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Editorial

This issue of *NIU Journal of Humanities* touches on Development Administration as well as Language and Literary Studies.

The first part of the Journal focuses on Development Administration. Using Nigeria's Counter-Insurgency Strategy against Boko Haram as a case study, one of the papers in this section empirically argues that although Nigeria's counter-insurgency tactics against Boko Haram are effective from the start, they do not crush and eradicate the movement; rather, they encourage a resurgence of the movement with increasingly complex waves of armed violence against the government and its security forces, as well as egregious violations of human rights and implications for the safety of the civilian population. It is revealed that a long-term solution to these security issues is unlikely as long as these counter-insurgency tactics are the sole means of combating the Boko Haram insurgency. It is, therefore, recommended that the government should create policies and strategies to lessen and eliminate social problems by limiting the activities of Boko Haram members in the northeast, through border control.

One of the papers, in the second section on Language and Literary Studies, investigates the outcome of the migrants' dream whether in the diaspora or their return to their home country. The result is failure of the migrants' dream. The themes of loss of job, depression, divorce, dropout and death become the outcome of the dream of social or economic upliftment by the migrant. The techniques of flashback, contrast and symbolism enable the migrant storytellers to achieve a realistic point of view. It also discovered in this paper that the major reason for the failure of the migrants' dream is the process of acculturation and hybridity - the unsuccessful merger of the migrants' home culture and that of the diaspora. The paper concludes that the migrant literature is a realistic portrayal of the "Japa" syndrome. The outcome of the syndrome is always negative in the novel.

This edition of *NIU Journal of Humanities* features many empirical and theoretical based articles which can be of great benefit to every reader.

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Part One

Development Administration



The Effects of Nigeria's Counter-Insurgency Strategy against Boko Haram on Human Security

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Abstract. For the past twenty years, the Nigerian state has been plagued by a variety of security issues and tensions, including civil unrest, ethno-religious violence and disturbances, youth restlessness, secession threats, militancy, terrorism, and insurgency, among others. Leading to counterinsurgency measures by the Nigerian state. The human security of the impacted communities in the northeast, however, has suffered as a result. It is on this note, therefore, that the study examined Nigeria's counterinsurgency strategy against Boko Haram on human security. The study adopted the qualitative research method in gathering data. The paper argues that although Nigeria's counter-insurgency tactics against Boko Haram are effective from the start, they do not crush and eradicate the movement; rather, they encourage a resurgence of the movement with increasingly complex waves of armed violence against the government and its security forces, as well as egregious violations of human rights and implications for the safety of the civilian population. The study concludes that a long-term solution to these security issues is unlikely as long as these counter-insurgency tactics are the sole means of combating the Boko Haram insurgency. The paper suggests that the government should create policies and strategies to lessen and eliminate social problems by limiting the activities of Boko Haram members in the northeast, through border control.

Keywords: Boko Haram, Counterinsurgency, Counterinsurgency Strategy, Human Security, Nigeria

1. Introduction

For over twenty years, the Nigerian state has been plagued by a variety of security issues and tensions, including civil unrest, ethno-religious violence and disturbances, youth restlessness, secession threats, militancy, terrorism, and insurgency, among others. These hurt the socioeconomic status of Nigerians and cast doubt on the country's ability to remain a single, independent nation. The most notable issue of the

present era is the insurgency carried out by the dreaded Boko Haram group, which began as a campaign of terror against the state and targeted security forces and their various formations (Eneje & Ogbu, 2022). The activities of the Boko Haram sect have now spread outside of Nigeria to her neighbors, posing a threat to both domestic and global security. Consistent violent attacks on security forces, civilians, churches and mosques, farms, media outlets, schools, and international organizations like the United Nations in 2011 have made several issues already facing the country, especially in the northeast, even worse (Cornell, 2019). The Boko Haram insurgency threatens national security, but it should be noted that in the post-Cold War era, the idea of national security has expanded beyond safeguarding citizens' lives and property by defending the state's territorial integrity against external threats (Adedoyin, 2013:455) to include defending citizens against the threats of diseases, hunger, unemployment, human rights violations, displacement and housing issues, conflict, political repression, and environmental degradation. The violence committed by Boko Haram, which has increased recently, has seriously jeopardized human security. Gilbert (2014) reports that more than 12,000 people have died and 8,000 have been maimed since the start of the insurgency. Due to farmers fleeing their farms out of fear of attack, particularly in the northern region, food insecurity has gotten worse.

Former Chief Justice of the Federation Dahiru Mustapha (quoted in Muzan, 2014, p. 218) aptly summed up the grim outlook of the Boko Haram insurgency trend when he observed that, more than at any other time in Nigeria's political history, the scourge of terrorism presents significant challenges to the state, slipping into anarchy that has taken on dangerous dimensions that may be beyond the ability of our security agencies to handle. This led to severe crises and threats to human security that had far-reaching political, social, and economic repercussions for the Nigerian people and government. In response to the severity of these issues, the Nigerian

government implemented a counterinsurgency strategy to put an end to the terror campaign and insurgency. By using the tools of the state apparatus, such as road blockades, stop and search operations, cordon-off operations, detention without trial, illegal arrests, torture, heavy security deployments, and human rights violations and abuses, the constitutional authorities employ ruthless force and other extrajudicial measures to quell uprisings, opposition, or any other forms of civil violence (Muzan, 2014). These measures frequently have major, profound effects on human security, even though they occasionally work well to contain the security threats of the day. The state always finds it harder to suppress or even include them at this point, despite its military might, because they produce violent, spontaneous reactions more quickly than in the past.

2. The Concept of Counterinsurgency

According to NATO doctrine, a counterinsurgency is an all-encompassing military and civilian endeavor to end an insurgency and resolve any fundamental grievances. Insurgents use or threaten to use force by irregular forces, groups, or individuals to force political change on those in authority. In addition to creating temporary fixes to secure the targeted population and alter disruptive behaviors, counterinsurgents also need to identify the causes of the unrest and discontent that are stoking the insurgency. Long-term operations are carried out by counterinsurgents to eradicate those causes of discontent. "Comprehensive civilian and military efforts taken to simultaneously defeat and contain insurgency and address its root causes" is the definition of counterinsurgency. (US COIN, 2009). Given this, it is regarded as "an integrated set of political, economic, social, and security measures intended to create and maintain stable political, economic, and social structures, end and prevent the recurrence of armed violence, and resolve the underlying causes of an insurgency, to establish and sustain the condition necessary for lasting stability" (Moore, undated, p14).

The US Joint Chiefs of Staff (2018), sees counterinsurgency as a set of tactics used to defeat insurgency, including the use of legal, political, economic, and security measures as well as the assistance of multinational partners. Therefore, it is a combination of all-encompassing military and civilian initiatives intended to address the underlying causes of insurgency while concurrently defeating and containing it (US Joint Chiefs of Staff, 2018, p. xiii). To assist the national government in excluding insurgents and gaining the support of the populace is

also a difficult, drawn-out process that frequently calls for combining capabilities, international humanitarian aid, and stability measures with those of multiple Inter-Agency partners (US Joint Chiefs of Staff, 2018, chapter III-2). Every circumstance that arises during this intricate process is distinct, has its context, and involves a unique set of factors, all of which must be thoroughly understood to develop a sound and all-encompassing strategy (US Joint Chiefs of Staff, 2018, chapter IV-p1).

The two main goals of the COIN strategy are to first seek out the state's mutual assistance to cripple terrorism and then to use members of the populace who could be important and helpful partners in destroying the ideology of terrorists (Gingell, 2021, p129). Given that prolonged violence necessitates a broad range of social, economic, informational, political, and military initiatives, Curtis (2020) contends that the COIN strategy concentrates on political or ideological mobilization. When the insurgents can connect their political and ideological objectives with legitimate public grievances to garner support from the general public, no single government initiative is adequate. Additionally, Kilcullen & Porter (2009, p. 12) note that COIN integrates a wide range of military and civilian agencies as a complex process. It frequently emphasizes security and population control, is people-centric, or is enemy-centric, emphasizing the defeat of insurgents.

There are essentially two main approaches to COIN: (i) Enemy Centric, which emphasizes defeating the enemy as the main objective and all other goals fall into place; and (ii) population-centric, which focuses on preserving or regaining the support of the populace while continuing direct military action against the insurgent organization. Therefore, the population should be protected and supported first, and everything else will fall into place (Kilcullen and Porter, 2009, 14). Similarly, Galula (cited in Oberoi, 2011, p. 6) contends that population-centric COIN is fundamentally a military operation, but that the protection of the civilian population, rather than the quantity of enemy casualties, determines its success. It demands patience from the government overseeing the conflict because it views the populace as the most significant center of gravity and prioritizes their protection, even at the expense of military force. In practice, though, a COIN campaign will rarely be solely enemy- or population-centric; rather, it will typically incorporate aspects of both, with the relative balance shifting over time (Kilcullen and Porter, 2009, p 15).

3. Boko Haram Insurgency: The Nigerian Experience

Since its rise to prominence in 2009, the Boko Haram sect has been at the vanguard of Nigeria's insecurity. One group that challenges Western education and culture is the insurgency group or sect known as Boko Haram. By doing this, the sect encourages violence, which ultimately results in the loss of lives and property. Its name encompasses this ideological position. The Hausa translation of the word "book" is "Boko." The Arabic term for the English word "forbidden" is "haram." When taken as a whole, these terms mean that Western education is sinful. Mohammed Yusuf established the fundamentalist sect in 2009 (Oghuvbu, 2021). The sect was initially just a collection of people whose ideologies ran counter to Borno State, Nigeria's political and Islamic structures. The group later distanced itself from the widespread adoption of the then-dominant Islamic beliefs. To vent their differences, the group killed Sheikh Ja'afar Mahmood Adam, a well-liked preacher and teacher at the Ndimi Mosque in Maiduguri, and then declared war on the government. Authorities at the state and federal levels clamped down on Yusuf and his group's activities after the sheikh was impudently assassinated (Oghuvbu, 2024; Zango, 2024). The group became more violent in their attacks after Yusuf was ultimately killed under mysterious circumstances.

Salkida contended that since 2010, when Boko Haram's violence increased, its attacks have spread outside of Nigeria. The sects target mosques, churches, police stations, and schools. Chibok, Borno state, saw the kidnapping of over 276 schoolgirls. About 2,000 people are thought to have died in Nigeria as a result of Boko Haram. Yobe, Adamawa, and Borno states proclaimed states of emergency as a result of this government's declaration of war on terrorists and its escalation in 2012 and 2013. Despite this, Oghuvbu (2021) claims that Boko Haram has persisted in causing chaos. "Millions of Nigerians have been forced to leave their homes in the northeastern region of the country due to Boko Haram (Oghuvbu, 2024)." The Boko Haram insurgency in Nigeria has resulted in widespread displacement since 2014. Abdulazeez claims that as of October 2015, "roughly two million people were displaced due to insurgency in the states of Yobe, Borno, and Adamawa alone." In reaction to attacks in displacement camps, the Nigerian military and the Joint Task Force comprising Chad, Niger, Benin, and Cameroon stepped up counter-insurgency operations, according to the Displacement Monitoring Centre (IDMC). 279,000 people were ultimately displaced. As of 2017, there were 1,707,000 internally displaced

people. Marama claims that after 13 people were killed by Boko Haram on October 2, 2018, IDPs in Borno state were compelled to leave their camps (Zango, 2024).

The sect grew increasingly violent and aggressive over time. The attack on a secondary school in Chibok, which led to the kidnapping of 329 schoolgirls, is notable among its many attacks and occasional murders. Over 100,000 people have been killed as a result of the severity of its attacks, and at least 244,000 have sought safety in nearby nations. The sect expanded its operations into the Lake Chad Basin, posing a threat to Niger, Chad, and Cameroon's security (Amalu, 2015; Zango, 2024). The Nigerian government, through its Armed Forces, has waged a long war against the insurgent sect in response to the threat it posed. The Nigerian military has been sent to the northeastern region of the nation to combat the wave of unrest brought on by this group. The nation's military has carried out several operations, most notably Operation Lafiya Dole. After Operation Zaman Lafiya failed, the Nigerian military launched Operation Lafiya Dole. The goal of the operation was to take on and degrade Boko Haram (Amalu, 2015). The Former Chief of Army Staff, Lt. Gen. Tukur Butatai, oversaw the operation from his command center in Maiduguri. The Civilian Joint Task Force (CJTF), a militia established to defend civilian communities against the terrorist sect, is one of the other initiatives by nations in the Lake Chad Basin.

4. The Theoretical Framework for Human Security

Since the concept's widespread introduction, there has been ongoing discussion regarding what constitutes human security. In 1945, the United Nations (UN) established "freedom from fear" and "freedom from want" as its guiding principles (Ogele, 2022). This concept's vague definition presents a challenge for academics studying human security. A universal definition of "safety from chronic threats such as hunger, disease, and repression" and "protection from sudden and hurtful disruptions in the patterns of daily life" was proposed by the United Nations Development Program (UNDP) in 1994. The establishment of the Commission on Human Security (CHS) was regarded as a major turning point from a historical perspective. The commission's objectives were to: (a) increase awareness of and support for human security; (b) further develop the concept as an operational tool; and (c) outline a detailed implementation plan (Ogele, 2022). In this way, protecting people from serious and widespread dangers and circumstances is the concept's objectivity.

The idea of human security has been defined from both a broad and a specific standpoint. Human security, according to the broad definition promoted by the United Nations Development Program's (UNDP) 1994 Human Development Report, is "freedom from fear and freedom from want (cited in Rahman, 2019)." It also explains the two facets of human security: first, protection against long-term dangers like hunger, illness, and repression; and second, defense against abrupt and painful disruptions in daily routines, whether in homes, workplaces, or communities. Economic security, food security, health security, environmental security, personal security, community security, and political security are the seven dimensions of human security, according to the reports. The central idea of human security revolves around the elimination of fear and want, and as such, (Danjibo, 2013:490) asserts that "as far as most citizens are concerned, the basics of food, shelter, education, health, and freedom are all they want (Chukwueloke, & Oghuvbu, 2020)." Thus, the 1999 UNDP-Human Development Report's broad viewpoint is adopted in this work.

Human security is a people-centered phenomenon that centers on defending a particular people's and their communities' lives, means of subsistence, and human values from threats and/or danger. As a result, it is quantified in terms of how safe individuals and their communities are from physical harm, violence, and/or attacks, as well as how stable and orderly they are. Human security, then, is concerned with the ability to recognize threats, want to prevent them when feasible, and lessen their impact when they do materialize (Ogele, 2022). Therefore, it entails assisting victims in overcoming the effects of the pervasive insecurity brought on by armed conflict, human rights abuses, and severe underdevelopment. Because it addresses how people live and breathe in a society, how safely and freely they can exercise their many choices, how much access they have to markets and social opportunities, whether they live in peace or conflict, and how confident they can feel that the opportunities they enjoy one day won't be completely lost the next, it is viewed as people-centered (UNESCO, 2008, p3). Human security is therefore purposefully protective since it acknowledges that communities and individuals are endangered by circumstances that are completely out of their control; it is preventative rather than reactive and responsive rather than inflexible. Human security is therefore people-centered rather than threat-centered (Chukwueloke, & Oghuvbu, 2020).

5. Practical Applications of Human Security

Since the UNDP defined human security, the concept has embraced two key elements within the security dimension: "freedom from wants" and "freedom from fear." According to that perspective, empowerment and practice are more in line with human security in practice. The Core Humanitarian Standard (CHS) defines empowerment as the application of policies by governments, international organizations, non-governmental organizations, and the private sector to protect people from threats outside of their control, empowerment entails fostering development at the local and regional levels to improve human security. The "strategies that the concept of human security emphasizes empowerment and protection and aims to enable individuals to develop resilience in the face of difficult situations cited in (Ilo, Akanmu, & Osman, 2023).

Nonetheless, there are disagreements and objections to the notion of human security. Tamminem (2018) highlights the unresolved conflict between the narrow strategy of "freedom from fear" and the more expansive strategy of "freedom from wants." It's also unclear how states contribute to security or endanger citizens' lives. Furthermore, there aren't enough analytical tools or measurement systems for human security. Similar to universal human rights, Booth (2007) contends that human security may cause a country's security agenda to prioritize things incorrectly. On the other hand, proponents of human security argue that it has caused security studies to broaden their scope to encompass threats to people's everyday lives, such as crime, hunger, drought, and diseases. Additional security measures, like the ban on anti-personal mines, have been made possible by this wider viewpoint. Japan and the UN have adopted the broad definition, highlighting non-military threats. The more restrictive definition, which emphasizes protecting people from war and violence, is preferred by Western governments, including those of many EU nations (Ilo, Akanmu, & Osman, 2023). The broad definition runs the risk of losing its analytical component by viewing different health issues as security threats, while proponents of the restricted definition think it can be used more successfully as a foreign policy tool.

6. Research Methods

The study discussed the problems and difficulties associated with the Nigerian counterinsurgency strategy adopted by the Nigerian state against Boko Haram on human security. The study made use of content analysis of secondary data collected from online sources, unpublished theses, textbooks, journal

articles, and book chapters. The current study examines the issues and challenges related to the counterinsurgency strategy that the Nigerian government has implemented against Boko Haram using an exploratory research design. Data obtained from secondary sources, such as published and unpublished materials, including previous publications (including e-journals), can be analyzed using thematic analysis.

7. The Nigerian Government Counterinsurgency Strategy against Boko Haram

Nigeria's COIN strategy is essentially enemy-centric kinetic warfare that uses a large combination of air and land-based coercive forces to destroy Boko Haram insurgents. Its objectives are listed as follows: Preserve civil order; defend the civilian populace; defeat and eradicate the rebels; seize Sambisa Forest and the lost areas; apprehend or destroy Boko Haram leaders; and eradicate Boko Haram and its remnants (logistics and infrastructure). Shodunke (2021) cites Drukhan on page 68. Heavy-handed tactics and violations of human rights are generally part of the adopted strategy, which exacerbates the situation by alienating civilians and fostering sympathy for the enemy. The Nigerian security forces were charged with carrying out summary executions in response to attacks, burning homes, arbitrary arrests of young men on the streets and shooting them, and needless, protracted detentions in which the majority of the young detainees died (Noakes, 2014; Zango, 2024). The way the Nigerian government has responded to and managed the Boko Haram insurgency has greatly fueled the group's radicalization and driven it to the other extreme.

Both the extrajudicial execution of Boko Haram leader Muhammad Yusuf and the shooting of Boko Haram members during a funeral procession in July 2009, shortly before the July uprising, were interpreted as declarations of war. Since then, the movement has recognized that the civilian population is essential to their safety and ability to successfully operate against the JTF; consequently, the JTF has turned to exacting revenge on the entire civilian population. Despite the community's awareness of Boko Haram's role in atrocities, the group has gained support due to this indiscriminate response. Because of the state's incapacity to protect its citizens and the JTF's inability to distinguish between civilians and combatants, Boko Haram's confidence in their efforts and membership numbers have increased (ICRP Report, 2020, p6). According to Antigha (2017), public perceptions, legitimacy, and support play a significant role in

determining the success of counterinsurgency operations both domestically and internationally. However, the military's ruthless use of force and other extrajudicial tactics have an impact on operations generally. Another development was the creation of the Civilian Joint Task Force (CJTF) in June 2013 to support COIN operations in response to the security challenges posed by insurgent activities in Borno state since 2009. This led to the government security forces losing control of the insurgency and the insurgents' blatant destruction of property and lives. The military joint task force's response to insurgent violence has been characterized by the indiscriminate and excessive use of force; they have been known to shoot and arrest people randomly while also occasionally setting homes and shops on fire in areas where terror activities have taken place (Osakwe & Audu, 2017, P4).

To put an end to the Boko Haram insurgency, the Nigerian government, particularly the Special Joint Task Force (SJTF), which consists of coordinated operations by the Army, Navy, Air Force, Police, DSS, Immigration, and DIA, has implemented a counterinsurgency strategy since 2009. This strategy includes both repressive and non-repressive tactics, including stop and search, periodic patrol, arrest, detention, and politicizing. Operation Flush, Operation Restore Order (1, 2, 3), Operation Deep Punch, Operation Boyona, Operation Ruwan Wuta I&I, Operation Gama Aiki, Operation Zaman Lafiya, Operation Last Hold, Operation Lafiya Dole (later renamed Operation Hadin Kai), and Operation Tura ta kai Bango are among the numerous operations coded under various titles. To eliminate the transnational threats of the Boko Haram insurgency, a regional initiative was also started in cooperation with members of the Lake Chad Commission, which resulted in the creation of the Multinational Joint Taskforce (MNJTF) (Zango, 2024).

By taking the audacious decision to support the COIN, President Muhammadu Buhari gave the conflict a more progressive dimension in keeping with the federal government's commitment to combating insurgency. He oversaw the release of \$21 million of the \$100 million pledged for the efficient functioning and success of the Multinational Joint Taskforce, which was first carried out in 2011 with a contingent of 25,000 troops and subsequently expanded to roughly 100,000 troops (Shodunke, 2021, p70). Specifically, since 2013, Nigerian COIN has carried out 5,390 operational missions, including 2,648 ground attacks, 1,479 airlifts, 1,443 ISR, and 1,448 airstrikes against the insurgents. The agency has also launched thousands of aerial bombings and sorties against the insurgents. As a result, beginning in

December 2014, COIN was able to retake a large number of areas from the rebels, demolishing their hiding places in October 2017 (Shodunke, 2021, p70).

8. The Nigerian Counterinsurgency Strategy and Operations Effects on Human Security

Corruption in COIN (Counterinsurgency) is a significant obstacle to Nigeria's COIN strategy and operations. According to reports, Nigeria spent more than \$3.9 billion on weapons purchases, of which \$2 billion may have been embezzled by dishonest politicians and not put to use, sparking the Dasuki-Gate investigation (Shodunke, 2021, p73). Similar to this, Zango (2024) lists the following as the main issues with the Nigerian COIN strategy: unclear policies to protect civilians; inadequate troop deployment and unwillingness to fight; no clear distinction between civilians and insurgents; lack of professionalism and accountability; inadequate training and equipment; no complaints mechanism; no due process; unlawful detention; poor communications and community relations; civilians' perception of corruption and mistrust of security forces; and inadequate intelligence and information gathering.

