaped up (at harvest) out of the date- palms and its sheaths (or spathes) (come) clusters of dates hanging low and near; and (then there are)garden of grapes and olives, and pomegranates, each similar(in kind) yet different (in variety) when they begin to bear fruit and the ripeness thereof. Behold! In these things are signs for people who believe. (Q6: 99)

It is indisputable to state the fact that Allah subjects natural resources for use of human beings. For instance, on water resources, Allah says:

It is Allah who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of His bounty and that ye may be grateful. And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are signs indeed for those who reflect. (Q45:12-13)

Going through the length and breadth of the Glorious Qur'an, one will read passages where several favours of Allah (given to mankind) are mentioned. These favours include mineral deposits (Q57:25, 34:10-11, 18:96, 35:27), food and crops (Q6:99, 16:10-18, 80:26-32). It needs to be stated that every part of the world and by extension every community is blessed with one material/natural resource or the other. Nigeria, for example is said to be blessed with fertile agricultural land, water resources, extensive forest resources, oil and gas, limestone, zinc, tin, etc (Haruna, 2014) The Qur'an attests to this fact when Allah says:
Of the bounties of thy Lord, We bestow freely on all these as well as those the bounties of thy Lord are not closed (to anyone) (Qur'an 17:20).

Islam teaches mankind that all things including material or natural resources belong to Allah and that all these wealth and resources are kept by human beings in trust. Thus, those nations/countries as well as people that are entrusted with the resources of the country are expected to put them into proper use. On the issue of controlling the resources available on one's land or territory, the holy Qur'an admonishes people to appropriate their resources fairly by sharing part of it to their neighbours. This admonition is contained in the Qur'an where Allah declares thus:
…Those more favoured are not going to throw their back, their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of God? (Q16:71)

From the above quoted passage of the Qur'an, it can be inferred that those states or people that are endowed with one resource or other are expected to share part of their gifts (resources) to their neighbouring states or town. In other words, they should not claim to have absolute control of their resources because of the fact that it is Allah that gives them. While explaining the issue of controlling resources in one's land, the Prophet Muhammad is reported to have said:
If somebody finds a treasure in his land, he has go give one fifth of it to the Government (Khan, 1997:318).

The implication of this prophetic statement, according to Akanni (2006), is that a state or territory where resources are found should be entitled to 80% of the resources while 20% (one-fifth) should be given to the Central/Federal Government. This study will now address the principle of *maslaha al-mursalah* and its exploration towards offering panacea to clamouring for resource control and restructuring in Nigeria

5. Principle of *Maslaha al-Mursalah* in Islamic Jurisprudence

Maslaha al-mursalah is simply translated as benefit or interest of the public which refers to the majority of the people including Muslims and non-Muslim in a society. It is "a principle that allows Muslims to leverage tools used in contemporary fields such as economics, science, governance etc to synthesize laws and rules that are beneficial and are in consonance with the Islamic law. (Ali, n.d). As a source of Islamic law, *Maslaha al-Mursala* is recognized by the Hanafi, Maliki and Hanbali schools of thought because of the fact that life is developing continuously. It is a principle that is validated after the divine revelation since there is no text that validates or invalidates it (Syaputra et al, 2014).

According to Al-Ghazali cited in Syaputra et al (2014), *Maslaha* is the consideration which secures benefit or prevents harm and which is in harmony with the aims and objectives of *Shari'ah* technically known as *maqasid as-shari'ah* (Syaputra et al, 2014). These objectives as explained by Al-Ghazali are to preserve and protect the five essential needs of human beings namely religion, life, intellect, offspring and property. Any action taken to secure these five values or needs as well as any action taken with the aim of preventing evil towards these needs is termed *Maslaha*. When this is done in the context of a community, state or the whole mankind in general, it is termed *Maslaha al-Mursalaha* (Syaputra et al, 2014).

In Islamic jurisprudence, there are certain conditions that govern the validity of a legislation made through the principle of *maslaha al-mursalah*. These are:

Maslaha should be a genuine matter or issue
Maslaha should be general that is to prevent harm or benefit the people
Maslaha must not contradict any teaching or principles held by the Qur'an, the *sunnah, Ijma' Qiyas* such as issues or actions related to usury, prostitution, advertising nudity etc

During the caliphate of Abu Bakr as-Sidiq (632-634CE) and Umar bn al-Kahattab (634-644CE), *Maslaha al-Mursalah* was applied to administer the Muslim *Ummah*. For instance, during the regime of Abu Bakr, fighting against tax alms (*zakat*) defaulters, establishment of caliphate and the imamate institutions and compilation of the Qur'an in a book form are all examples of the application of *maslaha al-mursalah* because all those actions were not legislated by the Qur'an and the *Sunnah* but were enacted for the benefit of the Muslim Community and to prevent the spread of evil in the Community. (Ali, nd). Equally, during the regime of the second caliph, Umar bn al-Khattab, *maslaha al-mursalah* was applied in the administration of the Islamic state by introducing what was not clearly stated in the Qur'an and Hadith, such as appointment of governors, agents, military officers in the conquered lands, appointment of qualified, trustworthy and knowledgeable people to the position of authority, assets declaration by the appointed governors and agents (Islamic Education Trust, 2015). Syaputra et al (2014) note that the contemporary utilization of *Maslaha al-Mursalah* can be observed in different enactment of the law, which benefits the people and prevents them from harm such as traffic regulations, family matters, regulations related to financial management and good governance. This paper will now examine how the principle of *Maslaha al-Mursalah* could be applied to amen the Nigerian Constitution for good governance so that agitations for resource control and restructuring Nigeria would become a thing of past in the Nigerian history.

Maslaha al-Mursalah (Unstated Common Good/Public Interest) as a Panacea to the clamouring for Resource Control and Restructuring in Nigeria: An Exploration

As earlier noted, *Maslaha al-Mursalaha* (unstated common good/public interest) is being utilized by the modern Muslim jurists/legal practitioners to enact laws on matters (not explicitly found in the Qur'an and the *Hadith*) for the benefit of people (especially the Muslim Community) and prevent them from harm or evils that could emanate if such laws are not enacted for the common good or public interest and welfare of the people living in a given society. It is in view of this realization that the principle of *Maslaha al-Mursalah* can be applied for the amendment or overhauling of the 1999 Nigerian Constitution with a view to enacting new laws that would accommodate issues of resource control and restructuring that are being agitated by some patriotic Nigerians for the national development. To buttress this fact, Ako(2012) writes *inter alia* thus:

The amendment of laws on land use, oil operations, oil related compensations, access to information, participation in decision making and access to justice in environmental matters will reduce agitations for resource control in the Niger Delta states. It is therefore the responsibility of the legislators from these Niger Delta regions to sponsor bills to amend the relevant laws (https://www.e-ir.info , 2019)

Based on the principle of *Maslaha*, issues of resource control and restructuring are genuine because they affect lives and property of some people or states in Nigeria. Since one of the *maqasid shari'ah* (objectives of Islamic law) is preservation and protection of property of citizenry which *Maslaha* intends to achieve, it is, therefore, permissible for the Niger Delta people and other Nigerians to agitate for resource control and restructuring for the benefit of developing the people and their respective communities/states. Hence, there should be an amendment of the 1999 constitution to allow Delta regions and other federating units in the country to have 80% control and management of their God-given resources, while the remaining 20% should be controlled by the Federal Government. This amendment, if made, will be in line with the prophetic tradition which reads thus:

If somebody finds a treasure in his land, he has to give one fifth of it to the Government (Khan, 1995:318)

The principle of *Maslaha al-Mursalah* allows for the enactment of laws that would bring benefit to masses and prevent evils or harm to the public, it is, therefore permissible, for the purpose of restructuring Nigeria, to amend or overhaul the 1999 Constitution, which has been largely criticized and condemned for not reflecting Nigeria as a true federalism. That is why Moghalu (2018) calls for overhauling of the 1999 Constitution in order to achieve national unity, development of the component parts of the federation. Moghalu (2018) further states:

Restructuring Nigeria requires a completely new constitution that is truly a people's constitution (p.6)

In view of this agitation for restructuring Nigeria for good governance, the principle of *Maslaha al-Mursalah* allows for the enactment of laws that will prevent evil or cause harm to people in a given society. It is therefore permissible for the state houses of assemblies and the National Assembly to enact laws that will prevent evils by prescribing stiff penalties for the committals of insecurity, banditry, hate speech and fake news, cybercrime and embezzlement of public fund. Since the objective of

Islamic law (*Maqasid shari'ah*) is to protect and preserve family (lineage), life and property, Federal and State Governments in Nigeria, through legislature, should enact laws that will prescribe stiff punishments and penalties for crimes such as kidnapping, rape, terrorism, assassination and other acts capable of undermining the security of lives and properties of Nigerians. On the preservation/protection of life, Allah says in the Qur'an thus:
If a man kills a believer intentionally, his recompense is hell, to abide therein (forever). And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him (Q4:93)
In another place in the Qur'an, Allah declares thus:
…If anyone kills a soul, unless for a murder or for spreading mischief in the land, it would be as if he kills the whole people, and if anyone saves a life, it would be as if he saves the life of the whole people…(Q5:32).

Nigerian democratic system is said to be a 'lucrative business', which allows the political class to see politics as a do or die affair. The country should therefore be restructured politically through the amendment of the 1999 constitution to give room for new laws, (which principle of *maslaha* advocates) that will allow Nigeria to practise unicameral legislature, part-time legislature, a two-party system and reduction in bogus salaries and allowances of political office holders.

To achieve economic development in Nigeria, the country should also be economically restructured in such a way to enact law that will enable the small and medium enterprises to thrive and survive. Such law, according the principle of *maslaha al-mursalaha* can be enacted (for the interest and welfare of people) to reduce interest rate on loan drastically for the business men and women. A situation whereby commercial banks and other financial institutions in Nigeria charge high interest rate is not augur well for the economy. Islam forbids all forms of transactions that involve usury or interest (Q2:275-278). High interest rate has indeed crippled a large number of small and medium scale industries in Nigeria, thereby causing high rate of unemployment. The operation of Islamic banking system, Islamic insurance, Islamic finance and Islamic capital market in the Muslim world has proved that business transactions can thrive and survive without involving in interest/usury (*riba*), gambling (*maysir*) and uncertainty (*gharar*) transactions.

Furthermore, the principle of *Maslaha al-Mursalah* permits Muslim jurists to enact laws for the benefit of the general public and also to enact law that will prevent evil in the public. Since the objective of Islamic law (*Maqasid shari'ah*) is to protect religion of people which *Maslaha* seeks to achieve, Nigerian Constitution should be amended to restructure the country religiously by enacting laws that will mandate all religious groups and bodies/associations to be duly registered with the Corporate Affairs Commission (CAC) in order to curb all forms of religious commercialization, religious violence and religious particularity in the country. Such laws if enacted can stipulate proscription or outlawing any religious group or body or movement whose activities are geared towards disunity, terrorism and violence among citizenry. In addition, there should be legislation for the creation of Ministry of Religious Affairs at the state and federal levels in order to regulate activities of religious practitioners in order to ensure peaceful-co-existence among the adherents of different faiths in the country. There should be no compulsion or coercion in matters of religion either through aggressive and provocative preaching or forceful evangelization or *Da'wah*. Allah warns missionaries in the Qur'an thus:
Let there be no compulsion in religion. Truth stands clear from error… (Q2:256)

Another verse buttresses this warning, when Allah in the Qur'an declares thus:
If it had been thy Lord's will, they would all have believed, all who are on earth! Will thou then compel mankind, against their will, to believe! (Q10:99)

Every Nigerian, irrespective of religious affiliation or faith he/she professes, should be treated justly, without being biased or cheated or oppressed or denied of employment opportunity due to his/her religious belief. Every religious practitioner should be allowed to practise his/her religion anywhere in the country as long as he/she does that within the confines of the Nigerian Constitution. That is why Allah asked Prophet Muhammad to allow the polytheists, Jews and Christians to practise their religion in Makkah and Madinah. This is supported by verses in the Qur'an where Allah commanded Prophet Muhammad to say to the polytheists thus:
I will not worship that which you worship. Nor will you worship that I worship. Your religion is for and my religion is for me (Q109:4-6).

Above all, restructuring Nigeria should include restructuring the mindset of every Nigerian towards being patriotic, loyal, faithful, honest and obedient to the constituted authority (as captured in the National Pledge). Having mindset of being corrupt, selfish, religious and ethnic bigot and as well as promoter of hate speech and fake news of government programmes and activities will not restructure Nigeria even if the 1999 Constitution is amended or new constitution is made for the country.

6. Conclusion

Resource control and restructuring the corporate Nigeria are two sides to the same coin; one cannot be discussed without the other. This paper has been able to trace the genesis of agitations for resource control and restructuring in Nigeria. The study has shown that the clamour for the resource control and restructuring Nigeria is justifiable considering the unfavourable socio-political, economic and religious climate of Nigeria. Therefore, the country needs to be restructured politically, socially, economically and religiously. Seeking the panacea to the agitations, the paper posits that through the exploration of the principles of *maslaha al-mursalah* (an islamic legal tool used to make new laws for the benefit of people in a society), it will enable Nigerian lawmakers at the National Assembly to amend the 1999 constitution and enact new laws that would accommodate issues bothering on resource control and restructuring for good governance and national development.

7. Recommendations

Arising from this study, the following recommendations are offered towards finding a lasting solution to the clamouring for resource control and restructuring in Nigeria:

- The 1999 Constitution should be amended by the National Assembly to accommodate new laws that would address agitations for resource control and restructuring including other issues addressed in this study.
- All the federating sates should be empowered through the amended Nigerian Constitution, to explore and exploit all natural resources within their territories for development with a view to generating employment opportunities for their citizenry.
- Federating units should be empowered through legislation to have 80% control and management of resources in their states, while the Federal Government would have 20% control of resources.
- The 13% derivation formula for the oil producing states/Niger Delta regions should be reviewed upward by the National Assembly in order to address environmental challenges being posed by oil exploration and exploitation in the Niger Delta regions.
- There should be a review in the Federal Allocation/Fiscal Policy among the three tiers of government.
- Nigeria is a multi-religious country. There is need for the Nigerian Association for the Study of Religions (NASR), Nigeria Interreligious Council (NIREC) or any other similar religious apex body in Nigeria to sponsor a bill in the National Assembly for the creation of the Ministry of Religious Affairs at the state and federal levels to ensure peaceful co-existence of adherents of different faiths in Nigeria
- The amended Nigerian Constitution should stipulate stiff penalties and punishments for the criminal offences such as corruption, insurgency, militancy, kidnapping and other crimes, which Islam forbids.

References

Abbas, A.I and Wakili S.G. (2018) “Agitation for Restructuring and Resource Control in Nigeria’s Federalism: Issues, Perspectives and the Way forward” *Covenant University Journal of Politics and International Affairs*, Vol.6 (1) An open Access

Akanni, A. A. (2006). “The Imperative of Religion for Policy Formation in the Modern World: The Case of Islam on Resource Control and Debt Relief” Raji, Dopamu, AKanmidu et al (eds), Ago-Iwoye, *The Nigerian Association for the Study of Religions (NASR)*, Olabisi Onabanjo University, Ago-Iwoye, Nigeria

Akasike C. (2019). “Militants threaten to declare Niger Delta Republic June 1” *www.punchng.com* , Tuesday May 21, 2019.

Ako R. (2012). “Resource Control in the Niger Delta: Conceptual Issues and Legal Realities” Retrieved from https://www.e-ir.info on 21/08/ 2019

Akonji D. R. and Wakili, A.M (2013) “Solid Minerals Resources: Alternative Source for the Nigerian Economy, *Journal of Emerging Trends in Economics and Management Sciences (JETEMS)*, 4 (5):487-492 jetemscholarlinkresearch.org.

Alagbe J. (2017). “Nigeria reverberates with calls for restructuring” Retrieved from http//punch.ng.com/as-nigeria-reverberates-with-calls-for-restructuring-…downloaded 12/10/2017

Ali, A.O (n.d) “Maslaha Al-Mursalaha: The Concept, Sources, History and benefits as a source of Islamic law” retrieved from www.academia.edu/6236476/ Accessed 8th June 2019.

Ali, Y (1975). *The Glorious Qur'an, Text, Translation and Commentary*, London, The Islamic Foundation

Azikeu and Adujihe (2017) "what is restructuring" retrieved from https://ww.vanguardngr.com/2017/06

Ideobodo, at al (2018). " Political Restructuring in Nigeria: The Need, Challenges and Prospects" https://www.researchgate.net/publication downloaded 20th April, 2018.

Islamic Education Trust Nigeria (2015), *Shari'ah Intelligence: The Basic Principles and Objectives of Islamic Jurisprudence*, Malaysia: Interactive Dawah Training.

Khan, M.M. (n.d.). *The Translation of the Meaning of Sahih al-Bukhari*, Vol III, Beirut, Darul-Arabia

Moghalu, K. (2018). How to restructure Nigeria "why, what, how and when" A keynote address delivered by Moghalu, Presidential Candidate of the Young Progressive Party (YPP) at the 6th Annual Conference of the Nigeria Political Science Association (South East) at the University of Nigeria, Nssuka on October, 29, 2018.

Olaleye, O (2017) "The Rising Call for Restructuring" Retrieved from http//punch.ng.com/the-rising0call-for-restructuring- Accessed 12th July 2019.

Ogunmade, O. (2017). "Buhari calls for restructuring inspired Divisive Agitations" "Retrieved fromhttps://www.thisdaylife.com./index.php /2017/10/01.buhari-calls-for-restructuring-inspires-divisive-agitations-

Onuiri, E et al (2015) "Mineral Resources Management Information System" *European Journal of Computer Science and Information System,* European Centre for Research, Training and Development, UK. www.eajournals.org accessed 25th May 2019

Orogun, P.S (2010) "Resource Control, Revenue Allocation and Petroleum Politics in Nigeria: The Niger Delta Question" *Geo Journal* vol. 75 (5) pp.459-507 retrieved from https://www.jstor.org/stable/ accessed 20th April 2019

Sanusi, S.L (1999) "Issues in Restructuring Corporate Nigeria" A Paper Read at the National Conference in the 1999 Constitution, Jointly organized by the Network for Justice and the Vision Trust Foundation, at the Arewa House, Kaduna from 11th -12th September,1999.Retrieved from http://www.waado.org/nigerdelta/essays/BalaUsman/SanusiRestructuring.html accessed 22nd April 2019

Syaputra, E.et al (2014) "Maslaha as an Islamic Source and Its Application in Financial Transactions", *Quest Journals, Journal of Research in Humanities and social Science*, Vol.2(5),pp66-71 retrieved from www.questjournal.org Accessed 24th July 2019

Usman B. (2017) "Issues and Challenges of Restructuring Nigeria" https"//www.sunnewsonline.com/issues-and-challenges-of-restrucutring-nigeria,

1999 Constitution of the Federal Republic of Nigeria

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 217–222

Influence of Sense of Coherence and Religiosity on Violence Intention among Youth in North-East Nigeria

AYODELE OLADELE FADAHUNSI, SAMUEL FASANMI
Federal University, Gashua, Yobe State, Nigeria.

Abstract. The protracted armed conflict involving Boko Haram, the Nigerian military, and the Multi-National Task Force has given rise to a significant humanitarian crisis in the North-Eastern region of Nigeria. Undoubtedly, the occurrence of violence has led to extensive displacement of individuals, infringements upon international humanitarian and human rights legislation, heightened security risks, and the emergence of a burgeoning humanitarian predicament. It is thus expedient to examine the psychological factors that predispose resident youths to violent intentions and acts. Thus, out of the umpteenth psychological variables that could trigger violent intention, this study examined the influence of sense of coherence, religiosity and gender. It was an ex post facto design where the opinions of eight hundred and sixty-four respondents across the six states of the North-eastern Nigeria were sampled using a battery of standardized tests. The generated three generated hypotheses were tested using independent t-test. Results revealed that sense of coherence, religiosity and gender played significant roles on the violent intention of the youths in the sampled area. Several recommendations that could stem the tides of violence in the North-Eastern Nigeria were made by the researchers.

Keywords: Gender, religiosity, sense of coherence, and violence intention.

1. Introduction

The escalating incidence of killings and forced displacements in the North-East region of Nigeria is increasingly causing concern and raising alarm. According to the recent statistical data released by the United Nations Development Programme (UNDP) in 2021, it is evident that the Islamist insurgencies have caused the loss of approximately 350,000 lives by the conclusion of 2020.

Furthermore, these conflicts have resulted in the displacement of around 3 million individuals, with approximately 310,000 seeking refuge in neighbouring nations. The recent research conducted on the war in Nigeria and its impact on livelihoods reveals that the United Nations agency has revised its previous estimates significantly. The agency now reports that the number of individuals who lost their lives during the conflict is approximately ten times higher than the earlier estimate of 35,000. This revised figure considers the entire duration of the conflict, which began twelve years ago.

According to Anderson and Bushman (2002), violence can be defined as an act of aggression resulting in severe harm, such as death. Violence can be defined as the deliberate use of physical force or authority, whether directed towards oneself, another individual, or a collective or societal group. This force or authority may result in physical harm, loss of life, psychological trauma, hindered growth or development, or deprivation. It is important to note that this definition also encompasses the concept of shared power dynamics. The examination of aggressive behaviour and its underlying factors is frequently a topic of psychological inquiry.

The concept of sense of coherence (SOC) is a fundamental element within the framework of sense of coherence proposed by Antonovsky in 1979 and 1987. SOC is characterised as a comprehensive perspective that reflects an individual's level of confidence in the predictability of their internal and external surroundings. It also encompasses the belief that there is a high likelihood of favourable outcomes, within reasonable expectations. For a more comprehensive understanding of salutogenesis and SOC, a detailed introduction can be found in Mittelmark et al.'s work from 2017. Social support is distinct in that it integrates key elements of behavioural, cognitive, and motivational resistance

(Almedom, 2005; Mittelmark et al., 2017). As a result, it possesses an edge over other factors of resistance, such as self-efficacy, hardiness, and trait resilience, which may shield individuals from the adverse consequences of challenging circumstances.

Based on data provided by the United Nations Office for the Coordination of Humanitarian Affairs (2020), it is estimated that around 5,000 internally displaced persons (IDPs) migrated to the towns of Geidam, Gashua, and Nguru during the period spanning from November to December 2019. Most of these individuals reportedly arrived in the final two weeks of December. In various conflict- and displacement prone contexts, including the operational areas of the Danish Refugee Council-Danish Demining Group (DRC-DDG), the youth demographic typically finds itself disproportionately impacted. This trend is evident in North-East Nigeria, where a significant number of young individuals bear the brunt of the conflict's consequences, particularly in terms of disrupted educational opportunities and limited access to social services. Certain individuals have experienced extensive levels of violence, which will likely have enduring effects on their psychological welfare and increase their susceptibility to suicidal tendencies (Fasanmi, Adeoye, & Danasabe, 2020; Adeoye, Fasanmi, & Igo; Ihaji, Fasanmi, & Ehi, 2013). Additionally, this violence has contributed to a high turnover rate among workers in the region (Fasanmi, 2018; Awosusi & Fasanmi, 2014; and Awosusi & Fasanmi, 2016).

Through the process of perceiving and analysing their social environment, individuals acquire the necessary skills and knowledge to effectively navigate and surmount various challenges and obstacles. The correlation between moral and intellectual development and crime and violence is a prominent focus in academic discourse. Piaget's seminal work in 1932 posited that individuals' cognitive capacities undergo a structured progression. The proposition posits that toddlers engage in the process of adapting to their social environment by directing their attention towards captivating objects and honing their motor skills during the sensorimotor stage. The stage of formal operations facilitates the developmental progression of children into fully mature adults who possess the capacity for intricate reasoning and the comprehension of abstract concepts.

Kohlberg's (1969) study examined criminal behaviour through the lens of moral development. According to his theory, individuals progress through six distinct stages of moral development. Individuals initially comply with legal regulations due to their apprehension of facing punitive consequences. Individuals in the sixth stage, conversely, adhere to legal norms due to their adherence to universal principles such as justice, fairness, and regard for others. Kohlberg's findings, as reported by Kohlberg et al. (1973), indicate that there is a notable disparity in moral development between aggressive youth and nonviolent youth, even when socioeconomic conditions are considered. Based on empirical findings, individuals who adhere to legal norms primarily as a means of evading punishment, thereby exhibiting self-interested motivations, demonstrate a higher propensity for engaging in acts of violence compared to those who possess awareness and empathy towards the inherent rights of others.

Information processing is an additional facet of cognitive theory that has garnered the attention of researchers studying violence. Based on psychological research, it has been observed that humans engage in the process of making challenging decisions. According to Dodge (1986), people process information by encoding and evaluating it, then look for the best response or course of action, and finally act in response to their findings.

According to scholars in the field of information processing theory, individuals who exhibit violent behaviour may potentially be engaging in a misuse of information. Individuals with a propensity for violence may exhibit an inclination to perceive others as being more hazardous or inclined towards aggression than they are. This has the potential to provoke a violent response among young individuals. Aggressive children exhibit heightened levels of vigilance and suspicion compared to children who display typical behaviour, thereby augmenting their propensity to engage in acts of violence.

In their study, Fasanmi, Adeoye, and Danasabe (2020) investigated the impact of the dark triad personality traits, namely Machiavellianism, narcissism, and psychopathy, as well as gender, on the propensity for violent intentions among adolescents residing in Yobe State. The study sought the opinions of 300 participants from the three Senatorial districts of Yobe State using a standardised instrument. The study revealed that there is a significant association between the dark triad personality traits, namely Machiavellianism, narcissism, and psychopathy, and the likelihood of having violent intentions.

There is a scarcity of scholarly literature and established precedents regarding the unique approaches to addressing terrorists and criminals who have committed numerous egregious and destructive acts in Africa. Furthermore, it can be argued that the government has not effectively leveraged the knowledge and skills of health professionals, particularly psychologists, in addressing this issue. The circumstances have significantly diminished the country's external and internal reputation, resulting in its inclusion among nations characterised by high levels of violence. The outcomes of this study will provide valuable insights for government agencies in elucidating the psychological determinants that may contribute to the manifestation of violent conduct among adolescent individuals.

The primary aim of this study was to investigate the impact of a sense of coherence and religiosity on violence intention among youths in North-East Nigeria. The objective was assessed using the following categories:

- This study aims to investigate the impact of the sense of coherence on the propensity for violence among young individuals residing in the North-Eastern region of Nigeria.
- This study aims to investigate the impact of religiosity on the propensity for violence among young individuals in the North-Eastern region of Nigeria.
- This study aims to investigate the potential gender difference on violence intention among youths residing in North-Eastern region of Nigeria.

2. Research Methodology

2.1 Participants

A total of eight hundred and sixty-four respondents across the six states of the North-eastern Nigeria were conveniently sampled for the study. The sample which consisted of both male and female respondents made up of 158 youths from Yobe, 180 from Bauchi, 123 from Bornu, 135 from Adamawa, 143 from Gombe, and 125 from Taraba States.

2.2 Design

It was a survey where expo facto was used. Three independent variables of gender, sense of coherence, and religiosity were artificially dichotomised based on the convenient measure of centre tendency suitable for the data. The dependent variable was the violent intention of the youths.

2.3 Materials

Standardized questionnaire was administered to the participants. The sense of coherence was measured using Sense of Coherence Questionnaire (Antonovsky, 1987). The 13-item instruments with four different factors of comprehensibility, life interest, self-efficacy, interpersonal trust, and predictability are scaled along a 7-point semantic differential with two anchoring phrases. The instrument had been reported to have high reliability coefficient. For this study, a Cronbach alpha of 0.76 was reported.

Religiosity was measured with Religiosity Questionnaire designed by Aalsma et al. (2013). It is a 4-item questionnaire rated on a three-point Likert scale ("Not Important," "Important," or "Very Important"). Total scores for this measure can range from 4 to 12, with higher scores indicating greater religiosity. Aalsma et al. 2013 reported high reliability coefficient for this instrument. A Cronbach alpha of 0.56 was reported in this study.
Violence intention was measured using Youth Violence Potential Scale. The scale was developed by Edelstein, (2018) to measure interpersonal **violence** potential among the youths. The scale was reported to have an overall alpha value of 0.91. In this study, the researcher reported a Cronbach alpha coefficient of 0.84.

2.4 Procedure

The proposal for this study went through the Ethics Committee of the Federal University Gashua and Tetfund for approval. All the guidelines of Nigerian Psychological Association on research ethic bothering on informed consent, data integrity and privacy and confidentiality were strictly adhered to. A multi-stage sampling technique was used for the study. Firstly, a purposive sampling emphasizing the Northeast geopolitical zone as the hotbed of Boko Haram. A stratified sampling delineating the areas based on the States, and Local Government Area, and then accidental sampling technique in reaching out to individuals from the general community. 18 research assistants were recruited that worked with the researchers in the distribution of the questionnaire in a study that spanned over 18 months between 2021 to 2023.