In Borno state, the use of 8,000 troops in Operation Restore Order to fight the insurgents led to extrajudicial executions, dragnet arrests, and the intimidation of defenseless civilians. As a result, the public began to sympathize with the insurgents, who gradually deceived the local populace to foster resistance to the government (Onuoha in Shodunke, 2021, p73-74). Unfortunately, the terrible security situation is made worse, especially in those areas, by the security forces' tyranny and abusive tactics. This is because the security strategy implemented in that political context has given security forces the authority to engage Boko Haram insurgents in any way, they see fit, frequently at the expense of the people they have vowed to defend (Dietrich, 2015, p29). Given this, Felbab-Brown (2018, p. 13) laments the fact that the Nigerian police and military's COIN policy has resulted in widespread and serious human rights violations, insecurity, suffering, and displacement. Especially before 2015, when the COIN strategy in clearing operations, which frequently amounted to violent retaliation by the Nigerian military, the entire village was punished collectively for allegedly harboring Boko Haram militants or having fallen under its control. Villagers who were unable to escape to the bush were killed at random on suspicion of being Boko Haram members (Zango, 2024). Others include

cases in which a large group of women and children were taken to detention.

Numerous instances of torture and extrajudicial executions by COIN forces have been documented. In this regard, they executed over 1000 people between 2013 and 2014, occasionally as many as 100 every day. Additionally, it has been reported that the majority of COIN operations in urban areas have involved the military regularly shooting young men while aggressively cordoning off and searching homes. Accordingly, the Nigerian military executed 640 boys and men in March 2014, the majority of whom were recaptured detainees, in retaliation for Boko Haram attacks on Giwa Barack, where they freed some detainees (Felbab-Brown, 2018, p. 14). In particular, during clearing operations alongside the military, the Nigerian military reportedly uses civilian joint task force units (CJTF) as spies to find Boko Haram associates in the IDP camps. They also independently set up checkpoints, patrol streets, inspect suspicious vehicles, and question people under duress, torture, human rights violations, and occasionally death (Felbab-Brown, 2018, p. 14). To refute the extent of the CJTF's egregious abuses, approximately 99 of its members were detained in 2013 for unauthorized attacks on suspected Boko Haram insurgents in Borno state's Baga areas. Likewise, 21 CJTF members were detained between January and April 2014 for unlawfully killing Boko Haram suspects while they were in their care. Similarly, the 2016 Country Rights Practice Report bemoaned the continued unchecked arbitrary mass arrests and detention in the northeastern region of Nigeria under appalling and life-threatening conditions. More than 120 boys between the ages of 5 and 16 were thus detained incommunicado in a single cell, according to the report. Furthermore, since 2009, security forces have arbitrarily detained about 20,000 people in the area; of these, over 7000 have perished from malnutrition, suffocation, and diseases brought on by overcrowding, a lack of medical care, and the use of fumigation chemicals in unventilated cells (Felbab-Brown, 2018, p. 14).

The Amnesty International Report (2014) states that the Nigerian military and Boko Haram killed over 4,000 people in the conflict in 2014 alone, including over 600 extrajudicial executions that took place after the Giwa Barrack Attack in Maiduguri on March 14. The report also revealed that a disturbing video image showed the Nigerian military and CJTF slitting several detainees' throats with blades before disposing of them in an open mass grave. Another unsettling event occurred on April 16 and 17, 2013, when the Nigerian military raided Baga town and purposefully shot and

killed locals, destroying homes and property in the process. The locals also reported that a soldier had been killed and five others were wounded. The assaults Satellite photos of the town show that more than 200 people were killed and that more than 2,227 buildings—the great majority of which were occupied by residents—were destroyed. Accordingly, the report bemoaned the fact that although the Nigerian military had an obligation to defend the populace and itself against Boko Haram attacks, the evidence from Baga suggests that they did more damage than good (Human Rights Watch, 2013). Furthermore, this sparked backlash from the general public and international community, particularly from civil society groups that support human rights and causes like Amnesty International, which accused the Nigerian Army of participating in COIN operations in the country's northeast in its 2014 Annual Report. This is due to the disclosure that Nigerian security forces engaged in serious human rights abuses and illegal activities that violate international law while battling Boko Haram. The 'screening of subjects' was frequently followed by their alleged extrajudicial executions (Felbab-Brown, 2018, p. 14).

In this context, on July 23, 2013, Nigerian soldiers working with the CJTF entered the Bama Central Market and instructed all of the local adult men to assemble in one spot and remove their clothing. They were later divided into two groups. The 300 men in the first group were judged to be innocent, while the 35 men in the second group, who were dressed as Boko Haram members, were asked to lie down on the ground, severely beaten, macheted, loaded onto a truck, and transported to military barracks. On July 29, 2013, they were returned to their communities, where they were shot dead and their bodies dumped (Amnesty International Report, 2014). As a result of flagrant abuses and violations of human rights, the COIN experienced a severe setback, and the US government was asked to prohibit the sale of weapons to Nigeria in 2014 (Omotuyi cited in Shodunke, 2021). Given this situation, a study on the civilian population's perception of the COIN security forces found that people's perceptions shifted from the government's role as a security provider to that of an aggressor. In actuality, the military has far too frequently defined its mission in terms of attempting to kill terrorists rather than attempting to save the lives of civilians. This has given Boko Haram insurgents some sympathy, which has made it easier for them to recruit civilians (Dietrich, 2015, p5). According to Dietrich (2015), the research concluded that the COIN forces have failed in three main areas: (i) protecting vulnerable communities from violence; (ii) preventing collateral damage during counterinsurgency

operations with Boko Haram; and (iii) and most importantly, directly targeting civilian populations through indiscriminate targeting of youth, sexual violence, property destruction, unlawful detention, harassment, torture, and excessive use (Dietrich, 2015, p5) of force that results in injuries and deaths.

9. Conclusion

The primary goal of this study is to demonstrate how the Boko Haram insurgency negatively affects Nigerian citizens' human security. The study found out that even though Nigeria's counter-insurgency strategy, which is essentially enemy-centric, is effective from the beginning, it fails to completely defeat and eliminate the movement and instead encourages a renewed uprising of the movement with more sophisticated waves of armed violence against the state and its security apparatus. The violence against the Nigerian state and the people in the northeast has reached monumental proportions. There is little chance of a long-term resolution and sustainable peace and security in the northeastern part of Nigeria as long as these counterinsurgency tactics are the sole tactic used to combat the Boko Haram insurgency.

10. Recommendations

From the findings of the study, the following recommendations are suggested to curb Boko Haram Insurgency:

The sustainability and recurrence of the insurgency in the future can be avoided by creating policies and strategies to lessen and eliminate social problems. To combat Boko Haram, the government must also implement fresh counterinsurgency tactics. Since the group could not be stopped by the previous, well-thought-out plan. According to the studies, to effectively combat the insurgency, the government should implement a hybrid doctrine approach. To limit the activities of Boko Haram members in the northeast, border control is also necessary. Given that Nigeria shares borders with its neighbors—Chad, Niger, and Cameroon—this should be a multilateral strategy.

To improve Nigeria's human security and put an end to the insurgency, the study argues that to successfully fight the Boko Haram insurgency, the Nigerian government must address many issues. First providing efficient leadership and good governance. Similarly, corruption and ineffective governance by Nigerian present and past leaders were also found to be contributing factors to the threat's sustainability.

Therefore, having a strong leadership plan will aid in eradicating the nation's corruption problems. Additionally, all of the nation's institutions and sectors will begin operating following their potential mandate when there is good governance. In a similar vein, the government must deal with the nation's social and economic problems. These problems include illiteracy, unemployment, and poverty. These are the elements that give the Boko Haram sect an advantage when it comes to enlisting new members to further its goals.

The necessities for human survival should be provided for by the government. To increase food production, investments must be made in the agricultural sector; more fully equipped healthcare centers must be constructed; education must be provided free of charge to all, at least for primary school students; and more high-quality schools must be established. Both compensating those impacted by the insurgency and providing suitable housing for internally displaced people are imperative. Give the populace sufficient defense against both external and internal attackers, and make sure the security forces entrusted with these duties don't commit the same crimes or violate the human rights of the populace.

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Party Politics and Internal Democracy: A Sine qua non to Democratic Consolidation in Nigeria

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Abstract. Political parties are essential to democracy, because they provide a platform for citizen representation and involvement. The practice of internal democracy, which guarantees justice, openness, and inclusivity within party organizations, is essential to their effectiveness. However, Nigeria grapples with serious challenges with its internal party practices, despite its ambitions toward a consolidated democracy. Within political parties, there is widespread disrespect for democratic values in Nigeria, which breeds factionalism, power battles, and electoral malpractice. The deterioration of internal democracy poses significant challenges to the nation's democratic consolidation, as it impedes the rise of responsible leadership and cultivates a climate of impunity among political elites. From a methodological standpoint, this study evaluates the level of internal party democracy in Nigeria by conducting a thorough examination of the body of current literature, legislative frameworks, and empirical data. By utilizing academic knowledge and practical illustrations, it highlights the structural flaws and systemic obstacles that threaten Nigeria's democratic system of government. A series of suggestions are put out in response to these difficulties to stimulate the restoration of internal party democracy and accelerate the process of democratic consolidation. These include pushing for the passage of laws to fortify election procedures, giving independent electoral authorities authority to supervise party primaries, and supporting public awareness initiatives to encourage civic participation and responsibility.

Keywords: Citizen participation, internal democracy, Nigeria, political parties

1. Introduction

Political parties play a crucial role in democratic societies by combining various interests and ideologies to create coherent platforms for governance. Their function extends beyond a simple

voting apparatus to include fundamental elements of democracy, including accountability, participation, and representation. Political parties are the means by which the populace interacts with the apparatus of government, influencing laws, choosing representatives, and expressing general goals (Ashindorbe & Nathaniel, 2019). This approach makes it impossible to overestimate the significance of political parties in a democracy. As a bridge between government and civil society, they offer a structural foundation for democratic governance. Citizens express their interests and preferences in the political sphere by uniting cohesive groupings among political parties. By doing this, political parties facilitate the hearing of various viewpoints and the conciliation of divergent viewpoints, promoting consensus building and compromise necessary for efficient government (Olawumi, 2023).

In Nigeria, where the Fourth Republic began in 1999 after decades of military governance, political parties have never played a more significant role. Nigeria's journey towards democratic consolidation began with the inauguration of civilian rule and was characterized by periodic cycles of elections and power shifts (Akinyetun, 2021a; Akinyetun & Ebonine, 2022). However, under the surface of democratic development, the landscape is tainted by institutional shortcomings and systemic problems. Nigeria's Fourth Republic has been distinguished since its founding by a profusion of political parties that reflects the dynamic and diverse political environment of the nation (Onapajo & Fatai, 2021). However, despite this diversity, there is a deep-rooted dysfunctionality that is shared by all, and it shows itself as a breakdown of internal party democracy. The threats of factionalism, imposition, and electoral malpractice are enormous, threatening the basic foundations of democratic governance from the ruling parties to the opposition (Akinyetun, 2022; Akinyetun & Ebonine, 2023).

Nigeria's inability to achieve internal party democracy has significant ramifications for its democratic consolidation. The fundamental tenets of democracy are accountability, transparency and inclusivity. Nonetheless, the validity of the democratic process as a whole is questioned when political parties struggle with these ideals (Obianyo & Alumona, 2022). Election credibility in Nigeria is threatened by the pervasiveness of godfatherism, money politics, and electoral violence, which erodes public confidence in democratic institutions. Furthermore, the lack of an internal party democracy exacerbates tensions between different ethnic and religious groups by feeding a vicious cycle of political instability and social discontent (Chendu & Egbe, 2022). When political parties fail to promote inclusivity and consider a range of interests, it exacerbates polarization and societal disintegration in a nation as varied as Nigeria, where identity politics frequently rule the day (Akinyetun, 2021b; Akinyetun, 2024). Consequently, the social fabric is weakened and democratic institutions are more susceptible to exploitation and manipulation by special interests.

The pervasiveness of godfatherism and political godfather individuals, who have disproportionate influence over party matters, is one of the most obvious signs of the breakdown of internal party democracy. To further their personal interests at the expense of the electorate or the party as a whole, these godfathers frequently control party structures, force their own candidates on party members, and select candidates (Fagbadebo, 2020). Furthermore, widespread corruption, vote buying, and other electoral malpractices during party primaries and congresses threaten internal party democracies (Obiagu et al., 2021). Regardless of their qualifications for the position or ability to govern, candidates with the most financial resources or influential supporters frequently win nominations. Political parties suffer from a culture of impunity that disenfranchises regular party members and prevents them from competing.

Furthermore, Nigeria's internal democracy failure has serious ramifications for social cohesion, stability, and government. Although internal party democracy is purportedly promoted by constitutional provisions and legal structures, the actual situation presents a different picture. The procedures and systems inside political parties that guarantee openness, diversity, and equity in choosing candidates and appointing leaders are referred to as internal party democracies (Adekola, 2021). However, in Nigeria, political battles between party hierarchies, patronage networks, and individual interests frequently trump these ideals.

Beyond the internal operations of political parties, the failure of internal party democracy has had significant ramifications for Nigeria's democratic consolidation. First, it erodes the credibility of the democratic process by making voters feel as though they have less real choice, and that party insiders manipulate elections (Idachaba & Makinde, 2021). Second, it worsens social discontent and political instability by pushing disenfranchised party members and marginalized groups to find ways to voice their complaints (Awhefeada & Aloamaka, 2023). This can manifest itself as violence, protests, or even an insurrection, as has been observed in some regions of the nation where discontent with the ruling class has stoked instability. Third, rather than serving as a platform for public service and advancement, political offices have become a way of accumulating wealth and power, perpetuating a cycle of elite capture and rent-seeking behaviour (Promise, 2022). This strengthens the political class's culture of corruption and impunity, and erodes public confidence in democratic institutions.

2. Research Methodology

The author adopted a qualitative study approach to better understand the complex relationships between political parties, internal democracy, and democratic consolidation in Nigeria. This choice is the result of the desire to fully explore the intrigues of the topic and obtain a sophisticated grasp of the difficulties, workings, and possible resolutions associated with internal party democracy in Nigeria. The methodological framework was carefully designed to offer an in-depth examination of the complex environment of political parties and internal democracy in Nigeria. First, this begins with a thorough analysis of the body of research on political parties, internal democracy, and democratic consolidation in Nigeria. With the aid of scholarly journals, books, government reports, and other reputable publications, the author hopes to build a solid theoretical framework that is enhanced by historical viewpoints and empirical data relevant to the research. Second, the author conducted a thorough analysis of relevant texts, such as electoral laws, constitutional clauses, and legislative frameworks that control political parties and Nigerian internal democracy. Through a close examination of these documents, the author aims to identify important clauses, show loopholes, and address issues that arise from the internal-party systems. To this end, the author utilized thematic analysis to analyze the discourse found in pertinent documents about political parties and internal democracy in Nigeria. This was done to

better understand the subject matter by identifying recurrent themes, patterns, and opposing opinions. However, in recognition of the inherent limitations of qualitative research such as the possibility of biases in document analysis and subjective interpretation of findings, the author ensured the values of transparency, reflexivity, and triangulation of data sources. This was meant to overcome the limitations and guarantee the validity and dependability of the findings.

3. Theoretical Framework: Democratic Institutionalism

Democratic institutionalism holds that political institutions such as electoral processes, political parties, and governance structures must be strong and functional for democratic systems to be effective and stable (Herzog, 2023). Democratic institutionalism offers a prism through which to examine how political parties support democratic consolidation in Nigeria. The paradigm emphasizes how crucial institutional practices, norms, and designs influence political conduct, accountability systems, and democratic government as a whole (Herzog, 2023). To apply democratic institutionalism to this study, we must look at how Nigeria's institutional framework for political parties affects internal party democracy and, in turn, democratic consolidation. To do this, it is necessary to evaluate the effects of party structures, constitutional clauses, election rules, and legal frameworks on the degree of internal democracy within political parties. In addition, the framework makes it possible to investigate how individuals, civil society, state institutions, and political parties interact to shape Nigeria's path toward democratic consolidation (Akinyetun & Ebonine, 2022). This highlights how institutional players mediate political rivalry, handle disputes, and promote democratic norms and practices. This study examines how reforms that promote inclusivity, transparency, and accountability – all of which are targeted at enhancing internal party democracy – help consolidate democracy in Nigeria via the lens of democratic institutionalism. It also allows us to investigate the difficulties and limitations political institutions encounter in advancing democratic governance and the consequences for the long-term viability of democratic regimes.

Political parties' legal frameworks are visible through institutional design analysis. The laws governing political behavior and participation were established by the Nigerian Constitution, election laws, and party constitutions. However, these rules are routinely broken despite constitutional protections, such as open candidate selection processes that are meant to foster

internal party democracy. For example, accusations of candidates' imposition during party primaries are not uncommon in both the opposition People's Democratic Party (PDP) and the ruling All Progressives Congress (APC) (Basiru, 2019). This promotes internal party strife and undercuts the democratic principles outlined in the Constitution. More so, party structure assessment draws attention to the hierarchical structure of Nigerian political parties, which concentrates power among party insiders and powerful leaders. Decision-making procedures are frequently opaque, and grassroots people have little say in the matter. One prominent instance is the prevalence of party godfathers in states such as Lagos and the Rivers, who have considerable control over the choice of candidates and party operations (Nwambuko et al., 2024). This consolidation of power maintains a culture of political patronage, and disenfranchises regular party members.

The issues presented by the mixed-member proportional representation system are revealed through an evaluation of Nigeria's electoral system. Despite being designed to provide representation for a range of interests, internal party democracy is frequently not upheld by this system. Parties have a lot of power when it comes to choosing candidates, which can result in the imposition of preferred candidates and suppression of internal competition. For example, there were several accusations of electoral misconduct across political parties during the 2019 general elections, including vote buying and manipulation of party primaries (Nwagwu et al., 2022).

The delicate balance of power between political parties, state agencies, civil society, and the general public is highlighted by examining interactions among institutions. Due to institutional independence issues and political meddling, the Independent National Electoral Commission (INEC), which monitors elections and implements electoral laws, faces formidable obstacles. This was made clear by the 2007 elections, which drew harsh criticism for their anomalies, opaqueness, sparked demands for electoral reform, and increased accountability (Nwolise, 2007).

Meanwhile, identifying barriers and restrictions draws attention to the structural problems that impede Nigeria's democratic development (Akinyetun, 2022). Significant challenges include limited political inclusivity, widespread corruption, and inadequate enforcement tools (Nwogbo & Ighodalo, 2021). These issues are made worse by the predominance of elite-driven politics and patronage networks, which undermine attempts to improve party democracy and the effectiveness of government. For example, the integrity of the electoral process is compromised by

the entrenchment of money politics and the use of violence during elections, which further erodes public confidence in democratic institutions.

4. Literature Review

Historical Development of Political Parties in Nigeria

Nigeria's political parties have a complicated history entwined with the nation's post-colonial nation-building initiatives, independence struggle, and the colonial past. With the rise of groups and movements promoting political representation and self-governance in the early 20th century, political parties first appeared in Nigeria. Many people consider the Nigerian National Democratic Party (NNDP), which was established in 1923 under Herbert Macaulay's direction, to be the country's first political organization. By promoting more autonomy within the colonial administrative framework, the NNDP mainly served the interests of the educated elites and native businessmen (Orjinta & Ameh, 2020).

Before Nigeria gained independence in 1960, a number of other political parties were formed, each of which represented the various socio-cultural and regional identities that existed there. Under the direction of individuals like Nnamdi Azikiwe, the National Council of Nigeria and the Cameroons (NCNC) grew to become well-known nationalist organizations that promoted self-governance and eventual independence. Similarly, Chief Obafemi Awolowo's Action Group (AG), established in 1951, supported the rights of the Yoruba people residing in western Nigeria. The Hausa-Fulani aristocracy was represented in the northern region by the Northern People's Congress (NPC), which was led by individuals such as Ahmadu Bello. In the same region, the Northern Elements Progressive Union (NEPU) offered a forum for radical and socialist views (Ojo, 2010).

The varied sociocultural environment of Nigeria was reflected in these early political organizations' frequent ethnic and regional affinities. Nevertheless, they also contributed significantly to the anti-colonial movement's mobilization and the preparation of Nigeria's independence process. Nigeria went through a period of political unrest following its independence in 1960, which was characterized by interethnic conflict, tensions within the area, and military involvement. The NPC ruled the north, the NCNC ruled to the east, and the AG ruled to the west during the First Republic, which ran from 1960 to 1966. However, in the end, the First Republic fell, and the

military government took over as a result of these regional rivalries and power struggles (Chukwu & Udem, 2023).

In the decades that followed, political parties were suppressed, and military dominance solidified. Successive military administrations have suppressed political dissent and consolidated power within the military hierarchy. Political parties were not permitted to function openly in Nigeria until the country's 1999 transfer of civilian control. Nigeria's robust and pluralistic democracy is reflected in the proliferation of political parties that have emerged since the establishment of the Fourth Republic in 1999. Along with this growth, there have been difficulties including factionalism, rigging elections, and a lack of intellectual cohesion.

Main Political Parties and their Influence on Nigeria's Political History

An examination of Nigeria's major political parties sheds light on the nation's political history by outlining each party's positions, beliefs, and effects on national development and governance. Numerous political parties have become significant figures in Nigerian history, influencing the country's political landscape:

National Democratic Party of Nigeria (NNDP): Under Herbert Macaulay's direction, the NNDP was established in 1923 as Nigeria's first political party. Representing the interests of educated elites and native traders, it promoted greater autonomy within the colonial administrative framework. Although the NNDP was instrumental in creating a foundation for nationalist sentiments, the rise of more ideologically driven parties diminished its impact (Orjinta & Ameh, 2020).

National Council of Nigeria and the Cameroons (NCNC): Under the direction of Nnamdi Azikiwe, the NCNC grew to become a well-known nationalist organization that promoted eventual independence and self-government. It was crucial to Nigeria's fight for independence and garnered support from a wide range of ethnic groups in the East. Nigerians in all areas responded favorably to the NCNC's emphasis on unification and self-determination, which helped pave the way for the nation's ultimate independence in 1960 (Ojo, 2010).

Action Group (AG): Chief Obafemi Awolowo established the AG in 1951 to advocate for the rights of the Yoruba people in western Nigeria. It garnered broad support from the Yoruba people by promoting progressive programs, such as free healthcare, education, and agricultural reforms. The democratic socialism and grassroots empowerment philosophies of the AG had a long-lasting effect on Nigerian

politics, influencing leaders and political parties in the succeeding decades.

Northern People's Congress (NPC): During the pre- and early post-independence eras, the NPC, led by individuals like Ahmadu Bello, controlled politics in northern Nigeria. It promoted a conservative agenda centered on traditional leadership structures and religious ideas, and it fought for the preservation of northern interests and cultural values. The NPC has shaped national policies and political debates, and its impact goes beyond regional bounds (Ojo, 2010).

Unity Party of Nigeria (UPN): During the Second Republic, Chief Obafemi Awolowo founded the UPN in 1978, which represented a return to progressive politics in Nigeria. To combat poverty and inequality, it promotes decentralization, economic empowerment, and social welfare initiatives. In the southwest, where it was widely supported, the UPN's emphasis on infrastructure development, healthcare, and education has left an enduring legacy (Ojo, 2010).

People's Democratic Party (PDP): The PDP gained prominence in Nigerian politics after it was founded in 1998 during the country's transition to civilian governance. It went on to hold a presidency for the bulk of the Fourth Republic. As a result, a broad coalition of political interests, including economic elites, regional power brokers, and former military officials, came together. However, charges for electoral fraud, corruption, and poor governance tainted the PDP's term in office, leaving many Nigerians disillusioned (Yagboyaju, 2021).

All Progressives Congress (APC): The APC, which was created in 2013 by uniting several opposition groups, proved to be a strong opponent of the PDP, which is currently in power. It took advantage of public dissatisfaction with the previous administration by pledging to combat corruption, bolster security, and boost the economy. When the APC emerged victorious in the 2015 presidential contest, Nigeria experienced its first democratic handover of power between political parties. However, just like its predecessor, the APC has come under fire due to internal conflicts and poor governance (Yagboyaju, 2021).

Past Attempts at Political Party Reforms

Numerous efforts have been made over the years to solve issues that political parties experience and enhance their internal democracy, accountability, and openness. However, because of institutional flaws, political resistance, and insufficient implementation mechanisms, the results of these reforms have frequently fallen short of expectations.

Legal Reforms: In Nigeria, enacting laws to control party operations and advance internal democracy has been one of the main strategies for political party

reform. Parts mandating parties to have transparent primaries, uphold democratic values, and guarantee inclusive representation have been added to laws such as the Electoral Act and the Nigerian Constitution (Odigwe, 2015). Although the basis for party accountability has been established by these legal reforms, the lack of effective enforcement measures has resulted in widespread non-compliance and political actors operating with impunity.

Independent Election Commission Oversight: The Independent National Electoral Commission (INEC) was created with the purpose of supervising and controlling political party operations, such as the holding of primaries and elections (Olaniyi, 2017). However, political meddling, lack of resources, and capacity issues have restricted INEC's efficacy of INEC. Although the INEC has worked to keep an eye on party operations and punish offenders, its effectiveness has been limited by administrative difficulties and legal gaps that political parties have taken advantage of.

Civil Society Engagement: In addition to pushing for political party reform, civil society organizations have been essential in advancing accountability and transparency inside party systems. Civil society organizations have increased their public understanding of the significance of internal democracy and the necessity of party reform through study, campaigning, and public awareness campaigns (Oke & Atufe-Musa, 2021). However, lack of funding, political persecution, and the entrenched interests of party leaders opposed to change have limited their effects.

International support: Funding and technical help for political party reform projects in Nigeria has been offered by international donors and development agencies. With differing degrees of success, initiatives to increase women's involvement, boost party capacity, and improve electoral integrity have been implemented (Domingo & Nwankwo, 2010). However, recipient governments' politicization of aid, donor fatigue, and shifting priorities have hampered the efficacy of these measures.

5. Internal Democracy and Democratic Consolidation in Nigeria: The Nexus

The concepts and procedures controlling candidate selection, leadership appointments, and decision-making procedures are all included in internal democracy within political parties (Aylott and Bolin 2017). With this internal democratic framework, which is based on justice, accountability, transparency, and inclusivity, party members are guaranteed to actively shape the party's direction and actions. Internal democracy is important because it

affects many facets of party operations, and ultimately, the larger democratic landscape. First, it makes diversity and representation within parties easier by giving participants a range of experiences, passions, and points of view to participate in decision making. This gives the party more legitimacy and credibility, and gives its members a feeling of pride and community (Godwin, 2016).

Furthermore, internal democracy encourages accountability and openness within political parties, protecting against corruption, the misuse of power, and favoritism. Internal democracy holds party leaders accountable and encourages more transparency by exposing party activities such as budgetary procedures and candidate selection to public inspection (van Biezen & Piccio, 2013). Parties also gain the legitimacy and public confidence that domestic democracies foster. Parties that run democratic campaigns are seen as genuine advocates of their voters will, which boosts their legitimacy and chances of winning elections. Furthermore, internal democracy functions as a means of settling disagreements among parties, which lessens the possibility of factionalism and internal conflict by using official dispute resolution procedures.

Ultimately, internal democracy has a big impact on how well political parties are represented and led. Parties that place strong emphasis on internal democracy are more likely to draw competent and morally upright leaders, which enhances their effectiveness and long-term success (Godwin, 2016). Consequently, this improves the party leadership, policy results, and governance standards.

To evaluate the efficacy and robustness of Nigeria's governance structure, it is essential to understand the connection between internal party democracy and democratic consolidation. Academic discussions and factual data have repeatedly highlighted the importance of internal party democracy in the larger process of democratic consolidation.

Scholars underscore the importance of political parties in promoting democratic engagement and administration. Political parties are essential platforms for democratic participation and governance; therefore, they require an internal party democracy that is transparent, inclusive, and accountable. Political parties are the foundation of democracy, and through their internal processes, they have a significant influence on the standards of representation and governance. They are the 'lifeblood' of democracy, according to Sartori (2005), and their internal dynamics have a big impact on how political

regimes develop. Furthermore, Diamond (1999) emphasizes that the consolidation of democratic values depends critically on competitive party politics based on democratic norms.

Mainwaring and Scully (1995) provide empirical evidence that parties with strong internal democratic processes typically have higher levels of support from the public, electoral success, and political stability in general. On the other hand, parties that place a higher priority on centralization and elite control are more likely to experience institutional breakdown and internal conflict, which present significant obstacles to the consolidation of democracy. Moreover, Merkel (2004) states that political parties' adherence to democratic principles determines how successful the democratic government is. Parties that uphold democratic values are more suited to fostering capable leadership, supporting inclusive policies, and successfully serving the interests of their voters. Levitsky and Way (2010) warn that parties devoid of internal democracy frequently display immoral behavior, unstable policies, and inadequate leadership, which hinders the process of consolidating democracy.

In addition to encouraging public participation, accountability, and trust, internal party democracy also strengthens political legitimacy and civic engagement. According to Norris (2011), public confidence in democratic institutions is enhanced by the belief that democratic parties are both impartial and inclusive. On the other hand, as Inglehart and Welzel (2005) point out, a lack of internal democracy leads to citizen disenchantment and regression in democratic processes, which undermines trust in political institutions and government operations.

6. Legal Frameworks and Constitutional Provisions Aimed at Promoting Internal Party Democracy in Nigeria

Studying Nigeria's internal party democracy through its constitutional provisions and legal frameworks exposes a vast array of laws and rules designed to promote fairness, inclusion, and openness among political parties. These legislative tools are vital cornerstones that support democratic processes and reinforce Nigeria's governance system. Section 221 of the Nigerian Constitution emphasizes the importance of political parties in the democratic process. This section emphasizes the crucial role of political parties in Nigeria's democratic fabric by highlighting their sole role in voter outreach and financial donations. Meanwhile, regarding party primaries in particular, the Electoral Act offers an essential legislative foundation for developing internal party democracy.

Political parties are required by Section 87 of the Act to hold primaries to nominate candidates for elective offices. It outlines how primaries will be held, guarantees that every candidate will have an equal chance of winning, and details how votes will be cast.

Political parties must also create constitutions and bylaws that outline how they will operate internally. These documents provide channels for resolving internal party issues and promoting democratic values by outlining membership standards, candidate-selection guidelines, and decision-making procedures. The Independent National Electoral Commission (INEC) is essential for monitoring political parties' compliance with electoral laws and internal democratic norms. INEC keeps an eye on party conventions, congresses, and primaries to ensure that all legal requirements are met. If any party is found to be breaking election rules or party standards, the consequences will apply.

In addition, the judiciary plays a key role as a mediator in settling disputes about internal party democracy and in maintaining political parties' accountability. Courts have the power to resolve conflicts, deem primary irregularities unlawful, guarantee adherence to election statutes and constitutional duties, protect party members' rights, and maintain the rule of law. Nigeria continues to confront obstacles in its efforts to advance internal party democracy, even in the face of legislative frameworks and constitutional guarantees. Often, insufficient enforcement mechanisms, gaps in implementation, and political meddling compromise the effectiveness of legislation. Furthermore, some parties put their own interests ahead of democratic ideals, encouraging factionalism, impunity, and internal strife.

7. Failure of Political Parties to Adhere to Democratic Procedures

Factionalization, defection, and a degraded democratic culture are only a few serious issues that have arisen from Nigerian political parties' disregard for democratic processes. Many parties put their own interests, patronage, and power conflicts ahead of democratic principles despite the established legal frameworks and constitutional rules, which cause internal conflict and unforeseen repercussions. One of the main causes of factionalization in Nigerian political organizations is the imposition of candidates by party officials who disrespect internal democratic processes (Ikechukwu, 2015). Candidates are frequently chosen by personal allegiances, financial inducements, or ethnic affiliations rather than through fair and competitive primaries. In addition to creating

internal strife, this practice weakens party unity and cohesiveness by fostering the emergence of opposing groups within the party.

Furthermore, the lack of intra-party democracy upholds the hegemony of powerful individuals or groups in political party decision-making processes (Basiru, 2019). Members at the grassroots level feel disenfranchised and alienated from genuine involvement in party activities as a result of this concentration of power. Members of the party become disillusioned because of a lack of genuine representation and participation, which stokes animosity and internal splits that compromise the party's integrity as a whole. Unrestrained defection makes matters worse for Nigerian political parties, as members regularly change sides to pursue personal benefits or to support groups that are thought to have better chances for political growth (Badejo et al., 2016). Political parties' intellectual coherence and cohesiveness are also compromised by this culture of defection, which erodes public trust in the political system. The party's structure becomes unstable due to the frequent exodus of members, and the electorate becomes more distrustful and doubtful.

Furthermore, the fragmentation of Nigeria's political scene is worsened by the growth of political parties, which results from the main parties' unwillingness to adhere to democratic norms (Idachaba & Makinde, 2021). Theoretically, multiparty rivalry strengthens democracy, but smaller parties are more frequently used as platforms for individual aspirations than as an actual means of representation. Because many of these parties lack coherent ideologies and substantial policy programs, this fragmentation results in electoral instability, voter confusion, and decreased opportunities for a successful government.

8. Strategies to Promote Internal Democracy and Democratic Consolidation in Nigeria

Two Party System

The possibility of the transition from Nigeria's present multiparty system to a two-party system has gained attention as a potential reform strategy. Advocates argue that this shift could bring several advantages, including increased political stability, effective governance, reduced electoral malpractice, and the promotion of internal democracy within political parties (Akinola, 2017). Proponents of a two-party system argue that it can provide voters with clearer choices and reduce electoral confusion, fostering public trust in the political system (Akinrefon & Oke, 2009). They also suggested that a two-party system could facilitate more effective governance by

exhibiting greater party cohesion, ideological clarity, and policy consistency. This can improve the delivery of public services, promote accountability, and enhance governance efficiency.

Another advantage is that consolidating political rivalry into two main parties may make it easier for electoral authorities like the Independent National Electoral Commission (INEC) to monitor and enforce election laws, strengthening attempts to consolidate democracy. Additionally, a two-party system could promote internal democracy within political parties, leading to open candidate selection procedures, grassroots involvement, and greater responsiveness to public concern (Owete, 2013).

However, critics of the proposal raise several concerns, including dictatorship and political inclusivity, which could reduce political variety and representation by marginalizing smaller parties (Yakubu, 2019). Mechanisms such as electoral thresholds and proportional representation could help preserve political inclusivity, while still reaping the benefits of a streamlined party system. Critics also highlight the challenges of party institutionalization in a two-party system, such as the need for constitutional and legal reforms to accommodate a two-party system. Stakeholder participation in inclusive discourse and consensus building is essential to ensuring that reforms uphold democratic values and safeguard citizens' rights (Akosile, 2016; Yakubu, 2019). Finally, they stress the importance of public education and awareness in gaining support and establishing legitimacy for a two-party system. Encouraging informed engagement in the political process through public discussion, media campaigns, and civic education programs can encourage informed support for this transition.

Empowerment of the Election Management Body (INEC)

In order to further accountability, equity, and openness, it has been suggested that the Independent National Electoral Commission (INEC) be in charge of party primaries and internal party operations in Nigeria (Ikechukwu, 2015). This plan seeks to improve the integrity of the voting process through strict adherence to law and democratic principles. Reducing the likelihood of fraud, manipulation, and anomalies will improve democratic governance and public confidence in the voting process. By overseeing party primaries, the INEC promotes inclusivity and meritocracy while also creating a fair political climate for all contenders. To lessen the likelihood of factionalism and intra-party disputes, parties are encouraged to implement transparent and inclusive processes for the selection of candidates, the appointment of delegates, and party leadership.

Political party accountability was further improved by the INEC's increased jurisdiction over party primaries. Parties bear accountability for their actions and choices, and the Independent National Electoral Commission (INEC) has the authority to examine grievances, settle arguments, and deal with anomalies in elections (Basiru, 2019). This encourages adherence to election-related rules and laws. Adequate resource allocation and capacity building are necessary for successful implementation of an increased mandate. This entails supplying the required labor, tools, and logistical assistance; setting up reliable mechanisms for collecting and analyzing data; sending out monitoring teams; and educating elected observers. The INEC's supervisory power also depends on adequate financial funds and allocations. For the INEC's supervision of party primaries to be implemented effectively, it is imperative that stakeholders, including political parties, civil society organizations, and electoral specialists, be involved. By encouraging ownership, legitimacy, and transparency, this involvement eventually improves the effectiveness and long-term viability of Nigeria's election reform.

Independent Candidacy

A major step toward promoting diversity, increasing political competition, and fortifying democracy is the addition of an Independent Candidacy to Nigeria's election laws. This strategy increases political participation and fosters a more varied democracy by enabling people outside recognized parties to engage in politics. By presenting different viewpoints, concepts, and policies, independent candidates can upend the status quo and stimulate political debate. Mainstream parties are compelled by this competition to put their voters' needs ahead of their own.

In addition, independent candidates improve their responsiveness and responsibility by concentrating on regional problems and speaking out on behalf of their constituents. This promotes a governing structure that is accountable and responsive. By enabling eligible people to run for office based on their qualifications, political leadership standards in Nigeria are raised, promoting meritocracy and leadership proficiency. However, legislative and constitutional changes are necessary to fully realize the potential of independent candidacy. It is crucial to implement equitable processes for candidate fundraising, registration, and campaigning in addition to changing election laws and nomination requirements. Campaigns for public education and awareness are essential in promoting independent candidacy, clearing up misunderstandings, and winning people on to the idea of voting reform. Voters are given more power through these efforts to demand reforms to strengthen democratic governance.

Reducing opportunism

In Nigeria, combating opportunism is essential for advancing true public services and lessening the attraction of politically motivated positions of self-interest. Reducing the financial incentives linked to holding public office, putting term limits on elected officials' salaries and benefits, and matching them to those of professionals or government employees are all crucial steps toward achieving this goal. Deterring corrupt activities among public officials also requires strengthening anti-corruption tools such as asset confiscation and dismissal from public service. By educating more people about their responsibilities and obligations, civic education programs may be expanded, and a culture of transparency and responsiveness can be fostered. Placing a strong emphasis on performance and service delivery directs political rivalry toward observable results and honor commitment to public service. Ultimately, encouraging elected officials to lead honesty and humility through professional development programs and mentoring draws those who are dedicated to moral governance.

Promoting Political Literacy and Civic Engagement

To promote civic engagement, political literacy, and democratic governance in Nigeria, nationwide awareness programs are essential. These campaigns aim to educate the populace about political parties, democracy, and civic responsibilities. To achieve this, diverse communication channels such as radio, television, print media, social media platforms, community radio stations, and outdoor advertising should be utilized. Engaging content should be developed to explain the importance of civic engagement, the role of political parties in democracy, electoral processes, and citizens' rights and duties. Collaborations with media outlets, educational institutions, civil society organizations, and local leaders can enhance the effectiveness and reach of awareness campaigns. Interactive workshops, town hall meetings, and community forums can foster dialogue and idea exchange among citizens, political actors, and civic educators.

Prioritizing outreach programs targeting Nigerian youth is crucial. Develop youth-focused initiatives, civic education seminars, and leadership development courses to empower young people to participate in democratic processes and decision-making. Ensure awareness initiatives are inclusive and accessible to all segments of society, including people with disabilities, marginalized communities, low-literacy individuals, and those without internet access. Use multimedia formats, visual aids, and plain language to convey complex concepts in an understandable manner.

Embedding civic education in formal and informal learning settings, such as schools, universities, community centers, and places of worship, can foster sustained engagement and long-term sustainability.

9. Conclusion

It is impossible to overestimate the importance of political parties to the consolidation of democracy. Political parties have always been essential organizations for bringing people together, expressing divergent viewpoints, and influencing laws and policies. Nigeria has had both successes and obstacles in its quest to consolidate democracy since the Fourth Republic took office in 1999. Recognizing the pressing necessity of internal party changes is essential to fortifying Nigeria's democratic institutions. Factionalization, desertion, and a degraded democratic culture have resulted from political parties' disregard for democratic ideals and practices, especially when it comes to internal procedures, such as primaries and candidate selection. The legitimacy and credibility of the entire democratic system are threatened by the loss of an internal party democracy. Nigeria's democracy depends on the strength and well-being of its political parties. The establishment of democracy remains elusive in the absence of dynamic and inclusive political parties that uphold democratic norms and ideals. Thus, to achieve durable democratic consolidation, it is imperative that all relevant parties—political leaders, civil society organizations, the media, and regular citizens – prioritize internal party democracy. Determined efforts are needed to implement significant reforms that support accountability, inclusivity, and openness within political parties. This entails fortifying legislative structures, improving election laws, and cultivating an internal democratic and party-discipline culture. Nigeria's democratic potential and the development of a more robust and responsive political system can only be realized by addressing the underlying causes of intra-party conflicts and institutional deficiencies.

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Boko Haram Insurgency in Northern States and Challenges of National Security for Sustainable Development in Nigeria

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Abstract. Terrorism and insecurity have remained issues of serious concern in Nigeria, several lives and properties have suffered wanton destruction and despicable hardship on the entire citizenry, as being perpetrated by a terrorist group Boko Haram, which has recently attracted the global and international attention. Consequently, Boko haram insurgency has made a considerable percentage of Nigerians to be sent to their early graves and national security has virtually become a mirage, and thereby impedes sustainable development in Nigeria despite all security measures being put in place by those in authority. Boko Haram dreaded group has been ravaging Northern Nigeria for years now. The group keep on changing their strategies of operations and targets starting from Maiduguri, Yobe, Bauchi, Abuja, Suleja, and other parts of the North. The paper adopted historical and descriptive research approaches to discuss the issues raised and put them in appropriate perspectives. Therefore, the study was anchored on Cohen and Felson's Routine Activity theory to undertake an exploration of historical background of Boko Haram, conceptualizing of sustainable development, national development, and impacts of Boko haram sects' unscrupulous activities on sustainable development in Nigeria. The work recommended the engagement of dialogue, amnesty, improvement of the wellbeing of the people and total overhauling of the security architecture as possible remedies in promoting sustainable development and security in the Northern states in particular and Nigeria at large.

Keywords: Boko Haram, Northern States, Challenges, National Security, Sustainable Development, Nigeria.

1. Introduction

The term "Boko Haram" comes from the Hausa word "*boko*" meaning Western education and the etymology of that word was coined from the English word for Book and the Arabic word *HARAM* figuratively meaning "*sin*" which experts say is a name assigned by the state. The sect calls itself *JAMA'ATUL ALHUL SUNNAH LIDDA 'WATI WAL JIHAD*, or "people committed to the propagation of the prophet's teaching and jihad". Some analysts say the movement is an outgrowth of the Maitatsine riots of the 1980s and the religious/ethnic tensions that followed in the late 1990s. Many Nigerians believes Muhammed Yusuf (a radical Islamist cleric leaders of Boko Haram) rejected all things western, but Lubeck (2019) argues that Yusuf, who embraced technology believed Western education should be "mediated through Islamic scholarship", such as rejecting the theory of evolution and Western-style banking. Before 2009, the group did not aim to violently overthrow the government. Yusuf criticized northern Muslims for participating in what he saw as an illegitimate, non-Islamic state and preached a doctrine of withdrawal. But violence between Christians and Muslims and harsh government treatment, including pervasive police brutality, encouraged the group's radicalization. Yusuf gained supporters by speaking out against police and political corruption. Boko Haram followers, also called Yusuffiya, consist largely of hundreds of impoverished northern Islamic students and clerics as well as university students and professionals, many of whom are unemployed. Some followers may also be members of Nigeria's elite.