The generated hypotheses were tested using independent t-test.

3. Results

Table 1: Descriptive Statistics showing the mean scores of perceived violence on levels of religiosity among the participants.

Variable	N	Mean	SD	df	*t*	*p*
Low level of religiosity	320	2.73	1.21	862	-13.19	<. 01
High Level of religiosity	544	3.88	1.27			

Table 1 showed that there is a significant mean difference in the youths who are highly religious are prone to violence [t (862) = -13.19; $p < .01$]. The graph in Figure 1 showed the error bars, which represented the spread of the scores. Thus, the variations in the data were well distributed.

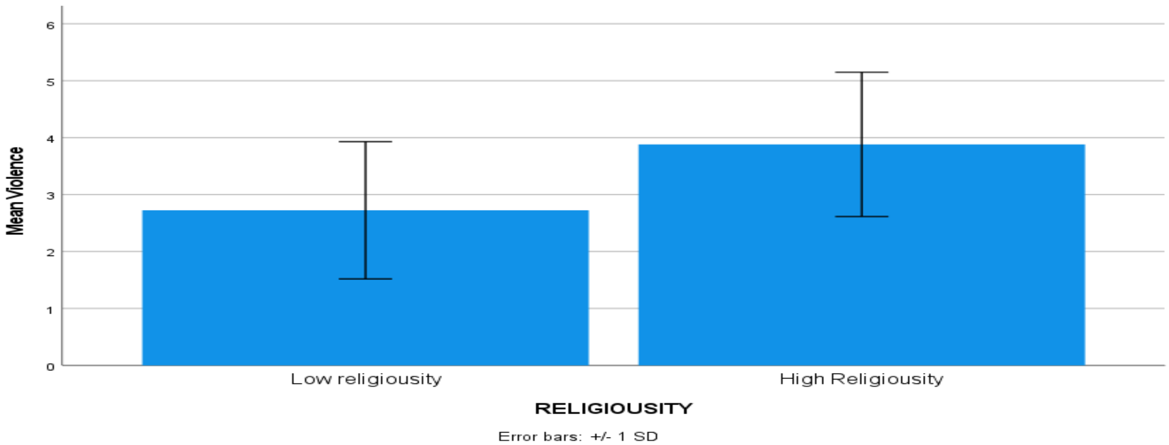


Figure 1: *Graphical description of the mean difference of the levels of religiosity among the participants.*

Table 2: Descriptive Statistics showing the mean scores of perceived violence on levels of sense of coherence.

Variable	N	Mean	SD	df	*t*	*p*
Low sense of coherence	456	3.65	1.51	862	4.50	< .01
High Sense of coherence	408	3.24	1.15			

Table 2 showed that youths who have low sense of coherence are prone to violence than youths who are high sense of coherence [t (862) = 4.50; $p < .01$]. The graph in Figure 2 showed the error bars, which represented the spread of the scores. Thus, the variations in the data were well distributed.

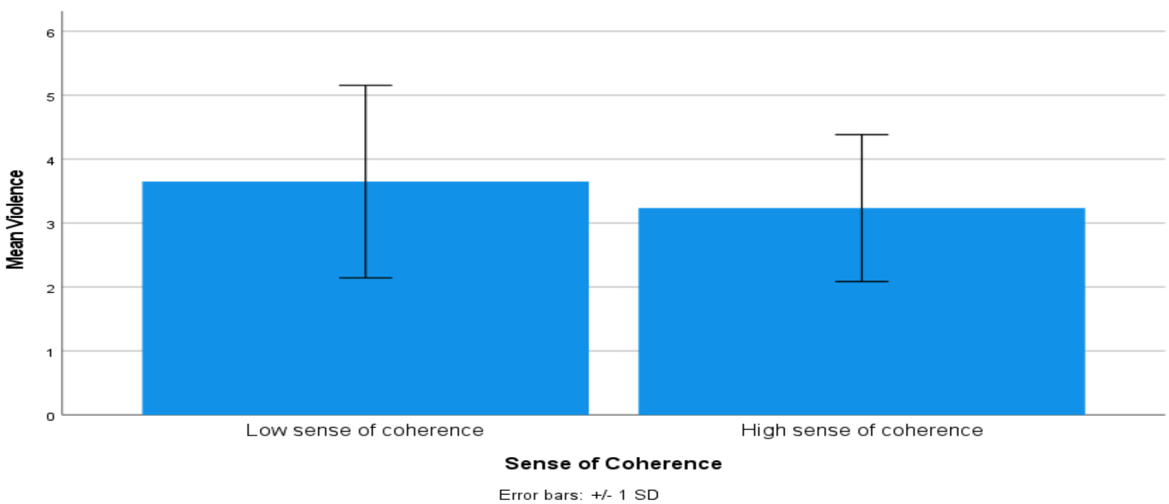


Figure 2: *Graphical description of the mean difference of the sense of coherence among the participants.*

Table 3: Descriptive Statistics showing the mean scores of perceived violence among male and female participants.

Variable	N	Mean	SD	*df*	*t*	*p*
Male	640	3.94	1.26			
				862	22.0I	< .01
Female	224	2.07	0.26			

Table showed that youths who are male are prone to violence than youths who are female [t (862) = 4.50; $p < .01$]. The graph in Figure 3 showed the error bars, which represented the spread of the scores. Thus, the variations in the data were well distributed.

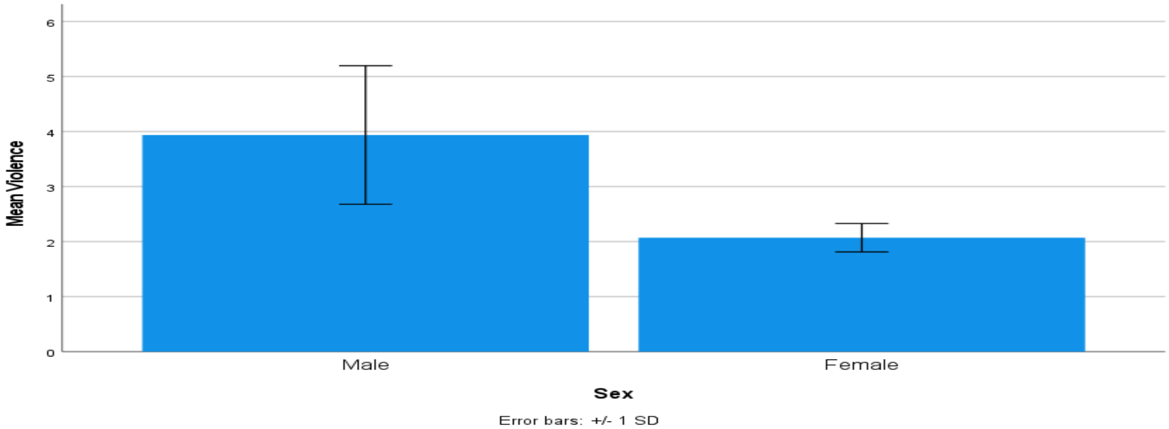


Figure 3: *Graphical description of the gender difference among the participants.*

4. Discussion and Conclusion

The results of this study indicate a notable influence of a sense of coherence and violent intention among the youth population in North-East Nigeria. The findings additionally demonstrated that adolescents who possessed a lower sense of coherence exhibited a greater propensity for violent intentions compared to their counterparts with a higher sense of coherence. This discovery aligns with the research conducted by Donato et al. (2023), which posited that a sense of coherence exhibited a noteworthy correlation with both victimisation and internalising problems among adolescents.

This study demonstrated a positive correlation between the level of religiosity among youths and their propensity for violent intentions, with those exhibiting higher levels of religiosity displaying a greater inclination towards violence compared to their counterparts with lower levels of religiosity. In a comparable investigation conducted in Nairobi, Hager and Sharma (2023) observed contrasting results, as they discovered that anti-violence norms did not effectively mitigate the participants' propensity for violence. Additionally, the study conducted by Montagnet in 2022 revealed that there was no statistically significant correlation between religiosity and engagement in violent criminal behaviour.

The findings of this study indicate that males exhibit a greater propensity for violent intentions compared to females. This study aligns with the research conducted by Goodwin et al. (2022), which revealed a notable correlation between gender and violence-based behaviour among Canadian youths involved in the justice system. It was determined that males exhibited a greater number of protective factors compared to females, as indicated by various measures.

The potential for enhancing the study's findings could have been realised through the incorporation of qualitative measures within the research design, thereby affording participants greater opportunity to elucidate their circumstances as opposed to relying solely on closed-ended questionnaires. The language barrier presented an additional obstacle, as most participants had limited comprehension of Hausa. Consequently, there was a concern that interpreting the questionnaire items for them may not accurately convey the intended meaning of the items.
According to the results of this study, it is evident that the youth in the North-East region would benefit from a more customised approach to fostering religious tolerance and a sense of coherence. The Nigerian government should develop specialised training programmes aimed at the youth population,

focusing on life orientation, self-efficacy, and tolerance.

References

Aalsma, Matthew C., Woodrome, Stacy E., Downs, Sarah M., Hensel, Devon J., Zimet, Gregory D., Orr, Don P., & Fortenberry, J. Dennis. (2013). Developmental trajectories of religiosity, sexual conservatism and sexual behavior among female adolescents. *Journal of Adolescence, 36*(6), 1193-1204.

Adeoye, E. O., Fasanmi, S. S., & Igo, J. (2020). Self-Concept Clarity, Learned Helplessness and Fatigue Severity as Predictors of Psychoactive Drug Use and Abuse among Undergraduates. *International Journal of Sciences: Basic and Applied Research, 53* (2), pp. 198-210.

Awosusi, O. O.& Fasanmi S. S. (2014). Who's next for the Axe? Procedural Justice and Job Insecurity among bankers in Nigeria. *Procedia–Social and Behavioral Sciences, 114,* 403-409.

Dodge, K. (1986). A social information processing model of social competence in children. *Minnesota Symposium in Child Psychology*, *8*, 77−125.

Donato, S., Barni, D., Ferraris, A., Iafrate, R., De Silva, A. D., Gao, M., ... & Cummings, E. M. (2023). Adolescents' Victimization and Internalizing Problems: The Protective Role of Parental Sense of Coherence. *Journal of Child and Family Studies, 32*(5), 1371-1381.

Edelstein, Ian (2018). Development and validation of the Youth Violence Potential Scale. *Violence and Victims, 33(*5), 789-821

Fasanmi S. S. & Awosusi, O. O. (2016). Psycho-Demographic Predictors of Turnover Intentions among Survivors in a Consolidated Nigerian Bank. *British Journal of Arts and Social Sciences 21* (1); 1-13.

Fasanmi S. S. (2019). Statistical Analyses in Psychological Research in B. O. Omolayo (eds), *Fundamentals of Psychological Research* (pp. 93-129). EKSU Press. ISBN: 978-978-57307-2-2.

Fasanmi, S. S., Adeoye, E. O. & Danasabe, M. (2020). A Kick in the Pants: Influence of Dark-Triad Personality Traits and Gender on Violence Intention among Teenagers in Yobe State, Nigeria. *Psychology and Behavioural Science 9*(4): 56-60.

Goodwin, J., Brown, S. L., & Skilling, T. A. (2022). Gender differences in the prevalence and predictive validity of protective factors in a sample of justice-involved youth. *Youth Violence and Juvenile Justice, 20*(3), 231-249.

Hager, A., & Sharma, K. (2023). Can religious norms reduce violent attitudes? Experimental evidence from a Muslim–Christian conflict. *Conflict Management and Peace Science, 40*(2), 134-161.

Ihaji E., Fasanmi S. S. & Enokela H. E. (2013). Influence of religiosity and gender on suicide intention among youths in North-Central Nigeria. *International Journal of Social Science and Sustainable Development, 3* (1), pp 23-29. ISSN: 2276-8157.

Kohlberg, L. (1969). *Stages in the Development of Moral Thought and Action*. New York: Holt, Rinehart and Winston.

Kohlberg, L., K. Kauffman, P. Schart and J. Hickey. (1973). *The Just Community Approach in Corrections*. Niantic: Connecticut Department of Corrections.

Langton, Calvin and W. Marshall. (2001). Contagion in rapists: Theoretical patterns by typological breakdown. *Aggression and Violent Behaviour, 6,* 499−518.

Lipton, D., E. McDonel and R. McFall. 1987. Heterosocial perception in rapists. *Journal of Consulting and Clinical Psychology, 55,* 17−21.

Lochman, J. (1987). Self and peer perceptions of attributional biases of aggressive and non-aggressive boys in dyadic interactions. *Journal of Consulting and Clinical Psychology, 55,* 404−410.

Montagnet, C. L. (2022). The variable association between religiosity and delinquency. *Crime & Delinquency*, 00111287221106959.

Piaget, J. (1932). *The Moral Judgment of the Child. London*: Kegan Paul.

Veneziano, Carl and Louis Veneziano. (1992). The relationship between deterrence and moral reasoning. *Criminal Justice Review, 17,* 209−216.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 223–230

Penticostalism in Nigeria: A Socio-Religious Perspective

MATTHEW OMORUYI OTASOWIE
University of Benin, Benin City, Nigeria

Abstract. Pentecostalism began in the early 1900 in America, Spirit manifestation was witnessed among the members. Spirit manifestation has been witnessed in Jewish- Christian religion since ancient time or Old Testament. The word 'Pentecost' was first used in Exodus 23:16, it referred to Hebrew feast, an agricultural festival of thanksgiving at the end of Harvest. The Hebrews observed the feast as a commemoration of the covenant at Sinai. In Acts 2:1-4 the Jews and foreign Jews were celebrating this feast when the Holy Spirit manifested in their midst with extra-ordinary signs. This was interpreted as the fulfillment of the promise of Jesus in Acts 1:8. The holiness preachers Charles Parham and William Seymour are credited as co- founder of the Pentecostal movement. In January 1, 1901 Parham opened Bethel Bible College in Topeka, Kansas, where he taught students that witnessed the initial evidence. Miss Agnes Ozman was the first to experience the Holy Spirit manifestation after the laying on of hands by the pastor C. Parham (Wikipedia). Reports of speaking in tongues, miraculous healings and people converted as the Holy Spirit 'fell on them' as they entered the Church, spread across the USA and into Europe (Howard, 1997:8). It was after its taking root in America and Europe that it was introduced to Africa and Nigeria in particular. The method adopted in this paper is library research and experience from many years of teaching this aspect of Church history.

Keywords: Penticostalism, Fundamentalism, Faith Healing, Holy Spirit, Charismatic Movement

1. Introduction

Pentecostalism began in the early 1900 in both America and England as religious movement. Rev. Charles Parham, a teacher in Bethel Bible College, Topeka in the State Kansas, taught the students about the Holy Spirit. The forty students at the College, aware that there was something missing in their Christian experience and studying independently, concluded unanimously that one common and sure sign of baptism with the Holy Spirit was speaking in tongues. They prayed for the gift, which was experienced by Agnes N. Ozman after Rev. C. Parham had laid hands on her (Christie-Murray 1978:93). On 1 January, 1900 there came from her lips a flow of syllables which neither of them could understand. The next day Miss Ozman spoke in tongues at a meeting in Topeka. Two days later Parham and twelve students spoke in tongues. The movement met with only local success, but in 1904 a mission led by Rev. Charles Parham at Galena, Texas, took fire, resulting in hundreds of conversions and healings. Rev Charles Parham's followers received what they called 'the Pentecost' and claimed to speak in foreign tongues of which they were normally completely ignorant.

Rev. C. Parham opened another Bible School at Houston in Texas. One of the students, a black minister, the Reverend W.J. Seymour, started the Azusa street in Los Angeles, mission, which was to have considerable importance for the Pentecostal Movement. In 1906, Rev. Seymour aroused opposition from his Church, was locked out and thereafter preached at no. 312, Azusa street where in 9 April seven persons were baptized with the Spirit and spoke in tongues (Christie- Murray, 1978:93).

Pentecostalism spread in various parts of the world apparently spontaneously and independently of any system of doctrine or church organization, a fact which encouraged its adherents to see in it a work of the Spirit which 'blows where it wills' (John 3:8). The baptism, although an intensely individual experience, bound together its recipients in 'the unity of the Spirit'. One of those who had the experience of speaking in tongues at Los Angeles was T.B.Barratt. He founded the Oslo City Mission with its own journal designed for international preaching. His experience was probably the most important result of the Azusa street mission, for Barratt became Pentecostalism's Apostle to the Europeans (Christie-Murray, 1978:96).

In the United States Pentecostalism moved generally from west to east, tongues appearing successively in California, Utah, Texas, Ohio and Pennsylvania. Stories of miraculous xenolalia stimulated an interest in foreign missions because it was believed by many that the heathen would be won for Christ by supernatural preaching to them in their own languages. The Assemblies of God, was founded in 1914, in USA, it became the largest Pentecostal Church in the country. The Assemblies of God in Great Britain and Ireland was born in 1924. The first Pentecostals in England are the Apostolic Faith Church, the Elim Evangelistic Band (Foursquare Gospel Alliance) and the Assemblies of God.

All Saints Church became a centre for those interested in baptism in the Holy Spirit at the beginning of the century. The Welsh revival spawned the Apostolic Church and the founders of UK's other two Pentecostal congregations (Elim and Assemblies of God) were also converted during the Welsh Revival. By the 1920s these three separate Pentecostal denominations had been founded in the UK, fore bears of the Charismatic revival which was to start forty years later simultaneously in USA and the UK, and spread at phenomenal speed around the world. The charismatic church became the future of Christendom (Howard, 1997:9). Pentecostalism spread rapidly through radio station, Bible schools and tele-evangelism becoming an electronic church.

2. African Pentecostal Churches

The African Pentecostals were initially influenced by literature emanating from Pentecostal Churches, USA. Nathaniel I. Ndiokwere points to literature from Pentecostal church known as Faith Tabernacle in Philadelphia. The Nigerian group that was interested in the magazine left Anglican Church in 1918 adopted Faith Tabernacle as the name of their charismatic group without a dominant leader until 1925 when Moses Tunolase joined the sect (Ndiokwere 1981:57). Many indigenous Churches, especially in African, owe their origin to European Missionaries who were Methodists or Baptists or Salvation Army before they were Pentecostals. They got from their founders fragments of their earlier theologies which have made it easier for them to come to terms with other churches. Those that are independent in thought and syncretistic, that they can scarcely be classified as Christian at all, maintain a bridge with the charismatic movement by exhibiting all the gifts of tongues and healing that are to be found in orthodox Pentecostalism (Christie- Murray 1978:146).

The Christ Apostolic Church: The Pentecostal tradition in Nigeria began with Christ Apostolic Church, pionered by pastor D.O. Odubanjo who picked up in the house of a friend a torn leaf from an American magazine called "The sword of the Spirit" in 1917. He read this magazine and subsequent copies which lead him to start practicing 'divine healing' tradition of the Pentecostals. He was determined to preach /practice "the seven principles of prevailing prayer" recommended by the magazine. He formed a group known as "praying society", which became "precious stone" and later "Faith Tabernacle". They later changed their name to "The Apostolic Church", with time had link with the Apostolic church along Bradford, England which sent workers to them to stengthen their faith (Kalu, 1978).

The Assemblies of God began in the 1930s at Umuahia and Port-Harcourt with Brother Augustus Ehurie Wogu, a former Anglican and Faith Tabernacle member. He was influenced by the magazine from America, "The Pentecostal Evangel" and in an effort to really practice Pentecostal ideals left the former church. A few members of the Faith Tabernacle joined him, Abel Nwoji donated the piece of Land on which the first church was built. They practiced Acts 2, experience and the Holy Ghost baptism in their services. Some Pentecostal missionaries from the United States of America were living in Ghana in the 1930s. They got information of these Brethren, around 1939-60, the church was affiliated with Assemblies of God mission USA (Okede, O. Genesis 1921).

The Neo-Pentecostals emerged from a revival on the University campuses in the 1970s, within the inter-denominational evangelical student fellowship. They initially began as non-denominational but grow into churches. In this category are the Deeper Life Bible Church, the Winners Chapel, the Christ Life Church. Two defining Landmarks of Nigerian Pentecostalism are a fundamental recourse to scripture to justify spiritual gifts like the Pentecost experience in Acts 2, and the common use of symbolism. Common Pentecostal vocabulary include "Anointing', 'Break through', 'Blood of Jesus', and 'Fire of the Holy Ghost' (Asaju 2010:96). Some neo-Pentecostal groups did not begin in campus, the Church of God mission International started at a store room a long the street in Benin City. It began with Benson

Idahosa around 1960. He was a former member of the Salvation Army mission. He had a strong relationship with American Pentecostals such as T.L.Osborn, Brother Elton and Gordon Lindsay. The American Pentecostals assisted his ministry financially and spiritually. His first church was built at Iyaro, it was not only through the effort of the local members. He was supported by American Pentecostals such as Gordon Lindsay missions organization (Garlock 1981).

3. Impact of Pentecostalism

The Charismatic movement of the twentieth century may be unique in that, there are personalities who made their names in it, none of them can be regarded as its founder. It began spontaneously like the wind which blows where it wishes as independent churches developed out the established denominations. Pentecostalism was a forerunner of the ecumenical movement which has been the main feature of the Christian Church during the nineteenth century. The Charismatic share the experience of the gift of the Spirit, tongues, healing, interpretation of tongues, and they also felt, that they shared a unity of the Spirit which swallowed up denominational differences (Christie-Murray 1978:144).

The arrogance and extravagance of glossolalics, acknowledged by their own historians and the intolerance of their opponents drove out the Pentecostalist to form new sects which, in turn often subdivided through schisms (Christie- Murray, 1978:145).

During the first half of the twentieth century the Pentecostal Churches developed along their own paths, regarded by the older denominations with suspicion that the priests always felt for the enthusiasts. Of recent years, changes on both sides have resulted in a movement towards each other. In the beginning every member of a Pentecostal Church was expected first to be converted, to experience baptism with the Holy Spirit and to prove that this happened to individual by signs following always of tongues, according to some Pentecostal denominations, or sometimes with manifestations of other gifts, according to others. There are large communities most of whose members and many of whose pastors have never spoken in tongues. They believe in the 'charismata' and would be indignant if it were suggested that they were not part of the charismatic movement (Christie- Murray, 1978:146). The focal point of the Pentecostal doctrine is the Holy Spirit baptism but they accept orthodox theologies.

In Liardon (2009:211) the Rev. Minister of Dutch Reformed Church was healed by faith in Britain, he returned to South Africa after which he wrote a book on faith healing. After writing the book the church members in the diocese started demanding for healing by faith but the church ministers confessed they have no faith and could not honestly pray with them for healing. The circulation of the book was an embarrassment to the priests. They demanded for the book to be withdrawn from the public.

Fundamentalism: Is the maintenance of the literal interpretation of the traditional beliefs of the Christian religion in opposition to more modern teaching (Oxford English Dictionary). Fundamentalism is basically an overtly enthusiastic effort to bring people to a life in Christ through the Bible. Webster's Dictionary defines "fundamentalism" as Orthodox religious beliefs based on a literal interpretation of the Bible (for example, complete acceptance of the story of creation as given in Genesis and rejection of the theory of evolution). The movement are opposed to modern ideas of birth control methods. Fundamentalism began as a reaction to the material, educational and social demands of an increasingly technological world. In principle, the reaction was conceived as a revolt against "modernism" in Christian theology (LeBar 1989:48). Jerry Falwell (1981) defines fundamentalism as a revolt against the spread of "rationalism" and "secularism" in modern society (LeBar 1989:49). A fundamentalist among the Protestant Christians is one who believes in adult baptism, and in being "reborn" or "born again" through a personal experience in accepting Jesus Christ as one's saviour.

Fundamentalism is a Christian ideal, the fundamentalists see the Bible as the sole authority and rule of life. All their Christian doctrines must be proven by a biblical text. What draw people to the fundamentalist sects is the friendliness of the people, the hearty welcome they receive each time they attend and the care taken to the new members (LeBar, 1989:50). Fundamentalism has been associated with religio- political radicalism which is a global phenomenon. Fundamentalism is found in many countries among Christians, Jews, Muslim, Hindus, Sikhs and Buddhists. Religious fundamentalism thrives in the twentieth century when and where masses of people living in formerly traditional societies experience profound personal and social dislocations as a result of rapid modernization and in the absence of mediating institutions capable of meeting the human needs created by these dislocations. The hunger for material goods by those from traditional societies was matched by a thirst for spiritual reassurance and fulfillment (Brown, 2000:135). L. Carl Brown (2000) pointed out also that moving from "traditional societies" and "hunger for material goods" does not explain Christian fundamentalism question in the United States or among the Jews. The question of fundamentalism in these areas is essentially spiritual. Fundamentalists had a more dogmatic interpretation of the Bible, clearer beliefs about the end of the world, as well as stronger nationalism. Fundamentalists would have nothing to do with what they called 'apostates' or with non-Christians. They separated themselves from the world partly because of 'holiness teaching' which gave them a desire to be pure, and partly because of what they saw as a decaying and depraved culture around them. The term 'the world' or 'worldly' was used to mean fallen, sinful or devilish. The fundamentalists began writing Christian books and music in commercial quantity, they went on air, television networks and started Christian 'channels which served as family entertainment programmes (Howard, 1997:10). They began taking the gospel via satellite to all the peoples of the world. The fundamentalist Christians were happy to see their leaders on television programmes, that is, it gave them self-esteem.

Fundamentalism in Africa: almost all African Christianity are fundamentalist, for nearly all African Christians approach the Bible rather uncritically. They love to quote it, refer to it and support any position by alluding to it. In recent years the word 'fundamentalist' has extended its meaning to cover all religions, especially those religions with political involvement. The word covers some element of political reaction, rejection of the modern world and return to the past. In America there are particular issues that fundamentalists focus their energy; they mobilize on issues like abortion, homo-sexuality, the equal rights amendment, 'welfare', the teaching of evolution in schools, new age movements, and the alleged humanism of the supreme court, the media and the educational system (Gifford, 1998). In Africa few of these are significant. In almost all African states, governments are strongly opposed to abortion, 'gay rights' are not an issue, women are subordinate, welfare systems are inadequate, and the courts are usually subservient to the executive (Gifford, 1998).

4. The Faith Gospel (Prosperity Theology)

'To possess the Holy Spirit is to possess everything' or to be filled with the Holy Spirit is to possess all things'. The Faith Gospel preachers claim that God has met all the needs of human beings in the suffering and death of Christ, and every Christian should now share the victory of Christ over sin, sickness and poverty. A believer has a right to the blessings of health and wealth won by Christ, and he or she can obtain these blessings merely by a positive confession of faith. The gospel prosperity preachers are of the view that God is a rich God, and that those who want to share in his prosperity must obey and support God's servants. They also add the idea of seed faith, that one must prosper by planting a seed in faith, in return God will meet all his needs. The texts that are cited are Mk.11:22-23, 3Jn 2, Mk10:29-30; Phil4:19. This faith Gospel has proved very functional among the religious entrepreneurs who constitute the media evangelists, for its 'seed faith' idea has brought in the enormous resources needed to sustain their extremely expensive ministries (Gifford, 1998:39).

One of the most prominent teachings among the contemporary Christians is the message on prosperity. Prosperity is the will of God and the idea has always been linked with Bible passages. The theologians emphasizing prosperity claim that God guarantee material wealth for all believers. From the Old Testament the life of Abraham is seen as an example of God's blessing, how God made him very rich because of obedience (Genesis 13:2). Abraham is the father of faith, justified by faith and became the representative of the faithful. He was materially wealth as was revealed in Gen. 24:35. The Lord has blessed my master abundantly and he has become wealthy. The book of Deuteronomy 8:18 also provides important passages for the prosperity theologians. The Lord, your God, gave you the ability to produce wealth. Deut. 28:1-14 outlines the blessings for obedience.

The Psalms and Proverbs contains passages which also promise material prosperity to the faithful people of God in return for obedience, Ps. 1:1-3, 128:1-4, 25:13, 112:1-3 and the Proverbs 16:20, 13:21, 21:5. The above passages show that the old testament writers interest in prosperity, as God's reward hard work (Okoroji 2006:81-82). In the New Testament the following passages emphasize prosperity Mk.10:30, Jesus feed five thousand people. Justin Okoroji is of the view that it is God's will that believers be in wealth. The worshippers who give generously are promised reward of prosperity and sound health. Generous giving can be in the form of donations, tithing, offering, vows and seeds of faith which are expected to multiply even up to hundred folds. The charismatic teaching on prosperity is directed towards sowing the seed of faith which in turn germinates and bears abundant fruits to the amazement of the sower. Prosperity messages has become a common feature in the pulpit in the contemporary time (Okoroji,2006:85).