In July 2009, Boko Haram members refused to follow a motor-bike helmet law, leading to heavy-handed

police tactics that set off an armed uprising in the Northern states of Bauchi and spread into states of Borno, Yobe, and Kano. The incident was suppressed by the Army and left more than seven hundred dead. It also led to the televised execution of Yusuf, as well as the deaths of his father-in-law and other sect members, which human rights advocates consider to be extra-judicial killings. In the aftermath of the 2009 unrest, Islamist insurrection under a splintered leadership emerged and suicide bombings and assassinations started from Maiduguri to Abuja. The sect staged an ambitious prison-break in Bauchi, freeing more than seven hundred inmates in 2010 due to religio-political conflict (Esther Ayandokun, 2014). Religion has become a universal phenomenon. Human being irrespective of their race, colour, social, status or academic attainment and so on, could not escape the influence of Religion. According to Bolaji Idowu (1973) "Religion is an inescapable involvement of every member of human race". Religion is invisible and complex. The practice of Religion varies from one culture to the other and the best definition to a Religious man, who is a member of Boko Haram sect for example, is his own definition.

Nigeria, as an Africa nation particularly in the northern states, has witnessed myriads of clashes that have resulted in the destruction of valuable properties and numerous deaths. Out of the three major religions Islam and Christianity have recorded the most untold clashes and destruction of lives and properties simply because of their inability to accept and tolerate each other. The hardship that people have had as a result of all these happenings is too much to bear for an average Nigerian.

It is no wonder that Boko- Haram insurgency is a major factor for the low values on life now prevalent in our society. Specifically in the North-central region, the situation is degenerating into anarchy if the dangerous trends of Boko- haram insurgency is not arrested. Action that are normally associated with war situations are perpetrated daily in the Northern states of Nigeria and the end does not seem to be sight as it continuously recording an adverse effect on sustainable development in Nigeria at large. It is on this premise that the study is anchored on Cohen and Felson's Routine Activity theory to undertake an exploration of historical background of Boko-haram, conceptual clarifications, and impacts of Boko- haram insurrection on sustainable development in Northern states. The work further recommends possible remedies in promoting sustainable development.

2. Analysis of Concepts

2.1 Sustainable Development

The ideas of sustainability came to public attention after a 1972 report, "limits to Growth" issued by the international Thinkers Club of United Nations. In 1980, the World Conservation Strategy developed by the international union for conservation of nature, in collaboration with the UN Environment Programme and World Foundation, worked to make sustainability a benchmark of international action. Then the term "Sustainable development" achieved international public prominence through the 1987 report of the World Commission on Environment and Development (WCED, 1987) often called the "Brundtland Report" after the name of its chair, former Norwegian Prime Minister Gro Harlem Brundtland. It presented the famous definition. "Sustainable development is the development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (WCED). For many organizations agencies such as UN and Millennium Development Goals (MDGs), that formula or something close to it remains a working definition.

Although the Brundtland (1987) definition have been criticized for binding sustainability too close to development and for focusing on human needs. But the Report has helped initiate an international public debate on inclusive and ambiguous concept, precisely it brings society to future dependency into moral relation with its religious and political systems. To this end, World Council of Churches (WCC) in 1975 reiterated that sustainability might well contradict existing development process as well as reshaped economic and political priorities.

Sustainability is then a question about maintaining a decent survival, enhancement and peaceful co-existing in a nation, Nigeria inclusive. Besides this, sustainability emphasizes is the quality of life of the people now with an eye to the future. According to Ibeanu (2022), sustainable development aim at improving the conditions in which human beings live. This means that human beings are at the heart of development and the measure of sustainable development therefore, implies conditional development of the living conditions of human in a particular community (Nigeria) from one generation to another. Correlation of science, technology and social relations (the tripod) is indispensable for sustainable development. To neglect one sector is to neglect creating enabling climate for sustainable development. Security belongs to social relations segment. As such,

national security should have something to contribute to any given nations for sustainable development.

2.2 National Security

National Security entails all activities involved in protecting a country against attack and danger. It involves the defense of a country. Therefore, national Security as used in this paper is the situation whereby the lives and property of all citizens in Nigeria are protected from any kind of harm, danger and loss irrespective of ethnicity, political affiliation and social status. Basically, national security embodies the sovereignty of the state, the inviolability of its national boundaries and the right to individual and collective self- defense against internal and external threats. But the state is secured only when the aggregate of people organized under it have a consciousness of belong to a common sovereign political freedom, human rights, economic opportunities, and when the state itself is able to ensure independence in its development and foreign policy (Nweke, 2021).

National Security in the new concept, on the other hand, believes that security of today has moved beyond military variables to embrace and encompass social, economic, cultural, political, environmental, and even technological variables. From this background Obasanjo (1999) argues that the presentation of Nigerians at home and abroad and elimination of terrorism corruption, pursuit of development, progress, growth, and the improvement of the welfare and quality of life of every citizen of Nigeria constitutes our national security. In a nutshell Obasanjo (1999), summarizes our national security as: The aggregation of security interests of individuals, private entities, human association and ethnic groups that made up Nigeria as a nation.

3. Theoretical Framework

The term Routine Activity Theory was coined by Cohen and Felson, (1979). According to Cohen and Felson (1979), Routine activity theory considers the pre-requisite conditions for a crime or deviant act to occur, there must be the same time and in the same place a perpetrator, a victim and an object or property. Schaefer (2014), contends that criminal victimisation is increased when motivated offender and suitable target converge. At the heart of this theory is the idea that, in the absence of effective controls, offenders will prey upon attractive targets. For instance, for property crimes like stealing, armed robbery, smuggling, the target is a thing or an object. For personal crimes such as kidnapping, Boko haram insurgency, murder, rape, the target is a person.

With regard to people who are influential (handlers) in the lives of potential offenders, in case of Boko haram insurgency there might be parents (especially those who are fanatical Muslims), close relatives, peers, siblings Boko haram sect's leaders, and Muslim clerics. Many fanatical Muslims (particularly parents of those potential offenders) were attracted to such a place where their children could be trained to speak Arabic (the prophets own language) free of charge without knowing the ulterior motive behind the Arabic school established in 2002 by Mohammed Yusuf, a radical Islamic cleric in Maiduguri, Borno State, in Northern eastern Nigeria. The Centre (unknowingly for the parents was anti socio-political groups and out rightly against western education. In view of this, the inception of deviant acts via Boko haram sect is likely to be determined by the degree, level, and nature of socialisation processes as pertaining to individual members of Boko haram. This is consequently upon the theoretical postulation of Edwin (1970), that the most effective way to become involved in either crime or deviant acts within an environment (community) is to be influenced by people that one is sentimentally attached to friends (peer pressure), family and comrade.

Moreover, the routine activity theory also contends that crime will take place where handlers are either absent, weak or corrupt. Targets or victims' guardians always to protect targets from theft and damage and potential victims from attack and assault. For instance, formal guardians in Nigeria include Nigeria Army, Navy, Airforce, the police, security guards, and others whose job is to protect people and property especially from Boko haram insurgency. On the other hand, informal guardians include neighbours, friends, parents, relatives, Emirs, and community leaders (Sariki). A target with an effective guardian is less likely to be attacked by potential offenders (Boko haram sect) than a target without guardian. If the guardians are absent, weak, present but powerless or corrupt crime is possible. Guardians who are in charge of protecting lives and property from crime in Nigeria, particularly at the Northern States may receive bribe from potential offenders or may have been influenced by the highly potential people in the North and thereby perpetrate the possibility of crime or deviant acts from Boko haram. A Yoruba adage says: *Ole lo mo ese ole to lori apata (it is thief that knows how to follow the footmark of a thief on a mountain).*

Above all, the spatial ordering of crime opportunities and the routine of offenders and victims create many of the crimes or deviant acts. Therefore, adding or subtracting various elements, such as targets handlers, victims, guardians and motivated offenders in this

model will alter the chances of crime or deviant acts in the Northern states of Nigeria.

Operational Dimensions of Boko Haram Sect and Havocs Wrecked since Inception

The Boko Haram sect has become a threat to Nigerians peaceful co-existence and her scourge has remained a puzzle to many Nigerians and the outside world. In this segment of the research, the writers presented scores of such unscrupulous activities of Boko Haram sect in the recent past as follows:

i. Kayode Idowu (2014) reported “7 persons were on Tuesday killed by the infamous Boko Haram sect during the funeral ceremony of twenty (20) killed a day earlier by the same sect in Sabon Gri, Damboa Local Government Area of Borno state. The group also laid siege and killed nine (9) persons in Huyim Village in Askira – Uba Local Government Area of the State.

ii. James Bwala (2018) also reported the case of suspected Boko Haram terrorist who invaded Guruba Village of Biu Local Government Area killing the district head and two others. * Apart from bomb explosion, attacks on people and communities, many others are maimed for life, thus rendered them useless or limiting their usefulness in sustaining the socio-economic life of the Northern state in Nigeria.

iii. Boko Haram sect suicide bomber who detonated an impoverished explosion device at the popular Maiduguri market while no fewer than seventeen persons were killed, sixty-nine persons were reportedly injured in the attack. Nwachukwu (2023) noted that “Hundreds, if not thousands, of our fellow citizen and many more have been maimed for life.

iv. Boko Haram destroys 900 schools in Borno - Shettima The Punch, July 18, 2014.

v. A daily bomb attack has hit the northeastern Nigerian city of Maiduguri, the nexus of an intensifying struggle against the Islamist insurgency Boko Haram

vii. Several suspected Boko haram collaborates have been arrested for involvement in the kidnapping of almost 300 school girls in Nigeria.

vii. A car bomb in a market place in Maiduguri the northeast Nigerian city that is the birth place of Boko Haram extremism, killed at least 56 people on Tuesday. The leader of a civilian group that recovered the bodies said (July 2, 2021).

viii. Nigeria is suffering greater carriage at the hands of Islamist group Boko Harm than it did during a secessionist civil war, this has ironically made the country’s beak-up less likely Nigerian Nobel Literature Laureate, Wole Soyinka said frequent attacks in Nigeria, claimed by Boko Haram have left people afraid. Even the country’s president, at a time, said the attacks have restricted his movement.

ix. Intelligence agency says it had been warning shopping complexes for two weeks that extremists planned an attack in the capital before an explosion killed at least 22 people this week.

x. The United States reduced its surveillance flights to help find more than 200 Chibok school girls kidnapped by Boko Haram after building a body of intelligence.

xi. The Federal Government refuted report carried by some media on the abduction of 60 women in Damboa Kano.

xii. At least 16 soldiers have been killed after suspected to be members of Boko Haram sect attacked a military post in Borno State.

xiii. President Goodluck Jonathan (2014), said Nigeria had entered one of the darkest phases of its history, visiting the scene of a bomb blast in Abuja that killed 21 people.

xiv. At least 18 people were killed when gunmen stormed a village in Kaduna.

xv. President Bola Ahmed Tinubu has pledged never to give or pay ransom to Boko haram kidnapers in the Northern states but says he is ever ready to fight the sect or whichever terrorist group in Nigeria

Related with the holding of captives is the issue of psychological trauma in terms of sexual harassment and abuse. The killing of people by this notorious group (Boko - haram) call for serious and sober reflections on the part of the well – meaning Nigerians, for it has an adverse effect on the sustainability of the Northern region in all sectors of life, be it economics, political, religion, and socio- cultural institutions.

4. Impacts of Boko Haram Insurgence on Sustainable Development in Northern States

It is an understatement to say that Boko-haram insurgency has severely impeded sustainable development in Northern States, this section of the work substantiates this assertion with the following impacts.

4.1 Wastage of resources

Boko haram insurgency no doubt resulted into gross wastage of resources. School buildings, vehicles and churches are among properties that have been destroyed by Boko Haram. Most of the properties may never be rebuilt in which case the damage caused would be permanent. Besides property, Worth millions of naira have been spent by both the Northern state governors and Federal Government of Nigeria in purchasing weapon (ammunitions) to launch attack and possible to curtail the unscrupulous activities of Boko Haram sect. Such huge amount of money should

have been spent on meaningful project, investment and resuscitation of the Northern states economy (Oyetunji, 2024). Allied with the destruction of properties is also the destruction of farmland through bombing and arson with the concomitant wastage of months of labour and the agricultural products in the farmlands. Similarly, shops are looted and millions of naira items are destroyed and wasted (Hassan, 2024).

4.2 Crumbling of Commercial and Business Activities

In most states in the North, the devastating socio-economic effects of the sect's serial killings and bombings, especially in Borno, Yobe, Niger, Kaduna, Kano, Kogi, Bauchi, and recently Sokoto has destroyed economic and commercial activities with many people relocating to other places. In Maiduguri, Borno State, where the sect originated, the frequent bombings and clashes between Boko Haram and security agents have weighed down seriously on commercial and business activities in the city as many businesses have reportedly crumbled while many people have fled the state. The Maiduguri Monday market which was the biggest market in the region is reported to have been seriously affected as hundreds of shop owners, especially Southerners are said to have closed their businesses and left the troubled city.

4.3 Private and Public Sectors Relocating and Folding up in Kano and Kaduna

The attack on Kano has been devastating because the city has always been the commercial centre of western Sudan for the past 500 years. The city had been the economic bade of the North even before neighbouring countries like Niger Republic, Chad and Northern Cameroun before the evolution of the Nigerian nation (Hassan, 2024). But today, Investors who have been doing business in the city for ages are said to be relocating their businesses due to the unending security challenges in the city. Kano, which is reputed to be the hub of business and commercial activities in the entire 19 Northern States and beyond, is gradually losing steam.

Worst hit, is the hospitality business in the city. Many hoteliers are counting their losses as a result of lack of patronage. Many people who come into town for any engagement prefer to go to stay in Abuja rather than stay the night in Kano. Kaduna, the former capital of the defunct Northern Region has not fared better as business activities in the city continued to nose dive as a result of the increasing level of insecurity in the state. As a result of the prevailing level of insecurity, many businesses, especially, beer parlour operators, night

clubs and other places of relaxation are gradually folding up as their owners count their losses. Worst hit are those located in the Northern part of the city, such as the elitist NAF club, owned by the Nigeria Airforce, along Rabbah Road, which used to be a beehive of activities.

4.4 Islamic Sect and Religious Extremists

There is fear in the Region on the devastating impact of the Boko haram insurgency. Religious extremists will destroy the Northern region if the nefarious activities of the Islamic sect are not curtailed. The Northern region needs peace and stability more than any other region in the country, particularly because the region is clearly lagging behind in-terms of infrastructure, education and other sustainable development indices. The Northern economy is on the verge of collapse. Yahaya (2013), avers that sadly the governors of the Northern region appear to be helpless in containing the situation as the Islamic sect such as Boko haram continuous with its bombardment. For how long will this continue? If the Region comes out of this, it will surely take some decades for it to recover from the impact of this menace.

4.5 Boko Haram Insurgency and Christians in Northern Nigeria

The devastating impacts of Boko Haram on Christian in Maiduguri and other Northern state cannot be over emphasised. The wound caused by the deadly sects in the minds of these Nigerians will take the grace of God to heal and even after that they cannot just forget the incidents. Few of the impacts on Christians residing in Maiduguri and other Northern Metropolitan city are as follows:

- i. Christians in the Northern states mostly have fled. Some churches are either burnt down or closed as most pastors have left the town. The few that are operating are heavily guarded by security operatives.
- ii. Quarter guards are mounted where the remaining few churches are and anyone passing to the church especially on Sunday must be thoroughly searched. Car boots and bonnets must be searched.
- iii. Most churches have bomb detector device to complement the efforts of the security operatives. To avoid losing a whole family to a bomb blast, devoted Christians who cannot be distracted from serving their god don't go to the same church.
- iv. Wisdom is profit able in all things is the slogan we hear every Sunday. Nobody is trusted again because the suicide bomber that killed many in Kaduna disguised as a woman. It is rather funny to know that even the Mosques are not even safe on Fridays.

Retardation of Educational System

The educational system in Maiduguri has been retarded. Many Christian students have relocated to other schools. Those that find it difficult to leave Tertiary institutions like the University of Maiduguri remain within the university community. They don't come out at all for whatever reasons. Anytime the school is going on vacations, the fellowship of Christian students (FCS) is saddled with the responsibility of making arrangement for Christian commuter buses for Christian students to avoid falling into wrong hands.

5. National Security challenges on peaceful co-existence and Sustainable development

Security challenges in Nigeria, according to Ayuba, (2023) came to an increase since the inception of democracy, 1999 till date. Nigeria has the largest population in Africa, with its oil wealth, is blessed with human and natural resources aimed at lifting the country into the rank of developed countries but has been faced with incessant security challenges which grossly affect her sustainable development (Ayuba, 2023). In spite of the existence of security units the State Security Service (SSS), The Police Force (PF) The Nigeria Army (NA) the Defence Intelligence Agency (DIA) among others. Nigeria today is still faced with diverse security challenges ranging from the Niger Delta militants to the alarming awareness of the Boko Haram sect, the upsurge in kidnapping, and other criminal activities. Igboin (2017), also remarked that despite the large annual budget on security intelligence Nigerian could not maintain adequate security which is necessary to boast her sustainable development and peaceful co-existence among her citizens. For instance, Nigeria's budgets on security have consistently topped the list for the past five years or so, yet there seems to be no visible amelioration of insecurity. Hertskovits, (2020) also argued that global promotion of fear and focusing on insecurity and violent activities as an excuse for "security". Spending and the focus on "Boko Haram" have also become avenues to enrich crony security consultants' private security companies, weapons manufacturers and suppliers, and propagandists to mention but a few.

Doyin (2023) further remarked in "Tribune Newspaper" that security issues which used to be one of the least of social problem faced by the country seem to have crept into the forefront of its social problems in recent times, with the security sector eating deep from both the state and local budgets which could have been adopted for sustainable development of socio – economic growth in Nigeria. One could not but wonder when the results of these expenses would be visible and total security restored

to the nation. He continued and said that there is yet no sense of a national outlook to how society could address many of the challenges facing it. Most times, when Nigerians comment on matter of a national security, they tend to do so from a less nationalistic stand point.

Apart from incessant killings of innocent souls by the Boko Haram, extra – judicial killings are also rampant in the country. The Attorney – General of the Federation, Mohammed Adoke submitted on December 10, 2012 that 7,195 cases of extra – judicial killing were recorded in Nigeria in the last four years. In Potiskum, Yobe state, three South Korean doctors attached to Potiskum General Hospital were attacked by armed men and killed. In the same vein, nine female polio vaccine health workers were murdered in kano state. In Anambra state, about sixty bodies were reportedly sighted floating on Ezu River in Amensea, with twenty – three bodies recovered so far by police authorities (Don Okereke, 2014). Recently in Abuja which is the Federal Capital territory, it was reported that sixteen policemen were killed by the bandits. The concern of this paper is to articulate and demonstrate how government in promoting national security, justice, unity and peaceful co-existence in Northern Nigeria can encourage sustainable development for national growth in Nigeria at large. On this note, it is expedient to explore some recommendations as a way forward.

6. Recommendations and Way Forward

No substantial commercial activity for sustainable development can be undertaken in the Northern States when security cannot be guaranteed, this section of the work will look at the way out of this menace in the following ways:

Dialogue

Dialogue can be a way out of violence. Dialogue has vital role to play in responding to the challenges of national security. If Nigeria government can have meaningful and respectful dialogue with Boko Haram sect it will enriches us by their insights, challenges government by their questions, and deepens our knowledge of the truth. True dialogue presupposes attitude of humility, openness and equality of persons without sacrificing one's identity and thereby pave way for mutual co-existence.

Self-Preservation and Defence

The acts of terrorism being perpetrated by the sect should not be seen as Christian problem but as Nigeria's problem.

The Northern Christian Elders forum decried the discrimination against Christians in the North, especially in their inability to worship freely, politics and access to opportunities. Self-perseveration and self-defense should be employed in tackling this menace of Boko Haram on Christianity. This became necessary owing to the lack of prompt response by the government to quell this violence. Hence, it is advisable for Christians to look for way to defend themselves and their property such as possessing bomb dictator around church premises, security guard, controlling the flow of movement in the church and other security mechanism should be put in place. However, self-defense should not be confused with taking vengeance which is the exclusive domain of God.

Broad-Based Strategy

Boko Haram seeks to humiliate and undermine the government and to exploit religious differences in order to create chaos and to make Nigeria ungovernable. Boko Haram has grown stronger and increasingly more sophisticated over the past ten years, and eliminating the Boko haram problem will require a broad-based strategy that employs the establishment of a comprehensive that involve the stakeholders, state governors, Emir, Elders Pastors, plan rather than the imposition of more mere law.

Addressing the Social and Economic Problems

Although, Boko Haram is reviled throughout Nigeria, and offers no practical solutions to northern problems, a growing minority of certain northern ethnic groups regard them favourably. Boko Haram capitalises on popular frustration with leaders, poor government service delivery, and the dismal living conditions, of many northerners. While more sophisticated and targeted security efforts are necessary to contain Boko Haram's acts of violence and to capture and prosecute its leaders, the government must also win over the population by addressing the social and economic problems that have created the environment in which Boko Haram can thrive particularly, in Northern States.

Improvement on Tactics and Avoidance of Excessive Violence

The government must improve its tactics, avoid excessive violence and human rights abuse, make better use of its police and intelligence services,

deemphasize the role of the military, and use its courts to prosecute those who are found to be responsible for Boko Haram's kidnapping and terrorist attacks. It is the duty of the Government to protect and defend her citizens. Imposition of the state emergency in the state of Borno, Yobe and Adamawa is a good move towards the right direction in tackling the menace of Boko Haram though it would be better to also impose the state of emergency on the rest of the remaining states in the Region.

Nigeria Government to partner with Foreign Security Agencies

The president of the republic of Nigeria should take more decisive steps to stop the Boko Haram sect from further operations. The Nigerian Government may partner with foreign security agencies such as FBI, CIA and our joint security team in Nigeria to unravel the sources of bombs and explosives being used by these faceless terrorists. The source of their financial support and backing by foreign agents should also be investigated. More importantly, religious scholars should rise up to develop and teach sound theological concepts that will facilitate peaceful co-existence among diverse religious groups. The result of all these may help the country to truncate the activities of the Boko Haram.

7. Conclusion

This paper has made an attempt to establish the fact that Boko Haram phenomenon, in all its treads, has captured the imagination of the entire nation, filling newspaper pages and airwaves with fear and misinformation that reaffirms everyone's core understanding of their deeply dysfunctional state. Nigeria is broken and headed toward the brink. It is hard to think of a buoyant commercial activity, tourist adventures, investment, and lucrative business negotiation for sustainable development in the Northern region of Nigeria in the face of national insecurity. The writers are optimistic that if the security agencies, government, Emirs, community elders, religious leaders, youth forum, parents, through collaborative efforts, should perform their long – time cherished duties and responsibility, in check-mating the Boko Haram insurgency, Northern states once again experiencing peace and conducive environment for sustainable development in all facets of life will be ensured.

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Modeling and Development of AC Power System Control and Protection with an Application Metal Oxide Varistors (MOV)

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Abstract. This paper presents a comprehensive approach to the modeling and development of AC power system control and protection, emphasizing the critical role of Metal Oxide Varistors (MOVs) in ensuring system stability and reliability. The study explores advanced techniques for controlling voltage and current within AC power networks, addressing challenges such as overvoltage conditions, transient suppression, and fault mitigation. A detailed model of MOVs is developed and integrated into the power system framework to evaluate their effectiveness in protecting sensitive equipment against voltage surges. Simulations and experimental validations are carried out to analyze MOV behavior under various operating conditions, demonstrating their dynamic response and protective capabilities. The results highlight the practical application of MOVs in enhancing power system performance, reducing equipment failure, and improving overall grid resilience. This research provides a foundation for further innovations in AC system control and protection, offering insights for engineers and researchers working in power system design and optimization.

1. Introduction

Power systems face numerous challenges, including voltage surges, transient overvoltage's, and harmonic distortions. These issues can lead to equipment failure, power outages, and economic losses. Effective protection and monitoring mechanisms are critical for

ensuring the safe and efficient operation of AC power systems. Metal Oxide Varistors (MOVs), as nonlinear resistive devices, offer a robust solution to mitigate overvoltage conditions. This paper aims to provide a comprehensive framework for integrating MOVs into modern AC power systems(Harnden *et al.*, 1972).

AC monitoring and protection systems are paramount to the safety and efficiency of electrical system. MOVs (Metal Oxide Varistors) is used in this system to protect against voltage surges and transients. AC power system is prone to voltage fluctuations, which can affect the performance and reliability of electrical equipments. Monitoring and protection is of necessity to prevent damages(*BASICS OF POWER SYSTEM , PROTECTION AND INTRODUCTION TO POWER Author : Ajithkannan Sivakumar, 2024*).

This system gives effective protection in case of voltage transient or surges occurrence due to lightning strikes, switching operations or other external factors which can be harmful to sensitive equipment. It aids detecting and isolation of faults in an AC system which is crucial for maintaining operational safety. This involves monitoring parameters such as current, voltage, and temperature to identify any abnormalities or potential faults. Also an important part of this system is the Audible Alarm, which provides a loud and attention – grabbing sound, which can alert operators or nearby individuals in case of abnormal conditions or faults in the AC system. This can help in

quickly identifying, addressing issues, and enhancing system safety. The loud sound ensures that people are alerted promptly, allowing them to take immediate action. This can be crucial in situations where quick response is needed especially switching the system from one power source to another. An indicator bulb is install on the system to signal when the main power supply is restored(Amer, 2022).

This research observed that most AC equipment have a short lifespan due to voltage fluctuations, power surges which if not quickly isolated from the system, can causes serious damage to the system. Over voltage conditions cannot be over - emphasized in this country, people losing their electrical Appliances which are expensively purchased which makes them results to using stabilizers that are not always affordable and too cumbersome to use as a protective device even for electrical companies, banks and hospitals(Yageo Group, n.d.).

AC monitoring and protection systems are designed to detect and mitigate abnormal voltage levels, transient over voltages, and voltage spikes. These systems typically consist of various components, such as sensors, monitoring circuits, and protective devices.

Monitoring involves real-time tracking of voltage, current, frequency, and power quality. Advanced monitoring systems use intelligent electronic devices (IEDs) and IoT-based sensors for data acquisition and fault detection(Bo *et al.*, 2016).

2. Design Analysis

Protective schemes in AC systems typically include circuit breakers, relays, and surge protection devices. Overvoltage protection is critical, as surges caused by lightning, switching operations, or faults can damage sensitive equipment.

2.1 Metal Oxide Varistor (MOV)

MOVs are semiconductor devices that exhibit a non-linear voltage-current characteristic. They are commonly used in AC systems for their ability to suppress voltage spikes and transient overvoltages. MOVs provide a low impedance path for excess voltage, thereby protecting sensitive equipment. MOVs are voltage-dependent resistors that exhibit high impedance at normal operating voltages and low impedance during overvoltage conditions. This characteristic makes them effective in clamping surges and protecting electrical equipment(Wang *et al.*, 2018).

2.2 Types of Metal Oxide Varistors (MOVs)

There are various types of MOVs available, each with its own characteristics. Here are some of the common types:

Zinc Oxide (ZnO) MOVs: These are the most widely used MOVs. They have a high energy absorption capacity and can handle large surge currents. ZnO MOVs have a nonlinear voltage-current characteristic, meaning their resistance decreases as the voltage across them increases.

Silicon Carbide (SiC) MOVs: SiC MOVs have a higher surge current capability compared to ZnO MOVs. They are often used in high-power applications where greater protection is required. SiC MOVs have a higher clamping voltage and can handle higher energy levels.

Ceramic MOVs: Ceramic MOVs are compact and offer good thermal stability. They have a high energy absorption capacity and can handle fast transients. Ceramic MOVs are commonly used in electronic devices and circuits for surge protection.

Polymer MOVs: Polymer MOVs are made of conductive polymers and offer enhanced protection against electrical surges. They have low clamping voltages and fast response times. Polymer MOVs are often used in sensitive electronic equipment(Montano *et al.*, 2004).

2.3 Principle of MOV operation

When the voltage is within the rated limits the resistance of the MOV will be very high and hence all the current flows through the circuit and no current flows through the MOV. But when a voltage spike occurs in the main voltage, it appears directly across the MOV since it is placed in parallel to AC mains. This high voltage will decrease the resistance value of the MOV to a very low value making it appear like a short(Bo *et al.*, 2016).

This forces a large current to flow through the MOV which would blow the fuse and disconnect the circuit from the mains voltage. During voltage spikes the faulted high voltage will return to normal values very soon, in those cases, the duration of the current flow will not be high enough to blow the fuse and the circuit returns to normal operation when the voltage becomes normal. But every time a spike is detected the MOV disconnects the circuit momentarily by shorting itself and damaging itself with high current each time. So, if you find a MOV damaged in any power circuit it is possibly because the circuit went through many voltage spikes (Smith, J., *et al* 2022).

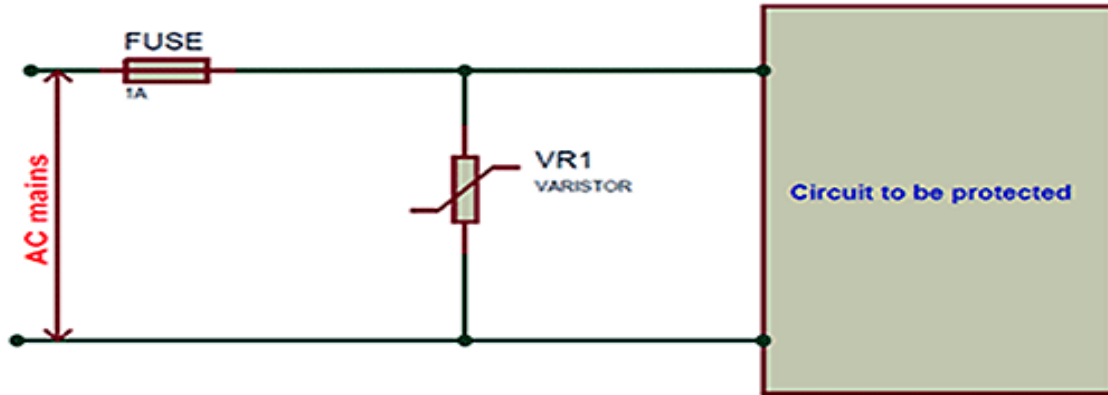


Figure 1: How to use a MOV in your circuit

2.4 V-I Characteristics of Metal Oxide Varistors (MOVs)

It has a strong surge absorption capability. In the 8/20 μ s waveform, MOV has a flow range from several hundred amperes to several tens of kilo amperes.

MOV's voltage range is from 18V to 1800V. The voltage accuracy is usually $\pm 10\%$, which meets the application requirements from low voltages to high voltages:

MOV has various sizes. The diameter varies from 5mm to 53mm;

MOV has a two-way symmetrical breakdown voltage, which is commonly used for the protection of power lines or low-frequency signal lines;

MOV is an aging type device. When it is used for the protection of high-power power ports, it is often used in series with ceramic gas discharge tubes (GDT) or glass gas discharge tubes (SPG) so as to slow down the aging of MOV and extend its service life.

According to ohms law, the V-I characteristic curve of a linear resistor is always a straight line(Yageo Group, n.d.). but we can't expect the same in terms of a variable resistor. As it is in the below image, if there is even a small change in the voltage there is a significant change in current also.

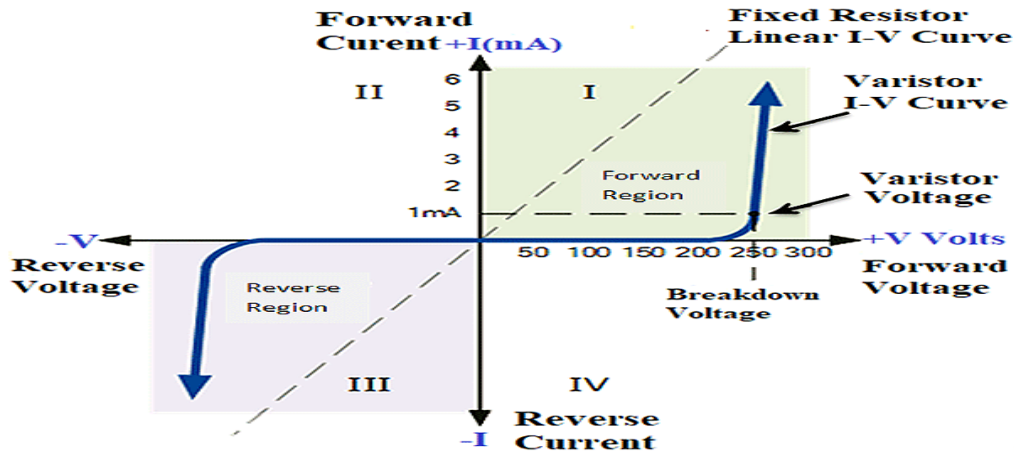


Figure 2: V.I Characteristics of Metal Oxides Varistors (MOVs)

2.4.1 Analysis of MOV's Parameters

Table 1 presents MOV parameter, which outlines valuable parameter that will be useful in design and implementation of MOV(Amer, 2022).

Table 1: MOV parameter

| Part Number | | Maximum Allowable Voltage | | Varistor Voltage | Maximum Clamping Voltage | | Withstanding Surge Current | | Maximum Energy (10/1000µs) | | Rated Power | Typical Capacitance (Reference) |
|-------------|------------|---------------------------|---------------------|----------------------|--------------------------|--------------------|----------------------------|------------------|----------------------------|----------------|-------------|---------------------------------|
| Standard | High Surge | V _{AC} (V) | V _{DC} (V) | V _{1mA} (V) | I _V (A) | V _C (V) | I (A) Standard | I (A) High Surge | (J) Standard | (J) High Surge | (W) | @1KHz (pf) |
| 561KD14 | 561KD14J | 350 | 460 | 560(504~616) | 50 | 925 | 4500 | 6000 | 125 | 185 | 0.6 | 360 |

V AC /V DC: it is the AC effective value/DC voltage that can be applied continuously across MOV at a specified temperature. When it is selected, the maximum sustainable operating voltage of MOV V AC /V DC should be greater than or equal to the normal operating voltage of the circuits with a certain margin.

V 1mA: it is the voltage across MOV when a current of 1 mA flowing through MOV. The selection of the varistor voltage should refer to the equation $V_{1mA} = K \cdot V_p$, $K=(1.5\sim 2)$. Its aging coefficient, varistor voltage tolerance and power quality should be considered. V_p : it is the voltage peak of the circuit. For example, the voltage peak is 310V for a circuit of 220VAC. The coefficient is taken from the range of 1.5~2. Then the varistor voltage should be selected as $V_{1mA} = K \cdot V_p = 310 \cdot (1.5\sim 2)$. The MOV to be selected can be an varistor of 470V~620V. Considering some extreme harsh environmental conditions, the voltage value of MOV can be higher under the premise of protection effects(BASICS OF POWER SYSTEM , PROTECTION AND INTRODUCTION TO POWER Author : Ajithkannan Sivakumar, 2024).

3. Methodology

In the circuit design for the AC monitoring and protection system, the system consists of the following section: AC section, DC section, Control section, and output protective section. All these sections are integrating to form a robust circuit that effectively monitors and safeguards the AC system.

3.1 AC Voltage Monitoring and Protection System: Transformer Design

These are the following values for designing transformer:

Efficiency 80%

Magnetic flux density = $B_M = 1 \text{ to } 1.2 \text{ wb/m}^2$ 3.2.1(a)

Current density 2.2 to 2.4 wb/mm^2 3.2.1(b)

Design

Power rating = 50VA

Primary voltage = 220V

Secondary = 12V

Primary side Calculation: Primary winding current = $\frac{\text{(Voltage rating)}}{\text{(primary voltage)}} = \frac{50VA}{220} = 0.23A$

Size of primary conductor = $\frac{\text{Current (I)}}{\text{Current density (j)}} = \frac{0.23}{2.3} = 0.1\text{mm}^2$

Number of turns = turns per volt × volt

Turns per volts = $\frac{1}{4.44 \times B_{\max} \times f \times A}$ 3.2.1©

Area of bobbin = $A = 2.26\text{inchm}^2$

Area of bobbin = $A = 0.00145161\text{m}^2$

By putting values

Turns per Volt = $2.6 \times 230 = 600$ turns

Total wire length = no of turns perimeter of bobbin = $600 \times 7\text{inch} = 4200\text{inch} = 106\text{m}$

Volume of conductor = Area × length = $0.1 \times 10^{-6} \times 106\text{m}^3$

Wight = density × volume

Density of copper = 8960

Wight = $8960 \times 1.06 \times 10^{-6} = \text{Wight} = 100$

Secondary side Calculation: Secondary winding current = $\frac{(Voltage\ rating)}{(primary\ voltage)} = \frac{50VA}{12} = 4.2A$

Size of Secondary conductor = $\frac{Current\ (I)}{Current\ density\ (j)} = \frac{4.2}{2.3} = 1.8mm^2$

Number of turns = turns per volt \times volt

Turns per volts = $\frac{1}{4.44 \times B_{max} \times f \times A}$

Area of bobbin = $A = 2.26inchm^2$

Area of bobbin = $A = 0.00145161m^2$

By putting values

Turns per Volt = $2.6 \times 12 = 32turns$

Total wire length = no of turns perimeter of bobbin = $32 \times 7inch = 224inch = 6m$

Volume of conductor = Area \times length = $1.83 \times 10^{-6} \times 6m^3 = 1.098 \times 10^{-5}m^3$

Wight = density \times volume

Density of copper = 8960

Wight = $8960 \times 1.098 \times 10^{-6} = Wight = 0.098Kg$

3.2. Dc Section

This section is powered by power supply from ac circuit which 12v. The 12v fed in to the terminal 4 of LM 555 timer. The 3 terminal of timer which is the out-put was connected to the collector of the transistor, while terminal 8 which is VCC supply was connected to relay, terminal 1 was connected to the ground. The base of the transistor was connected to the diode which makes sure the current flow in on direction and the connected to the line is connected coil of the relay and the emitter of the transistor was connected to the ground. Whenever there is power supply to the Dc circuit relay will be energized and then from normally opened to normally closed terminal, this leads to initiation of operation of alarm which the timer control to ring for 5 seconds. The second buzzer only server as back up for the main buzzer which is in the ac circuit. The dc will only ring when the Ac buzzer is not available.

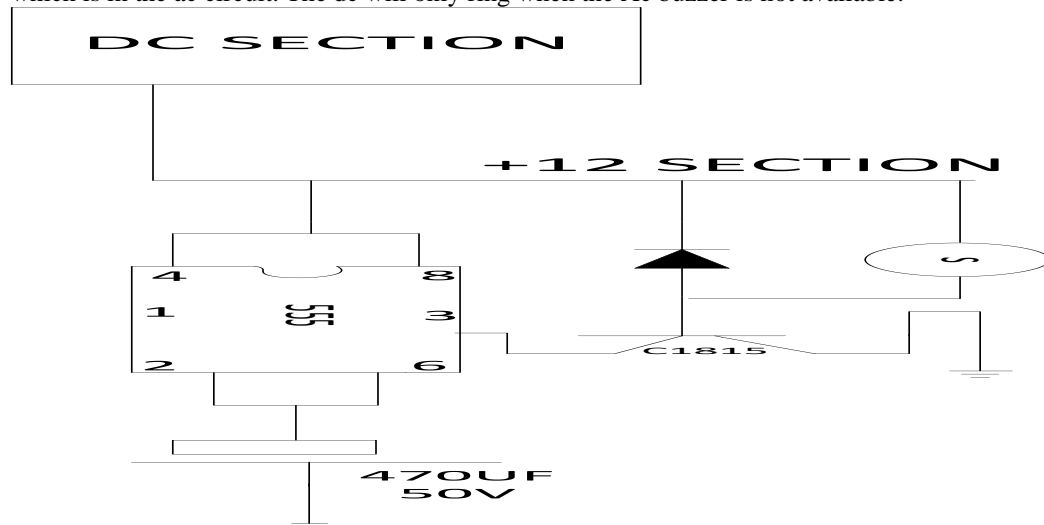


Figure. 3. Dc section circuit of Ac voltage monitoring and protection system

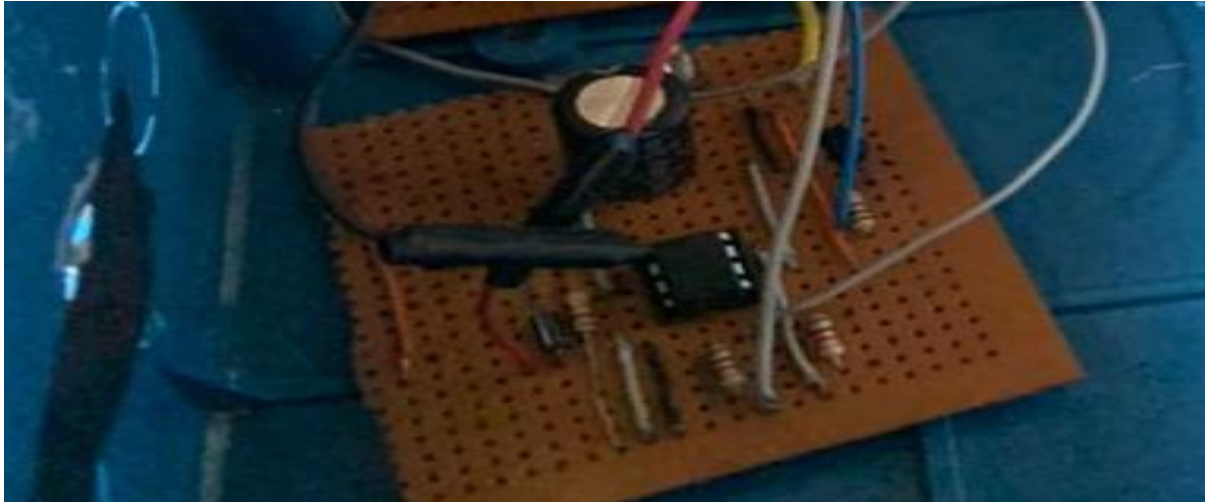


Figure 4. Circuit development

3.3 Control sections

This section consists of three relays, each of these relays are present in the other three sections of Ac voltage monitoring and protection system. The relay present in Ac section in-charge of controlling the timers of the ac section and dc section is while the other two relays in out-put section, one is in the control of voltmeter and other acts more like automatic switching device that will be to switch from main power supply when that is not available to generator pow supply and then automatically switch back to main power supply that is being restored (Brown, L.,*et al* 2023)..

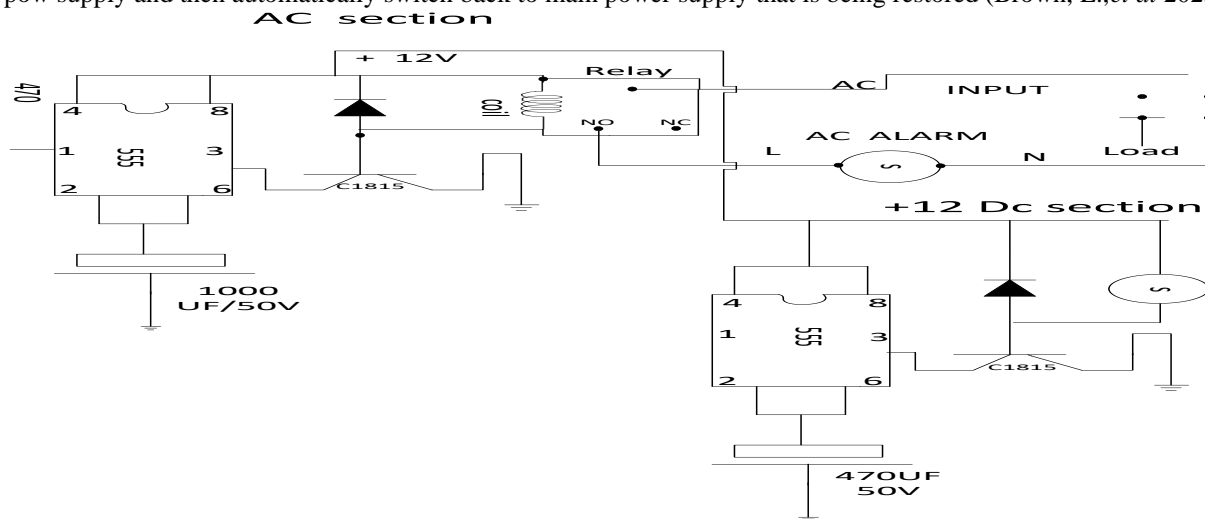


Figure. 5: Control circuit

3.4 Determine the value of the components mathematically

$$\text{Given that } R = \frac{(U_s - 0.6)hFE}{\text{Relay coil current}}$$

Where: R = base resistor of the transistor

U_s = Source or the trigger voltage to the base resistor

H_{fe} = forward current gain of the transistor,

Supply (V_s) is = 12V, the coil resistance is 400 ohms, and Relay current $I = \frac{12}{400} = 0.03$ or 30mA

$H_{fe} = 150$

Applying the above values in the actual equation we get

$$R = \frac{(U_s - 0.6)hFE}{\text{Relay coil current}}$$

$$R = \frac{(12 - 0.6) \times 150}{0.03} = 57000 \text{ ohms or } 57k, \text{ closest value being } 56$$

Evaluation of the system performance

The evaluation of an AC Voltage Monitoring and Protection System involves analyzing its ability to ensure accurate voltage measurement, efficient fault detection, and reliable protection mechanisms. Key performance metrics include precision in voltage sensing, response time to abnormal voltage conditions, and the effectiveness of the system in mitigating damage caused by voltage irregularities.