The negative aspects of prosperity Gospel: as was reported in Osagiede (2004:36) a group of church officers have approached their pastor and gave him some money stolen from their church collections; money that was expected to be surrendered en-bloc to the church authority. Their argument was that it was God's money and that they and the pastor are children of God. He writes any action that one cannot perform before others falls short of holiness and should be avoided.

Second, advertisement for miracles; this is common at crusade grounds where souls would be won for Christ but wrong foundation is laid sometimes. The congregation is made to believe that their coming to Christ means they will get rich and get all the best wealth. This wrong foundation laid is the cause of the problems in the churches. One cannot see any difference between some modern Christian and an unbeliever. According to Howard, 1997:10 audiences were presented with emotionally frenzied meetings, supposed healings and other apparent manifestations of the Holy Spirit such as people being 'slain in the Spirit' at a touch from the evangelist's hand. This is why most places of worship are like a social gathering where worldliness is the order of the day (Itseafogie, 2009:34).

Glossolalia or speaking in tongues from Wikipedia, is believed to a divine language unknown to the speaker (I Cor.14:18). It is practiced in Pentecostal and Charismatic Christianity as well as in other religions. It is from the Greek word 'glossa' meaning "tongue" or "language" and 'laleo' meaning "to speak, talk, chat, prattle in the New Testament in the books of Acts and First Corinthians. Speaking in tongues has been identified with esoteric speech in Greco-Roman literature. Neo-Platonist philosopher linked glossolalia to prophecy, that prophecy was divine spirit possession.

The second century Church Fathers made reference to many in the Church speaking all kinds of languages "through the Spirit". During the 20th century, glossolalia became associated with Pentecostalism and the Charismatic Movement. Glossolalists claim that these tongues can be both real, unlearned languages, "language of the Spirit" and a "heavenly language". There are five places in the New Testament where speaking in tongues is referred to explicitly: Mark 16:17 they will speak with new tongues. Acts 2 speaking in tongues in Jerusalem. Acts 10:46 people spoke in tongues in the household of Cornelius. Acts 19:6 a group spoke in tongues in Ephesus. 1 Corinthians 12: 13,14 speaking in various kinds of tongues. Acts 2 describes the manifestation of the Holy Spirit among the early apostles The primary purpose of the gift of speaking in tongues was to mark the Holy Spirit being poured out. This gift was the fulfillment of the prophecy of Joel Acts 2:17.

The traditional Pentecostal view is that every Christian should expect to be baptized in the Holy Spirit. The same description of "speaking in tongues" is used in both Acts and 1 Corinthians, and in both cases the speech is in an unlearned language. Among the Pentecostals and Charismatics there is not complete theological agreement on speaking in tongues. It is agreed that speaking in tongues is a spiritual gift that can manifest as either a human language or a heavenly supernatural language.

According to scholars the tongues sound in unintelligible syllabes like this: "ttttnnnndddddd" the sorts of sounds made during glossolalia (Wikipedia). Speaking in tongues as it is practiced in the current time involve much of learned behaviour. As this auther was teaching it in class, some of the students said it is learned in their churches. When a pastor is saying or speaking in this way almost in every service it become habitual

Faith Healing: The term 'healing' means 'the restoration of health', bodily, emotional or mental functioning appropriate to a person's age. The apostles did many signs and those afflicted with unclean spirits were healed (Acts 2:43, 3:6ff, 5:12-16, 6:8, 8:6, 8:13, 14:3). Christians prayed for one another 'that they may be in health' (3 John 2). There were recognisable 'gifts of healings' in the early church (1 Cor.12:9), and the practice of anointing with oil and prayer for ill people who called for the elders is referred to in James 5:13ff. There is very little other reference to healing ministry in the Epistles. There are four particular references to people who were ill (2Cor.12:7, 1 Tim. 5:23, Phil. 2:27 and 2 Tim. 4:20).

The Pentecostal churches, from their beginnings at the turn of the century in the Holiness Movements and the Welsh revival of 1904, have always included the ministry of 'divine healing' as part of their teaching. This came to particular prominence in the great evangelistic campaigns of the 1920s when Albert Hall was filled each Easter Monday from 1926 to 1939 for such event in which divine healing was closely linked to evangelism. The Pentecostal doctrine that there is ‘healing in the Atonement’ is central to this practice. Some of the Pentecostal emphasis has been transposed into mainline churches in a fresh way through the charismatic renewal movement of the past decades. It has developed the emphasis on particular gifts of healing as one of the signs of the baptism of the Holy Spirit (Atkinson, D. The Christian Church and the ministry of healing p.29).

There are disagreements on the ministry of healing arising from different views on theological convictions. Most Christians involved in faith healing link their practices to biblical theology, and the healing performed by Jesus Christ. Methods of healing: Faith is a product one’s spirit, the Christian must continue feeding on the word, confess his faith in Christ and being in communion with him. The real first healing is the healing of one’s Spirit. The Spirit is the part that contacts the Lord. If the Spirit is out of harmony and out of condition, and is sort of broken down, one cannot get faith for healing (Atkinson,p.89).

Using the name of Jesus, the Apostles used the name. It worked or healing was performed. At the name of Jesus every knee(shall) bow… and every tongue (shall) confess (Phil. 2:10-11). Prayer in this name gets answers. Peter and John were hustled to jail. The church prayed for them in “the name” and they were released through divine mercy. They went to the church, the entire members prayed that signs and wonders might be done. The vital response was instantaneous (see Acts 3:1-16, 4:1-10,23-31). The apostle James gave command that elders of the church should pray for the sick and anoint them with oil. Oil is the symbol of the healing Spirit. This is a command “pray for the sick that they may be healed” James 5:14-15).

Healing from a distance: At Capernaum a Centurion came to Jesus, saying “Lord, my servant lay sick at home of the palsy, grievously tormented”. Jesus said, “I will come and heal him”. The Centurion asked him to “speak the word only, and my servant shall be healed”. Jesus said, “Go home, It is done”. The record shows the servant was healed (Mt. 8:6-8, 13). This is an example of healing from a distance.The God-anointed person can still command God’s power to the needy, distance is no barrier (Liardon 2009:69).

Mass healing: four times it is recorded in the Gospels that “he healed multitudes; there went out a virtue from him, and he healed them all”. There was no personal touch (Mt. 12:15, 14:14, 15:30,19:2). God is not confined to methods. Heaven bows to the soul with faith anywhere, under any condition. “Who so ever will, let him take of the water of life freely (Rev.22:17).

Law of contact: Jesus laid hands upon the sick in obedience to the law of contact and transmission. Contact of his hands with the sick one permitted the Spirit of God in him to flow into the sick man. The sick woman who touched his clothes found that the Spirit emanated from his person. She touched the “hem of his garment” and the spirit went into her. She was made whole (Mk 5:27-29).

Paul, knowing this law, laid his hands upon hand kerchiefs and aprons. When they were laid upon the sick, they were healed, and the demons went out of those possessed (Acts 19:12). The Spirit of God emanating from Paul transformed the hand kerchiefs into “magic substances” of Holy Spirit power. When they laid upon the sick, healing resulted (Liardon, 2009:67). Rev. John G. Lake (2009) was of the view that a Christian should be committed to all the will of God, especially those baptized in the Holy Spirit. He did not approve of Christians taking medicine, going to the doctor (Liardon,2009:16).

Francis MacNutt’s view is that only one percent of people are healed at large healing services, twenty percent or more are healed when there is time for individual prayer. At times the healing is progressive and takes several sessions, it is not always instantaneous. It is always God’s desire to heal one of psychological hurts that are unredeemed (Http://www.charismamag. Com/site-archives/351-features/heroes-of-the-faith/1269-the –priest-with-healing hands).

5. Charismatic Movement

The Roman Catholic experiential and Spirit- filled Christians adopted the name ‘Charismatics’ or ‘Charismatic Renewal’. The Catholic Charismatic Renewal movement began in 1967 at Duquesne University in Pittsburgh, USA. It grew into a very popular movement in less than twenty years, and has had the support of Popes and countless other Church authorities. There are a good number of priests active in the movement. The Catholic Charismatic movement has been extremely active in the renewal of the Church. It has brought back many people to the church, and helped others to know, understand, and practice their Catholic Faith in an active manner. Through the parish prayer group, prople have had the opportunity to grow closer to the Lord, to understand the scriptures better, and to realize the power of their faith. The Catholic Charismatic Renewal Movement (CCRM) HAS organized nationally with a service committee for its constituents. There is also an international liaison committee with an office in Rome (LeBar, 1989).

Charismatic Movement was observed in the Roman Catholc church in UK from 1960s. The UK movement saw itself as ecumenical and as bring the Holy Spirit to the whole church worldwide. It was ‘experience’-based and to some extent subjective. During fellowship meeting members surrender themselves totally to the baptizer, that is how to get baptism in the Holy Spirit. The renewal movement worked through old established denominations as a check against excesses. By the 1970s there were Charismatic, throughout the denominations and they quickly became the faster growing section of these denominations. Renewal magazine started with a large circulation, the CCRM were concerned with the ideas of promoting the practical spiritual gifts. They were meeting in houses, worshipping, praying, speaking in tongues and practicing the ministries on healing, deliverance and prophecy.

Feeling estranged from the wider Church, their small groups were characterized by close relationships. The lack of any formal institutions and liturgy led to an anarchic rejection of what was seen as the restrictive legalism of the established denominations, rules and set forms of worship. The house churches out grown their houses and were hiring schools halls, warehouses and empty cinemas for their meetings. They also hosted large conventions, known as Bible weeks which was well attended. Many Christians from mainline denomination were at these conventions and they encouraged them to leave the old denominations and join the new shoots of Spirit filled Christians (Howard, 1997).

CCRM in Nigeria: The Charismatic renewal began in Nigeria in the early 1970s, prayer groups were formed by the Dominicans at Ibadan, Ife and Lagos in 1972 and 1973. The arrival in the country of a term of Americans led by Rev. Father Francis Macnutt (op) revitalized the renewal through holding retreats and seminars focused on the Holy Spirit. The team arrived Ibadan in 1974, and Rev. Father Francis lead meetings that emphasized the gift of healing. It was during this period that the movement reached Jos and other places in the Northern part of the country. Rev. Father Francis got permission from the Catholic Bishop, the Right Rev. Gabriel G. Ganaka to start the charismatic renewal in the Plateau. It began in 1974 by holding prayer meetings with some Roman Catholics in Jos. They met at St. Theresa’s Catholic Church on Saturday evenings. They sang choruses, clapped hands, read Bible and prayed aloud as the Pentecostal churches do. Father Francis spoke of healing, prophecy, speaking in tongues and laying of hands. He prayed for the sick and people testified to the healing they received as a result of prayers (Ogu, J.C. 1985).

The Charismatic movement began in Benin in 1971 at Holy Cross Cathedral Church with a few Legionary members. The body was initially called “Pentecostal Movement and Bible Society’. The first priest to associate with the group was Rev. Father Dr. R.B. Dundon (SJ). He assisted the fellowship along with some non-Catholic brethren. The name of the group was later changed to Catholic Charismatic Renewal movement. The fellowship grew fast as many were willing to join and increase the Holy Spirit gifts (Ajayi L.O.D. the first president of St. Paul’s Catholic Church branch 1974-79, he provided hand written work on Benin initial charismatic). Leadership among the Catholic Charismatic is not restricted to ordained ministers.

Many charismatic members have left the Roman Catholic Church to form their own sects like the Fishers of men charismatic, Watchman charismatic and charismatic ministries. Some not only leave Catholicism, they become bitter enemies of the Church, attacking it and working to discredit it in any way they can (LeBar, 1989:47).

Characteristics of Pentecostal Evangelism,

Holiness and perfection is emphasized by the charismatic. Be ye therefore perfect Mt.5:48, 1 Pt 1:15 “be ye holy for I am holy”.

‘Anointing’ and Break through: the desire for instant answers to challenging needs. In the new model of Christianity, concepts like ‘anointing’ and breakthrough’ are most attractive. ‘Anointing’ has become a new slogan in both evangelical and Pentecostal forms of Christianity. Anointing in modern usage finds another strong relevance in people’s desire for deliverance form demonic forces.

The Pentecostal movement is trans-denominational, the sect emphasizes “life in the Spirit”, seminar.

6. Conclusion

The Pentecostal view the experience of Spirit baptism as a means of deepened awareness of the love of God, coupled with the reception of new power for life and services. No one can come to me unless he is drawn by the father (John 6:44ff). The introduction of prosperity gospel has contributed to increase in church budgets and the growth of evangelism. The idea of ‘deliverance’ is to transform the earthly life a Christian (Gifford, 1998:97).

The Pentecostal Churches love crowds, celebrate them and will do anything to retain them. It signifies the acceptance of a free-for-all brand of preaching, preaching what they want to hear (Olawale, 2010:32). Lastly, the Pentecostals are fundamentalist, the members separate themselves from the world partly because of 'holiness teaching' which gave them the desire to be pure. They publicize their programmes on television, radio, handbills, magazines and internet. The telecast is used to reach those who could not be reached physically.

References

Asaju, D.F. (2010) Noise, Fire and Flame: anointing and break through phenomena among the Evangelicals. Creativity and Change in Nigeria Christianity. D.O. Ogungbile and A.E.Akinade (ed.). Lagos. Malthouse press Ltd. P.96.

Ajayi, L.O.D. (2008) Brief History of Catholic Charismatic Renewal. Unpublished and interview.

Atkinson, D. The Christian Church and the Ministry of Healing. Oxford: Corpus Christi College. Pp.26, 28, 29.

Brown, L.C. (2000) Religion and State: The Muslim Approach to Politics. New York: Columbia press. Pp.135-136.

Christie-Murray, D. (1978) Voices from the Gods. Speaking with Tongues. London. Routledge and kegan Paul. Pp.93, 96, 104.

Garlock, R.(1981) Benson Idahosa: Fire in his Bones. Tulsa, Oklahoma. Praise Books. Pp.41,55, 62,73,78,85,95,99,101.

Gifford, P. (1998) African Christianity: Its Public Role. Bloomington and Indiana polis. Indiana University press. Pp. 39, 42-43,

Howard,R. (1997) Charismania: When Christian Fundamentalism Goes Wrong. London: British Library Cataloguing-in-Publication Data. Pp 8,.10,11.14,15

Itseafogie, D. The Forbidden Fruit is Good. Benin City. New Era publications. P.34.

Kalu, O.U. (1978) Christianity in West Africa: The Nigerian Story. Ibadan. Daystar. P.382.

LeBar, J.J. (1989) Cults, Sects, and the New Age. Huntington, Indiana. Our Sunday Visitor Publishing Division. Pp.48, 50, 94.

Liardon,R. (2009) John G. Lake on Healing. New Kensington. Library of Congress cataloging-in-publication data. P.211.

Ndiokwere, N.I. (1981) Prophecy and Revolution. London: SPCK. P.57.

Okede,O.G. (2021) An Essay on the Advent of "Pentecostalism" among Assemblies of God, Nigeria. Unpublished paper.

Okoroji, J. (2006) Trends in Warri Christianity. Warri. Island press. Pp.81-82.

Ogu J.C. (1985) Origin and development of the Catholic Charismatic Renewal on the Plateau. Jos. The Disciple Magazine.p.3.

Olawale, G. (2010) This Prodigal Church. Lagos. Divine Inspiration Resources.p.32.

Osagiede, P. (2004) Maximizing the Benefits of Grace. Benin City. Christ's Chosen Church of God International.p.36.

Wikipedia. Glossolalia.

Part Five
Legal Studies

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 233–241

Sea Piracy in Maritime Transportation: A Study of The Gulf of Guinea

B. ADISA RAJI, A. ODUTAYO DINA, I. OLUSOLA ODUWOLE
Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria

Abstract. Sea piracy poses a significant threat to seafarers and the economic well-being of nations. While the international coordinated fight against piracy resulted in a significant reduction in attacks around the Gulf of Aden, a similar effort among countries within the Gulf of Guinea is yet to achieve the desired result, as the region remains a global hotspot for pirate attacks. This study examined the geographic spread, variation, and categories of ships attacked in the Gulf region between 2009 and 2020. The Expo-facto research design was adopted for the study. Data emanated from the website of the International Maritime Bureau (IMB) log on pirate distress calls within the Gulf of Guinea between 2009 and 2020. Tools used for analysis include Analysis of Variance (ANOVA), and The Arc-View GIS 10.4 to analyse the objectives of the study. Findings showed that a larger part of the attacks occurred during motion within Nigeria's shoreline with a significant variation in the number of ships attacked among the thirteen countries in the Gulf of Guinea within the period of review (F (12,133) = 22.212). Product tanker shipping vessels are the most vulnerable to pirate attacks among the categories of shipping vessels transiting the Gulf of Region. The study suggested among others, a holistic approach to managing the problem including greater coordination and response to distress ships, addressing the underlying socio-political issues of coastal communities as well as prioritising securing tanker vessels due to their vulnerability to pirate attacks in the Gulf of Guinea.

Keywords: Maritime, Piracy, Gulf of Guinea, ships, seafarers, transportation.

1. Introduction

Access to the sea or coast is today an important resource for nations and such that can significantly influence a nation's economic, social, and strategic growth. In modern perspective, such resources offer the chance for wealth creation. It is for this reason that necessary steps should be taken to safeguard and defend such areas in a country's national interests. In order to maximise the plow back from such coastal resources, these areas must remain secure backed with an effective law enforcement and strong maritime governance that must be committed to addressing the root of any security breach the domain.

The African continent area has the second largest coastline in the world with an estimated length of 30,500km. The continent has access to major bodies such as the Mediterranean Sea, Atlantic Ocean, Indian Ocea in North, West and Eastern areas respectively. However, most of its maritime domain is thought to be loosely guarded and are vulnerable to crime. These sea crimes are also believed to have been further exacerbated by the prevalence of political and socio-economic challenges facing many of coastline states in terms of unemployment, weak governance structures, poverty, and ineffective law enforcement (Dina et al, 2019). Over time two notable hotspots for sea piracy emerged within the African coastal area. These are, the maritime domain in the area known as the Gulf of Aden or "The Horn of Africa" close to the Somali Coast and the other in the area known as the Gulf of Guinea, in the coast of West Africa. However, the effort made by a coalition of the international community led by the USA and other European counties to secure "The Horn of Africa" region resulted in a serious significant reduction of piracy. This is corroborated by Tumbarska (2018) who noted that since 2012, reported cases of sea piracy on the Eastern coast of Africa has declined due to intensified counter-piracy efforts by this international coalition.

On the other hand, there is irrefutable evidence sea pirate attacks have been on the increase within the Gulf of Guinea. According to global reports, the region is now a dangerous hotspot for sea pirate attacks (UNCTAD, 2014). A study by Ofosu-Boateng (2017) attributed the observed increase in attacks to higher annual volume of marine traffic with about 300,000 vessels traversing the area servicing oil and gas exploration offshore the region. These together with geo-political tensions and loose security are major catalyst for pirate attack. Between 2010 and 2014, the International Maritime Bureau Reporting Center recorded about 224 pirate attacks in the Gulf of Guinea out of the 1,690 attacks that was recorded globally. The spread of the attacks within coastal states of the region showed Nigeria coastal waters had the highest share of 46.88% with 105 pirate attacks, followed by Togo coast waters with 30 (13.39%) attacks, Benin Republic waters recorded 22 (9.8%,) attacks, the Congo and Ivory Coast waters recorded 18 (8.04%) and 17 (7.59%) attacks respectively. While 32 (14.29%) of the pirate attacks were recorded for the rest of the Gulf area excluding Equatorial Guinea with zero (0) attacks since 2008 (IMB, 2014).

A multinational initiative has been put in place as part of measures to combat piracy in the gulf region. This initiative known as The Yaoundé Process Aagreement signed by 25 West and Central African countries in 2013 is to coordinate the fight against sea pirates (Kojola, 2019). This initiative has technical and financial assistance to support its implementation by the international community (Ojukwu, 2020). These include naval operations such as the EU's Operation Atalanta (Gamba, 2019), the US-led Africa Partnership Station (Jacobsen, 2019), and the French-led Operation Corymbe (Cabinet du Premier Ministre, 2021). Nigeria whose maritime domain is the epicenter for pirate attacks in the region in recent years also stepped-up efforts to combat crime at sea by upgrading its tactical logistics. Equipment such as fast intervention boats, surveillance drones to detect a potential threat, the use of maritime surveillance aircraft, and advanced communication equipment. The nation also scored its first conviction in a law court against pirates apprehended following the strengthening of observed lacuna in jurisprudence in the matter.

Despite these laudable countermeasures against piracy at sea in the region, the proportion of attacks within the Gulf of Guinea remains worrisome. It is not clear how these attacks vary among countries in terms of nature of attack, severity, and type of ships. The global outlook of volume, success or severity in cases of attacks appears skewed to the Guinea region. Between 2008 and 2018, about 96.29% of global kidnappings and 73.53% of global hostages taking took place within it. The region further accounted for 40.51% of the 195 global pirate attacks that occurred in 2020 (IMB, 2020). Considering the foregoing, it is necessary therefore necessary to appraise the dynamics and effect arising from the multinational countermeasures put in place within the Gulf of Guinea Region. This study fills this existing knowledge gap by looking at sea piracy activities on maritime transportation in the Gulf of Guinea over twelve years (2009-2020) in the Gulf of Guinea.

2. Literature Review

Several research studies have focused on piracy within the Gulf of Guinea. The study by Njoku & Akaliro (2021) investigated the extent of hostage-taking, oil theft, and armed robberies at sea have affected the security of vessels in the Gulf of Guinea between 1999 and 2018. The study found these events to be common and have a significant effect on the security and socio-economic progress of the Gulf of Guinea states. The study suggests proactive and pre-emptive strategies to address the problems of unemployment, poverty, and deprivation in riverine communities, where maritime afflictions are incubated. Onuoha, (2013) identified 8 stages in the process that leads to a pirate attack on shipping vessels in the region raising a security concern by the growing trend of piracy in the region with the potential involvement of organised crime syndicates compromising energy security, potential terrorism financing, and escalating insurance premiums. Nwalozie, (2020) explored contemporary piracy in the Niger Delta within the Gulf of Guinea noted most attacks occur in Nigeria. This was also corroborated by Dina et. al (2019) that further investigate the attributes of attacks noted they commonly take place in the early hours of the morning with tankers and merchant vessels as a common target.

The study by Hassan & Hasan (2017) investigated the effectiveness of the effort to combat piracy in the region associated with the decrease in the number of reported incidents of piracy in the region to the current intervention by the Nigerian government. The study however raised possible concerns about underreporting of such incidence in the country with a call for better cooperation among the Gulf of Guinea states to effectively combat piracy. Jacobsen (2017) highlighted the need for capacity building to address the observed gaps in security measures in the region. The study emphasised the need for international support, particularly from the European Union and the United States, to ensure such the fight against piracy becomes sustainable and effective.

Hasan (2014) notes sea piracy as a growing risk for the states in the Gulf of Guinea region observing possible links between piracy and other types of organised crime at sea in the area. The study further noted the international initiatives put in place as being insufficient and ineffective following failure at addressing the root cause of the problem. The study further outlined financial, technical and logistical challenges confronting the member states of the Gulf of Guinea which could make the phenomenon remain prevalent for some time to come.

Mandanda & Ping (2016) assess the impact and effectiveness of control measures in addressing piracy in the Gulf of Guinea. Arising from the findings of the study is the need for a more coordinated and comprehensive approach to addressing piracy in the Gulf of Guinea, with increased cooperation between states in the region and international partners as a point of emphasis. The authors suggest strengthening the existing legal frameworks for maritime security to improve the effectiveness of control measures against sea piracy.

Other studies have highlighted the link between poverty, unemployment, and piracy activities, emphasizing the need to address these underlying factors to effectively combat piracy in the region (Omar, 2021). Other research has explored the effectiveness of naval operations in deterring piracy and the impact of piracy on the economies of the countries in the Gulf of Guinea is yielding results (Fiasorgbor & Buor, 2020).

The studies so far reviewed on the issue of sea piracy in the Gulf of Guinea appear to have a mixed outlook in terms of the effect of the current effort to stem the situation within the region. There is therefore a need to reappraise the attributes and geographical spread of these attacks in the Gulf of Guinea in light of the policies put in place. Another gap as evident in the reviewed works of literature is if any significant variation has occurred in terms of attacks among countries in the Gulf of Guinea. Another bother on the need to further understand how these attacks have varied in pre and post-intervention of regional and international agencies within the region.

3. Research Methodology

The Gulf of Guinea is the north eastern part of the Tropical Atlantic Ocean, between Cape Lopez in Gabon, North, and West to Cape Palmas in Liberia between 4^0 N 8^0 W and 4^0 N 12^0 E within a 2,350,000 km^2 (910,000sq mi). Thirteen (13) countries share the coastal area, these are Liberia.

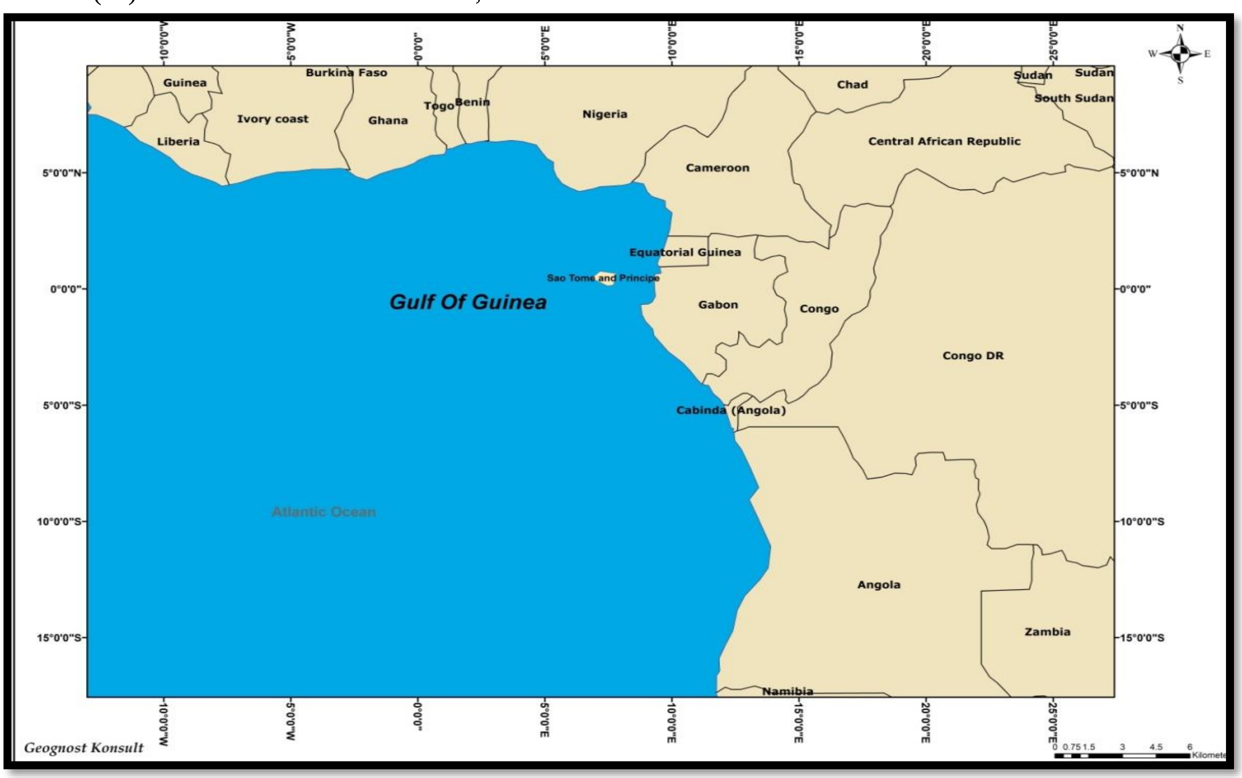


__Figure 1:__ Map of Gulf of Guinea

Ivory Coast, Ghana, Togo, Benin, Nigeria, Cameroon, Equatorial Guinea, Gabon, Sao Tome and Principe, Congo Republic and the Democratic Republic of Congo. This study adopted an expo facto research design. Data used for the study emanated from secondary sources from the annual report of the IMB available on their website. Records obtained include annual reports on sea pirate attacks in the region detailing different categories of shipping vessels attacked, and the coordinates of the attack in the Gulf of Guinea between 2009 and 2020. Other secondary information used in the study came from journals, online articles, and seminar papers both published and unpublished reports. The incidence of attacks within each of the thirteen countries and the set period were classified and used for this study. Both descriptive and inferential statistical methods were used to present and analyse the data extracted for this study. The frequency table was used to present the data while inferential models such as the Analysis of Variance (ANOVA) Arc-View GIS 10.4 were used to measure the variance of incidence between countries as well as show the geographical spread of pirate attacks within the set period in the Gulf of Guinea.

4. Findings and Discussion

4.1 Geography of Sea Pirate Attacks in the Gulf of Guinea Region (2009-2020)

The descriptive analysis of ship attacks in the Gulf of Guinea shows the annual mean attack on shipping vessels between 2009 and 2020 to be 4.14 attacks. Results as displayed in fig 3 further showed that Nigeria waters had highest concentration of attacks recorded among countries that make up the region with annual mean value of 13.96. This is followed by Nigeria's next-door neighbour, The Republic of Benin with an annual mean value of 3.91. The Democratic Republic of Sao Tome and Principe waters is ranked 3rd with a mean value of 1.00 while other countries that make up the Gulf of Guinea had no incident.

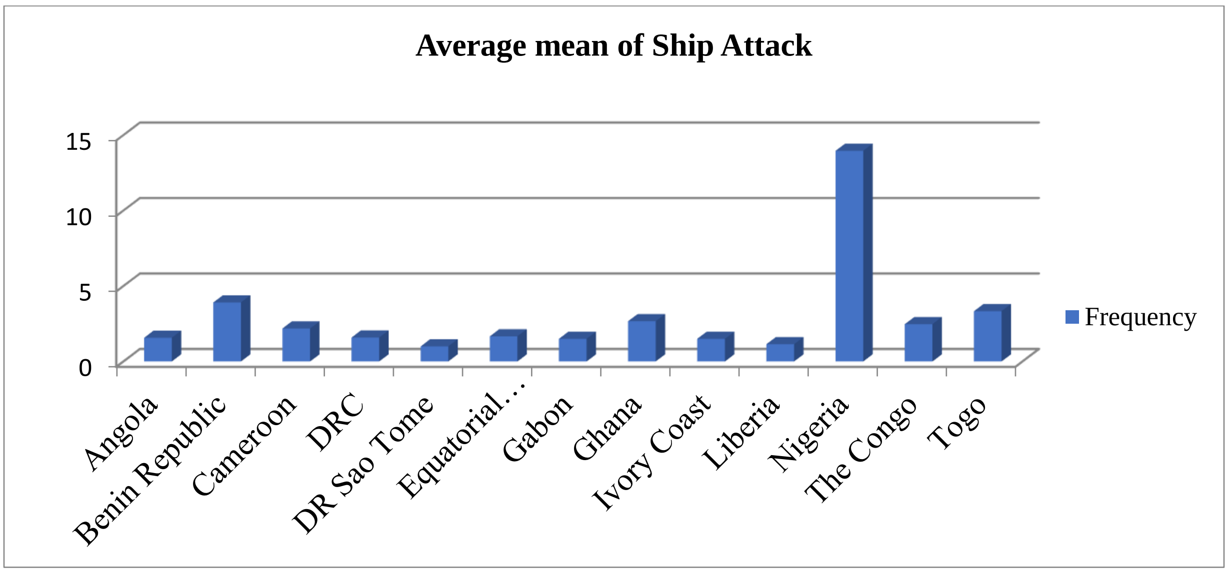


Figure 2 Average Mean of Ships attack in the Gulf of Guinea (2009-2020)
Source: *Author's Computation (2022).*

The distribution of attacks as shown in Figure 3 revealed most pirate attacks in the Gulf of Guinea are concentrated within the Nigerian waters around Lagos coastal area and the Niger Delta region similar to the findings of Nwalozie (2020) and Dina et al (2019). A number of these attacks occurred at anchorage while a greater proportion of attacks occurred while the vessels were in motion as they head Westward towards Benin, Togo, Ghana waters, etc. and eastward towards Cameroon, Gabon, The Congo, etc. The IMB reports between 2009 and 2020 showed that Nigeria waters had a share of 55.46% of the reported pirate attacks. Benin Republic, Ghana and the Congo waters accounted for 7.11%, 6.62%, and 6.95% of the reported pirate attacks, Togo waters accounted for 6.62%, Cameroon and DR Congo waters accounted for 3.97% and 3.15% respectively. While Angola, DR Sao-Tome and Principe, Equatorial Guinea, Gabon and Liberia waters accounted for a combined share of 5.79% of the reported pirate attacks between 2009 and 2020. A casual look at the map suggests several attacks occurred on the same location at different periods due to the clumsy view of the map. As rightly observed by several studies, the Nigerian territory is the hotspot for attacks suggestive of the need to focus more international effort on within the Nigerian waters along with other neighbouring territorial waters to contain the menace of sea piracy in the Gulf of Guinea.

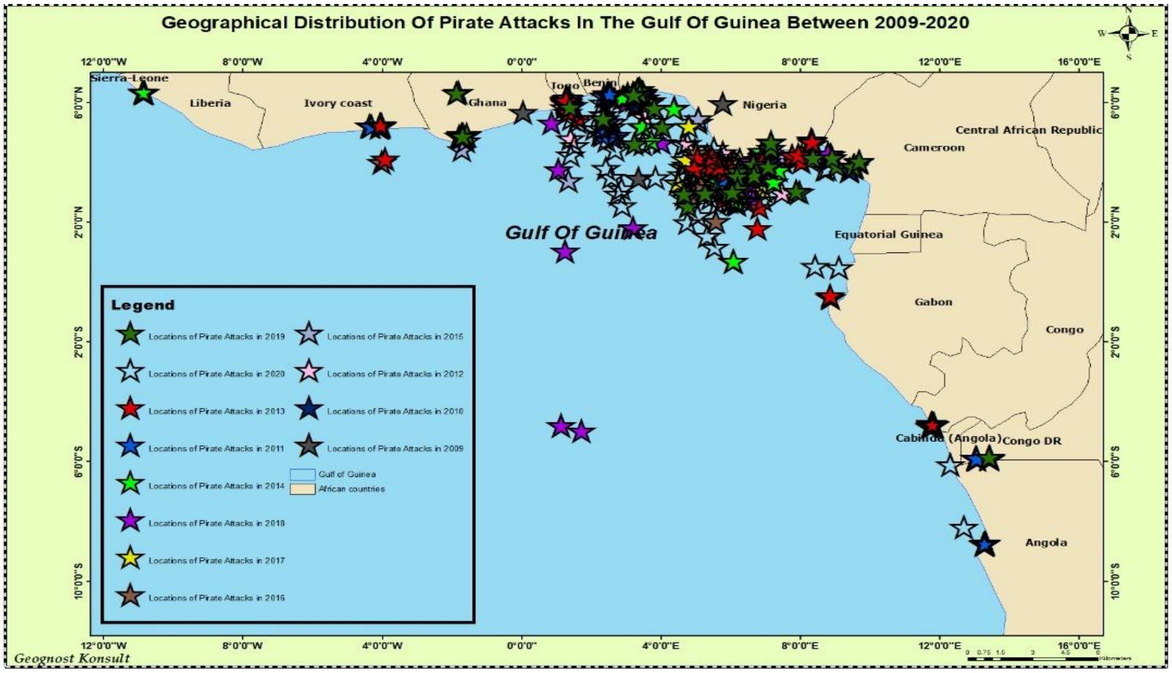


Figure 2: *Map showing the Geographical Distribution of Pirate Attacks in the Gulf of Guinea (2009-2020).*

4.2 Variation of Pirate Attacks in the Countries of the Gulf of Guinea

The result of the analysis in table 4.1 showed the minimum and maximum levels of attacks in each of the countries of the Gulf of Guinea. Nigeria waters recorded the highest number of ship attacks with thirty-one (31) and three (3) attacks being the minimum recorded on Nigeria waters in the period under review. This is followed by Benin Republic waters with a maximum reported attack of twelve (12) with a minimum of one (1) attack recorded between 2009 and 2020 while Republic of Sao Tome and Principe waters had a maximum of one (1) attack and a minimum of one (1) attack recorded between 2009 and 2020 in the Gulf of Guinea.

The results as presented in table 4.1 shows the overall Standard Deviation of ship attack in all the 13 countries that make up the Gulf of Guinea between 2009 and 2020 is 5.43. However, details of individual countries shoes Nigeria leading among Gulf of Guinea countries with a standard deviation of 6.81. This suggests Nigeria waters had the highest variation in terms of ship attacks between 2009 and 2020 in the Gulf of Guinea. Next is neighbouring Benin Republic with a standard deviation of 3.67 while Democratic Republic of Sao Tome and Principe waters had the least variation of ship attacks recorded in the period of review with a standard deviation of 0.00 in the Gulf of Guinea.

The ANOVA result as presented in Table 4.1 further suggest a significant variation in the number attacks among 13 countries of the GoG countries (F–Ratio = 22.212; P-Value = 0.00). Most of the attacks recorded are concentrated within coastal area of Nigeria, an area that remains the epicentre of the crime as noted in several studies such as Dina et al. (2019) and Nwalozie (2020), Ekeh & Jaja (2018). From the display of the attacks in the region, there are indications of a growing number of attacks occurring Westwards around the coast of Ghana and Togo, where new oil fields have emerged at sea at region. This therefore emphasises the need for the strengthening of the collaborative initiative for sea piracy to be tackled effectively within the region.

Table 4.1 Variation of Ship Attacks among GOG Countries

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	2852.586	12	237.715		
Within Groups	1423.394	133	10.702	22.212	.000
Total	4275.979	145			
Descriptive Analysis of Ship Attacks in the Gulf of Guinea Countries					
GOG Countries	N	Mean	Std. Deviation	Minimum	Maximum
Angola	7	1.5714	1.13389	1.00	4.00
Benin Republic	11	3.9091	3.67300	1.00	12.00
Cameroon	11	2.1818	1.53741	1.00	5.00
DRC	12	1.5833	.90034	1.00	4.00
DR Sao Tome	5	1.0000	.00000	1.00	1.00
Equatorial Guinea	3	1.6667	.57735	1.00	2.00
Gabon	4	1.5000	.57735	1.00	2.00
Ghana	15	2.6667	1.95180	1.00	8.00
Ivory Coast	18	1.5000	.78591	1.00	3.00
Liberia	7	1.1429	.37796	1.00	2.00
Nigeria	24	13.9583	6.81098	3.00	31.00
The Congo	17	2.4706	1.46277	1.00	6.00
Togo	12	3.3333	2.70801	1.00	10.00
Total	146	4.1438	5.43042	1.00	31.00

Source: *Author's computation (2022)*

4.3 Categories of shipping Vessels attacked in the Gulf of Guinea (2009-2020)

Data reviewed revealed as presented in table 4.2 and figure 4 respectively there were a total of 604 attacks that involved 19 categories of shipping vessels transiting Gulf of Guinea between 2009 and 2020. These include Asphalt Tanker, Barges, Bitumen Tankers, FPSO, Fishing Vessels, Landing Craft, LNG, LPG, Vehicle Carrier, Research Vessels, Product Tanker, Bulk Carrier, Chemical Tanker, Tanker, Container, General Cargo, Off-Shore Vessels, Refrigerator Cargo and Tugboats.

Results further revealed Product Tanker had the highest frequency of attacks that make up 24.17% of the entire attacks reported on ships in the area. Bulk carrier and Chemical Tanker are next taking 12.42% and 13.58% respectively, Tanker had a share of 9.44% of the entire pirate attacks on ships. In all, combined attacks on various class of tankers vessels made up 50.27% of the entire attacks on vessels in the period under consideration. Furthermore, Container, General Cargo, and Off-Shore Vessels had a collective share of 24.67% of the reported pirate attacks on ships while Refrigerator Cargo had a share of 4.30%. Attacks on Tugboats made up o3.31%, the share of fishing vessels was 2.33%, LPG had a share of 1.99%. Other categories of shipping vessels (Asphalt Tanker, Barge, Bitumen Tanker, FPSO, Landing Craft, LNG, Vehicle Carriers and Research Vessels) took a combined share of 3.81% of the reported pirate attacks on ships in the period under review within the Gulf of Guinea.

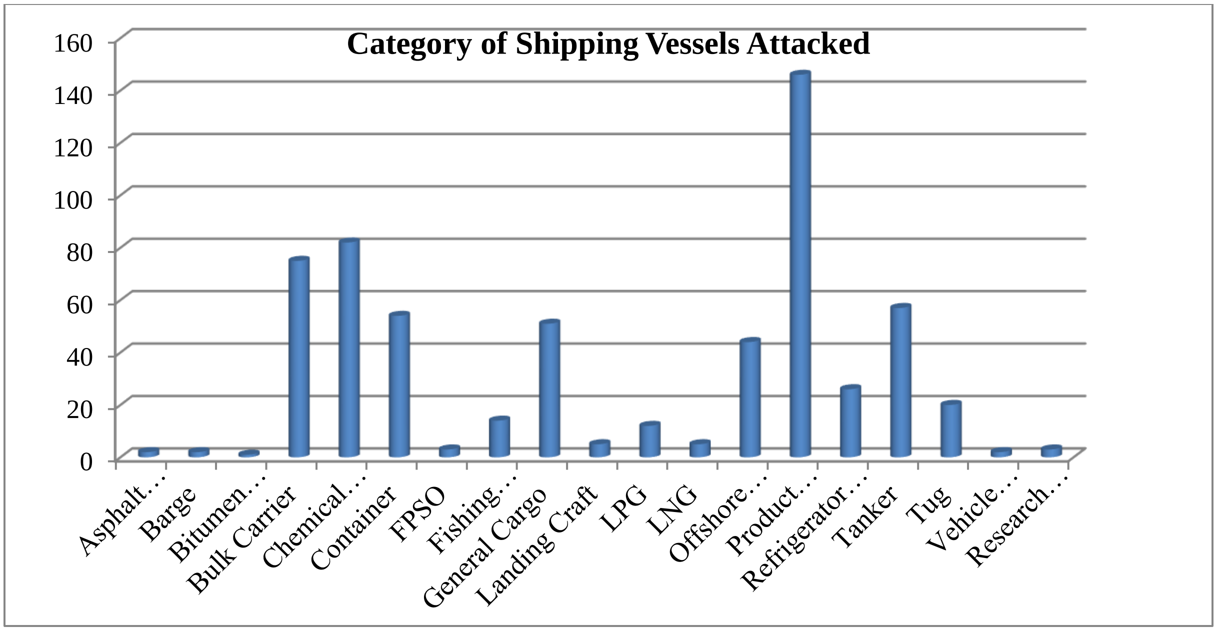


Figure 4: Categories of Ships attacked in the Gulf of Guinea (2009-2020)
Source: *Author's Computation (2022).*

In other words, this study showed that product tankers are the most vulnerable shipping vessels to sea piracy in the Gulf of Guinea. The implication is that a product tanker carrying refined oil like petrol, diesel, kerosene, or jet oil could cause significant environmental damage if run aground, sunk or set on fire.

Table 4.2 revealed that shipping vessels of (Chemical Tanker, Product Tanker and Tanker) categories took a share of 47.19% of the reported pirate attacks on ships in the Gulf of Guinea between 2009 and 2020. This indicates that every shipping vessel in form of a tanker shape is more vulnerable to sea piracy than other shipping vessel categories in the Gulf of Guinea.

Table 4.2 also revealed that product tankers (used for transporting refined oil from crude oil) took a share of 24.17% and other categories of shipping vessels took a total share of 75.83% of the reported pirate attacks in the region between 2009 and 2020. However, this evidence shows sea piracy was not majorly targeted at oil tankers but every moving ship in the Gulf of Guinea. Therefore, every shipping vessel is vulnerable to sea piracy in the Gulf of Guinea.The implication is that several ships could be diverting their trip by avoiding the main route to an alternative route due to incessant pirate attacks on shipping vessels in the region and this could add up to both time and expenses for each shipment which in turn will add up to the cost of transporting goods on waterways. This could also affect the competitiveness of traders of perishable goods and time-sensitive goods such as clothing. The rate of pirate attacks on each category of shipping vessels transiting in the Gulf of Guinea between 2009 and 2020 is shown in table 4.2.

5. Conclusion and Recommendations

The issue of maritime piracy has developed into a multifaceted transnational security challenge that threatens lives, livelihoods and global welfare. Sea piracy as a crime continues to be a concern to maritime transportation. A structured response by both regional and international agencies is critical to address this crime. Due to various reasons, some of which have been outlined above, the situation in the Gulf of Guinea is very unlikely to change significantly in the short or even the medium term. This study analysed sea piracy in maritime transportation in the Gulf of Guinea. The study found that most pirate attacks in the Gulf of Guinea between 2009 and 2020 are concentrated around Nigeria waters (Lagos and Niger Delta region). The study also revealed that there is a significant variation in the reported pirate attacks in each of the thirteen countries of the Gulf of Guinea in the past twelve years.

Sea piracy in the Gulf of Guinea is no longer just the issue of the nations that are directly impacted by it, but rather something that concerns the whole globe. Therefore, this study attempts at providing recommendations that could help ameliorate the menace of sea piracy in the Gulf of Guinea which includes re-establishing collaboration between regional and international agencies involved in combating piracy activities in the Gulf of Guinea, providing more security equipment which includes patrol ships, aircraft and personnel with the essential skills and training and lastly, emphasis and top priority should be given to every shipping vessels shipping vessel in form of tanker shape since they were more vulnerable to sea piracy than other shipping vessels categories in the Gulf of Guinea.

References

Aning, K. (2015). Piracy and armed robbery at sea in West Africa: Myths, realities, and solutions. *Journal of the Middle East and Africa*, 6(1), 23-45.

Bah, A., & Dijk, J. (2016). Piracy in the Gulf of Guinea: A review of the literature. *African Security*, 9(4), 311-330.

Ekeh, P. P., & Jaja, T. (2018). Addressing maritime insecurity in the Gulf of Guinea: An appraisal of the Yaoundé Code of Conduct. *Journal of International Maritime Law*, 24(6), 453-462.

Dina, O.A.., Akinola O.O, Dada A.N. and Oduwole I.O. (2019). Analysis of Trend and Attributes of Sea Pirate Attacks in Nigeria: *Sokoto Journal of the Social Sciences/ Traffic Management, Operations and Safety*, 9 (1), 2-8.

Hassan, D., & Hasan, S. (2017). Effectiveness of the Current Regimes to Combat Piracy in the Gulf of Guinea: An Evaluation. *African Journal of Legal Studies*, 9(2), 151-165. doi: 10.1163/17087384-12342091

Hasan, S. M. (2014). The adequacies and inadequacies of the piracy regime: A Gulf of Guinea perspective. A Masters Thesis submitted to the School of Law, University of Western Sydney, Australia.

Husted, T. F. (2019). Gulf of Guinea: Recent Trends in Piracy and Armed Robbery: Congressional Research Service: www.crs.gov· VERSION 2 · pp. 1-2.

Fiasorgbor, D. C., & Buor, D. (2021). The influence of employment, governance, and security on piracy in the Gulf of Guinea: An analysis of selected countries. *Maritime Policy & Management*, 48(2), 218-235.

Geognost Konsult (2020). Map of Gulf of Guinea region within West and Central Africa

Geognost Konsult (2021). Map of Gulf of Guinea showing reported Pirate attacks between 2009 and 2020.

ICC INTERNATIONAL MARITIME BUREAU (2009). Piracy and Armed Robbery against Ships: Annual Reports on Sea Piracy and Armed Robberies: www.icc-ccs.org.

ICC INTERNATIONAL MARITIME BUREAU (2010). Piracy and Armed Robbery against Ships: Annual Reports on Sea Piracy and Armed Robberies: www.icc-ccs.org.

ICC INTERNATIONAL MARITIME BUREAU (2011). Piracy and Armed Robbery against Ships: Annual Reports on Sea Piracy and Armed Robberies: www.icc-ccs.org.

ICC INTERNATIONAL MARITIME BUREAU (2012). Piracy and Armed Robbery against Ships: Annual Reports on Sea Piracy and Armed Robberies: www.icc-ccs.org.

ICC INTERNATIONAL MARITIME BUREAU (2013). Piracy and Armed Robbery against Ships: Annual Reports on Sea Piracy and Armed Robberies: www.icc-ccs.org.

ICC INTERNATIONAL MARITIME BUREAU (2014). Piracy and Armed Robbery against Ships: Annual Reports on Sea Piracy and Armed Robberies: www.icc-ccs.org.

ICC INTERNATIONAL MARITIME BUREAU (2015). Piracy and Armed Robbery against Ships: Annual Reports on Sea Piracy and Armed Robberies: www.icc-ccs.org.

ICC INTERNATIONAL MARITIME BUREAU (2016). Piracy and Armed Robbery against Ships: Annual Reports on Sea Piracy and Armed Robberies: www.icc-ccs.org.

ICC INTERNATIONAL MARITIME BUREAU (2017). Piracy and Armed Robbery against Ships: Annual Reports on Sea Piracy and Armed Robberies: www.icc-ccs.org.

ICC INTERNATIONAL MARITIME BUREAU (2018). Piracy and Armed Robbery against Ships: Annual Reports on Sea Piracy and Armed Robberies: www.icc-ccs.org.

ICC INTERNATIONAL MARITIME BUREAU (2019). Piracy and Armed Robbery against Ships: Annual Reports on Sea Piracy and Armed Robberies: www.icc-ccs.org.

ICC INTERNATIONAL MARITIME BUREAU (2020). Piracy and Armed Robbery against Ships: Annual Reports on Sea Piracy and Armed Robberies: www.icc-ccs.org.

Mandanda D.E and Ping G.U (2016). The Gulf of Guinea Piracy: Impact and Effectiveness of Control Measures: *Journal of Law, Policy and Globalization www.iiste.org ISSN 2224-3240 (Paper) ISSN 2224-3259 (Online) Vol.55. Pp. 105-130.*

Jacobsen, K. L. (2017). Maritime security and capacity building in the Gulf of Guinea: On comprehensiveness, gaps, and security priorities. *Journal of Regional Security*, 12(2), 237-256. doi: 10.1080/10246029.2017.1291441

Kamal-Deen, A. (2015). The Anatomy of Gulf of Guinea Piracy. Naval War College Review, 68(1), 93-118. https://www.jstor.org/stable/26397818

Kojola, E. (2019). Fighting maritime crime in the Gulf of Guinea: The Yaoundé Process in context. *Conflict, Security & Development*, 19(3), 319-335.

Kwang, K. K. (2020). An analysis of the Gulf of Guinea Code of Conduct for maritime security in Africa. *Journal of the Indian Ocean Region*, 16(2), 252-270.

Nnadi K, Nwokedi, T, Nwokoro, I, Ndikom, O and Jeong, K. (2016). Diverse Piracy Patterns and Different Control Mechanisms: A Paper for the ISA Global South Caucus Conference: *Journal of ETA Maritime Science JEMS; 4(4): 271-287.*

Njoku, C. A., & Akaliro, O. G. (2021). Sea piracy and maritime security challenges in the Gulf of Guinea, 1999-2018. *Journal of Maritime Security*, 11, 183-200. doi: 10.26524/jms.11.14

Nwalozie, C.J. (2020) Exploring Contemporary Sea Piracy in Nigeria, the Niger Delta and the Gulf of Guinea. *Journal Transport and Secur*ity 13, 159–178 (2020). https://doi.org/10.1007/s12198-020-00218-y

Odugbemi, O. O. and Oyesiku, O. O. (2000). Research Methods in the Social and Management Sciences.

Ofosu-Boateng, N. (2017). A SWOT Analysis of Maritime Transportation and Security in the Gulf of Guinea: *Open Journal of Social Sciences, 5, 14-34 http://www.scirp.org/journal/jss ISSN Online: 2327-5960.*

Ofosu-Boateng N. (2018). Piracy in the Gulf of Guinea: Impacts to maritime transportation and maritime security: *Journal of Asian Development ISSN 2377-9594, Vol. 4, No. 2; pp. 01-44.*

Ofosu –Boateng N. (2018). Piracy Challenges in the Gulf of Guinea along the Coast of Ghana, Togo, Benin and Nigeria in the Midst of Its Oil Find: A Case Study of Ghana: *Open Journal of Social Sciences, 6, pp. 189-203. http://www.scirp.org/journal/jss /ISSN Online: 2327-5960 /ISSN Print: 2327-5952.*

Onuoha, F. C. (2013). Piracy and maritime security in the Gulf of Guinea: Trends, concerns, and propositions. *The Journal of the Middle East and Africa*, 4(3), 267-293. doi: 10.1080/21520844.2013.862767.

Tumberska, A. (2018). Maritime Piracy and Armed Robbery Revolution in 2008-2017: Institute of Metal Science, Equipment and Technologies with Hydro- and Aerodynamics Centre Acad.: *International Scientific Journal "Security & Future" Web ISSN 2535-082x; print ISSN 2535-0668 Year ii, Issue 1, p.p. 18-21*.

United Nations Conference on Trade and Development (2014). Maritime Piracy: An Overview of Trends, Costs, and Trade Related Implications: *Studies in Transport Law and Policy–2014 No.1 pp. 01-49.*

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 243–255

The Innovative Concept and Issues Concerning the Non-Custodial Sentence in Nigerian Criminal Justice System

OAIHIMIRE IDEMUDIA EDETALEHN, SIMON EJOKEME IMOISI,
PAUL ATAGAMEN AIDONOJIE
Edo State University, Uzairue, Nigeria

Abstract. It is apt to state that the challenges currently encountered in the Nigerian criminal justice system, is that the Nigerian correctional centers are densely populated with awaiting trial suspects and in a highly deplorable condition. In a renewed effort to attend to the Nigerian correctional centres' appalling state, the National Assembly enacted the Administration of Criminal Justice Act (ACJA) 2015 and the Nigerian Correctional Services Act (NCSA) 2019. These laws are meant to promote the efficient management of the criminal justice system and to address issues (such as a non-custodial sentence) that were not hitherto covered under the repealed Nigerian Prisons Act, in line with the internationally accepted standards. However, despite the innovation brought by these laws, there are some challenges affecting its smooth implementation. It is in this regard, that this study tends to embark on a hybrid method of study in ascertaining the relevance of non-custodial sentences in Nigeria's criminal justice system laws and its challenges. Questionnaires were sent to 327 of respondents, descriptive and analytical methods were used in analyzing the data generated. The study, therefore, found that the introduction of a non-custodian sentence has greatly enhanced the Nigerian criminal justice system. Although, there are several challenges (such as; the discretion of the judges, lack of facilities for the successful enforcement of non-custodial sentences, and corrupt practices) mitigating against its smooth implementation. It was therefore concluded and recommended that embracing non-custodial sentencing will reduce prison reception and minimize the enormous government resources in maintaining the prison infrastructure and the prisoners. In this regard, there is a need for a redress of the challenges mitigating the smooth application of non-custodian sentences in Nigeria's criminal Justice System.

Keywords: Non-Custodial, Criminal, Justice, System, Nigeria.

1. Introduction

The criminal justice administration system refers to the collection of rules, principles, policies, and practices that guides the prescription, management, monitoring, trial, and punishment of crimes. It is a set of legal and social institutions for enforcing criminal law by a defined set of procedural rules and limitations (Aliyu, 2019). It covers events that occur before, during, and after a criminal prosecution. Although different theories abound on the purpose of the criminal justice system, there exist five (5) primary and mostly recognized objectives of a justice system which include; (1) Retribution (Badamasiuy and Bello, 2013) (2) Deterrence (Hyden, 2015) (3) Rehabilitation (John and Musa, 2014), (4) Incapacitation (Ogunode, 2015) , and (5) Restoration (Oduntan and Oduntan, 2017) , i.e., restorative justice (Michael; 2016). It must be noted that the criminal justice system is mainly retributive, it is primarily concerned with punishing and deterrence offenders.

It suffices to state that it is a natural inclination that an offender will deny his crime to avoid being punished, even where he is internally sorry. However, the more recent approach is that punishment is probably the least effective method of dealing with criminal behavior, especially in the face of scarce resources to maintain the disciplinary approach.

In Nigeria, there are three arms of the Criminal Justice System to wit; the Police, the Courts, and the Nigerian Prison Services (now the Nigerian Correctional Services). The Nigerian Correctional Service is within the exclusive jurisdiction of the Federal Government. Therefore, no state government can own or control any correctional (prison) center in Nigeria (Eze, 2010).

The prison system in Nigeria became potent before the 1914 amalgamation of the Southern and Northern protectorates (Egielewa and Aidonojie, 2021). Initially, the prisons were mere detention camps until the establishment of the Native Authority Prison (Oromareghake, 2018). The abolition of Native Authority Prison in 1968 and the subsequent unification of the prison services in Nigeria marked the beginning of Nigeria Prisons Services in Nigeria as a composite reality.