Accuracy of Voltage Monitoring: The system must provide real-time voltage readings with minimal error, ensuring precise monitoring across various operating conditions. Calibration and testing against known standards are critical for verifying its accuracy.

Fault Detection and Response: The system’s ability to detect over-voltage, under-voltage, or voltage surges promptly is crucial. A fast response time ensures timely activation of protection mechanisms, minimizing the risk of damage to connected equipment.

Protection Mechanisms: The system should efficiently disconnect the load or activate other protective measures when voltage anomalies are detected. Its reliability in repeatedly performing this function under different conditions is a key performance indicator.

System Reliability and Robustness: Evaluation includes testing the system under various environmental and electrical conditions to ensure consistent performance. This includes handling transient events and maintaining functionality during power surges.

Energy Efficiency: The system should consume minimal power during operation to avoid adding unnecessary load to the circuit it monitors.

Ease of Integration and Maintenance: The system’s design should support easy integration into existing setups and allow for straightforward maintenance or upgrades.

Overall, the performance evaluation ensures the AC Voltage Monitoring and Protection System meets safety standards, operates reliably under real-world conditions, and provides long-term protection for electrical systems and appliances. Figure 6 present laboratory test on the system developed with variarc



Figure 6: Testing of the system with variarc

4. Conclusion

In conclusion, this study highlights the critical role of modeling and development in AC power system control and protection, particularly through the application of metal oxide varistors (MOVs). By integrating MOVs into system design, we demonstrated enhanced system reliability and protection against voltage transients and overvoltage conditions. The proposed methods and models offer a practical framework for improving the stability and resilience of modern power systems, paving the way for further advancements in high-performance electrical networks. The system was tested using variarc equipment with a voltage range between 0V and 270V; the performance was excellent, and the response to the switch at high voltage to prevent the system from surge was perfect. Future work may explore optimizing MOV deployment strategies and integrating emerging technologies to address evolving power system challenges.

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The Falsification Principle as a Method of Knowledge Growth

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Abstract. Karl Popper was not a member of the logical positivist, but he had contacts with them in Vienna in the 1920s. He was critical of their scientific philosophy and condemned their outright rejection of metaphysics as meaningless. His sustained criticism of the logical positivists' verification principles played a pivotal role in the birth of philosophy of science as a second-order studies in philosophy. His philosophy of science pursued two main concerns – the criteria for the demarcation of science from pseudo-science and a prescription for the methodology of knowledge growth. Although he shared similar concerns with the positivists on the methods of the sciences, they never agreed on a particular method; while the positivists were persuaded that verificationism was the best method for the sciences, Karl Popper was of the opinion that falsificationism was better. For him, falsificationism as a method would not only serve as a method for the sciences but would create room for the growth scientific growth of knowledge generally. The objective of this paper was to evaluate Popper's notion of falsificationism and its implications for the growth of knowledge and the discovery of truth, not only in the sciences, but in all facets of human endeavour. The analytic method was used for the research. The paper agrees with Popper that the application of the falsification principle will eliminate unverifiable postulations and unfounded doctrines/traditions that tend to encourage ignorance and obfuscate the growth of scientific knowledge. The paper recommends subjecting key legislative, political, religious and scientific assumptions/doctrines to falsification to determine their verisimilitude to truth.

Keywords: Falsificationism, Logical Positivism, Dogmatism, Verisimilitude, Logical curiosity.

1. Introduction

One of the major factors that occasioned the dawn of modern science was the deliberate utilization of

specific method for carrying out scientific research by Francis Bacon in the 16th Century. According to Stumpf (221), Bacon considered the human mind as being like a mirror which had been made rough and uneven by both natural tendencies of passions as well as by the errors of traditional learning. In such a condition, the mind cannot reflect truth accurately; Bacon's hope was to make the minds surface clean and smooth and to supply it with new and adequate instruments so that it could observe and understand the universe accurately. But to achieve this, there was need to separate scientific truth from revealed truths of theology and fashion a new philosophy based upon a new method of observation and a new interpretation of nature. Bacon introduced a new method of acquiring knowledge because according to him as cited in Stumpf:

In order to penetrate into the inner and further recesses of nature, it is necessary that our notion be derived from things in a more sure and guarded way. This way would include ridding oneself of his prejudices and looking at things the way they are. We must lead men to the particulars themselves and their series and order. To guide and help observation, it is necessary to supply rectifications to correct errors; and I endeavour to accomplish not so much by instruments as by experiment. For the subtlety of experiments is far greater than that of sense itself.

The point from Bacon above is that there is need for observation and experimentation rather than relying on the senses. For Lawhead (215), Francis Bacon offers us insight into the tremendous excitement and optimism that reverberated throughout the Renaissance and accompanied the rise of modern science. For Stumpf (224) Bacon also succeeded in dislodging the grips of scholastic thought and provided the impetus for making philosophy scientific.

The scientification of philosophy was taken a notch higher by the logical positivists who rejected every

form of metaphysics in scientific enterprise. According to Ishaya:

The logical positivists rejected the whole enterprise of metaphysics because of their scientific orientations and rigorous empirical approach to issues. Their aim was the unification of all sciences and consequently to have a unified system of meaningful and valid knowledge (37).

Although, the verification principle upon which the logical positivists based their empirical approach collapsed because of the internal defect of the principle namely, the impossibility of verifying general statements and their blanket rejection of metaphysics; they however provided the fodder by which philosophers once again began to consider discovering the best method to pursue the scientific enterprise in its quest to discover certainty or near certainty of truth. Karl Popper for instance distanced himself from the logical positivist's rejection of metaphysics as a meaningless enterprise; for him, 'metaphysical concepts and ideas may have helped greatly in its early forms to bring order into man's picture of the world' (Ishaya, 38). He however, went a step further to postulate a method by which near-certainty or what he called "verisimilitude" of scientific knowledge could be achieved. He believes that falsification as a principle will provide an alternative method where by the verisimilitude of truth could be achieved.

In this paper, Popper's notion of the falsification principle shall be evaluated to excavate its basic tenets; especially as a method in the scientific enterprise. The study will also examine its applicability in the human sciences especially in religion where truth as a concept is gradually becoming an illusion to many including adherents.

2. Popper's Notion of Falsificationism

The idea of falsificationism is an off-shoot of Karl Popper's notion of critical rationalism. The intention here was to project the need for a critical assessment of every knowledge claim; whether it is a scientific claim or a social or religious claim using the principle of refutation or falsification. Popper believes that no knowledge claim is above criticism because criticism consists largely in pointing out contradictions in knowledge. He holds the view that knowledge cannot start from a *tabula rasa* nor from observation alone; rather the advance of knowledge consists mainly in the modification of earlier knowledge claims (conjectures, 34). Falsification is Popper's method for demarcating science from non-science and truth from falsity (Logic, 57). Falsificationism refers to the whole system of philosophy developed by Karl Popper in

which falsification of knowledge claims is involved. Falsification is the process or act of falsifying a theory or knowledge claim while falsificationism is the philosophy of falsification. For Popper, every genuine test of a theory is an attempt to falsify it or to refute it. "we say that a theory is falsifiable only if we have accepted basic statements which contradict it" (Logic, 66). According to Essien (59), falsification involves the ability to identify an anomaly in a scientific finding or theory. It is the process of testing to ascertain the validity of scientific theories and conjectures. With the falsification method, scientific theories are tested in order to bring out anomalies; and theories that are found to contain anomalies are rejected. If an anomaly is found or detected, the theory is thus falsified and rejected but if no anomaly is found, the theory is thus corroborated and accepted. The law for this method of investigation is that all rules of empirical method must be designed in such a way that they do not protect any statement of claim against falsification. Applying this procedure for Essien (60), is connected with testing a hypothesis or theory against basic statements through observation and experimentation. Basic statements are statements that asserts that an observable event is taking place at a particular time. They are therefore potential falsifiers of a theory or knowledge claim.

The point here, is that falsificationism as a method is hinged on Popper's principle of conjecture and refutations. For him, scientific knowledge progresses by conjectures. These conjectures are on the other hand controlled by criticism or attempted refutations. The refutation will include severe critical test that are performed on the conjectures. Popper believes that all knowledge is human and therefore mixed with human errors, prejudices, dreams and hopes. All we can do is to grope for truth even though it is beyond our reach. For him, "the quest for objective truth can only be achieved through critical appraisal and tests of present and past knowledge claims using falsification as a method. (conjectures, 39).

It is however imperative to note that the falsification method is not applicable to the natural sciences only; but that every discipline that pursues the discovery of truth in whatever form can apply the virtues of falsificationism. This is because every theory embodies some characteristics and a falsificationist should be able to analyse the theory based on the tenets of falsificationism. For example, Kevin Harris (37) articulated four characteristics by which a falsificationist should base his/her analysis of a good theory. These characteristics include:

- The theory should be able to explain all the acceptable observable phenomena that its predecessor could not explain.
- The theory should be able to explain the observable phenomena or anomalies that refuted the old theory.
- The theory should be able to predict some new phenomena not previously known or not covered by the previous theory.
- The theory should not be falsified by any accepted observable phenomena.

From Kevin's characterization, it can be deduced that any theory that passes these tests should be considered good and may not need further analysis or falsification but this cannot be the case in reality. This because there is no certain or absolute truth in science or any human endeavor; what may be true today may turn out to be false tomorrow based on new and emerging information about the phenomena. Thus, falsification is simply the ability to keep looking deeper into extant theories, beliefs and norms with the intent to find anomalies that can become the pedestal upon which new data is discovered.

Popper in his book – *Conjectures & Reputations*' (314) outlined some cases in which a previous theory or truth claim can be said to have been superseded by a new claim. According to him: I shall give here... list of six types of cases in which we should be inclined to say of a theory t_1 , that it is superseded by t_2 in the sense that t_2 seems to correspond better to the facts than t_1 . The six list include:

- t_2 makes more precise assertion than t_1
- t_2 takes account of, and explains more fact than t_1
- t_2 describes or explains, the facts in more detail than t_1
- t_2 has passed tests which t_1 has failed to pass
- t_2 has suggested new experimental tests, not considered before t_2 was designed; and t_2 has passed these tests
- t_2 has unified or connected various hitherto related problems – (315).

When a proper diagnosis is done on these lists, one can see according to Popper that the contents of the theories t_1 and t_2 plays an important role. This because, in the list of six cases, the empirical content of theory t_2 exceeds that of theory t_1 . This for Popper suggests that we combine the ideas of truth and of content into one – the idea of a degree of better correspondence to truth or of greater likeness or similarity to truth. The degree of correspondence to truth or similarity to truth is what Popper calls verisimilitude.

3. The Notion of Verisimilitude

Verisimilitude is a word derived from two Latin words “*veritas*” and “*similis*”, *veritas* means truth while *similis* means similarity or likeness. So, literally, verisimilitude means “truth-likeness”. Popper believes that a good scientific theory has a higher level of verisimilitude than its rivals. The idea behind the notion of verisimilitude according to Essien “is that the assertions or hypothesis of scientific theories can be objectively measured with respect to the amount of truth and falsity that they imply and in this way, one theory can be evaluated as more or less true as another on a quantitative basis (61).

Popper believes that ‘a theory which is not refutable by any conceivable event is non-scientific; irrefutability for him is not a virtue of a theory but a vice. Every genuine test of a theory is an attempt to falsify it or to refute it. Testability for Popper, is falsifiability, but there are degrees of testability; some theories are more testable, more exposed to refutation than others; they take as it were, greater risks (conjectures, 48).

4. Operation of the Falsificationist

Anyone that employs the method of falsificationism is a falsificationist. While falsification is the process or act of falsifying a theory or knowledge claim, falsificationism refers to the whole system of philosophy in which falsification of a theory is involved. Or it can be said to be a scientific philosophy based on the requirement that a hypothesis must be falsifiable in order to be scientific. In other words, falsificationism is the idea that only propositions that can be proven false is meaningful. It is based on the notion that scientific theories should be able to be tested and potentially disproven. Falsificationists are those that believe that they have discovered a way to distinguish rational science from various forms of superstition. Falsificationist according to Popper holds that the ideal of separating science from superstition can be realized very simply by recognizing that the rationality of science lies not in the habit of appealing to empirical evidence in support of its dogmas, but solely in the critical approach, in an attitude which involves the critical use of empirical evidence among other programs.

The falsificationist is not interested in establishing scientific theories as secure or probable, rather, he/she is interested only in criticizing them and testing them, hoping to find out where there are mistakes and learning from the mistakes and with some luck, proceed to better theories (conjectures, 310).

5. Falsification of Beliefs and Doctrines

Falsification as a method of scientific enquiry is not exclusive to the natural or social sciences alone. The humanities can and have in many instances applied the falsificationist principle in overthrowing knowledge claims that had held sway for centuries but were dislodged when they came face-to-face with the hammer of falsification. For instance, in the Renaissance - that spanned between 15th and 16th centuries, most scientific and religious theories were falsified (Stumpf, 204).

According to Stumpf (206), “The renaissance was a time when many individuals from many lands exhibited many new modes of freedom and expression, causing at points, some discontinuity with the past while changing the emphasis in areas in which continuity with the past was preserved”.

During this period, the geocentric theory of the earth was falsified with the Heliocentric theory as postulated by Copernicus and put to test by the use of the telescope to test out the veracity of Copernicus’ theory. The new data completely falsified the earlier held claim that the earth was the centre of the universe.

In another example of same period, Martin Luther led a protest against some teachings of the church that became known as the Reformation. The reformation was a religious reform movement that began in 1517 when Martin Luther – a German Monk and university Professor, posted his Ninety-five Thesis on the door of a castle church in Wittenberg. Luther’s theses was a confrontation to the Catholic Church’s teachings. In the theses, he rejected the church’s teachings that emphasized salvation through works rather than faith. He argued that the church needed reform because people could only be saved through personal faith in Jesus Christ and God’s grace and not by the purchase of exorbitant indulgences. For him, the just shall live by faith and not by works.

According to Lawhead, Luther, originally had no desire to confront the authority of the church, much less cause it to split. The immediate focus of his concern was the church’s sale of papal indulgences by a Dominican friar named Tetzel. Tetzel claimed that for a fee, a person could buy relief from both the guilt and penalties for one’s sins. The controversies from his Ninety-five, theses reached Rome, but by this time the issue of indulgences had broadened out to encompass fundamental issues on theology and church authority. By 1520, Pope Leo X ex-communicated Luther from the Catholic Church. The excommunication of Luther started “Protest

Reformation” and wide-spread religious, intellectual, cultural and political changes” that was felt across Europe. (204).

The reformation for Lawhead was not simply the replacement of one set of religious doctrines with another set; it brought with it a whole new outlook which had wide-spread implications among which is the fact that believers were now made to know that each person has a direct access to God and does not need to go through a priest or church or purchase of indulgences. He taught that people could follow their own interpretation of the scriptures. According to Lawhead:

In undermining the religious authority of the Catholic Church, down-playing subservience to tradition, and giving the individual a new importance, the Reformation had the side effect of eliciting a general reaction against all intellectual authorities and traditions. This fed into the new spirit of freedom and individualism that was sweeping through literature and philosophy. Hence Luther’s Pastoral advice to believers became translated into a new philosophical creed: Listen to your own spirit, follow your own personal reflections. (205).

Europe listened to Luther, and Protestantism was born but after almost five hundred and seven (507) years of Luther’s admonition for believers to follow their spirit and personal reflections, a Nigerian tele-evangelist pastor - Abel Damina, Pastor of Power City International Ministry has inflamed another controversy over teachings of the Pentecostal Church in regard to tithing. Whereas, Pentecostal Churches depends mostly on the tithe paid by members for the running of their churches, Pastor Abel Damina refutes the payment of tithe – describing it as a scam against vulnerable Christians. Damina, like Luther, base his refutation of tithing from the scriptures where he argued that the New Testament never asked anyone to pay tithe but rather to give. Damina’s teachings like that of Luther has also attracted a backlash. For example, in a report entitled ‘Why Pastor Damina Must Withdraw Misleading Messages’ the Nigerian Supreme Council for Ecclesiastical Affairs, described the teachings of Damina as ‘heretic and fallacious’ and sent him a letter of warning to desist from going on with such teachings. According to the secretary of the Nigerian Supreme of Ecclesiastical Affairs Damina’s ‘teachings, deviate from Orthodox Christian doctrines’. According to her, ‘Pastor Damina has preached that there is no heaven, that one does not need God to succeed, that the Holy Communion is unnecessary, and that tithing is not required’. The NSCEA, voiced strong opposition to Domina,

deeming his messages heretical and not representative of the faith (Punch, Nov. 2, 2024, online).

The point to note from the examples of Galileo, Luther and Damina is that most theories, laws, beliefs and traditions held over long periods of time are shielded from attempts at refutation or falsification by those that society has given authority to protect these beliefs and traditions against research and new knowledge that may refute or falsify these already held views. But this attitude is condemned by Popper who sees all “knowledge as human-created and therefore mixed with human errors, prejudices, dreams and hopes”. At least, to ascertain the nearness to truth of any knowledge claim, such a claim should be subjected to criticism, falsification and tests. Following such a process will get researchers closer to truth or verisimilitude.

6. Objections to Falsificationism

Popper’s notion of falsificationism was opposed by some philosophers and scientists alike. While Popper anticipated criticism, those who took exception to his theory were contemporaries whose works were also geared toward inventing procedures by which the sciences can evolve to overcome the mysteries of nature. For example, Carl Hempel argues that Popper’s falsificationism was not acceptable on logical ground. He wondered how Popper will deal with statements such as “for every metal, there is a temperature at which it will melt” for Hempel such statement can neither be confirmed nor falsified by any possible observation, yet which seems to be a valid scientific hypothesis (Hempel cited in Essien, 64). But for any falsificationist, this kind of argument is welcome. This is because ascertaining the verisimilitude of a theory or claim can be achieved by working hard to refute it by conducting test that should falsify or affirm it.

For Paul Feyerabend, progress in science will not come by adopting any particular method and definitely not falsificationism. Science according to him achieve progress when practitioners violates sets rules. This is because history is always richer than any reconstructed methodology. This history is chaotic and multifaceted in nature. He therefore recommends the principle of anything goes as a better alternative to falsificationism. (1993:18). The principle of anything goes is hinged on the premise that scientists can and should adopt any method that can aid them to achieve a desired result even if it means applying witch-craft or other diabolical and occult ways. But this paper rejects the “principle of anything goes in its entirety. This is because as stated elsewhere that “Science... cannot make any meaningful progress under a lawless

system.” “the anarchist theory is rejected on the basis that instead of guaranteeing the progress of knowledge, it will diminish same by the individuality and chaos inherent in the principle of “anything goes” (Ishaya, Niu, 172).

7. Conclusion

Theories, laws, beliefs, traditions and cultures are being falsified, refuted or jettisoned as new information are discovered. Science is at the forefront in the discovery of new knowledge claims that retires the old. History has proven that those who hold on to old data rarely allow it go without a fight. Sometimes the falsifiers of the old knowledge face opposition that sometimes can be fatal as in the case of Galileo. But such experiences have not deterred the growth of science. Popper’s notion of falsificationism is meant to encourage researchers to boldly confront any theory, belief, law or tradition that presents doubtful data. Information, tradition, or theory according to this principle should be subjected to severe criticism, refutation and falsification in order to get closer to true reality as much as practicable. A falsificationist does not accept traditional or any background knowledge as neither established nor as fairly certain, nor yet as probable. He knows that even its tentative acceptance is risky, and thus, stresses that, every bit of it is open to criticism. (conjectures, 323).

Following from the examples espoused in the paper, the study recommends that falsificationism be made a deliberate principle of study in every academic discipline especially in tertiary institutions. This will form the basis upon which they will build confidence in querying and attempting to falsify or refute existing theories, laws, beliefs, traditions or cultures. This, according to Ishaya (2020) will help to create the culture of logical curiosity. The culture of logical curiosity is the deliberate habit of a people to critically scrutinize issues and concepts with the intention to falsify beliefs and doctrines that do not fit the principles of logicity.

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Design and Implementation of an Arduino-Based MPPT Solar Charge Controller

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Abstract. An effective solar charge controller's design is essential to maximizing the energy that photovoltaic (PV) systems can capture. This paper describes the design and implementation of an Arduino microcontroller-based Maximum Power Point Tracking (MPPT) charge controller. The purpose of this design is to improve solar energy systems' efficiency and dependability, especially in large-scale or high-current applications. The LM7815 regulator is used by the charge controller to control voltage, and high-power transistors (2SC5200) are used to boost current in order to provide a high load capacity. In order to guarantee optimal efficiency, MPPT controllers dynamically modify the solar panels' operating point to optimize the energy gathering process. The Arduino-based controller is open-source and inexpensive; it can be used in off-grid solar power systems. The technology can manage a maximum current of 60A and charge a battery bank effectively. The research analyzed the circuit design, control algorithms, and experimental findings, and real-world testing is used to assess the system's performance. The result was very impressive; the system proved to be efficient, reliable, and cost-effective, making it a viable solution for off-grid and high-power solar applications.