The mandate of the Nigerian Prison Services before the coming into force of the Nigerian Correctional Service Act (NCSA) 2019 was mainly custodial service. Under the Nigerian Correctional Service Act 2019, the "Correctional Service" shall consist of Custodial Service and Non-Custodial Service. The Non-Custodial Service is responsible for the administration of non-custodial measures. Although the administration and maintenance of the custodial and non-custodial centres in Nigeria lie within the ambit of the Federal Government of Nigeria, the reception of a person into the Custodial Centre's is not limited to the agencies/ machinery of the Federal Government of Nigeria alone but of the State as well (Aidonojie, 2022; Okwendi and Nwankwoala, 2014). Therefore, it follows that the population and the length of Custody of the inmates per time are not determined per se by the authority of the Correctional Service but by other agencies/ apparatus of government both at the Federal and State level (Ani, 2011).

However, despite the innovative custodial services brought by the Nigerian administrative justice system legal framework, several challenges mitigate its effectiveness. It is in this regard that this study tends to embark on an empirical study concerning the innovative custodial service provided by the Nigerian administrative justice system's legal framework, the challenges, and possible solutions.

2. Research Methodology

The study adopts a hybrid method of research that include doctrinal and non-doctrinal method of research. The essence of the doctrinal is aimed at theorizing the innovative transformation of the Nigerian criminal justice system as it relates to non-custodial sentences. In this regard, primary (such as statutory and judicial authority) and secondary (such as scholarly pieces of literature) sources of material will be utilized. Furthermore, the study will also use or adopt a non-doctrinal method of research in ascertaining the challenges often encountered in the smooth application of non-custodial service and the possible solution. Concerning this, the authors also adopt a descriptive and analytical method of research in gathering data that are objective, Mathematical, statistical, and numerical for analysis. The data were collated through an online questionnaire survey sent to legal practitioners residing in various states in Nigeria. Using Lawyers as respondents is concerning the fact that they are well learned and very conversa with the Nigerian criminal justice system.

3. Provision of Non-Custodial Sentences in Nigerian Administration of Criminal Justice Laws

The ACJA, 2015, and the NCSA, 2019, provide several non-custodial sentences as alternatives to the defendant's incarceration. These non-custodial sentences are:

- Plea Bargaining.
- Cost, Compensation, the award of Damages, and Restitution.
- Probation.
- Parole.
- Suspended Sentence.
- Community Sentence and
- Fines.

3.1 Plea Bargaining

As an integral part of Nigeria's criminal justice system, the plea bargain is copiously provided for by section 270 of the Administration of Criminal Justice Act 2015. Under the Act, the prosecutor may receive and consider a plea bargain from the defendant charged with an offence either directly from the defendant or on his behalf or may offer a plea bargain to a defendant charged with an offence.

The prosecutor may also enter into a plea bargaining with the defendant, with the consent of the victim or his representatives during or after the presentation of the evidence of the prosecution but before the presentation of the evidence of the defence subject to three conditions to wit:

- that the evidence of the prosecution is insufficient to prove the offence charged beyond a reasonable doubt;
- that the defendant has agreed to return the proceeds of the crime or make restitution to the victim or his representative, or
- That the defendant, in a case of conspiracy, has fully cooperated with the investigation and prosecution of the crime by providing relevant information for the successful prosecution of other offenders (Masajuwa and Aidonojie, 2020).

By the Act, the prosecutor is only obliged to accept or make an offer for a plea bargain if it is in the interest of justice, public policy, public interest, and the need to prevent legal process abuse. The prosecutor and the defendant or his authorized representative may, before the plea, agree on the term of sentence, a plea of a guilty or lesser offence, or appropriate conviction. Plea Bargain is only possible after the prosecution consults with the investigating police officer and the victim or his representative and with due regard to the nature of and circumstances relating to the offence, the defendant, and public interest.

It must be emphasized that a person who has been convicted and sentenced in a particular matter by a plea bargain shall not be charged or tried again on the same fact for a greater offence earlier charged to which he had pleaded to lesser offences (Aidonojie et al, 2020; Idhiarhi, 2016). Furthermore, an appeal will not be entertained against the judgment of the Court in a plea bargain to any other Court, for the trial Court is the Court of finality except where fraud is alleged (Adebayo, 2018; Aborisade and Oni, 2020).

3.2 Cost, Compensation, Damages, and Restitution

The ACJA, 2015 makes provision for the Court in addition to sentencing or instead of any other penalty authorized by law, to order the convict to pay for cost expenses, Compensation, or make restitution to any victim of the crime for which an offender was convicted or to the victim's estate. In this regard, a victim who has fulfilled the said expenses may not sentence to imprisonment, which reduces the overcrowded correctional centre.

3.3 Probation

Probation (Aidonojie; 2022) supervision is a non-custodial sanction that can be traced to the 19th Century in the works of John Augustus of the United States of America. Presently it is one of the most utilized concepts or mechanisms in reducing prison congestion in the United States of America for minor crimes.

Both the ACJA and the NCSA 2019 recognize and embrace probation as one of the non-custodial measures to rehabilitate offenders or convicts. For a defendant to qualify for probation, The ACJA 2015 provides that the Court consider the character of the offender, his mental state of health, criminal record(s), age, and any other issue that needs to be considered. The Court may order probation without proceeding to conviction if the Court thinks it would be wasteful to inflict punishment or make an order for a reasonable sentence. An Order may, therefore, be made by the Court dismissing the charge or discharging the defendant on the condition of him entering into a recognizance, with or without sureties, to be of good behavior and to appear at any time during a such period not exceeding 3years as may be specified in the order. The Court may also require the defendant to pay damages or compensation to the victim (s) for his criminal activities. Such payment can be made in person or by proxy. The probation order by the Court must not exceed three (3) years and can be altered or varied at the discretion of the Court at any time. If the convict fails to observe any of his recognizance conditions, the Court may issue a warrant for his arrest or a summons. Where the Court is convinced that the convict has failed to observe his recognizance's condition, based on the report of the probationer's office, the Court may convict and sentence the defendant, without further proof of his guilt.

3.4 Parole

Parole is the release of a prisoner from imprisonment before the full sentence is served by the parolee, on the grounds of good behavior Aidonojie and Francis, 2022; Oromareghake, 2018). It is a period of discretionary/ conditional supervised release from prison (Ojedokun and Aderino, 2015). The parole system as a non-custodial measure can be traced to the 20th century when indeterminate sentencing dominated the American jurisprudence (Ladapo, 2011). The release of a prisoner by parole is not on a platter of gold but the parolee's request with compelling and valid reasons. As an integral part of our Criminal Justice system, Parole is copiously provided for by the Administration of Criminal Justice Act 2015 and the Nigerian Correctional Services Act 2019.

The Court may order the release or suspend a remaining inmate's term of imprisonment and sentence to a time in prison for at least 15 years or life-based on the Comptroller General of Correctional Facilities' recommendation that the inmate is of good behavior and has served at least one-third of his prison terms. This order suspends an inmate's remaining term of imprisonment and releases such from prison. It is the Comptroller General of the Nigerian Correctional Service's responsibility to supervise, rehabilitate parolees, and take other steps to ensure the effective implementation of non-custodial measures.

3.5 Suspended Sentence and Community Service

The Court is empowered to suspend a sentence passed on a convict and order the convict to perform specified service in his/her community or such other community or place. The suspended sentencing /community service is one of the non-custodian sanctions in the NCSA 2019 wholly embraced by the ACJA 2015. It is limited to non-capital offences. It excludes offences involving the use of arms or offensive weapons and sexual offences. The foremost considerations in employing suspended sentencing/ community service by the Court are the nature of the crime, the offender's antecedents, the need to decongest the prison, and the possibility of rehabilitation outside the Correctional Centre (Aidonojie, 2021; Mackenzie, 2001). The Chief Judge of the State is empowered by law to establish a community service centre in every state's judicial division. These community service centre shall be supervised by the registrars of Courts in that judicial division to ensure the execution of a community service order made by any Judge in that state. The nature of the community service shall be environmental sanitation, assisting in the production of agricultural produce, construction of mining, and any other type of service, which in the opinion of the Court, would have a beneficial and reformative effect on the character of the convict. A defendant sentenced to community service cannot be sentenced to a term of imprisonment for the same offence. However, where there is a default or failure on the part of the defendant to perform his community service sentence to the Court's satisfaction, the defendant can be sentenced to a term of imprisonment for the remaining portion of his community service. A community service order shall not exceed six months of five (5) hours of daily work. The Court has the power to reduce the community service's length up to 1/3 of the original sentence but not to increase it. The Controller General of the Nigeria Correctional service's responsibility is to appoint supervisors to monitor those sentenced to community service and report cases of compliance and non-compliance to the Court.

3.6 Fines

A fine is a penalty used instead of imprisonment or complementary to imprisonment. Its use as a non-custodial sentence is well captured in the ACJA. The Court is empowered to either allow time to pay a fine or direct that such fine is paid in installments, suspended, or even postponed. In any circumstance, the convict is released only subject to the convict giving security with or without sureties. A convict in default of the payment of a prescribed fine would have to serve a term of imprisonment upon being re-arrested.

3.7 Restorative Justice

Under the Nigerian Correctional Services Act 2019, provisions for Restorative Justice Measures as a non-custodial measure at the instance of the Controller General of Prisons (CGP) are provided for. The CGP shall provide the platform for (a) victim-offender mediation, (b) family group conferencing, (c) community mediation, and (d) any other mediation activity involving victims, offenders, and, where applicable, community representatives. In achieving this purpose, the Correctional Service shall liaise with the Court and other relevant agencies of government. Restorative justice under the NCSA 2019 may occur (a) at the pre-trial stage, (b) at the trial stage, (c) during imprisonment, and (4) post-incarceration. The implementation of these restorative justice measures shall be done by a supervisor appointed by the correctional service.

4. Issues and challenges of Non-Custodial Sentence in Nigerian Criminal Justice System

Having taken a critical examination of the non-custodial sentence in the Administration of Criminal Justice in Nigeria, it is evident that there are conspicuous gaps that need to be filled up if the muchdesired positive change in the administration of criminal justice in Nigeria is to birthed. Some of the challenges that could mitigate against the smooth application of non-custodian sentence in Nigeria's criminal justice system is as follows:

4.1 The Court as Sole Driver of Non-custodial Sentence

In the application and enforcement of a non-custodial sentence, it is required that an application or suit must be instituted in a competent court with jurisdiction. Furthermore, all criminal litigation processes must be set on stage and after which the court has convicted the suspect before the court can choose or decide to apply a non-custodial sentence.

Concerning the above, it is apt to opine that during the above litigation process most suspect are still been kept in correctional centre. In this regard, it suffices to state that placing the court as a sole driver of non-custodial sentences will in essence affect or negate the intention and relevance of introducing non-custodial sentences in Nigeria's criminal justice system

4.2 Court Discretional Power concerning Non-custodial Sentence

For example, Section 460(1)-(2) ACJA provides that notwithstanding the provision of any other law creating an offense, where the Court sees reason, the Court may order that the sentence imposed on the convict shall not be required to serve the sentence by the condition of the suspension. Furthermore, it also stipulates that the Court may, with or without conditions, sentenced the convict to perform specified services in his community or such community or place as the court may direct.

Concerning the above, it suffices to state that giving the court discretional power to determine a non-custodial sentence, may result in an abuse of power.

4.3 Lack of Facilities concerning Non-custodial Sentence

It must be noted that the reason for a non-effective and inadequate successful application and implementation of a non-custodial sentence in Nigeria, is a result of a lack of basic facilities that are required. In this regard, some of these facilities are:

- A limited number of correctional homes, and community service centres across the states of the federation.
- Lack of identity/ biometric data of the population and a proper mapping system showing the various locations within the Country
- Lack of monitoring devices available to the probation officer and the community service sentence officer to monitor the day-to-day activities of the defendants
- Inadequate manpower or official to supervise the non-custodial sentence

4.4 Poor Utilisation of Few available Facilities

The few facilities made available by the government in Nigeria have not been maximally utilized. e.g. there is abundant evidence that Borstal Institutions and remand centres meant for young offenders below the age of 21 years are mostly unused sixty years after the idea was first conceived.
Corrupt practices of officers or ministers of justice in the Nigerian criminal justice system

5. Presentation and Analysis of Data

It suffices to state that, the data obtained through the questionnaire sent to the respondents residing in the various state of Nigeria was collated and therefore analysed below:

5.1 Sample Size and Techniques

Concerning the sample size, the study sent a questionnaire to 327 legal practitioners residing in the various state of Nigeria. In selecting the respondents, a simple random sampling technique was adopted. A simple random sampling technique is said to be more potent in empirical legal research, given its plain and simple method of sampling (Aidonojie et al, 2021, Aidonojie et al, 2020; Aidonojie et al, 2021; Aidonojie et al, Aidonojie et al, Aidonojie et al, 2022). According to Oladele et al. (2022), Majekudumi et al. (2022) Aidonojie et al. (2022; 2022; Aidonojie, 2023; Aidonojie and Oaihimire, 2023, Aidonojie et al, 2023; Aidonojie, 2023) identify in their studies identify some of the relevance of simple random sampling techniques as follows:

- That simple random sampling technique is devoid of complication because it is hassle-free
- That is more reliable in selecting respondents from a heterogenous population like Nigeria
- That the chances of being biased are minimal

5.2 Data Analysis

The data obtained from the questionnaire sent to the respondents (legal practitioners residing in Nigeria) is analysed below as follows:

Research Question One

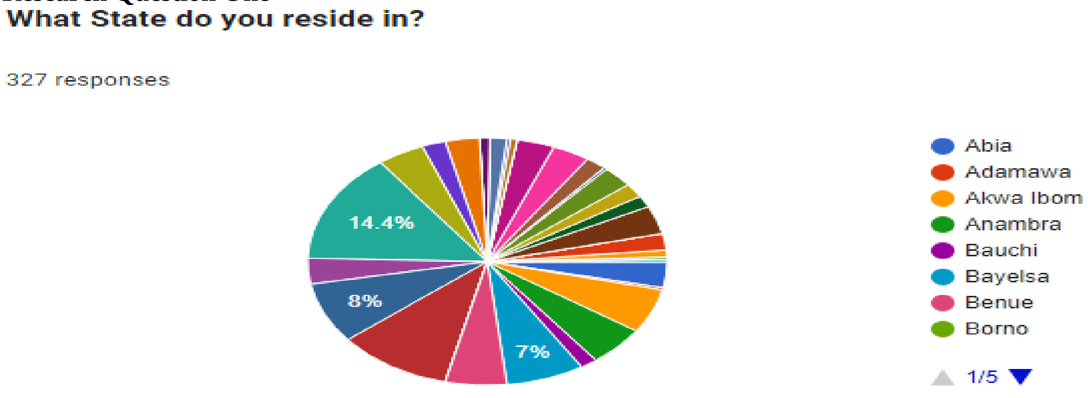


Figure 1: Identification of the various state in Nigeria reside by the respondents

S/N	States in Nigeria	Responses of Respondents	Percent
1	Abia	11	3.4%
2	Adamawa	1	0.3%
3	Akwa Ibom	19	5.8%
4	Anambra	17	5.2%
5	Bauchi	5	1.5%
6	Bayelsa	23	7%
7	Benue	18	5.5%
8	Borno	Nil	Nil
9	Cross River	34	10.4%
10	Delta	26	8%
11	Ebonyi	11	3.4%
12	Edo	47	14.4%
13	Ekiti	14	4.3%
14	Enugu	7	2.1%
15	(FCT) Abuja	10	3.1%
16	Gombe	Nil	Nil
17	Imo	3	0.9%
18	Jigawa	Nil	Nil
19	Kaduna	Nil	Nil
20	Kano	3	0.9
21	Katsina	Nil	Nil
22	Kebbi	Nil	Nil
23	Kogi	11	3.4%
24	Kwara	11	3.4%
25	Lagos	6	1.8%
26	Nassarawa	Nil	Nil
27	Niger	3	0.9%
28	Ogun	9	2.8%
29	Ondo	6	1.8%
30	Osun	5	1.5%
31	Oyo	12	3.7%
32	Plateau	Nil	Nil
33	Rivers	7	2.1%
34	Sokoto	3	0.9Nil
35	Taraba	Nil	Nil
36	Yobe	Nil	Nil
37	Zamfara	Nil	Nil
	TOTAL	**327**	**100%**

Table 1: Valid responses identification of the states in Nigeria they reside

Figure 1 and Table 1 above are valid responses to the respondents' identification of the various states in Nigeria where they reside.

Research Question Two:
What is your educational level?

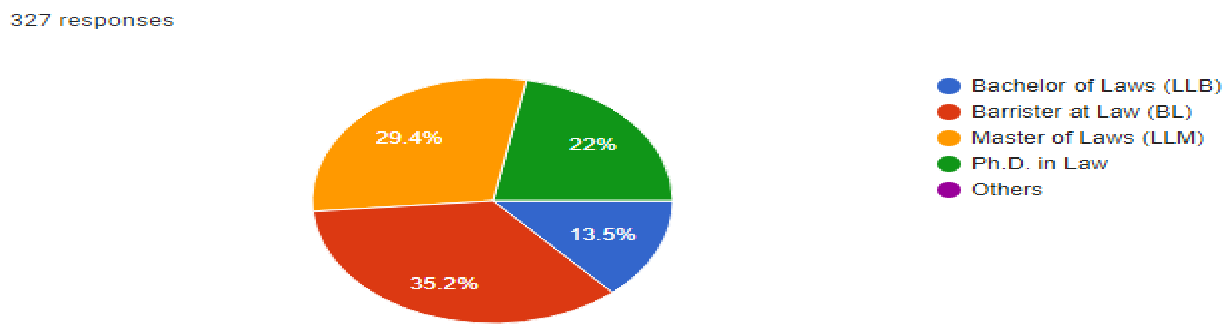


Figure 2: Identification of the various degree of the respondents in the practice of legal profession in Nigeria

Legal Professional Degree of Respondents	Response	Percent
Bachelor of Laws	44	13.5%
Barrister at Law	115	35.2%
Master of Laws	96	29.4%
Ph.D. in Law	72	22%
Others	Nil	Nil
Total	**327**	**100%**

Table 2: Valid identification of the various degree of the respondents in the practice of the legal profession in Nigeria

Figure 2 and Table 2 above are valid respondent responses in identifying the various level of their degree in the practice of the legal profession.

Research Question Three:
Do you agree that the Administration of Criminal Justice Act (ACJA) 2015 and the Correctional Services Act (NCSA) 2019 has brought in innovation concerning non-custodial sentence in Nigeria?

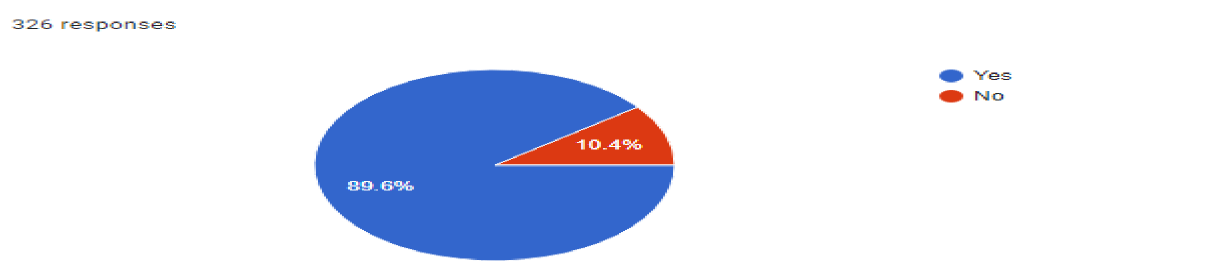


Figure 3: Respondents identifying whether ACJA 2015 and NCSA 2019 provide for a non-custodial sentence

	Response	Percent
Valid Yes	292	89.6%
Valid No	34	10,4%
Total	**326**	**100%**

Table 3: Valid respondents' identification of whether the ACJA 2015 and NCSA 2019 provide for non-custodial sentence

Figure 3 and Table 3 are valid respondents' responses in identifying if the Administration of Criminal Act 2015 and the Nigerian Correctional Services Act 2019 have brought in an innovative provision that provides for a non-custodial sentence.

Research Question Four:

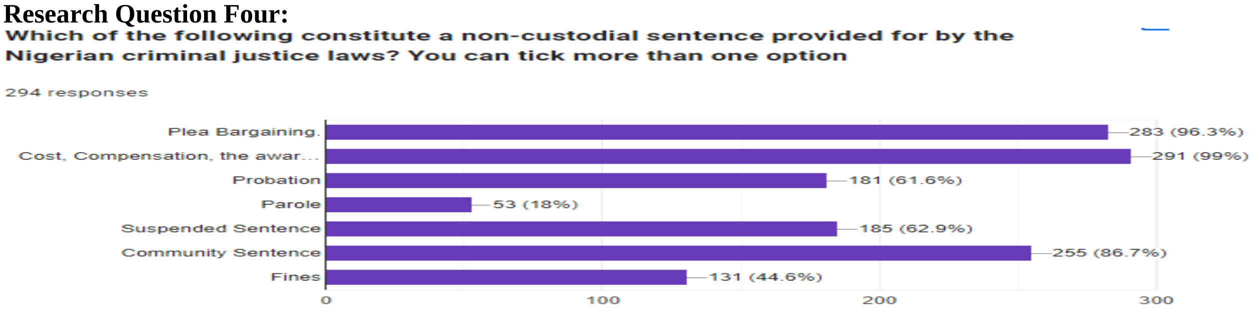


Figure 4: Cluster of responses of respondents identifying the various non-custodial in Nigeria's criminal justice law

Non-custodial sentence	Cluster of responses	Percentage
Plea Bargaining.	283	96.3
Cost, Compensation, the award of Damages, and Restitution.	291	99
Probation.	181	61.1
Parole.	53	18
Suspended Sentence.	185	62.9
Community Sentence and	255	86.7
Fines.	131	44.6

Table 4: Valid Cluster of responses of respondents identifying the various non-custodial in Nigeria's criminal justice law

Figure 4 and Table 4 are valid respondents' clusters of responses identifying the various non-custodial sentence provided for by the Administration of Criminal Justice Act and the Nigeria Correctional Services Act.

Research Question Five:

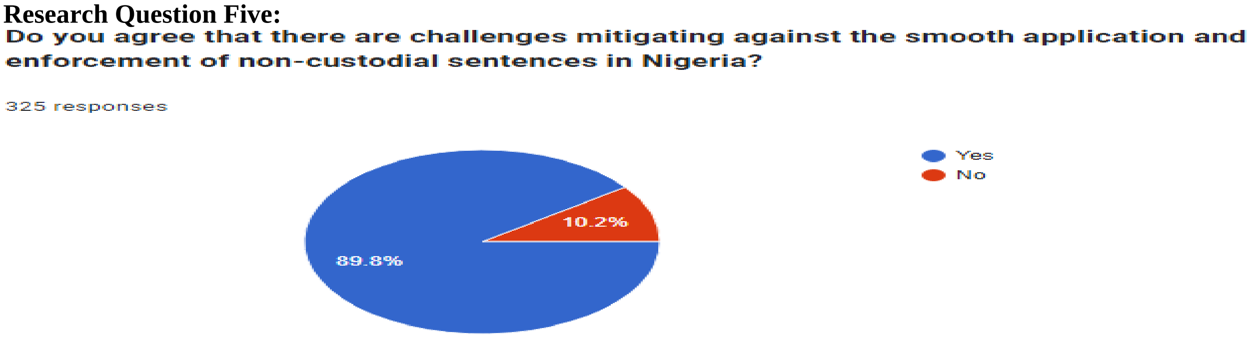


Figure 5: Respondents' confirmation of the challenges mitigating the successful application of non-custodial sentence

	Response	**Percent**
Valid Yes	292	89.8%
Valid No	33	10.2%
Total	**325**	**100%**

Table 5: Valid respondents' confirmation of the challenges mitigating the successful application of non-custodial sentence

Figure 5 and Table 5 are respondents’ confirmations of the challenges mitigating the successful application and implementation of non-custodial sentences in Nigeria's criminal justice system.

Research Question Six:

Which of the following constitute the challenges mitigating against the smooth application and enforcement of a non-custodial sentence in Nigeria? You can tick more than one option

296 responses

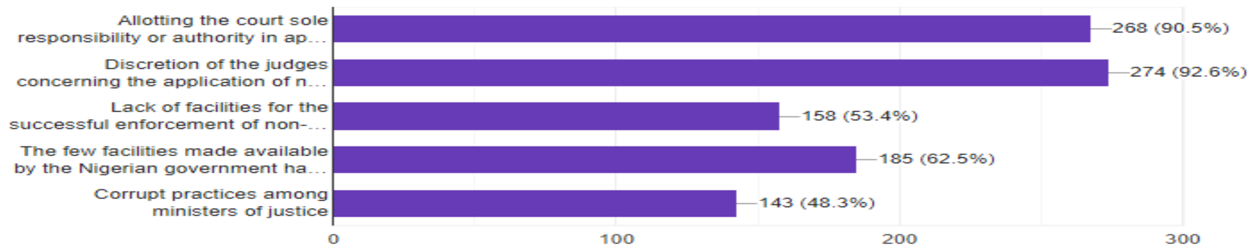


Figure 6: Identification of the challenges mitigating the application of non-custodial sentences in Nigeria

Challenges of non-custodial sentence implementation	Respondents' responses	Percentage
Allotting the court sole responsibility or authority in applying a non-custodial sentence	268	90.5%
Discretion of the judges concerning the application of non-custodial sentence	274	92.6%
Lack of facilities for the successful enforcement of non-custodial sentences in Nigeria	158	53.4%
The few facilities made available by the Nigerian government have not been maximally utilized.	185	62.5%
Corrupt practices among ministers of justice	143	48.3%

Table 6: Valid cluster of identification of the challenges mitigating the application of non-custodial sentences in Nigeria

Figure 6 and Table 6 are respondents' clusters of responses identifying the various challenges that often mitigate the successful application and implementation of non-custodial services in Nigeria's criminal justice system.

Research Question Seven

Which of the following could serve as a possible solution concerning the challenges of the non-custodial sentence in Nigeria? You can tick more than one option

296 responses

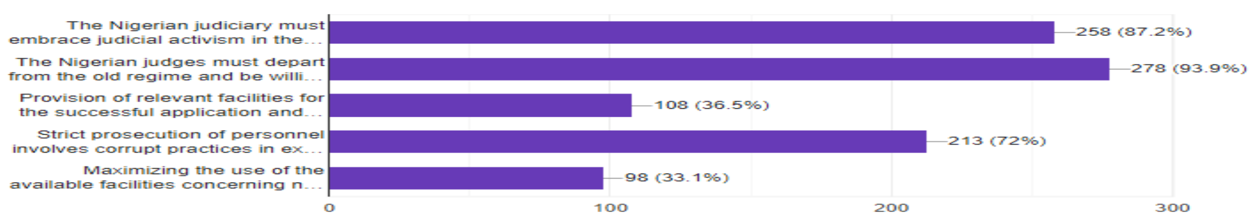


Figure 7: Identification of possible remedies concerning the challenges of non-custodial sentence application in Nigeria

Remedies concerning the challenges of a non-custodial sentences in Nigeria	Cluster of Responses	Percentage
The Nigerian judiciary must embrace judicial activism in the application and enforcement of a non-custodial sentence	258	87.2%
The Nigerian judges must depart from the old regime and be willing to implement the provisions of the ACJ, 2015 and the Nigerian prison Act 2019, as it relates to non-custodial sentence	278	93.9%
Provision of relevant facilities for the successful application and enforcement of a non-custodial sentence	108	36.5%
Strict prosecution of personnel involves corrupt practices in exploiting non-custodial sentences processes	213	72%
Maximizing the use of the available facilities concerning non-custodial sentences in Nigeria	98	33.1%

Table 7: Valid cluster of possible remedies concerning the challenges of non-custodial sentence application in Nigeria

Figure 7 and Table 7 are a cluster of respondents' identifications of the possible remedy that could aid the smooth application and implementation of non-custodial sentences in Nigeria's criminal justice system.