Keywords: MPPT, Arduino, charge controller, solar energy, photovoltaic systems, renewable energy, battery charging, Solar Power, Current Boosting

1. Introduction

The efficiency of solar charge controllers has grown in significance due to the rising demand for renewable energy sources, particularly solar energy, which is still gaining popularity. By optimizing the voltage and current at the operating point, MPPT charge controllers enable solar systems to derive the most power from photovoltaic arrays, even in the face of variable variables like temperature fluctuations and variations in sunlight intensity (Viraj Nijap, *et al.*, 2024). The system makes use of an LM7815 voltage regulator to supply a constant 15V supply, 2SC5200 NPN transistors for current amplification, and an Arduino microcontroller to carry out the MPPT algorithm. We used an Arduino Uno in the design to make the design more effective (Mairizwan, *et al.*, 2021). The system entails with multiple protections to shield the circuitry from aberrant conditions. Some of its features include an LCD display and LED indication. This design can be used to charge a standard 12V lead acid battery with a 50W to 600W solar panel. Accurately tracking the maximum power point (MPP) is crucial for the design of effective photovoltaic (PV) power generation systems, since the MPP varies with variations in atmospheric variables, such as temperature and sun radiation. To regulate the output, we have designed the most used MPPT method, Perturb and Observe (PO) (Nandini Pundir, 2020).

1.1 Maximum Power Point Transfer

A method for maximizing power output using wind turbines and photovoltaic (PV) solar systems is called maximum power point tracking, or MPPT. PV solar systems can be found in a variety of configurations. In its most simple form, power is sent straight from collector panels to the DC-AC solar inverter, which then feeds it into the power grid (Noor Hasliza Abdul Rahman, *et al.*, 2020). An alternative variant known as a hybrid inverter has the potential to divide the electricity at the inverter so that some power is sent to the grid and the rest is sent to a battery bank. The third version uses a specialized PV inverter with the MPPT but has no grid connectivity at all. A battery bank

receives electricity directly in this design (Chowdhury *et al.*, 2016).

This research focuses exclusively on MPPT application for photovoltaic systems. As shown in figure 1. I-V curve can be used to evaluate the complex relationship between temperature and total resistance in solar cells, which results in a non-linear output efficiency. The MPPT system's main function is to sample the PV cells' output and apply the appropriate resistance (load) in order to maximize power under any given set of environmental variables. The product of MPP voltage (V_{mpp}) and MPP current (I_{mpp}) is MPP (Maximum Power Point) (Hohm D, Ropp M *et al.*, 2003).

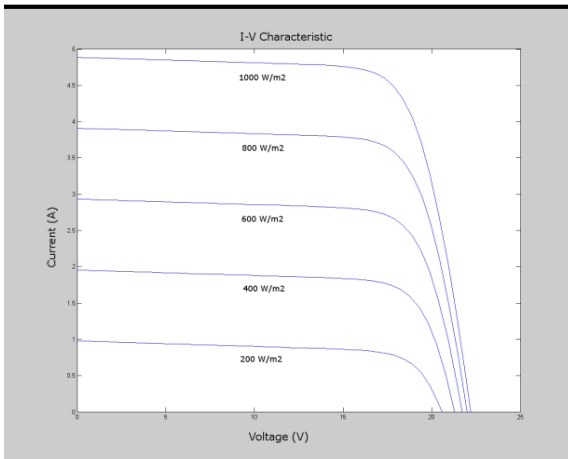


Figure 1a

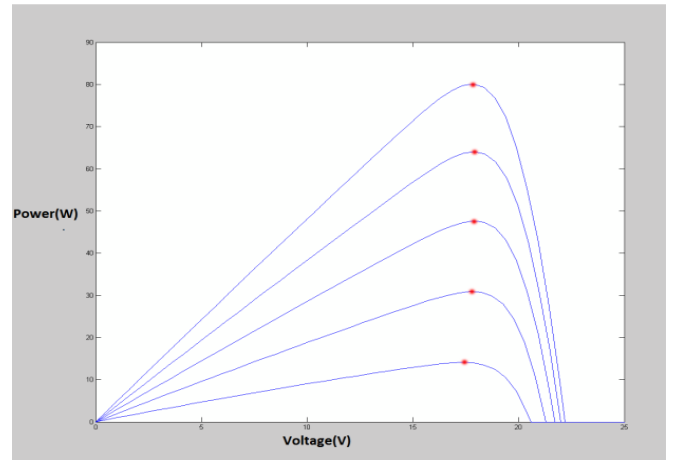


Figure 1b

Figure 1.(a) IV characteristics of PV panel for different irradiance level. (b) PV characteristics corresponding to IV characteristics in (a). Red dot shows the Maximum power point (MPP).

(Hussein KH, *et al.* 1995) compares and evaluates the percentage of power extraction with MPPT and without MPPT. It clearly shows that when we use MPPT with the PV system, the power extraction efficiency is increase to 97%. The study of developing a PV charging system for li-ion batteries by integrating MPPT and charging control for the battery is reviewed (Chowdhury, *et al.*, 2016).

2. Design Analysis

2.1 Arduino Microcontroller

At the core of the MPPT charge controller is the Arduino, which executes a Perturb and Observe (P&O) algorithm to track the maximum power point of the solar panel. Arduino is chosen for its simplicity, flexibility, and ability to handle real-time data processing necessary for MPPT.

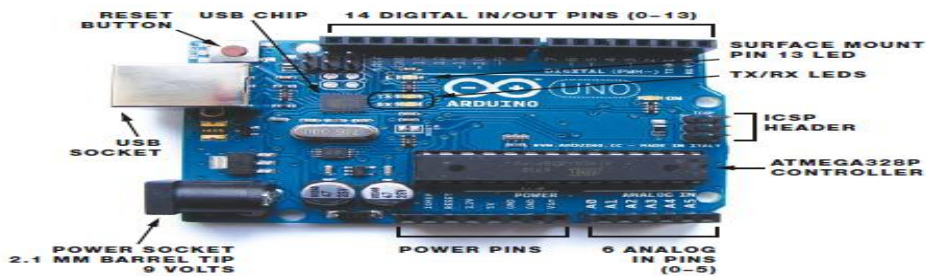


Figure 2: Arduino UNO development board.

2.2 Perturb & Observe Algorithm

Perturb & observe (P&O) algorithm's simplicity and ease to implement, is sometimes referred to as the "hill climbing" method and is the most widely used algorithm in practice. The P&O algorithm functions in this way in its most basic version. Assuming the PV module is functioning at a position that is away from the MPP, This algorithm modifies the PV module's working voltage by a tiny amount, and it then measures the change in power, or P. It is assumed that the operating point has been shifted closer to the MPP if the P is positive. The operational point should therefore advance toward the MPP as a result of additional voltage disturbances in the same direction. In the event that P is negative, the operating point has departed from the MPP; hence, the perturbation should be reversed in order to return to the MPP [8-11]. Figure 2, present the flowchart of the algorithm.

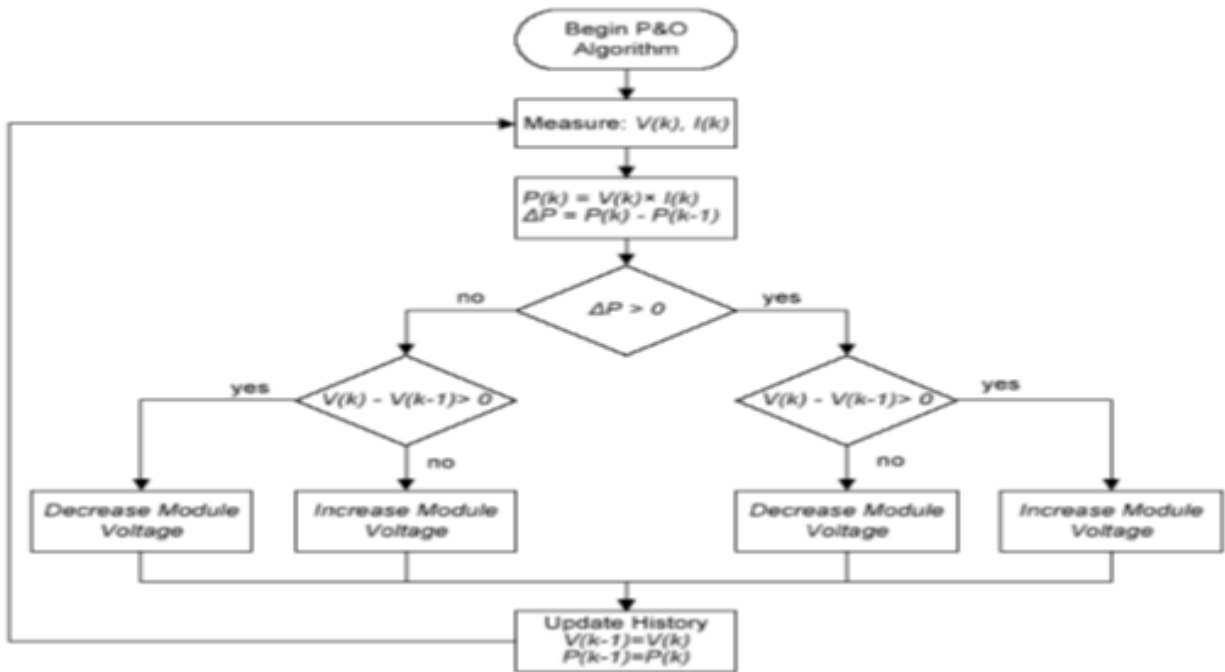


Figure 3: Flow Chart of PO algorithm used in our MPPT charge controller.

2.2.1 MPPT Algorithm

The P&O algorithm periodically adjusts the operating voltage and observes the corresponding change in power output. If the power increases, the adjustment continues in the same direction; if it decreases, the direction is reversed. The Arduino is programmed to manage this operation, with readings taken from the voltage and current sensors connected to the PV panel.

2.3 LM7815 Voltage Regulator

The LM7815 is a linear voltage regulator that ensures a stable 15V output to the control circuitry. The stability of this voltage is crucial for maintaining consistent operation, especially in high-power systems where voltage fluctuations can lead to component failure or inaccurate MPPT performance.

2.4 SC5200 Transistors for Current Boosting

The 2SC5200 NPN transistors are used to boost the current-handling capacity of the system. With a maximum collector current of 15A, multiple transistors are configured in parallel to handle the total current load of 60A. These transistors amplify the current while maintaining high efficiency, enabling the controller to manage large power outputs required by the load or battery bank.

2.5 Circuit Design

The schematic of the charge controller includes the following main sections:

Input Stage: The solar panel is connected to the input stage, where a voltage sensor reads the panel voltage. A current sensor measures the output current to the battery.

Power Regulation Stage: The LM7815 regulator provides a stable 15V supply for the Arduino and control logic. The Arduino executes the MPPT algorithm and adjusts the duty cycle of the MOSFET in the buck converter.

Current Amplification Stage: The 2SC5200 transistors are used in parallel to handle the large current demands of the system. Heat sinks are incorporated to dissipate heat generated during operation, ensuring thermal stability.

Output Stage: The output stage is connected to the battery bank, where the voltage and current are regulated to match the power requirements of the battery system.

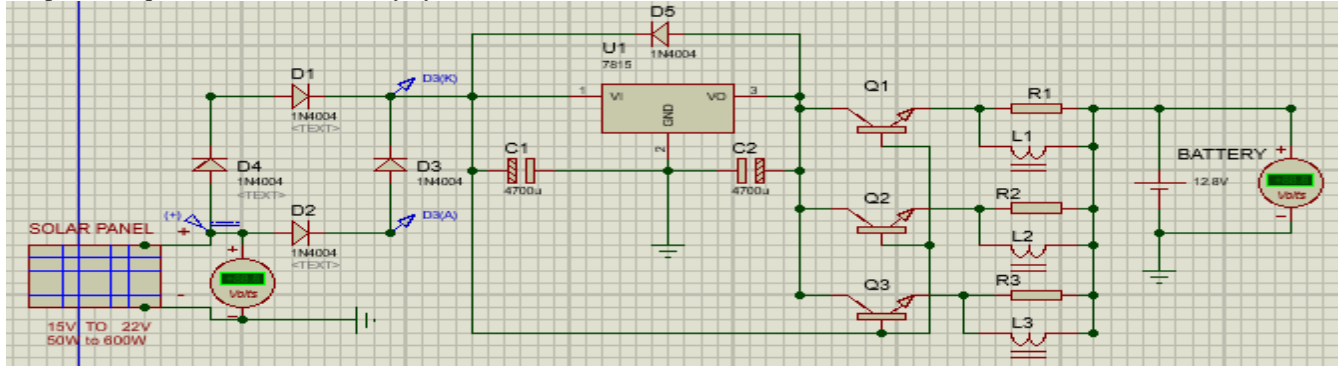


Figure 4: Controller voltage regulation circuit simulation

In the circuit above, there is a full bridge rectification arrangement of diode, then it is fed into the 15v regulator to regulate for the transistor to do the current amplification from collector pin to emitter, CE, and the base of the transistor is activated with unregulated voltage from the rectifier.

2.5.1 Voltage divider circuit for Arduino

The circuit below shows the voltage division for Arduino microcontroller which understand only 0v - 5v

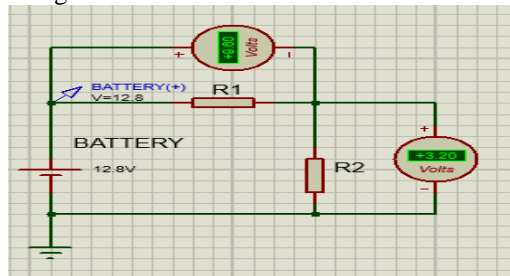


Figure 5: Voltage divider circuit

From figure above, the value of R_1 and R_2 is unknown, to calculate this, we will use the voltage divider formular,

$$V_{out} = V_{in} \left(\frac{R_1}{R_1 + R_2} \right) \quad (1)$$

From research, V_{out} can either be voltage across R_1 (V_{R1}) or voltage across R_2 (V_{R2}), but in this work we need 5v maximum to be delivered to Arduino which is voltage V_{R2} , therefore we will substitute for both V_{R1} and V_{R2} as output voltage while

V_{in} from the controller circuit is regulated 15v

Since 5v should be V_{R2} meant for Arduino and the resistors are arrange in series, so

$$V_{in} = V_{R1} + V_{R2} \quad (2)$$

$$15v = V_{R1} + 5$$

$$V_{R1} = 10v$$

Below are the parameters to be substituted

$$V_{out1} = V_{R1} = 10v, \quad V_{out2} = V_{R2} = 5v, \quad V_{in} = 15V$$

Table 1: Arduino code for the system

| | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <pre>#include <LiquidCrystal.h> #define BAUDRATE 9600 const int rs = 12, en = 11, d4 = 5, d5 = 4, d6 = 3, d7 = 2; LiquidCrystal lcd(rs, en, d4, d5, d6, d7); float cvtp1; int vp1 = 0; int lpin = 13; int led1 = 7; int led2 = 8; int led3 = 9; int led4 = 6; int r1 = 10; int R1 = 2000; int R2 = 1000; int R3 = 100; int R4 = 300; float C1 = 0.00; void setup() { // put your setup code here, to run once: Serial.begin(9600); lcd.begin(16, 2); lcd.setCursor(0,0); lcd.print("MPPT Charge Cntrl"); lcd.setCursor(1,3); lcd.print("Made In Ibogun"); delay(3000); lcd.clear(); pinMode(led1, OUTPUT); pinMode(led2, OUTPUT); pinMode(led3, OUTPUT); pinMode(led4, OUTPUT); pinMode(r1, OUTPUT); } void loop() { // put your main code here, to run repeatedly: cvtp1 = analogRead(vp1); float DCvolt = cvtp1*(5.0/1024)*((R1+R2)/R2)+C1; float V=DCvolt; if (V >=10.4 && V <=11.0){</pre> | <pre>digitalWrite(led1, HIGH); digitalWrite(led2, LOW); digitalWrite(led3, LOW); digitalWrite(led4, LOW); digitalWrite(r1, LOW); Serial.print("Dc volt = "); Serial.println(DCvolt,1); Serial.println("Low Voltage"); lcd.clear(); lcd.setCursor(0,0); lcd.print("Batt volt:"); lcd.print(DCvolt,1); lcd.print("v"); lcd.setCursor(2,3); lcd.print("NO BATT/LOAD"); delay(1000); } else if (V > 11.0 && V <=14.0){ digitalWrite(led3, HIGH); digitalWrite(led1, LOW); digitalWrite(led2, LOW); digitalWrite(led4, LOW); digitalWrite(r1, LOW); Serial.print("Dc volt = "); Serial.println(DCvolt,1); Serial.println("Full Voltage"); lcd.clear(); lcd.setCursor(0,0); lcd.print("Batt volt:"); lcd.print(DCvolt,1); lcd.print("v"); lcd.setCursor(2,3); lcd.print("Full Voltage"); delay(1000); } else if (V >14.0){ digitalWrite(led2, LOW); digitalWrite(led1, LOW); digitalWrite(led3, LOW); digitalWrite(led4, HIGH); digitalWrite(r1, LOW);</pre> | <pre>Serial.print("Dc volt = "); Serial.println(DCvolt,1); Serial.println("Normal Voltage"); lcd.clear(); lcd.setCursor(0,0); lcd.print("Batt volt:"); lcd.print(DCvolt,1); lcd.print("v"); lcd.setCursor(2,3); lcd.print("NO BATT/LOAD"); delay(1000); } else if (V <10.4){ digitalWrite(led1, HIGH); digitalWrite(led2, LOW); digitalWrite(led3, LOW); digitalWrite(led4, LOW); Serial.print("Dc volt = "); Serial.println(DCvolt,1); Serial.println("Batt too low"); Serial.println("system shut down for 20min"); lcd.clear(); lcd.setCursor(0,0); lcd.print("Batt volt:"); lcd.print(DCvolt,1); lcd.print("v"); lcd.setCursor(0,3); lcd.print("Batt too low"); delay(3000); lcd.clear(); lcd.setCursor(0,0); lcd.print("battery too low"); lcd.setCursor(0,3); lcd.print("Switch off load"); lcd.autoscroll(); digitalWrite(r1, HIGH); delay(5000); } }</pre> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

2.6 Implementation Stage

Getting the component in line with the appliance's specification was the most crucial task throughout the implementation stage. Additionally, there are two primary sub stages: the hardware implementation stage and the software implementation stage. Figure.7, present simulation circuit diagram of the complete system.

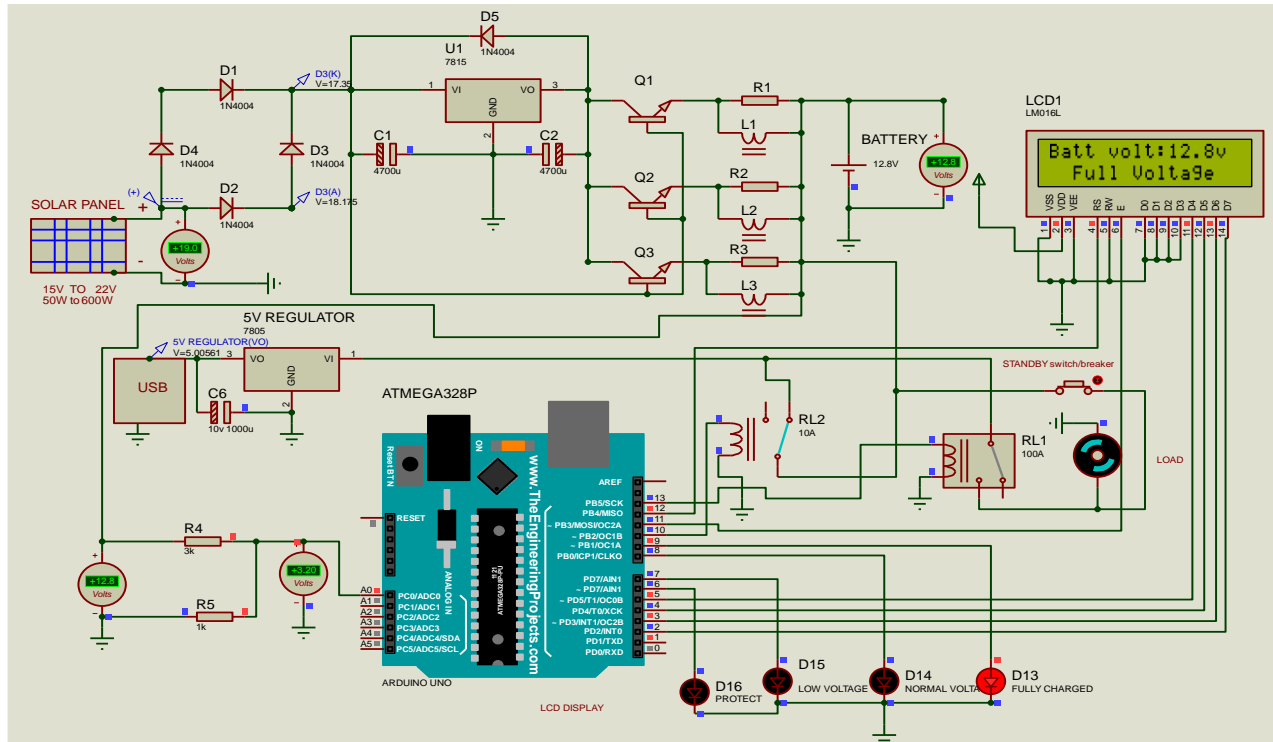


Figure 7: Simulation of the system

2.8 Circuit Overview

Solar Panel Input: The solar panel must provide a voltage higher than 15V to allow the LM7815 to regulate properly. Typically, this would be around 22V to account for voltage drops.