6. Discussion of Findings

The data obtained via a questionnaire sent to the various respondents and analyse above in this study reveals that in table 1 and figure 1 above, the (327 of respondents) respondents are citizens or residing in Nigeria. Also, concerning the fact that the research focuses on legal issues as it relates to non-custodial sentences, figure 2 and table 2 further reveal the fact that the researcher carefully selected their respondents from or within the legal profession. In this regard, as presented in figure 2 and table 2:
13.5% of respondents identified that they are holders Bachelor of Law (LLB) degree
35.2% stated Barrister at Law (BL) degree
29.4% stated Master of Laws (LLM) degree
22% further identified that they are Ph.D. in Law degree holders

The essence of figures 1, 2, and tables 1, and 2 is to ensure persons who are to respond to the questionnaire are Nigerians who are well informed and learned in the criminal justice system of Nigeria. This is concerning the fact that persons who possess the qualities presented table 1 and 2 above will enable them to give an accurate and informed answer to the questionnaire.

However, in figure 3 and table 3, 89.6% of respondents were able to identify that the Administration of Criminal Justice Act 2015 and the Correctional Services Act 2019 have brought in various innovative sections that provide for a non-custodial sentence. In figure 4 and table 4 the respondents were able to identify the non-custodial sentence that has been provided to mitigate the overcrowded correctional centre of Nigeria. Some of the non-custodial sentences identified are as follows:
96.3% of respondents identify plea bargaining as one of the non-custodial sentences
99% identify cost, compensation, the award of damages, and restitution.
61.1% and 18% identify probation and parole respectively.
62.9% and 86,7% stated suspended sentence and community sentence

Furthermore, 44.6% identify Fines as also one of the non-custodial sentences introduce in Nigeria's criminal justice sentence.

Although, the essence of the introduction of non-custodial sentences in Nigeria's criminal justice system is aimed at decongesting the Nigerian correctional centre and ensuring the essence of the justice system is attained. However, despite the relevance of non-custodial services to the Nigeria criminal justice system, in figure 5 and table 5, 89.8% identify that there are several challenges mitigating the smooth application or implementation of the innovative non-custodial services. Furthermore, in figure 6 and table 6 the respondents further identify some of the challenges as follows:
90.5% of the respondents stated that it is an error allotting the court sole responsibility or authority in applying a non-custodial sentence
92.6% stated that giving discretional power to the judges concerning the application of non-custodial sentences, could be a challenge
53.4% stated that there is a lack of facilities for the successful enforcement of non-custodial sentences in Nigeria
62.5% identify that the few facilities made available by the Nigerian government have not been maximally utilized.
48.3% of the respondents stated that corrupt practices among ministers of justice are also one of the challenges mitigating against non-custodial sentences in Nigeria's criminal justice system.

However, given the relevance of non-custodial services to the Nigeria criminal justice system, in figure 7 and table 7, the respondents were able to proffer possible solutions that could solve some of the challenges identified in table 6 as follows:
87.2% of the respondents stated that the Nigerian judiciary must embrace judicial activism in the application and enforcement of a non-custodial sentence
93.9% identify that the Nigerian judges must depart from the old regime and be willing to implement the provisions of the ACJ, 2015 and the Nigerian prison Act 2019, as it relates to non-custodial sentence
36.5% stated that there is a need for the provision of relevant facilities for the successful application and enforcement of a non-custodial sentence
72% also stated that there should be a strict prosecution of personnel involved in corrupt practices in exploiting non-custodial sentences processes
Furthermore, 33.1% of the respondents stated that maximizing the use of the available facilities concerning non-custodial sentences in Nigeria could aid in the successful application of non-custodial sentence

7. Conclusion / Recommendations

The ACJA, 2015 and the reforms in the NCSA, 2019, are two legislations that will go a long way in no small measure in improving the criminal Justice System if its innovative provisions are painstakingly followed on the one hand and if there is a synergy between the judiciary and the correctional services for its full implementation on the other hand.

In achieving a better administration of Criminal Justice in Nigeria, all hands must be on deck to ensure the non-custodial measures are fully activated and implemented. Toward this end, it is recommended as follows:

- That there is an urgent need for a deliberate and concerted effort in building a national database where information concerning every citizen in Nigeria is preserved from birth to death. The existence of a biometric database of convicts will not only sway the judges into considering the non-custodial sentencing, but it will also encourage its sustenance as no judge wants its order/judgment flouted.
- No doubt, the provisions of the ACJA, 2015, and the reforms in the NCSA, 2019, puts the judiciary in the driver's seat in applying non-custodial sentences/measures in the administration of criminal justice in Nigeria. It follows, therefore, that the bench must embrace judicial activism. The Court must depart from the old regime and be willing to adopt and implement the provisions of the ACJ, 2015, notwithstanding the numerous challenges, especially in the face of prison congestion, rampart jailbreaks, and recidivism.
- The Court must refrain from judicial pronouncement that tends to showcase itself as working against a shift towards non-custodial measures, which is the global trend.
- Finally, there is a need to embrace technology in the Administration of Criminal Justice in Nigeria more than ever before. Beyond the need for the electronic tracking of offenders on probation and those on community service, all pre-trial negotiation towards non-custodial sentences is done physically, i.e., by physical presence. There is a need for a legal framework that will accommodate virtual meetings and negotiations toward a speedy trial in conformity with global trends.

References

Aborisade R. & Oni S. F. (2020). Crimes of the Fighters": Sexual and Physical Female Arrestees. *Women & Criminal Justice* 30(4), 243-263

Aborisade R. A. & Oni S. F. (2020). Women's Inhumanity towards Women?" Treatment of Female Crime Suspects by Female Officers of the Nigerian Police. *Criminal Justice Ethics*, 39(1), 54-73

Adebayo A., (2018). A Review of Plea Bargain Concept in the Anti- Corruption War in Nigeria. *Brawijaya Law Journal*, p. 10-21

Aidonojie, P. A., Nwazi, J. and Ugiomo E., (2023), "Illegality of Income Tax Evasion in Edo State: Adopting an Automated Income Tax System as a Panacea" *Jurnal Legalitas*, 16(1): 56-86

Aidonojie P. A. and O. I. Edetalehn, (2023), 'A Facile Study of the Statutory Challenges Concerning Customary Practice of Intestate Succession in Nigeria' *Jurnal Hukum Replik*, 11(1): 1-11

Aidonojie, P. A**.** (2023), 'Voluntary Assets and Income Declaration Scheme a Panacea to Tax Evasion in Edo State, Nigeria', *Administrative and Environmental Law Review*, 4(1): 1-20, https://doi.org/10.25041/aelr.v4i1.2822

Aidonojie, P. A. (2023). Environmental Hazard: The Legal Issues Concerning Environmental Justice in Nigeria, *Journal of Human Rights, Culture and Legal System*, 3(1), pp. 17-32, https://doi.org/10.53955/jhcls.v3i1.60

Aidonojie, P. A. (2023). The Legal Impact and Relevance of using the Concept of Plea Bargain in Resolving Tax Dispute in Nigeria. *Brawijaya Law Journal : Journal of Legal Studies*, 9(2).

Aidonojie P. A., Okuonghae N. and Ukhurebor K. E., (2022), The Legal Rights and Challenges of COVID-19 Patients Accessing Private Healthcare in Nigeria, *BESTUUR*, Vol. 10(2), 183-197, https://doi.org/10.20961/bestuur.v10i2.68118

Aidonojie P.A., Ikubanni O.O. and Oyebade A.A. (2022), 'Legality of EndSARS Protest: A Quest for Democracy in Nigeria' *Journal of Human Rights, Culture and Legal System*, Vol. 2(3), 209-224, https://doi.org/10.53955/jhcls.v2i3.40

Aidonojie P. A**.**, Ikubanni O. O. and Okoughae N., (2022), The Prospect, challenges and Legal Issues of Digital Banking in Nigeria, *Cogito Multidisciplinary Journal*, Vol. 14(3), PP. 186 – 209,

Aidonojie, P. A**.**, Imoisi S. E. and Oaihimire, I. E., (2022), A Facile Study concerning the Prospect and Challenges of Conducting a Hybrid Method of Legal Research in

Nigeria, *Euromentor Journal*, Vol. 13(3), PP. 113-138

Aidonojie, P. A., Odojor, A. O., Ikubanni, O. O., Oyebade, A. A., Oyedeji, A. I. and Okuoghae, N., (2022), The Challenges and Impact of Technological Advancement to the Legal Profession in Nigeria given the Covid- 19 Pandemic, *KIU Journal of Humanities*, Vol. 6(4), PP. 5-19

Aidonojie, P. A., Majekodunmi T., I., Oluseye O. I. and Ibrahim N., (2022), 'The causes of the Rising incidence of domestic violence in Nigeria: Proposing Judicial Separation as a Panacea', *Jurnal Hukum UNISSULA*, 38(2), 61-80, https://doi.org/10.26532/jh.v38i2.21592

Aidonojie, P. A., (2022) 'The Societal and Legal Missing Link in Protecting a Girl Child against abuse before and Amidst the Covid-19 Pandemic in Nigeria', *Jurnal Hukum UNISSULA*, 38(1), 61-80 https://doi.org/10.26532/jh.v38i1.18412

Aidonojie, P. A., and Francis E. C., (2022), 'Legal Issues Concerning Food Poisoning in Nigeria: The need for Judicial and Statutory Response', *Jurnal Media Hukum*, 29(1), 65-78, https://doi.org/10.18196/jmh.v29i1.12595

Aidonojie, P. A., Odojor A. O., and Agbale P. O., (2021), 'The Legal Impact of Plea Bargain in Settlement of High Profile Financial Criminal Cases in Nigeria', *Sriwijaya Law Review*, 5(2), 161-174 https://doi.org/10.28946/slrev.Vol5.Iss2.852.pp161-174

Aidonojie, P. A., Aidonojie E. C., Oaihimire I. E., Oluwaseye O. I. and Alade A. O., (2022), A Facile Study concerning the Legal Issues and Challenges of Herbal Medicine in Nigeria, *The Indonesian Journal of International Clinical Legal Education*, Vol. 4(4), https://doi.org/10.15294/ijicle.v4i4.61641

Aidonojie P. A., Anne O. O., and Oladele O. O., (2020), An Empirical Study of the Relevance and Legal Challenges of an E-contract of Agreement in Nigeria" *Cogito Multidisciplinary Research Journal*, Vol. 12(3), P. 181

Aidonojie P. A., Ikubanni O. O., Okoughae N. and Ayoedeji A. O., (2021), The challenges and relevance of technology in administration of justice and human security in Nigeria: Amidst the Covid-19 pandemic, *Cogito Multidisciplinary Journal*, Vol. 13(3), PP. 149 – 170

Aidonojie P. A., Majekodunmi, T. A., Ikubanni, O. O. and Ibrahim N., (2022), The causes of the Rising incidence of domestic violence in Nigeria: Proposing Judicial Separation as a Panacea, *Jurnal Hukum UNISSULA*, Vol. 38(2), PP. 61-80

Aidonojie, P. A. and Odojor, A. O., (2021), Impact and Relevance of Modern Technological Legal Education Facilities amidst the Covid-19 Pandemic: A Case Study of Law Students of Edo University Iyamho, *KIU Journal of Humanities*, Vol. 5(4), PP 7-1

Aidonojie, P. A., Nwazi, J. and Ugiomo E., (2022), The Legality, Prospect, and Challenges of adopting Automated Personal Income Tax by States in Nigeria: A Facile Study of Edo State, *Cogito Multidisciplinary Journal*, Vol. 14(2), PP. 149 – 170

Aidonojie, P. A., Oaihimire, I. E. and Agbale, O. P., (2022), The Legal and Ethical Issues concerning Diagnosing and Treatment of Patients by Pharmacists in Nigeria, *Euromentor Journal*, Vol. 13(2), PP. 113-138

Aidonojie, P. A., Odojor, A. O., Ikubanni, O. O., Oyebade, A. A., Oyedeji, A. I. and Okuoghae, N., (2022), The Challenges and Impact of Technological Advancement to the Legal Profession in Nigeria given the Covid-19 Pandemic, *KIU Journal of Humanities*, Vol. 6(4), PP. 5-19

Aidonojie, P. A., Okuoghae N., Agbale, O. P., Idahosa, M. E., (2022), Supervisor and Supervisee Relationship: The Legal and Ethical Issues Concerning Academic Theft in Nigeria Tertiary Institution, *Euromentor Journal*, Vol. 13(1), PP. 113-138

Aidonojie, P.A., & Francis, E.C. (2022). Legal Issues Concerning Food Poisoning in Nigeria: The need for Judicial and Statutory Response. *Jurnal Media Hukum*, 29(1), 65-78

Aliyu I. (2019). Decongestion of Nigerian Prison: An examination of the role of the Nigerian police in the application of the holding-charge procedure in relation to pre-trial detainees. *African Human Rights Law Journal*, 19(2), 1-16

Ani C. C., (2011). Corruption in Criminal Justice Administration: The Role of the Legal Profession. *Nigerian Bar Journal*, Vol. 7(1), p. 102-183

Badamasiuy, J. & Bello, M. (2013). An appraisal of administrative justice and good governance in Nigeria. *Journal of Politics & Law*, 6, 216-230

Egielewa P and Aidonojie PA (2021). Media and Law: An Assessment of the Effectiveness of the Freedom of Information Act by

Journalists in Nigeria using Auchi, Edo State as a Case Study, *International Journal of Current Research in Humanities*, Vol. 25, 415-434.

Eze M. C. (2010). Institutional reforms and the development of Nigeria prison services 1999-2007. *Journal of African studies and development*, Vol. 2(5), p. 21-34

Hyden, G. (2015). Rethinking justice and institutions in African peacebuilding. *Third World Quarterly*, 36 (5), 1007-1022

Idahosa, M., Agbale, O., and Aidonojie, P. (2023). The Causes and Legal Implications concerning Assault against Healthcare Providers by Patients or their Relatives in Nigeria. KIU Journal Of Humanities, 7(4), 79-88. https://doi.org/10.58709/kiujhu.v7i4.1558.79-88

Idhiarhi S. E., (2016). A Synoptic Appraisal of the Practice and Procedure for Plea Bargaining under the Administration of Criminal Justice Act 2015. *Africa Journal of Law and Criminology*, 6(1), p. 12-24

John, A., & Musa, A. (2014). Delay in the Administration of Criminal Justice in Nigeria: Issues from a Nigerian viewpoint. *J Law Pol Glob*, 26, 130-138

Ladapo, O. A. (2011). Effective investigations, a pivot to efficient criminal justice administration: Challenges in Nigeria. *African Journal of Criminology and Justice Studies*: AJCJS, 5(1 & 2), 79-94

Mackenzie D. L., Sentencing and Correction in the 21s t Century; Setting the stage for the future (University of Maryland, college Park, MD 2001)

Majekodunmi, T. A., Oluwaseun, J. A., Idahosa, M. E., Ikubbanni, O. O. and Aidonojie, P. A., (2022), The causes of the Rising incidence of Terrorism occasioning Deprivation of the Right to Life in Nigeria, *KIU Journal of Humanities*, Vol. 7(2), PP. 5-19

Masajuwa F. & Aidonojie P. A., (2020). Sustainability of Plea Bargain in Nigeria Legal System: A Comparative Analysis of the Past and the Present. Nigeria Bar Association on Legal Practice. *Law Journal*, 9(1), 97-116

Michael, C. O. (2016). Communication of an interpreter and fair trial under Nigerian criminal justice system. *International Journal of Legal Discourse*, 1 (1), 213-233

Oaihimire I. E. and Aidonojie P. A., (2023), 'A Facile Study Concerning Non-Custodial Sentence in Nigeria's Criminal Justice System: Taking a Leap from the Kenya Jurisdiction' Redeemer's University Nigeria, *Journal of Jurisprudence & International Law (RUNJJIL)*, Vol. 3(1), 1-17

Oduntan, G., & Oduntan, G. (2017). Prescriptive strategies to combat corruption within the administration of justice sector in Nigeria. *Journal of Money Laundering Control*, 20 (1), 35-51

Ogbozor A., from Hell to Hell, the Travails of Ex-prisoners in Nigeria. (Paper presented at the 11th International Conference on Penal Abolition (ICOPA X1), held in Tasania, Austrialia 2006) 4-4

Ogunode S. A., (2015). Criminal Justice System in Nigeria: For the Rich or the Poor? (2015) 4(1) *Humanities and Social Sciences Review*, 28-42.

Ojedokun U. A. & Aderino A. A., (2015). Highway Informal Policing in Kajola Local Government, Oyo State, Nigeria. *The Policing Journal*, 88(3), 251-262

Okwendi J. S. & Nwankwoala R., (2014). The Role of Restorative Justice in Contemplating the Justice System and Restoring Community Values in Nigeria. *Asian Journal of Humanities and Social Sciences* 2(3), p. 127- 141

Oladele, Odetokun Olukayode, Aidonojie, Paul Atagamen, Uzualu, James Emokhai, Ikubanni, Oluwaseye Oluwayomi and Oyedeji, Adefisayo Ifeoluwa, An Empirical Study of Criminalizing Minor Infractions of Tax Laws in Nigeria: The Need for Negotiated Punishments, *KIU Journal of Humanities*, Vol. 7, No. 2, (2022), 23-35

Olubiyi I. A., (2018). Nigerian Criminal Justice System: Prospects and Challenges of the Administration of Criminal Justice Act 2015. *African Journal of Criminal Law and Jurisprudence*, p. 79-86.

Oromareghake P., Oluka N. L. & Adishi E., (2018). The Nigerian Police and Legitimacy Crises: A focus human rights abuses and Protection in Contemporary Nigeria. *Journal of Public Administration and Social Welfare Research*, 3(2), 25-37

Oromareghake P., Oluka N. L. & Adishi E., (2018). The Nigerian Police and Legitimacy Crises: A focus human rights abuses and Protection in Contemporary Nigeria. *Journal of Public Administration and Social Welfare Research*, 3(2), 25-37

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 257–263

Quest for Africentric Biblical Reading among African Christians

OSBERT UYOVWIEYOVWE ISIORHOVOJA
University of Delta, Agbor, Nigeria

GODWIN OMEGWE
Delta State University, Abraka, Nigeria

SYLVESTER ESE IBOMHEN
Crowther Graduate Theological Seminary, Abeokuta, Nigeria

Abstract. The paper examines the need for Africentric biblical reading among Christians of African origin both at home and in diaspora. It examined the Eurocentric biblical approach with strong emphasis on historical-grammatical emphasis on the text, an exercise that profits the academic society with little or no direct benefit to the average whose quest for power, deliverance, protection and daily need drawn to study the Word for inspiration. The paper drew inspiration from scholarly works of an African like: Prof. D. T. Adamo. It discovered that the approach of Africans to Bible reading is a problem-solving approach. It shows the reality of the African worldview with the manifestation of divers' powers, poverty and the need for emancipation. It concludes by drawing the attention of the Bible readers among Africans to be more realistic in tapping into the professed power as contained in the written Word. It recommends the Africentric reading of the Bible in mother tongue and the, demonstration of the power therein as a paradigm for successful daily living.

Keywords: Decolonisation, deconstruction, Biblical Reading and Africentric

1. Introduction

Many have thought that the presence of the missionary religions in Africa, will usher in great sigh of relief for the people's religious experience and culture. However, the converse is the case. Hence, Africans are given several names which are otherwise derogatory and abysmal. The classification by E. B Tylor of the people and their religion as animism is the peak of scandal to the amiable people of Africa who had the first encounter with the gospel message as early as the first century (Adamo, 24).

Prominent Africans like Augustine of Hippo, Tertullian, Clement of Alexandria Origen and Athanasius were part of the foremost scholars who from the humble African worldview received and contended for the gospel. Adamo (67) notes that the works and place of Africa are greatly contested today because the mention of Egypt as the cradle of civilization and the hub of African Christianity is not pleasant to Eurocentric scholars. The later choice of the 'Pan- Babylonians' the Sumerians is greatly favoured.

The continuous juxtaposing of biblical artefacts sites and persons has continued and dovetailed into the 19th century quest for biblical interpretation. Fatokun (12) notes that it is laughable to think that Africans have not had so much romance with the gospel, as to gain the requisite knowledge for biblical interpretation based on her worldview, yet, void of syncretism.

Scholars of African aborigine have contended with the anthropological classification by Western scholars of African indigenous religions and practices as a breed of syncretic traditions, not freed from idolatry and fetish (Mbiti, 1). The epoch of accusation, witnessed the rise of biblical scholars who simultaneously like those in ATR, raised questions about the authenticity of Eurocentric biblical approach giving rise to the hegemonic attitude of Western scholarship. The question that begs for answer is: Has God limited his self-revelation to anyone race or tribe alone? Mickelson 1991 posits that there are acceptable and unacceptable principles of interpretation but most importantly, the cultural milieu of the interpreter as well as his social background cannot be devoid from the process.

2. Systematic alienation of Africa and Africans.

In as much as the continent consist of the ancient world, there are efforts made to smuggle out the continent which has been perceived as alienation of the people from the Bible. Adamo note that the quest for identification of Africa and Africans which is the crux of his thesis, is not only to understand the Bible and God within the context of African purview, but to undo the hegemony and superiority complex of Western scholarship.
The Bible which remains the inspired Word of God is not strictly subjected to a stereotype interpretation. Becker (79), in his discourse on biblical methods of interpretation, identify the various approaches including: historical-critical the ground approach with other forms such as: textual, source, form and redaction criticisms. The point here is not emancipation of the people, rather, epistemology, and man's knowledge above the written text of scriptures.

Adamo (48) notes that such methods of interpretation lack the potency that can bring about liberation to the readers. Readers instead of criticizing and critiquing, they are encouraged to draw up strength for personal healing and deliverance. Among Africans there is a very strong belief in the potency of the spoken word and prayer. This practice cannot be separated from the culture of the people. Hence, the observation about the colonization of African thoughts and ways of life should not be made a private discussion. Since biblical interpretation lays claim to universalism, Africentric approach should not be left out of the current table of events, otherwise, it should be perceived and construed as modern-day slavery and neo-colonialism amidst globalisation (Paranti, 162)
Fledgling of Missionary Enterprises

The introduction of the church came with the establishment of schools, hospitals and the setting up of training centres. The curriculum of the schools was tailored towards the development of manpower for the church and for the missionary enterprise. As common to most African countries, there was the strong desire, to make the colony independent. However, the paths seemed difficult to define hence, the two commissions: Phelps- Stoke and the Elliott took the challenges as part of their missionary sacrifice, to revamp the failed government of the different Nations in Africa (Itedjere, 20).

The beauty of these commissions was the establishment of some forms of functional education devoid of Western coloration but profitable to the needs of the people in developing technical skills that is required for personal development. Fafunwa (139) notes that the continent, was rescued from the shackles of missionary oriented curriculum that lays emphasis purely on cognitive development. Adamo (61) posits that God has turned their errors to our blessings. The curriculum of the Bible Colleges has remained the most powerful tool of the missionary's adventure in colonizing the continent. Based on the two commissions above, the task of the schools is to produce able-bodied men to serve in the church missions and missionary activities. Thus, all who were trained, were ordained to become priests for life.

The teaching methods employed where western using foreign language or languages as medium of expressions, with little or no bearing with African worldview. Ample examples were taken from their home background written from their own worldview and given similar interpretation. This betrays the fact that there are no cultural vacuum. Henceforth, Western culture was also taught to Africans. Professor David Tuesday Adamo recounts that the seminary education was something else. He described how they were taught to eat, drink, sit, talk, work and behave like an American. He adds that they were bombarded with foreign history, culture and development as contained in the school curriculum. He decried the fact that they were treated less than humans; a situation that actually made some seminarians to withdraw back home.

3. Eurocentric Methods of Biblical Interpretation

The beauty of hermeneutics which is the science and art of interpretation of any written document lies on the principle of *right handling* of the word (s) under consideration within a context (Mickelsen, 3). The words *orthotemeo in Greek* and *hodous* strongly suggest that the tasks of interpretation are not to be taken with levity, as to arrive at the truth (Bauer,584). Mickensen (99), posits that any act of levity in handling issues bothering on the context, like the hermeneutics, constitutes distortion of the original author's intention, and false application void of the recipient's related and relevant experiences.

Eurocentric methods of biblical interpretation within the rich Black continent have one thing in common: They bear no link with the African socio-cultural context of Africans, they seem to apply rigidity to the biblical message thereby, imposing and equating Western culture with the Bible tradition. Becker (1) drew the attention of his readers to the historical-critical method of interpretation which emphasises the nature and power of historical reasoning. It became popular in the 19th century, with the clams that reality is both uniform and universal; assessable to human reasoning and investigation; interconnectedness and comparability with contemporary human experience of reality with simple analogy.

Since the Bible is a written text, the call for multicultural approach to its reading and understanding should not elicit palpable fears as expressed by some Western biblical scholars. Bracey (68) lends his voice to the call for a rethink on the process of biblical interpretation especially as the cultural contexts greatly suggest diverse worldview. Felder (cxiii) advocated for the rediscovery of multiculturalism in reading and approaching the Bible. Hence, efforts to short-change the culture of the people amounts to alienation and disenfranchisement from a common wealth of salvation which is from God (Redfield, 35).

The circumventing of multicultural approach has been described as a way of promoting the Western hegemony and scholarship. Ukpong (11) in his reaction, reaffirmed the indisputable fact that the Black continent otherwise referred to as Africa is the cradle of biblical interpretation. He avers that the task fledged early in the first century around Alexandria University in Africa.

Metzger (129-142) notes that great biblical scholars of African origin such as: Augustine of Hippo, Origen, Tertullian, Cyril of Alexandria, Arius, Panteanus, Athanasius among others, laid the foundation for biblical interpretation. They made significant contributions to biblical scholarship from the first century, the springboard for contemporary biblical interpretation of the Bible today. Oosthuizen (277-283), attributes the departure, ostracize, and flight from the norm, to the arrival of early Western missionaries, anthropologists and explorers. He259eoplebed their activities using the biological term *smothering* as the process adopted for anything which they failed to understand about the people. The use of the word *irrational*, in the description of the rich knowledge of the259eoplee is not only ridiculous but unfounded. Hence, the continuous involvement of Western oriented church in Africa cannot be adjudged as being free from suspicion, exploitation and rape of the people's sociocultural intellectual and economic wealth.

4. Eurocentric Biblical Interpretation in Africa

There are growing concerns over biblical interpretations and their relevance to the average man in the continent of Africa. From colonization to political dominance, imposition of a dysfunctional curriculum and Eurocentric imposed Bible interpretation. Becker (19) motions the famous historical-critical method of biblical interpretation that seems to present some form of holistic approach based on reasoning and historical facts. It became popular in the 19th century, the major strength of which lies on affirming the universality of reality in uniformity, being open to reasoning and human experiences, based on an ever growing and dynamic society.

Crawford (2002), some 24 years late after Becker, addressed himself to the same method of biblical interpretation.

He premised his arguments on the rising interests on the biblical text that has witnessed the emergence of many translations. The battle for supremacy over textual interpretation has been predominated by euro-centric interpretations. Lastly, the Renaissance reawakened some form of renewed interest in ancient history, the main actor in historical critical method of biblical interpretation.

Isiorhovoja (79-80) notes that the core value of Eurocentric interpretation is to probe the historical background of the text and the ascribed meaning given to any passage. This method gives no room for deconstructive reading of the biblical text. Krentz (75) did not only affirm this hegemony, but exalted the written works which serve as the basis for establishing the supremacy and dislodgement of other forms of interpretations. There was a palpable battle between Sanders (279) and Childs (385) over canon criticism which laid its emphasis on the biblical Canon text. Sanders sees it as, 'a process' while Childs sees it as a 'final product.' The battle line is thus drawn along the polemic views of the above scholars. Consequently, Western scholarship has remained a scholarly venture for the bourgeois at the expense of the proletariat.

Textual criticism lays emphasis on the sacredness of the text of scriptures in arriving at the exact word used in biblical text, the task becomes difficult because the exact scriptures cannot be made available presently. Metzger (197) notes that only serious students can follow the process through to the end while going through the manuscript of the original.

Historical criticism emphasizes the role of history and consider the faith from that perspective. Scholars have considered the time the history itself and its transmission giving room for probability and speculation. Its strength lies on supporting the interpretative process. Grammatical criticism according to Hayes and Holladay (191), is primarily concerned with the language construct of the text, the grammar, parsing, syntax, phrase are of importance in determining the authenticity of the text.

Tradition criticism is largely concerned with the knowledge of known historical tradition that are recorded in the text. Cranford (12) notes that some scholars seek to know the volume and quantity of both oral and written traditions that were communicated adequately through both channels which account for the synoptic challenge. The biblical traditions are thus subjected to the rigour of traditional presence.

Source and Form criticism. Both methods are linked to tradition criticism, especially, in relation to the synoptic gospels. The thesis of source criticism, is to establish the literary connections and interconnectivity of the gospels, considering their structure vis-a-vis the fourth gospel. The two-document hypothesis theory remains the epicentre of the scholarly debate among scholars. Form criticism has been considered as the brainchild of Martin Debellis and Rudolf Bultmann both scholars where of the 20th century. Cranford (21) suggests that the primary concern is to establish the existence of discernable fixed forms of material before the analysis and usage within the context of the early church practice. The duo posit strongly that the particular form of the text can be determined only through sufficient probing of the life situation. Literary criticism surfaced in the 21st century as a form of question raised to ascertain the authenticity of historical criticism as a method. It generally seeks to establish the value of authorship, time, place and date of composition as vital aspect of the text (Powell,11).

From the above approaches to biblical interpretation though exhaustive, the Eurocentric approach has remained a battleground for ostensible display of knowledge, fame and superiority complex. These methods did not speak to or address the fundamental challenges of the masses as expected rather, they provide robust ground for scholarly discourse and interactions. This is the fundamental lacuna discovered and filled by Africentric biblical interpretation with emphasis on liberation and emancipation interpretation of the literary text.

5. Background for Africentric Biblical Reading

The journey towards Africentric biblical Reading came alongside with the quest for interpretation. They are considered to be responsive, adequate, liberative and emancipatory in nature. Africans have pushed and are pressing for the contextualization, otherwise known as the inculturation of the gospel - text and message, in such a way, that it will remain relevant to the social, cultural, economic, political and environmental challenges that have bedevilled the continent. Amidst Eurocentric hegemony, scholars of African aborigine and African-diaspora have not thrown in the towel based on God's self-revelation to mankind which is not bounded by race, colour, ethnicity and gender. In the philosophical contention of Martin Luther King Jr., he posits that death becomes necessary when it is worthwhile otherwise it becomes useless, vain and profitless. Thus, decolonization serves as a springboard for self-discovery and recovery from the Eurocentric garbs; the colonial aprons couched in interpretation of the Bible.

Sheridan (31) notes that some of the famous approaches to Bible reading suggested by Eurocentric scholarship, include: Devotional - with emphasis on several readings, Chapter Summary Method, with the reader making short notes, Character Study from the pages of the Bible, Thematic, Biographical, Topical Method, Subject Approach, Word Study, Book Background, Book by Book, Survey Method, Chapter Analysis, Book Synthesis, Verse By Verse. In as much as these methods are good in themselves, like the biblical interpretation method, they have little application for day-to-day living, such that the average reader is made to path find the tangent for successful living. The method has underscored some important factors about Africans. Torrey (6) notes that the reader must devote so much time to the study of the word as a means of achieving the head knowledge as enunciated in Eurocentric interpretation. Can such venture be meaningfully pursued amidst poverty, hunger and environmental challenges?

Mbiti (41) posits that African carry their God along with them. This can be expressed in the manner in which their faith is demonstrated. The people have had practical revelations about God, a continent that gave birth to two notable scholars of no mean repute. The practical dimension which is result oriented give birth to African cultural hermeneutics, the springboard and melting pot both to the Africentric interpretation and the reading of the Bible. Adamo

(2005), thus posits strongly that any biblical interpretation and Reading that failed to encourage an African cannot be said to be authentic. He decried the earliest missionaries, anthropologists and western scholarship that denied this fact.

6. Methods of Africentric Biblical Reading.

It is pertinent to note that the concept of reality plays dominant role in the lives of the people. It provides the basics for understanding their worldview ontologically. It consists of the Divine spirit women animate and inanimate elements which function together. Thus, the visible and invisible world man, animals and environment are understood within the spheres of God ancestors and spirits, hence, the centrality of culture to Africans cannot be overemphasized (Temple, 19). Adamo (36) posits that culture plays dominant role in the understanding and communication of the Bible within Africa. He knows that the success of the venture within Africa requires being an insider, familiarity with the problem and the challenges of Africa cannot and should not be read from papers or discussed by seat at home anthropologists. Thus, a good knowledge of the Bible, the culture and expression of faith in God's omnipotence, his absolute power and sovereignty are required. Lastly, the level of education attainment to the point of scholarship, is very good with the ability for memorization, it is of great importance. God's word to heal and bring about Deliverance to mankind. Wise to the Eurocentric approach to biblical Reading the following are methods of Bible reading in Africa.

a). Therapeutic reading of the text.

From the humble Africa background, the treatment of various diseases and ailments are not strange to the people. The Bible is replete with verses that speaks of God as the healer. Ukpong (5) contends that contrary to Eurocentric teaching about the Bible, Africans have basic understanding of using the word for the healing that is desired most commonly

The expression of faith in the power of God through his word over sicknesses and the presence of healing texts in both Testaments have become the basis for such repeated Reading. Exo.15:22-25 speaks about the bitter water of Marah, the people complained but under God's leading, the introduction of the wood brought about sweetness. Similarly, when members of the Baptist soul winning band at the General Crusade were experiencing stooling due to bad water available at a crusade being organised, the leaders took salt, quoted the text, called on God for the restoration of the water source and the people were healed.

The family of Mr Alfred Onoriode of Orogun witnessed the presence of God's healing during an all-night home prayer session, after reading Acts 3:1-9, the five-year-old child who never walked before, stood on his feet and began to walk.

b). Joblessness

Deuteronomy 28:12 brought about another miracle within the same family of Mr Alfred. Even as a graduate of the Delta State University for many years he was jobless. After reading the text over his situations in prayer with the family chorusing amen, his situation changed. Today, the man has got a job with the Delta State University as a tutor

c). Protective Reading of the Psalms.

Ubrurhe (24) avers that there is power in the vegetation in Africa. While Western scholarship depends on bulletproof singlet and armoury for self-defence, Africans simply resort to some herbs for protection. Among the Urhobo people, we have *umu r'ekpo* "bullet proof" herbs. Adamo (35) motions that the missionary on arrival in Africa depended on advanced technology for self-defence. However, African Christian sees the Bible as a source of defence, protection from all attacks and deliverance with multiple results and testimonies

d). Potency of the Spoken Word

Traditionally, Africans believe that the words of the elders and the priests are potent. For this is the reason, they are respected in the society. There is the general belief that God answers the prayers they offer as custodians and curators of the society. This is also true of The Bible. It bears testimony to the potency of the spoken word (Matthew 8:8). During a wedding ceremony at Omega Baptist Church, Abraka, there was an incidence that caused pandemonium. The bride under strong influence of spirit manifestations, refused to express verbally, the exchange of the marriage vows. While the church was expecting her to joyfully speak up in the euphoria, she suddenly slumped. The man of God under divine instruction, was directed to call the lady's name. Immediately, he shouted her name, the bride sneezed and regained consciousness to continue with the exchange of marriage vow. The emphasis here is on the potency of the spoken word based on God's directives. (Omegwe, Testimony hour 2021)

e). Success Reading Approach

Isiorhovoja (79) contends that the rate of failure in Africa truly calls for a deconstructive reading of the Bible. Traditionally, the people can consult medium for solutions, this is the case with non-Christians. However, among Christians, the Biblical text, speaks about success in all areas of life. Deuteronomy 28:13, speaks of being ahead, successful and victorious in all of life's undertakings. With continuous recitation of the words, prayerfully laying claims over the situation, positive results are achieved.

f) Personal Retreat and Vengeance Reading

From the traditional religious background of Africans, men traditionally embark on retreats before indulging in certain rituals, otherwise considered to be sacred. This is also true when embarking on vengeance mission. If unjustly persecuted or denied, then vengeance becomes inevitable. Notable men often embark on personal retreat for some tasks. The Bible speaks of men set apart, those who have undertaken personal journey just to make sure they have encounter with God. David was a man who practiced personal retreat. Psalm 35:1, speaks of a divine invitation for God to vindicate his children. The story of this old woman attests to it. An old woman had a hen with 10 chicks, but behold, there came a cobra that desired not only to kill the chickens but the hen. The old woman being helpless cried out. Oh God! I hand over this snake to you, avenge this enemy. Unconsciously like David (Ps. 59:1), she threw the can at it, unknown to her that fuel spilled over the snake. While crying and calling on God for his intervention, the snake stretched and died.

Here, we see that there are no situations among Africans that are considered to be little or otherwise. Different texts at different locations are used, read and interpreted to minister to the situations the individual is going through. Such biblical readings in Africa, encourages African worldview; the ontological understanding as well as the contemporary challenges of the people. The Bible therefore, becomes the key that opens the door to liberation, revival, equipment, discovery and advancement. Any reading of the Bible that denies these facts to the Africans, ends up in Eurocentric shelf, building head knowledge yet never coming to terms with the life situation of the people.

7. Conclusion and Recommendations

The paper is not an attempt to ridicule Euro-centric biblical interpretation. However, it seeks to establish the fact that there is no theological vacuum as every text is interpreted based on the cultural value and the need of the interpreter. For an African, the gospel has become the springboard for speaking to, addressing and receiving answers to pressing needs and challenges that daily confronts him. Africa and Africans in diaspora should continue to publish views that are aborigine to Africans. Contemporary scholars of Africa and Africans in diaspora, should continue to mentor younger generation of Africans to cultivate and develop more interest in African cultural hermeneutics, as the window to achieving Africentric reading and interpretation of Biblical text in a way that minister to the needs of the people. Our institutions of learning should provide centres for African biblical scholarship, with Africentric scholars, daily researching and publishing findings about Africa; Africans and African worldview that are free from syncretism and idolatry.

References

Adamo, D.T. (2005) *Reading and Interpreting the Bible in African Indigenous Churches*. Benin City: Justice Jeco Press and Publishers Ltd.

Adamo, D.T (2006) *Africa and Africans in the New Testament*. Oxford: University Press of America.

Bauer, W. (1957) *Greek/English Lexicon of the New Testament*. Grand Rapids, Michigan: Wm.B. Eerdmans Publishing Company.

Becker, (1997) The Historical-Critical Method of Bible Interpretation, 1997. Retrieved from www.bartleby.com

Boa, K. Bible Reading Guide: 10 Methods (nd). Retrieved from www.kenboa.org

Childs, B.S. (1985). *The New Testament as Canon: An Introduction*. Minneapolis: Fortress Press.

Earnest N. (1999) Bracey, *Prophetic Insight: The Higher Education and Pedagogy of African Americans*, New York: University Press of America.

Fafunwa, A. B. (1974) *History of Education in Nigeria*. London: George Allen & Unwin, 1974.

Fatokun, S. (2005) Christianity in Africa: A Historical Appraisal. *Verbum et Eccesia. Jrg*, 26(2).357.

Felder, C. H. (1993) “Recovering Multiculturalism in Scripture”, *The African Heritage Study Bible*, Nashville, Tenn: The James C. Winston Publishing Company.

Gifford, P, (2004) “The Bible in Africa: Transactions, Trajectories, and Trends.”

Journal of Religion in Africa, vol. 34, No. 3, pp. 71-78

Hayes, J.H. and Holladay, C.R. *Biblical EXEGESIS: A Beginner's Handbook*. Atlanta: John Knox, 1987.

Isiorhovoja, U. O. (2021) Deconstruction as a Functional Tool in Decolonizing Nigerian Educational System: A Biblical Response. *East African Journal of Traditions, Culture and Religion*, 3(1), 2021. Pp. 79-89. https://doi.org/10.37284/eajtcr.3.2.426.

Itedjere, P.O. (2007) *History of Education*. Abraka: Delsu Printing Press.

Kane, H. (1975) *A Global View of Christian Missions from Pentecost to the Present*. Michigan: Barker Book House.

Krentz, E. (1975) *The Historical Critical Method*, Philadelphia: Fortress Press.

Mbiti, J.S. (1991) *Introduction to African Religion*. Dar es Salaam: East African Educational Publisher.

Metzger, B. (1997) Cannon of the New Testament: its Origin, Development, and Significance. Oxford: Claredon Press.

Metzger, B. M. (1975) *The Text of the New Testament*. Oxford: Oxford University Press.

Mickelsen, A. B. (1991) *Interpreting the Bible.* Grand Rapids, Michigan: Wm.B. Eerdmans Publishing Company.

Mickelsen, B.A. (1991) *Interpreting the Bible*. Michigan: WmB Eerdmans publishing Company.

Oousthuizen, G. C. The task of African Traditional Religion in the Church's dilemma in South Africa, in African Spirituality: forms, meaning, and expression, edited by Olupona, J. New York: Crossroad Publishing Company,

Paranti, M. (1995) *Against Empire*. San Francisco: Light Books.

Powell, M.A. (2011) How do Biblical Scholars Study the New Testament.. Retrieved from www.bibleodyssey.org

Redfield, R. (1960) The Primitive World and its Transformation, as quoted in Nida, A. E *Message and Missio*n. San Francisco: Jossey-Bass.

Sanders, J.A. (1979) "Text and Canon: Concepts and Method." *Journal of Biblical Literature* 98 March. pp5-29

Shaw, R and Stewart, C. (1994). Syncretism/Anti-Secularism. The Politics of Religious Synthesis. . Harare: AAPS Books.

Sheridan, R. Bible Study Methods and Applications. (nd) Retrieved from www.christianitytoday.com.

Temple, P. *Bantu Philosophy*. Paris: Presence Africaine, 1959.

Torrey, R.A. (2006) Topical Study Methods. Retrieved from www.questionsgod.com

Ubrurhe, J.O. (1994) "Life and Healing Process in Urhobo Medicine" *Humanities*, Vol. 1 pp 17-26.

Ukpong, J. (1995) 'Reading the Bible with African Eyes" Journal *of Theology for Southern Africa*. June, 3-14

Ukpong, J. S. (2000) The Bible in Arica. New York: E.J. Brill.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 265–269

Attitude of Secondary School Teachers towards Students living with HIV/AIDS in Sokoto South and North Metropolis Nigeria

DANIEL NOFIU, MOHAMMED KAKA GANA,
MARIAM AUDU ABDUKADIR, ABDULKADIR KAMAR
University of Maiduguri, Borno State

Abstract. The research determined teachers' attitude towards people/students living with Human Immunodeficiency Syndrome Arid Acquired Immune Deficiency Syndrome HIV/ AIDS and described the results from the selected sample of 1200 participants; using simple random sampling. The study employed quantitative research design, utilizing a single blinded Randomized Control Trial conducted between February to July 2022 in Sokoto South and Sokoto North local Government Area of Sokoto State, Nigeria. Data on socio-demographic characteristics of the respondents and HIV/AIDS related attitude were collected using a validated questionnaire. Data was analyzed using Analisis of Variance (ANOVA) and simple percentages. at P< 0.05. The results revealed that analysis revealed that, the mean baseline scores for Teachers' Attitude between intervention and control groups was low (mean = 42.90; 1.88), 64.31 (5.35), 60.36 (2.49); F (2, 2360.382), P < 0.001). No significant difference was found between the groups as regards their attitude of HIV/AIDS. Mean baseline HIV/AIDS attitude of the respondents did not differ and poor attitude was reported in intervention and control groups respectively. Therefore, there is need for HIV/AIDS education intervention to improve the attitude of some secondary school teachers.

Keywords: HIV/AIDS, attitude, teachers, students.

1. Introduction

The Human Immunodeficiency Virus /Acquired Immune Deficiency Syndrome (HIV/AIDS), is a threat to humanity all over the world today. Since it was discovered in early 1980's, HIV/AIDS has claimed the lives of many people. An estimated 38 million people Worldwide are living with HIV/AIDS, two thirds of these are in Sub-Saharan Africa (UNAIDS, 2020). Over 2.6 million people in many in developing countries have died due to AIDS related diseases. According to World Health Organization (WHO, 2018); Nigeria is among the countries with the largest burden of HIV/AIDS in the World with over 3 million people living with HIV/AIDS. This can be justified through the first case of HIV/AIDS which was reported in 1986.

The disease Acquired Immune Deficiency Syndrome (AIDS) is caused by Human Immune-Deficiency Virus (HIV) which is transmitted through direct contact of mucous membrane or the blood stream with a bodily fluid containing HIV such as blood, semen, vaginal fluid, pre-seminal fluid and breast milk. AIDS makes its victim highly vulnerable to life threatening infections such as tuberculosis (TB) and certain types of cancer. The disease can be contacted through sexual intercourse with infected person, or through blood transfusion and using contaminated sharp instruments to cut the body, prenatal transmission from an infected mother to her child, including untreated sexually transmitted diseases. etc. (Idele et al., 2014*)*. The attitude of teachers towards people living with HIV/AIDS is of great concern. The study conducted on the impact of HIV/AIDS among primary schools in Nigeria indicated that 56% of teachers were of the view that all HIV/AIDS positive teachers should not be allowed to teach; while 34% of the teachers lacked willingness to discuss HIV AIDS issue in the work place (Sengozi et al., 2017)). Therefore, in an attempt to curb the menace of HIV/AIDS, there are needs to educate the secondary teachers who are exemplary to the younger children. So, this study was conducted to, assess the HIV/AIDS Attitude of secondary School Teacher in Sokoto South and Sokoto North Local Government Area of Sokoto State, Nigeria. Assessment of the Attitude of Secondary School Teachers towards Students Living With HIV/AIDS in Sokoto South and North Metropolis Nigeria.
Attitude has a key role to play in preventing HIV/AIDS and in mitigating its effect on individuals, families and the general community. Skinner (2003) posited that attitudes are changed by school experiences. They can be changed by the influence of a particular teacher, peer groups and

series of extra-curricular activities within or outside the learning environment. Therefore, it is of paramount important to note that, attitudinal change is very crucial in dealing with HIV/AIDS issues in schools and the general society. In view of this, teachers have valuable role to play, because through HIV/AIDS Education interventions, the youths will be provided with useful knowledge, attitudes and skills which will enable them to remain free of HIV/AIDS infections; also communicate effectively with their peers as regards any issue of HIV/AIDS.
Attitude is a hypothetical construct that represent an individual's like or dislike for an item. Attitude are positive, negative or neutral views of a person, behavior or event. Most attitude in individuals are a result of observational learning from the environment. It is further regarded as a position of the body indicating mood or emotion and persuasion is an active method of influence that attempt to guide people towards adopting an attitude, idea or behavior (Humphrey et al, 2018). Ndegwa et al., (2020) conducted a research on knowledge, attitudes and practices towards HIV/AIDS among students and teachers of secondary schools.

The study was a cross-sectional design with 132 subjects randomly selected. The main results revealed that knowledge about HIV/AIDS was found to be 100% for the students and teachers; while the attitude was low to be *50%* among the teachers. This therefore, calls for more improvement on the attitudes and preventable practices among the teachers. The study further noticed that most of the respondents associated HIV/AIDS with loose morals. So, they thought that abstinence will be the best method of preventing the transmission of the HIV virus. Nevertheless, majority of the teachers who are to be role models to the school children did not abstain; instead, 80% were found not using protective devices. Therefore, the need to equip the teachers with necessary and vital information about behavioral modification, as regards HIV/AIDS prevention strategies in schools cannot be over emphasized.

Toor (2017) examined the attitude of teachers, parents and adolescents towards sex education in. Ludhiana district of Punjab using descriptive survey design. Convenient sampling method was adopted to select 70 teachers, *70* parents and 100 adolescents using self-constructed attitude scales entitled 'Attitude Towards Sex Education'; one each for teachers', parents and adolescents. Item wise analysis showed that many teachers did not talk with their students about sexuality. Only 10% of teachers reported they had discussed sexuality with their students. Only 13% of teachers were able to use biological vocabulary while teaching. 18% were comfortable in discussing sexuality with their students. 62% of the teachers were of view that teachers needed special training in discussing sexuality with the students. 90% of teachers believe that it is important to learn how to talk with children about sexuality. 82% believe providing sexual education could prevent sexually transmitted disease. Majority (84%) believed that specific training should be given to teachers involved in teaching sex education in school. The mean scores for attitude towards sex education regarding male and female teachers were compared by employing t-test. The mean score of attitude towards sex education for male teachers is 59.56 with SD 8.13 and for female teachers is 50.24 with SD 4.80. The t-value came out to be 4.95 which is significant at 0.01 level of significance. It implies that there exists a significant difference in attitudes of male and female teachers towards sex education. Male teachers showed significantly more -favorable attitude than the female teachers toward sex education. Thus, the teachers need more trainings, motivation and general support for the promotion of attitudes towards teaching sexuality education in. schools.

Lohmann et al., (2019) assessed the attitudes towards HIV/AIDS among the school teachers in Belize. The result indicated that, 68% of the teachers have-negative attitudes of discriminations against people infected with HIV/AIDS. The findings suggest that, teacher training on HIV/AIDS educational Program will indeed, be beneficial to teachers in Belize even when knowledge is adequate; as attitude, 'confidence and comfort with HIV/AIDS can negatively impact the teaching abilities on teachers even when there is sufficient knowledge. Onwuezobe and Ekanem (2019) conducted a study to determine the attitude of teachers towards the introduction of sexuality education in secondary school of Lagos State Nigeria. A total number of 320 teachers with the median age of 37 years were randomly selected for the study, using self-administered structured questionnaires. The result of the study indicated that 46,.1% of the teachers view the teaching of sexuality education as the responsibility of the, parents; while about 68% of the teachers perceived sexuality education as mostly beneficial in preventing unplanned pregnancy. Also, about 56.0% were of the opinion that sexuality education will promote early' exposure to sexual relationship. Nevertheless, age played a greater role as older teachers between the ages of 45-49 years (86%), are more willing to teach sexuality education. Also, higher educational qualification had a significant effect on their attitude towards teaching sexuality education ($P<0.05$).

lyaniwura (2020) assessed the attitude of teachers to school based adolescent reproductive health interventions using a cross-sectional descriptive design. The study sample considered 225 teachers in public secondary schools in Shagamu, Ogun

State in South-West Nigeria self-developed questionnaire was administered to the respondents of which 47% of them trained family life, educators, while 52.9% have never received any training in adolescent reproductive health. The result indicated that 87% of the' teachers approved teaching health education to adolescents in schools but 91% of the teachers disapproved of con demonstration and provision in schools. It is paramount important to note that provision of continuous training of teachers as regard health issues will further enhance knowledge of teachers, and would gradually inculcate positive, attitudes among them. Effective training with appropriate support will lead towards more involvement of teachers in school health activities. In the study of Sanusi (2019), it has been reported that some teachers in the province of Gidan Dari are currently living with HIV. Being infected with the said virus, significant changes have transpired in their lives because of the virus's effect to their physiological and mental state. Having acquired HIV, these teachers have likewise experienced stigma and discrimination from others, including their colleagues. Because of that, their level of functioning has been negatively affected including their work performance. Stigma and. discrimination indeed is a factor that contributes to the swelling cases of HIV and AIDS. Because of stigma and discrimination, people tend to decline access and utilization of facilities and services gearing towards HIV-related prevention and care, Stigma and discrimination usually arises because of people's low knowledge and misconceptions about the disease. Hence, to eliminate stigma arid discrimination on people living with HIV (PLWH) which would later aid in decreasing HIV and AIDS cases, Sanusi (2019) strongly recommends that health education arid promotion programs on HIV and. AIDS be conducted in various agencies especially the school.

The school is an ideal place for young people to be aware about HIV and AIDS since it is where they learn new information through their teachers. Also, aside from being sourc.es of knowledge, teachers serve as advocates of a healthy school environment and role models for their learners. Nevertheless, the school can be a source of stigma and Discrimination if the teachers facilitating knowledge among learners share false information because of misconceptions and/or lack of awareness about a certain issue. Sadly, because of poor attitude, teachers themselves stigmatize and discriminate vulnerable groups. With the above facts, this study endeavor to assess the attitude of teachers towards students living with HIV and AIDS. The result of this study is hope to be significant and contributory in promoting positive attitude among the secondary school teachers in Sokoto South and Sokoto North Local Government Sokoto State, Nigeria.

1.1 Objectives of the Study

The specific objectives that guided the study were:

- To assess the attitude of teachers towards people/students living with HIV and AIDS in Sokoto South and Sokoto North Government of area of Sokoto State, Nigeria.

1.2 Research Questions

This Study sought to answer the following questions:

- What is the attitude of teachers towards people/students living with HIV and AIDS in Sokoto South and Sokoto North Government of area of Sokoto State, Nigeria?

1.3 Hypotheses

The research work tested the following mull hypothesis:

- There is no significant association between socio-demographic profile of the respondents and HIV/AIDs Attitude of the teacher Sokoto South and Sokoto North Government of area of Sokoto State, Nigeria.

2. Methodology

The study employed quantitative research design utilizing a single-blinded randomized control trial, in each local government areas, however, stratified sampling techniques was used in determining the attitudes of the two local government areas. The study was conducted from September to October, 2022. The target population was 1200 secondary school teachers in Sokoto South and Sokoto North Local government area of Sokoto State, Nigeria; and were selected through simple random sampling. The study used questionnaires as data collection instrument. Pearson Product-Moment Correlation Coefficient (r) was used to test the reliability of the questionnaire. A reliability of 0.92 was obtained, which was high and within the acceptable standard Analysis of Variance (ANOVA) and Simple percentages was used to analyze the questionnaire. The level of significance for all statistics was set at $p< 0.05$. The data was presented in tables.

3. Results

Table 1: Demographic characteristics of respondents in the intervention and control group (N600)

Socio demographic	Intervention group (n=600) No (%)	Control group 600 No (%)	p-value
Gender			
Male	172(57.3)	178(59.3)	
Female	128(42.7)	122(40.7)	0.679
Ethnicity			
Hausa	270(90)	270(90)	
Non Hausa	30(10)	30(10)	1.000
Religion			
Islam	275(91.7)	273(91.0)	
Christianity	25(8.3)	27(9.0)	0.885
Age group (Year)			
20-30	62(20.7)	78(26.0)	
36-50	166(55.3)	167(55.7)	
51 and above	72(24.0)	55(18.3)	0.131
Marital Status			
Single	48(16.0)	48(16.0)	
Married	242 (80.7)	244(81.3)	
Divorced	10 (3.3)	8(2.7)	0.920
Educ. Qualification			
NCE	252(81.0)	239(79.7)	
Bsc	29(9.7)	38(12.7)	
Msc	8(2.7)	7(2.3)	
Others	11(3.7)	16(5.3)	0.474

* Significance at p = < 0.05, Chi-square test.

The socio-demographic profile of the respondents revealed that male was the majority in both intervention and control groups with 172 (57.3%) and 178 (59.3%), for intervention and control groups respectively. The distribution based on the respondents' ethnicity, Hausa was the majority in both intervention and control groups with^$D(90%) and 270 (90%). Religion the respondents revealed that Muslims account for 275 (91.7%). Age group of the respondent's shows that teachers aged 36-50 are the majority in both intervention and" control groups.
Moreover, in the study sample, the marital status shows 590 (80.7%) and 593 (81.3%) in both intervention and control groups were marked, the highest-educational qualification among both intervention and control groups were 550 (84.0%) and 345 (85,7) for National certificate in education (NCE). Table 1 below shows the socio-demographic characteristics of the respondents for this study.

Table 2: Comparing HIV/AIDS attitude category between intervention and control groups at baseline (N = 686)

Study group	HIV/AIDS Attitude-category Positive (%)	Negative (%)	X^2	df	*P* value
Intervention (n=600)	78 (26.2)	220(73.2)			
			0.2731	1	0.601
Control (n=600)	68 (24.3)	212(75.7)			

Significant at p = < 0,05, Chi-Square test.

Table 4 shows the comparison of HlV/AIDs attitude category between intervention and control groups. The table revealed that at the positive side, intervention rate 26.2 and negative side is 73.3, while the control group show positive of 24.3 and negative-of 75.7 percent. This result shows that for both intervention and control groups, attitudes of teachers to HIV/AIDS counselling among students still remain negative to a large extent.

4. Conclusion and Recommendations

Vital to the success of HIV prevention programs are informed teachers. As the purveyors of knowledge, teachers' preparedness directly impacts program effectiveness. In order to meet the ultimate goal of improving the knowledge, attitudes, and behaviours of their students, teachers must be prepared. In light of the findings of the study, the following are recommended:

- Much can be done at school-level to improve HIV/AIDS knowledge, attitude and to influence behavioral changes, through 'Various educational interventions.
- The need for organization of Health Education/HIV Prevention Programme in Schools, should be considered by the policy makers.
- The government support should be sought in the area of provision of various instructional materials on HIV/AIDs Education.

References

Banda, I. & Christopher, I. (2015), *Nutritional status arid body composition in white female outpatients with HIV infection.* XI international conference on AIDS. Vancouver, (abstract Th.B. 4251).

Kasedde, S., & Luo, C. (2014). Epidemiology of HIV and AIDS among Adolescents: Status, Inequities, and Data Gaps, 66, 144-153.

Lohmann, T., Tarn, P., Hopman, W.M. & Wobeser, W., (2019). Knowledge attitudes towards HIV/AIDS among school teachers in Belis *International Journal of Infectious*.

Lucero, J. A. (2019). Raising HIV and AIDS Awareness: A Health Promotion Program. Accountancy and Business Management, Students of Congressional National High School.

Retrievedfromhttps://www.researchgate.net/pubication/326258832.

Lucero, J.A. (2019). A close encounter with Teacher AIDA: phenomenology of teachers HIV and AIDS. Unpublished Research Study. Congressional Integrated High Sc City of Dasmarinas, Cavite.

lyaniwura, C.A. (2020). Attitude of teachers to school based adolescent reprodtj interventions, 16(1), 4-9. Idele, P., Gillespie, A., Porth, T., Suzuki, C., Mahy

Mkumbo, K.A. (2012). Teachers' attitudes towards and comfort about teaching schooKba sexuality education in urban and rural Tanzania. *Global Journal of Health Scier,* 149-58.

Ndegwa A.G. (2002) Teachers' attitudes towards and comfort about teaching schooKba sexuality education in urban and rural Tanzania. *Global Journal of Health Scier,* 149-58.

Onwuezobe, I, A., & Ekanem, E. E. (2019). The Attitude of Teachers to Sexuality Edueaj a Populous Local Government Area in Lagos, Nigeria. *Pak J Med Sci (Pa 934-937.*

Sanusi A.B. (2019). A close encounter with Teacher AIDA: phenomenology of teachers HIV and AIDS. Unpublished Research Study. Congressional Integrated High Sc City of Dasmarinas, Cavite.

Skinner C. E. (2003). *Educational Psychology. (4th Ed.).* New Delhi: Prentice Hall.

Ssengozi, R., Schlegel, A., Anyamele, C., & Olson, K. (2014). Assessing Educators views on impact of HIV/AIDS on primary education in Nigeria: Study Report. NC:.KL International Research Triangle Park. *RT1International Research*, 2-29.

Thackeray, R., Neiger, B. L, Bartle, H., Hill, S. C., & Barnes, M. D. (2014). Element! School Teachers' Perspectives on Health Instruction: Implications for Hea| *Education. American Journal of Health Education, (January 2014), 37-41.*

Toor. K.K. (2012). A study of the attitude of teachers, parents and adolescents towards education. *MIER Journal of Educational Studies, Trends & Practices., 2(2),* 777.

UNAIDs (2020). AIDs by the Numbers 2020: World AIDs Day 2020. Appin Genevai Switzerland.

World Health Organization (2018). HIV/AIDs Global Statistics: World Health Organization; Geneva.

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(2): 271–276

The Basic Analysis of the Morpho-Syntactic Status of the Third Person Singular Subject Pronoun in Standard Yorùbá Language.

MOSES ADEDIRE ADEKUNLE
Ọlábísí Ọnàbánjọ University, Àgọ́-Ìwòyè, Ògùn State, Nigeria.

Abstract. Awóbùlúyì (2001) brings a new notion of the zero morphological realization of the first person singular pronoun (ó) in Yorùbá studies. Awóbùlúyì's (2001:1-8) proposition hereby trigger arguments on the 'ó' as the first person singular pronoun subject with different views and submissions from scholars. (see Àkànbí 2004, Ọládèyí 2003 and Adéwọlé 2011). Awóbùlúyì (2001:2) hints that his preposition emerged because 'ó' and 'un' are not linguistically related. Using clipping and descriptive analysis, this paper has tried to claim that 'ò', 'ó' 'ún', are reductions of 'òun' (pronominal) in Yorùbá language. The paper supported Awóbùlúyì (1992) previous position that pronouns are reduction form of pronominals in the language. The study informed that adoption of variants of clipping formative styles such as fore clipping or apocopation clipping cause the different representation of the third person pronouns in Yorùbá syntax from the following; 'ó', 'ò', 'un'. The paper used examples from Ifẹ̀. Òǹdó and Kétu dialects. Our findings reveal that prosodic assimilation between the third person pronoun or pronominal with the high tone syllable eventually cause 'o' 'ùn' àwọn and wọn to transform to ó, ún, wọ́n and àwọ́n as deem fit in each phonetic realization of the third person pronouns and pronominals. The study hereby recommends that the agelong established presentation as of 'ó' as the third person singular pronoun should be retained. Therefore, the zero morphological theory is hereby discouraged.

Keywords: Fore-clipping, apocopation clipping, Anglo-phone Kétu, pscho-morphological, morphological restrictions.

1. Introduction

Many notable Yorùbá linguists such as Awóbùlúyì (2001, 2006) Olumuyiwa (2006) have agreed in support of zero morphological realization of the third person singular subject pronoun in the syntactic structure of the standard Yorùbá. These papers mostly consider the phono-morphological and syntactical peculiarities of 'ó' which is formerly established as the third person singular subject pronoun in the literature. Awóbùlúyì (2001:1-8) which serves as the protagonist of zero morphological realization theory of the third person singular subject pronoun advances many reasons for his proposition.

Awóbùlúyì (2001:2) cited Awóbùlúyì (1992:28) when he argued that pronouns are basically derived as reduction of the pronominal such as 'èmi'(I) and 'àwọn' (they) to 'mi' and 'wọn' (they) pronouns respectively. Awóbùlúyì (2001:2) represents the (1) below to represent the graphical representation of his previous claim in 1992 position as in:

1

Pronominal		pronoun	gloss
i. èmi	→	mi	I
ii. ìwo	→	(w) ọ	you
iii. òun	→	un	he/she
iv. àwa	→	(w) a	we
v. àwọn	→	wọn	they

However, Awóbùlúyì (ibid) cites another research findings of unknown scholar that claim that the pronominals are derived from the pronouns through prefixation of basic pronouns. Awóbùlúyì (2001:2) presents the examples as in;

2

Prefix pronouns		pronominal	gloss
è + mi	→	èmi	I
ì + wọ	→	ìwo	you
ò + un	→	òun	he/she
à + wa	→	àwa	we
à + wọn	→	àwọn	they

(I intentionally bold 'un' for clarification)
Awóbùlúyì (2001:2) concludes the referred sub-divisions in his work as in;

Àlàyé kejì yìí dára ju èyí tí àwa ṣe tẹ́lẹ̀… ohun tí ó jẹ wá lógún tí a sì fẹ́ kí àwọn èèyàn máa kíyèsí láti ìsìnyìí lọ, ni pé ẹnu àlàyé méjèèjì kò lórí ìrísí àdámọ́ tí arọ́pò-orúkọ kíkurú ẹni kẹta ẹyọ aṣolùwá. Ohun tí àlàyé méjèèjì pe ìrísí àdámọ́ rẹ̀ ni 'un'. 'un' àti wúnrẹ̀n 'ó' kò sí jọra rárá. Ìyẹn ni a fi mọ̀ tí a sì pe wúnrẹ̀n 'ó' kò ní ìrísí arọ́pò-orúkọ kíkurú ẹni kẹta ẹyọ aṣolùwá ti inú èdè Yorùbá.

(The second explanation is more preferred than our previous submission… our major concern that we are trying to direct people attention. To henceforth, is that the two prepositions agree on the basic representation of the third person singular subject pronoun. The two explanation identify 'un' as the basic representation. 'un' and 'ó' differ from each other. This assertion prompts our disagreement because 'o' does not resembles 'un' which has been widely endorsed as the third persons singular subject pronoun in Yorùbá studies).

To our own understanding with reference to the latest quotation from Awóbùlúyì (2001)'s work, the basic cause for Awóbùlúyì's (2001) position is that, he believes, 'ó' and 'un' are not related linguistically. This is very appreciable. This paper attempts to adhere strictly to the noble pieces of advice from Bámgbóṣé (1986:28) Oyèláràn (1967:97) that researchers in the Yorùbá language studies should endeavour to look into Yorùbá dialects to find solutions to the seemingly intractable linguistic problems in the literature in the hope of aiming up with new findings.

Bámgbóṣé (1986:28) informs:
…we need to look closely at the dialects of Yorùbá and perhaps even some languages closely related to Yorùbá. It is my hope that Yorùbá studies will now move towards a detailed study of the various dialects so that we may appreciate better the influence of the past in our present standard Yorùbá.

Also, Trudgill (1994:2) highlights the linguistic task bedeviling the dialectologists as in:
What dialectologists are interested in are differences between dialects. The task of dialectologists is to describe different dialects, to note differences between them, and importantly, to try and explain how these differences come about.

With reference to the foregoing highlights from Trudgil (1994:2), this paper aims at providing linguistic alignment between 'ó' and 'un' (which Awóbùlúyì 2001:2, thinks are not related) most especially from Anglo-phone Kétu dialects and standard Yorùbá. The study uses descriptive theory to press home our analysis.

2. Analysis

This paper tries to establish three major contributions into the literary preview of Yorùbá studies:

Pronouns are reduction of pronominals
'ó' 'ún' and 'un' are derived from 'òun' (pronominal)

Some major clarifications about third person singular and plural subject pronouns and pronominal varieties among some Yorùbá dialects.

The aforestated three divisions would be expanded upon sequentially in this study.

2.1 Pronouns as a reduction of pronominals in Yorùbá language

Combrink (1990) discusses some major linguistic characteristic features of a affixes in language. Combrink (1990:56) hints that affixes are subject to some restrictional rules which include "imputs and imputs restrictions. He sub-divides the restrctional rules into:
3
phonological restrictions
morphological restrictions
semantic restrictions
syntactic restrictions
pragmatic restrictions
(Combrink 1990:56)

Each affix possesses the latest restrictional rules according to the basic conventional morphological rules of the language. Although, Yorùbá language endorses the combination of "affix plus stem" configuration in morphological operations, the language use the process to change the syntactic positions of the stem. The change may be either from compliment to head or from predicate to subject or object in syntactic distributions. The examples (4a&4b) below attest to this claim as in:

(4a)

Affix		stem (verb)	output	syntactic class
ì	+	fẹ́	ìfẹ́ (love) verb	noun
ẹ̀	+	jẹ́	ẹ̀jẹ́ (pledge) verb noun	
ọ̀	+	pa	ọ̀pa (winner) verbnoun	
è	+	ṣé	èṣé (blockings) verb	noun
à	+	lọ	àlọ (going) verb noun	

The stems are basically verb but they were change to noun after the nominalization process. Now consider the following:

(4b)

Affix	stem (adverb)	output	syntactic class
ò	tààrà	ọtààrà	(Adverb-noun)
à	tẹ́ẹ́rẹ́	atẹ́ẹ́rẹ́	(Adverb-noun)
ọ	pẹ́lẹ́ńgẹ́	ọ̀pẹ́lẹ́ngẹ́	(Adverb-noun)
ọ̀	wààrà	òwààrà	(Adverb-noun)
ọ̀	rara	ọ̀rara	(Adverb-noun)

The inference we are trying to deduce from the latest examples is that aside from the basic fact that the stems change syntactic categories after the morphological operation, there are also syntactic and pragmatic changes affecting all the outputs. For example, the syntactic rule in Yorùbá maintain zero tolerance for Adverb and Adjective to become a subject in the syntactic position in the basic sentence construction. That is why the following sentences in (5) are not allowed in Yorùbá language;

5.

téẹ́rẹ́ dé lánàá
ADJ V Pp
Pẹ́lẹ́ngẹ́ ra ọkọ̀
ADJ V N
Gíga wó lánàá
ADJ V PP

While the following sentences in (6) are syntactical accepted in the language.

6

Obinrin tẹ́ẹ́rẹ́ de lánàá
N ADJ V PP
Iya pẹ́lẹ́ngẹ́ ra ọkọ̀
N ADJ V N
Igi gíga wó lánàá
N ADJ V PP

The aforestated examples show that "tẹ́ẹ́rẹ́ and pẹ́lẹ́ngẹ́" are basically adjectives. They cannot occur as head of Noun phrase in basic simple sentences. However, when affixes are attached with them in the process of nominalization, they become nouns; becoming noun accord them syntactic opportunity to take headship position in noun phrase. The examples below in (7) attest to this;

(7)

Prefix	ADJ	Noun
a	tẹ́ẹ́rẹ́	atẹ́ẹ́rẹ́
ọ̀	pẹ́lẹ́ngẹ́	ọ̀pẹ́lẹ́ngẹ́

As occurring in the sentences such as (i) Atẹ́ẹ́rẹ́ (nickname) dé ní àná (the man 'tẹ́ẹ́rẹ́' came yesterday) (ii) ọ̀pẹ́lẹ́ngẹ́ dára ní aya (a slim woman is a good wife material). It is evidence that both pronoun and pronominals can function as head of Noun phrase in both subject and object positions.

Therefore, we cannot establish the theory of pronouns being derived from pronominal. Adherence to such a claim will violate the syntactic and pragmatic restrictions as explained in Combrink (1990). Another pscho-morphological question that the protagonist of pronominal chances to pronoun is how could we cognitively predict the correct prefix to be attach to each pronouns to produce the pronominals for each person and number. What is the mental justification that 'e' should be attached to 'mi' to produce 'èmi'? How do we know that 'I' should be the correct affix that would merge 'wọ' to produce 'ìwọ'? Failure to attend to the latest seemingly intractable explanations is tantamount to violation of 'morphological restrictions' in Combrink (1990).

The only morphological process or theory that can account for derivational process between the pronominals and pronouns in Yorùbá language is clipping. Clipping as a morphological process is nearly forgotten in the literature of Yorùbá studies.

2.2 Clipping of pronominals to derive the pronouns

Napoh (1996:214) advises researches in morphology of languages in the world to look into clipping as a morphological process because it suffers neglect in the literature. She says:

Indeed if you are looking for a paper topic in morphology, clipping in many language are begging to be studied.

That means clipping as a morphological process has been unavoidably neglected in the literature. Ogunwale (2016:62) defines clipping as 'the cutting of certain part of a word to reduce its form without changing the meaning and the grammatical category of such word' that is clipping is the reduction of a category to produce another word that has the same categorical status of the basic word.

Succinctly, we can therefore define clipping as:

A morphological process involving the reduction of the phono-morphological contents of basic word to produce a new word that has the same syntactic status of the basic word

The inference we are trying to make from the latest definition are as follows:

8

Clipping is a process that combines phonology and morphology.

The output of a clipping must produce word of equal categorical status of the basic word

Clipping is more conventional than linguistical evident

We think scholars do neglect works on the topic because of '8iii'. Clipping as a process does not maintain a straightforward relationship to morphology. Sometimes, the process would involve both phonology and morphology.

Ògúnwálé (2016:62) divides clipping in Yorùbá personal names into four divisions as follows:
9
Clipping of the initial segment (fore clipping)
Clipping of the initial segment and the final segment
Clipping of the medal segment (syncope)
Clipping of the final segment (apocopation)
In references, to Ògúnwálé's (2016) classification, the type of clipping that evolves between the pronominals and pronouns in Yorùbá language is fore clipping. That is, the initial segment of the pronominals is deleted to produce what is now established as pronouns in the language as formerly claimed in Awóbùlúyì (2001: 2) reiteratively as:
10

Pronominals		pronouns	gloss
èmi	→	mi	I
ìwọ	→	(w)ọ	you
òun	→	un	he/she
àwa	→	(w)a	we
àwọn	→	wọn	they

The first syllable of the pronominals is deleted to produce the pronouns. This rule is straightforward strictly adhered to in the standard Yorùbá while some dialects do delete the intervocalic consonant. I think that assumption preempts the bracketing of the intervocalic consonant in the latest examples. For instances, Ondo dialect allows 'wo wa nánàá" instead of "O" wa lánàá" in the standard Yorùbá (you came yesterday). Also, the Ìjẹ̀bú dialect has "wé è fọ wém wá a" (you did not inform me that you are coming) instead of "o kò sọ pé ò ń bọ̀" in the standard Yorùbá.
2. "ó" "un" and "ún" are derived from "òun" (pronominals)
Findings reveal that Yorùbá linguists unanimously endorse 'oun' (You 'plural') as the third person singular subject pronominal as in;
11
Òun ra aṣọ Àńkárá (he/she bought Ankara cloth)
Òun gba owó lánàá (he/she collected money yesterday)
Òun ra ọkọ̀ pijó (he/she bought a Peugeot car)
Meanwhile, the latest examples can be changed to the examples below when replacing pronominals with the pronouns as follow:
12
Ó ra aṣọ Àńkárá (he/she bought Ankara cloth)
Ó gba owó lánàá (he/she collected money yesterday)
Ó ra ọkọ̀ pijó (he/she bought a peugeot car)
Before we try to align the prosodic differences between 'o' and 'ó' as reflected in the latest examples (11 &12), we want to clarify the issue of clipping in this configuration.

Clipping of "òun"
Let us revert back to Ògúnwálé's (2016:62) divisions of clipping types in Yorùbá personal names as in:
13
Clipping of the initial segment (fore clipping)
Clipping of the initial segment and the final segment
Clipping of the medial segment (syncope)
Clipping of the final segment (apocopation)
That is, the process of clipping in the language is at variance to opt for any type of clipping. Yorùbá language can therefore use either fore clipping or apocopation type in the process of clipping "òun". For this salient reason, some Yorùbá dialects can use 'ò' instead of 'òun' in reference to fore clipping, while some other dialects many opt for 'un' in reference to apocopation type of clipping. The standard Yorùbá uses 'ò' (let us suspend the aguement about the prosodic difference for now), while dialect like Anglo-Phone Ketu (Adékúnlé 2020:88-97) has 'un' in alignment with apocopation type of clipping.

On the clarification of prosodic alternation between 'ò' and 'ó' and 'un' and 'ún' as the third person singular subject pronoun, Adéwọlé (2014) describes high tone syllable as a clitic. Phonologically, a clitic usually attaches itself to its pre-immediate neighbour. For instance, high tone syllable usually attaches itself to the nominal group in Yorùbá language. The shifting of the high tone leftwardly account for the changes of 'ò' to 'ó', 'wọn' to 'wọ́n' 'un' to 'ún', the shifting of high tone of the high tone syllable to the last syllable of the noun phrase is very automatic in the standard Yorùbá as in:
14
" 'Àwọn' in 'Awọ́n' ti dé" (they have come)
" 'Wọn in 'wọ́n sùn" (they slept)

The cause of misrepresentation of high tone syllable 'ó' and the 'ò' which syntactically represents the third person singular pronoun is due to their phonological resemblance. However, if we fail to recognize 'ó' as the third person singular subject pronoun, we ought to reject 'wọ́n' which stands for the third person plural subject pronoun. In other way round, 'àwọn' is accepted as the third person plural subject pronominal in Yorùbá but when it occurs in sentence construction, it changes to 'àwọ́n' as in 'àwọn' ti dé' (they have come/arrived). I believe no Yorùbá man would doubt 'àwọn as a third person plural subject pronominal. Therefore, syntactically, 'ó' which is the phonological representation of high tone syllable (Bámgbóṣé 1986 and Awóbùlúyì 2008) differs from 'ó' which emerge phonetically as third person singular subject pronoun through prosodic modification of 'o' clipping from 'òun' in the standard Yorùbá.

2.3 Some major clarifications about third person singular and plural subject varieties among some Yorùbá dialects.

For more pedagogical clarification of the third person singular subject pronoun 'ó' in the standard Yorùbá, I want to explain some major peculiar linguistic characteristic features of the third person subject pronoun in this paper. This division will delve into dialectal study of Yorùbá language due to the varities of third person pronoun or pronominal among variant dialects in the language.

Adékúnlé (2018:45) defines dialect as:
Àwọn ẹ̀yà èdè kan tí wọ́n ń ṣe àmúlò òfin ìmọ̀ ẹ̀dá-èdè ajọlèdè kan náà ṣùgbọ́n tí wọ́n yapa díẹ̀ síra wọn nípa ìpele ìmọ̀ èdè bí i; fonọ́lọ́jì, mofọ́lọ́jì, síntààsì, àká-ọ̀ ̣ro àti ìtumọ̀/ sẹ̀mántìikì.
(varieties of a language that use the same linguistic distinct rules but defer to each other in some peculiar linguistic hierarchical studies such as phonology, morphology, syntax, lexicology and semantics).
In reference to the latest definition, it is noted that each dialect of a language must possesses some distinctive linguistic peculiarities that defer from the standard language or the source language.

Now, let us consider the varieties of the third person singular and plural subject pronoun in Ifẹ̀, Òndó, Ìmẹ̀kọ and Ìkálẹ̀ dialects. In as much that these dialects are Yorùbá dialects, we can infer some notable arguments from their varieties of examples. The third person plural subject pronoun in Ifẹ̀ is 'Ighán' (they) (see Adekúnlé 2018 and Adéwọlé 2012) sometimes at fast speech, Ifẹ̀ would say 'ghán ti re ọjà' (they have gone to the market). However, the third person plural subject pronominal in ifẹ̀ dialect is 'Ìghan' as in; "Ìghan Olú ti sìkú iya righan" (Olú (pl) have buried their mother) Another variant of this pronominal in Ifẹ̀ dialect is "ighán". This variety occurs in the simple aspectual sentences such as "Ighán mí bọ" (they are coming) or "Ìghán" ti dé" (they have arrived). The pscho-linguistic clarification we need to spell out in the latest examples from Ifẹ̀ dialect is why does 'Ìghan' changes to 'Ìghán' this is the evidence of tonal assimilation modification between 'Ighan' and high tone syllable. When such a phonological process do occur, the modification does not affect the pronominal status of 'ìghan' that occurring as 'Ìghán' in the latest examples.

Bamgbose (1986) cites 'ó' as the phonological representation in Òndó dialect. He, therefore provides theoretical analysis which eventually cumulates the adoption of 'ó' as the basic phonological representation of high tone syllable in Yorùbá language. Let us consider the following sentences where second person singular subject pronouns occur in affirmative and negative sentences as in:
15
wo wá nánàá (you (sg) came yesterday) affirmative
wo ghọ́ ìfọ̀ naa (you (sg) heard the message)affirmative
Wé è wá nánàá (you (sg) didn't come yesterday) negative
Wé è gbọ ìfọ̀ naa (you (sg) didn't hear the message) negative
The latest examples variantly occurring in standard Yorùbá as;
16
O wá lánàá (you (sg) came yesterday)
O gbọ́ ọ̀rọ̀ náà (you (sg) heard the message)
O ò wá lánàá (you (sg) didn't come yesterday)
O ò gbọ́ ọ̀rọ̀ náà (you (sg) didn't hear the message)

Based on the aforestated examples from Òndó dialect, it shows that Òndó dialect allows prosodic retrogressive assimilation between the second person singular subject pronoun and the high tone syllable.
Adékúnlé (2020:91-94)[b] has the following examples from Ìmẹ̀kọ dialect, a sub-dialect of Anglo-phone Kétu, in Ògùn west senatorial district. The examples are re-ordered as:
17

Standard Yorùbá	Imeko	gloss
Ṣé wọ́n ti wá	ṣe ún ti wá	(have they come)
Ó fún wọn ní owó	ó fún un ní oghó	(you (sg) gave them money)
Kọ́lá pè wọ́n	Kọ́lá pè ún	(kọ́lá called them)
Bola n we	Bọ́lá ún gwẹ̀	(Bọ́lá is batting)
Kemi n gbo	kẹ́mi ún gbọ́	(Kẹ́mi is listening)

The latest examples testify that Imeko uses 'ún' for third person singular subject pronoun. As well, Imeko dialect has varieties of 'un' alternants in different morpho-syntactic positions (see Adékúnlé forthcoming)

3. Summary and Conclusions

This paper has set out to look into the one of most current contending issues in the syntax of Yorùbá language. The paper uses clipping and descriptive theories to prove that 'ò' and 'un' or 'ó' and 'un' occurring in the language as third person singular subject pronoun as a reduction of 'òun' which is unanimously accepted as the third person singular subject pronominal. The paper entrenches the validity and authenticity of Awóbùlúyì's (1992) theory that pronous are reduced form of pronominals. This study notes that evidences from some Yorùbá dialects such as Ifẹ̀, Òndó and Ìmẹ̀kọ dialects point to validate the occurrence of third person singular subject pronoun 'ó'. The paper does not agree with zero morphological realization of the third person singular subject pronoun as currently proposed in most recent works of Awóbùlúyì. It is proven that while 'ò' changes to 'ó' in the standard Yorùbá due to prosodic regressive assimilation between 'ò' and the high tone syllable 'ó'; 'un' changes to 'ún' in Ìmẹ̀kọ dialect as the third person singular subject pronoun, Ife dialect has 'Ìghan' as the third person plural subject pronominal; 'ìghan' changes to 'Ìghán' in aspectual simple sentences due to prosodic regressive assimilation with the high tone syllable. Although, we observe that there are other clarifications which appear in Awóbùlúyì's theory on the subject matter that call for pedagogical explanations. We hope our future works would work on those aspects.

References

Adékúnlé, M.A. (2018). "Fífi ojú ìmọ̀ Ẹ̀dá-èdè ṣe àtúpalẹ̀ ìyísódì nínú Ẹ̀ka-èdè Ifẹ̀ (A Linguistic Analysis of Negation in Ifẹ̀ dialect).". Unpublished Ph.D. Thesis, Department of Linguistics and Nigerian Languages (Formerly Department of Nigerian Languages and Literature) Ọlábísí Ọnàbánjọ University Àgọ́-Ìwòyè, Ògùn State.

Adékúnlé, M.A. (2020[a]). "Pronouns in Kẹta: A Dialect of Yorùbá" Islamic University Multi-disciplinary Journal (IUMJ) 7(2):179-187.

Adékúnlé, M.A. (2020[b]). "Ọ̀rọ̀ Arọ́pò orúkọ nínú Ẹ̀ka-èdè Ìmẹ̀kọ" *Yorùbá: The journal of Yorùbá Studies Association of Nigeria*. Department of Linguistics and African Languages, University of Ibadan 10(2): 88-97.

Adéwọlé, L.O. (2011). "Àtúnyẹ̀wò Arọ́pò-Orúkọ nínú Ẹ̀ka-Ẹ̀de Ifẹ̀". *Láàngbàsà: Jọ́nà iṣẹ́ Akadá ní Èdè Yorùbá*. Department of African and Asian Studies, University of Lagos, Lagos: 15:4-13

Adéwọlé, L.O. (2014). "Bí Yorùbá bá ní Àtamọ́", *Àgọ́-Ìwòyè: Journal of Languages and Literary Studies.* Department of Nigerian Languages and Literatures, Ọlábísí Ọnàbánjọ Univeristy, Ago-Iwoye. 5:18-26.

Awóbùlúyì, O. (1992). "Aspects of contemporary standard Yorùbá in Dialectology Perspective". Ìṣọ̀lá, A. (ed). *New Findings in Yorùbá Studies*, J.F Odunjo Memorial lecture series 3:1-26.

Awóbùlúyì, O. (1998). "Àwọn Ẹ̀ka-èdè Yorùbá ". Paper read at the Yorùbá Studies Association of Nigeria conference, Pastoral Institute, Bódìjà. Ibadan, November 24-26.

Awóbùlúyì, O (2001) "Arọ́pò-Orúkọ kúkurú ẹni kẹta ẹyọ aṣolùwá". *Yorùbá: The Journal of the Yorùbá Studies Association of Nigeria, 2(1):1-8*

Awóbùlúyì, O. (2006) " 'O' Kì í ṣe Arópò-orúkọ nínú èdè Yorùbá ", *Yorùbá : A journal of the Yorùbá Studies Association of Nigeria*. 3(3): 8-17

Awóbùlúyì, O. (2008). *Ẹ̀kọ́ Ìṣẹ̀dá-Ọ̀rọ̀ Yorùbá* . Akure: Montem Paperbacks.

Bámgbóṣé, A (1986) "How the past influences the present": Yorùbá: A language in transition. Ọdúnjọ Memorial Lecture Series: Lagos J.F Ọdúnjọ Memorial Lecture 1:1-28

Bámgbóṣé, A (1990). *Fonọ́lọ́jì àti Gírámà Yorùbá.* Ìbàdàn: University Press.

Napoli, D.J (1996) *Linguistics.* Oxford: Oxford University press.

Olúmúyìwá, O. T (2006). "Àwọn wúnrẹ̀n onítumọ̀ gírámà nínú àwọn ẹ̀ka-èdè àárín-gbùgbún.". Unpublished Ph.D. Thesis. Department of Linguistics and Languages, Adékúnlé Ajásin University, Àkùngbá Àkókó, Ondo State.

Ògùnwálé, A. (2016). *Naming in Yorùbá: A sociolinguistic Exposition.* Ilé-Ifẹ̀: Ọbáfẹ́mi Awólówọ̀ Univeristy Press.

Oyèláràn, O. (1976). "Toward a Yorùbá standard". Yorùbá: *A Journal of the Yorùbá studies Association of Nigeria*, 2:1-22