LM7815 Voltage Regulator: The LM7815 will regulate the voltage down to 15V. However, by itself, it can only supply up to 1.5A. To achieve 60A, we will need to use 2SC5200 transistors in parallel as current boosters.

2SC5200 Transistors: These transistors will take over the majority of the current load. Each 2SC5200 can handle a significant amount of current, depending on cooling, but for safety, we'll assume each transistor can handle around 15A.

2.9 Circuit Analysis

2.9.1: Calculations

From the circuit in Fig8 above;

Lm7815 and 2SC5200 will dissipate power as heat given by;

$$P_{out} = (V_{in} - V_{out}) \times I_{out} \tag{6}$$

Since $V_{in} = 22v$ max

and $V_{out} = 15v$ regulated

For Lm7815; without transistor yet

$$I_{7815} = I_{out} = 1.5A$$

$$P_{dissipated} = (22 - 15) \times 1.5 = 10.5W$$

The Lm7815 can drive the base of 2SC5200 transistor, allowing higher current through the C-E path

The output current can be significantly increased depending on how many transistor parallel

$$P_{out} = V_{out} \times I_{out} \tag{7}$$

$$= 15 \times 1.5 = 22.5$$

Note: 15v regulated voltage is fed into the transistor, and practically there is a drop along C-E known as V_{CE} and also across the diodes to prevent reverse voltage

Therefore, input voltage is 15v, while the output measured voltage is 14.2v
 For 2SC5200; using transistor as current booster
 Since the maximum current needed is 60A, but each transistor can give 15A, therefore

$$\text{Number of transistor} = \frac{\text{total current}}{\text{individual current}} \quad (8)$$

$$= \frac{60}{15} = 4$$

So four (4) to five can be used

With 15v input from regulator and 14.2V output, for 60A:

For individual transistor (2SC5200)

$$P_{\text{dissipated}} = (15 - 14.4) \times 15 = 9\text{W}$$

$$P_{\text{dissipated}} = (15 - 14.4) \times 60 = 36\text{W for total power dissipated}$$

This 36W will be dissipated as heat across the LM7815 and 2SC5200 transistors

Using equation 7

$$P_{\text{out}} = 15 \times 15 = 225\text{W for each transistor}$$

With four (4) transistor:

$$P_{\text{out}} = 15 \times 60 = 900\text{W}$$

2.9.2 Capacitors

Using capacitors to stabilize the voltage. Suggested values:

Input: 4700µF electrolytic capacitor and 0.33µF ceramic capacitor.

Output: 4700µF electrolytic capacitor and 0.1µF ceramic capacitor.

3. Implementation and Testing

The MPPT charge controller was implemented on a breadboard for initial testing before transferring to a PCB for the final product. Several tests were conducted to verify the performance of the system.

Power Tracking Efficiency: The system was tested under different solar irradiance levels. The P&O algorithm successfully tracked the maximum power point with an efficiency of around 98%.

Current Handling Capability: With the 2SC5200 transistors, the system was able to handle the 60A load without significant voltage drop or thermal runaway. The addition of heat sinks-maintained transistor temperatures within safe operating limits, ensuring longevity and reliability.

Voltage Regulation: The LM7815 consistently provided a stable 15V output, which was critical for the reliable operation of the control circuit, preventing fluctuations that could affect system performance.

3.1 Testing and Results:

3.1.1 Test Setup



Figure 8: System Hardware prototype (built)

The system was tested using a 300W solar panel, a 12V 200Ah lead-acid battery. The setup aimed to evaluate the MPPT controller’s ability to track the MPP under varying environmental conditions (e.g., solar irradiance and temperature).

During testing, the Arduino-based MPPT charge controller successfully tracked the MPP under different conditions. The P&O algorithm exhibited stable tracking, though minor oscillations around the MPP were observed. The system efficiently charged the battery while maintaining a peak current of 60A. The charge controller was tested to evaluate its performance under realistic operating conditions. The following metrics were observed:

MPPT Efficiency: The system was able to maintain an MPPT efficiency of over 95%, even under varying sunlight conditions.

Thermal Performance: The use of heat sinks on the 2SC5200 transistors allowed the system to remain within safe operating temperatures, even at full load.

Current Handling: The system was capable of handling up to 60A without significant voltage drop or power loss, confirming the effectiveness of the current-boosting design.

Table 2: Solar panel daily reading during the day

| Time (hrs) | Voltage (volt) |
|------------|----------------|
| 0:00 | 0.00 |
| 7:00 | 15.97 |
| 8:00 | 18.60 |
| 9:00 | 17.50 |
| 10:00 | 15.30 |
| 11:00 | 19.86 |
| 12:00 | 19.93 |
| 13:00 | 21.20 |
| 14:00 | 21.50 |
| 15:00 | 18.90 |
| 16:00 | 18.10 |
| 17:00 | 17.50 |
| 18:00 | 14.60 |
| 19:00 | 12.20 |

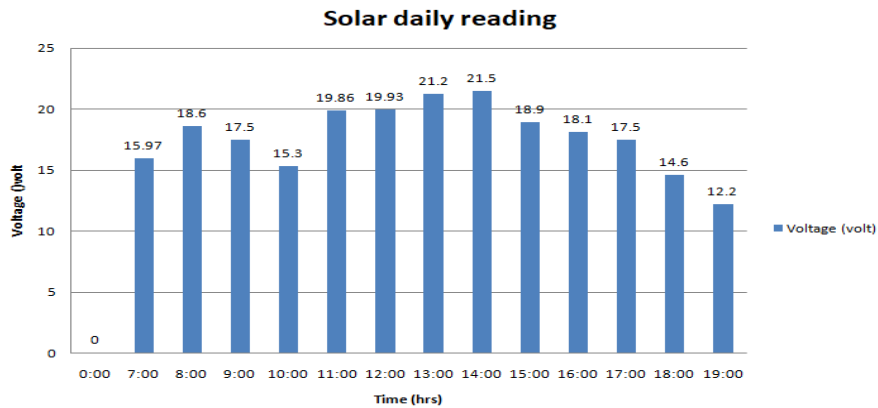


Figure 9: Solar panel reading chart

4. Conclusion

The 60A MPPT charge controller developed in this study demonstrates the feasibility of using the Arduino platform for large-scale solar energy applications. By integrating the LM7815 voltage regulator for stable power delivery and 2SC5200 transistors for current boosting, the design successfully meets the high current demands of large solar systems. The system proved to be efficient, reliable, and cost-effective,

making it a viable solution for off-grid and high-power solar applications.

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Relationship between the Application of ICT and Record Keeping Management in Federal Universities in Northern Nigeria

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Abstract. This study explores the relationship between the application of Information and Communication Technology (ICT) and record-keeping management in Federal Universities of Northern Nigeria. The research employs a correlational research design, utilizing correlational analysis to measure the statistical relationship between ICT application and record-keeping management. The study encompasses all Federal Universities in Northern Nigeria, with a sample size of 2,114 selected through a proportional sampling method across three geopolitical zones. Demographic characteristics of the respondents, including age, years of experience, qualification, and gender, are presented, providing insights into the diverse composition of the sample. The study employs a four-point Likert Rating Scale and Pearson's Product Moment Correlation coefficient for data analysis. Results indicate a significant positive correlation between the application of ICT and general record-keeping management, leading to the rejection of the null hypothesis. The discussion highlights the profound relationship between ICT and record-keeping management, showcasing the benefits of digital archiving, data security, accessibility, and advanced data analysis. The findings contribute to the understanding of how ICT tools and applications are transforming records management practices in higher education. The study concludes with a discussion on the importance of integrating ICT for preserving institutional heritage, ensuring data security, and fostering compliance with data protection regulations. Recommendations include Federal Universities should prioritize investment in advanced ICT infrastructure to ensure that their systems can effectively support record-keeping management. Up-to-date hardware and software are essential for the seamless operation of Human Resource Information Systems (HRIS) and other ICT tools.

Keywords: Application of ICT Integration; Record Keeping Management; Human Resource Information Systems (HRIS)

1. Introduction

Record keeping is a critical component of personnel management in Federal Universities. Accurate and up-to-date employee records are essential for effective HR decision-making, compliance with legal and regulatory requirements, and efficient personnel administration (Asiyai, 2015). The application of Information and Communication Technology (ICT) has significantly transformed record keeping management in Federal Universities. This section provides an overview of the relationship between ICT and record keeping management in Federal Universities.

One of the most significant ways that ICT has transformed record keeping management in Federal Universities is through automation. The use of Human Resource Information Systems (HRIS) has streamlined the process of maintaining employee records, payroll, and other HR functions (Omeluzor, 2014). HRIS enables the centralization of HR data, reducing manual errors and duplication of effort. This automation also allows for faster retrieval of information, reducing response times to HR requests (Asiyai, 2015). According to a study by Omoniyi and Olanayan (2020), the implementation of an HRIS system in a Federal University led to a 95% reduction in manual data entry, resulting in significant time and cost savings.

ICT has also improved data security in record keeping management in Federal Universities. Electronic records are less prone to loss or damage compared to

physical records (Asiyai, 2015). Additionally, electronic records can be easily backed up and restored in case of system failures or disasters (Omeluzor, 2014). This ensures that critical HR data is not lost or compromised. The use of biometric systems for attendance and access control also enhances data security by eliminating the need for physical ID cards that can be lost or stolen (Adetimirin, 2012).

ICT has also made HR data more accessible to authorized personnel. Electronic records can be easily shared among different departments and campuses through networked systems (Asiyai, 2015). This facilitates collaboration among HR professionals and improves decision-making based on accurate and up-to-date data. Additionally, electronic records can be easily searched using keywords or other search criteria, making it easier to locate specific information (Omeluzor, 2014). This reduces the time and effort required to locate relevant information.

ICT has also enabled more sophisticated data analysis techniques in record keeping management in Federal Universities. Dashboards and analytics tools allow for the generation of valuable insights into HR trends and patterns (Abubakar et al., 2017). These insights can inform strategic HR decision-making by providing a more holistic view of HR data. For example, dashboards can be used to track employee turnover rates by department or location, enabling HR professionals to identify areas with high turnover rates and take corrective action (Asiyai, 2015).

1.1 Hypothesis

H_{01} : There is no significant relationship between the application of ICT and record keeping management in Federal Universities of Northern Nigeria.

2. Research Methodology

The researcher used a correlational research design for this investigation Messerli (2012). A non-experimental research method known as correlational analysis measures two variables decision making and evaluates the statistical relationship (also known as the correlation) between them with little to no effort to control unrelated variables. According to Cresswell (2012), a correlation test uses statistics to identify whether there is a propensity for two (or more) variables or two sets of data to change in a predictable way.

All Federal Universities in Northern Nigeria make up the population for this study. The population is ten thousand five hundred and seventy seven (10,577)

staff. The Research Advisors (2006) table for estimating sample size from a particular population were used to extract twenty percent (20%) from the whole population for this study, which includes selected employees from Federal Universities in Northern Nigeria. And the sample size is two thousand one hundred and fourteen (2,114) staff.

The technique for sampling the study's sampled states will be chosen using the Dip-Hand sampling method of Adegboye (2001), and respondents will be chosen from each department in the selected states using the proportionate sampling method. The following method was employed:

North Central (6 states), North East (6 states), and North West (7 states) are the three geopolitical zones that make up Northern Nigeria's 19 states. There will be three students assigned to different sampled states. Each student represented a different zone, and the names of each state were written on pieces of paper and placed in a container for the zone-representing student to choose from.

Students from the North West chose three times, while those from the North Central and North East each chose twice. Due to the additional variances in one state, three states from the North West region, two from the North East region, and two from the North Central region will be chosen. Seven federal institutions from each of the chosen states will serve as a representative sample of those states.

The seven federal institutions in each state will be sampled using a proportional sampling method, and respondents were chosen from the four colleges and departments.

The departments and faculties that will be used for the study will be chosen using a Dip-Hand sampling approach. A process known as accidental sampling will be utilised to distribute or allocate copies of the questionnaire to responders.

The questionnaire on application of ICT in Record keeping Management (QAICTRKM) created by the researcher, will be the instrument utilized for the study. The instrument was divided into three parts. The instrument's initial section asks for background information on the respondent status. ICT applications will be covered in the instrument's second section, and management practices and ICT will be covered in its third component. Section C of the instrument will be divided into seven sections titled personnel Management using ICT.

A four-point Likert Rating Scale with the options strongly agree, agree, disagree, and strongly disagree

was used to structure the surveys. These will each receive a 4, 3, 2, 1 grade. The pilot study's self-developed questionnaire also covered the use of ICT and effective planning, with reliability coefficient of 0.87. Descriptive statistics of frequency counts and

percentages will be used. At a significance level of 0.05, Pearson's Product Moment Correlation coefficient (PPMCC) will be employed to evaluate each of the formulated null hypotheses. Using SPSS version 29, a statistical tool for social science.

3. Results

Table 1 demographic characteristics of the respondents

| AGE | | Frequency | Percent |
|----------------------------|------------|------------------|----------------|
| Valid | 20-30 | 496 | 23.6 |
| | 31-40 | 350 | 16.6 |
| | 41-50 | 379 | 18.0 |
| | 51-60 | 527 | 25.0 |
| | 61 above | 352 | 16.7 |
| YEARS OF EXPERIENCE | | | |
| Valid | 1-10 | 525 | 25.0 |
| | 11-20 | 371 | 17.6 |
| | 21-30 | 505 | 24.0 |
| | 31 above | 703 | 33.4 |
| QUALIFICATION | | | |
| Valid | BSC/BED/BA | 175 | 8.3 |
| | MSc/MA | 700 | 33.3 |
| | PhD | 1229 | 58.4 |
| Sex | | | |
| Valid | Male | 1578 | 75.0 |
| | Female | 526 | 25.0 |

Table 4.1 indicted the demographic characteristics presented in the age distribution shows a wide range, from young adults in their 20s to older adults over 60 years old. The most frequently observed age group was 51-60 years (25%). About a quarter were also relatively young, aged 20-30 years (23.6%). The sample appears normally distributed across middle age groups, with 16.6% aged 31-40, 18% aged 41-50, and 16.7% aged 61 and above. This broad distribution will allow for comparisons across different age cohorts to determine if age relates to key outcome variables. For example, previous research found healthcare engagement increases with age, so analysis can evaluate if this relationship holds true in the current data. The good representation across age ranges increases generalizability. However, the sample does not reflect national population demographics, which skews younger.

The sample is skewed towards more experienced respondents, with 33.4% having 31+ years of experience. Still, good representation exists across the less experienced groups: 25% have 1-10 years, 17.6% have 11-20 years, and 24% have 21-30 years of experience. The higher proportion of veteran respondents is logical if sampling targeted subject

experts. The wide spread allows for analysis of differences based on years of professional experience, which may link to domain knowledge and opinions. For instance, attitudes towards healthcare reforms could vary between newcomers and veterans. The limitation is the sample's experience distribution does not match the general population.

The respondents are highly educated overall, with 58.4% holding doctorate degrees and 33.3% having masters qualifications. Only 8.3% have bachelor's degrees and no other categories are represented. This degree distribution aligns with a specialized expert sample but limits generalizability to the broader public. However, the education levels enable examining views by degree type. For example, previous studies found higher education associates with more progressive attitudes. The current data can test if this relationship endures across masters and PhD respondents. Still, inclusion of more participants with less formal education could have provided better perspective.

The sample has a disproportionate gender ratio, with 75% male and just 25% female respondents. This 3:1 imbalance could result from sampling methods or reflect male dominance in certain professions or

positions surveyed. However, the skewed distribution may introduce gender bias in the results. The minority representation of women limits subgroup analysis and comparisons. A more balanced gender ratio would better represent the general population. Additional steps to include more women respondents could have

enhanced the integrity and generalizability of the findings.

Ho4: There is no significant relationship between the application of ICT and general record keeping management in Federal Universities of Northern Nigeria.

Table 2: Pearson Product Moment Coefficient of relationship between application of ICT and general record keeping management in Federal Universities of Northern Nigeria

| Variable | Mean | Std. Dev | N | Df | R | Prob | Decision |
|---------------------------|---------|----------|------|------|--------|--------|----------|
| application of ICT | 3.01512 | 0.701851 | 2104 | 2102 | 0.771* | 0.0001 | Rejected |
| record keeping management | 3.42382 | 0.630855 | 2104 | | | | |

Df=2102, r=0.771, Prob =0.0001

Table 2 show that there is no significant relationship between the application of Information and Communication Technology (ICT) and general record keeping management in Federal Universities of Northern Nigeria. To test this hypothesis, a Pearson Product Moment Coefficient of correlation was calculated using the same data set as before. The results presented in Table 4.10 show that there is a significant positive correlation ($r = 0.771^*$) between the application of ICT and general record keeping management in Federal Universities of Northern Nigeria. This means that as the level of ICT application increases, the level of general record keeping management also increases. The positive r value shows higher use of ICT is associated with better record keeping management. The very low p -value (0.0001) means this correlation is extremely statistically significant and not random. Therefore, rejection of the null hypothesis Ho4, as there is a significant positive relationship between ICT application and record keeping management.

4. Discussion of findings

There is significant relationship between the application of ICT and record keeping management in Federal Universities of Northern Nigeria. Federal Universities in Northern Nigeria often possess historical records of academic and administrative significance. ICT aids in the preservation of these records through digital archiving and conservation measures (Ibrahim & Shehu, 2020). This ensures that important institutional heritage is protected and accessible for research and reference purposes. The integration of ICT enhances data security and ensures compliance with data protection regulations. Record keeping systems can incorporate encryption, access controls, and regular data backups to prevent data loss and breaches (Adigun & Adeniran, 2017). Compliance with data protection laws is crucial, especially in a higher education environment.

Records management is a crucial function in organizations for systematic storage and retrieval of information. ICT tools and applications are transforming records management practices in higher education globally. Electronic Document Management Systems for capturing, storing and tracking documents (Ani & Esin, 2005). Database management systems for structured storage of data like students, staff, and financial records (Baro, Edewor & Sunday, 2014). Institutional repositories and digital libraries for archiving intellectual outputs like theses, journals (Omeluzor, 2014). Email and social media content archiving tools to preserve communications records (Asiyai, 2015). Cloud-based storage systems like Google Drive for offsite records backup (Ani, 2013). Data mining tools for analyzing patterns in data (Ajayi & Ekundayo, 2009). Records management practices in universities include: Records classification, indexing and metadata creation (Mohammed, 2006). Active records maintenance and inactive records archiving (Adetimirin, 2012). Records tracking and timely retrieval for reference (Ani & Esin, 2005). Data security, access control and backup (Asiyai, 2015). Legal responsibilities like data privacy and freedom of information (Ani, 2013). Records disposal as per organizational policies (Baro, Edewor & Sunday, 2014). Relationship between ICT and Records Management ICT enhances records management in federal universities in Northern Nigeria through: Automating classification, indexing, search and retrieval of records improving efficiency (Omeluzor, 2014). Enabling quick, accurate retrieval of student, staff and administrative records (Ajayi & Ekundayo, 2009). Facilitating systematic storage and maintenance of records in various formats (Ani & Esin, 2005). Ensuring data security and authorized access to records via authentication (Mohammed, 2006). Providing strategic backup and data recovery mechanisms (Asiyai, 2015). Supporting data analysis for insights and informed decision-making (Ani, 2013).

5. Conclusion

In conclusion, this study provides relationship between the application of Information and Communication Technology (ICT) and record-keeping management in Federal Universities of Northern Nigeria. The study's findings support the hypothesis that there is indeed a significant and positive relationship between the application of ICT and general record-keeping management.

6. Recommendations

Based on the findings of the study on the relationship between the application of ICT and record-keeping management in Federal Universities of Northern Nigeria, the following recommendations are provided: (i) Federal Universities should prioritize investment in advanced ICT infrastructure to ensure that their systems can effectively support record-keeping management. Up-to-date hardware and software are essential for the seamless operation of Human Resource Information Systems (HRIS) and other ICT tools.

(ii) Universities should implement regular and comprehensive training programs for staff to enhance their proficiency in using ICT tools. This includes training on HRIS, data security protocols, and other relevant technologies. Continuous training will ensure that staff members are well-equipped to maximize the benefits of ICT in record-keeping.

(iii) Considering the positive impact on data security highlighted in the study, Federal Universities should consider the widespread integration of biometric systems for attendance and access control. This not only enhances security but also streamlines HR processes by eliminating the need for physical ID cards.

(iv) Universities should establish and maintain regular data backup procedures to prevent data loss in case of system failures or disasters. Additionally, a comprehensive disaster recovery plan should be developed to ensure quick and efficient restoration of records in the event of unforeseen circumstances.

(v) The study emphasizes the improved accessibility of HR data among different departments through networked systems. Universities should encourage and facilitate collaboration among departments to ensure that relevant and up-to-date information is shared efficiently, contributing to better decision-making processes.

(vi) Federal Universities should explore the adoption of cloud-based storage solutions, such as Google Drive or other secure platforms, for offsite records backup. Cloud storage offers additional layers of

security and accessibility, ensuring data availability even in the face of local infrastructure issues.

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Part Two

**Creative Arts, Language and
Literary Studies**



The Social Media and the Revitalisation of Yorùbá Language and Culture

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Abstract. The social media provides a space for interaction of people and languages across the globe. Today, the English language is the main medium of interaction on the social media rendering indigenous languages endangered. In spite of this, the Yoruba language continues to find its space. This paper, therefore, examines the impacts of the social media on the preservation of Yorùbá language and culture especially among the younger generation. This is with a view to ascertaining the degree of its relevance and their contributions to the revitalisation of Yorùbá language and culture. The study adopts Visser's (2014) model of heritage revival which stresses the strategies and opportunities for cultural revival inherent in the social media and ethnolinguistic vitality theory (EVT) by Giles, Bourhis and Taylor (1977). Two major classifications are recognised; Nigeria and the diaspora platforms Facebook popular Yorùbá pages and Instagram such as BBC Yorùbá, Òwè àti Èwà Yorùbá pónbélé, Yorùbá di wùrà, Àkànlò Èdè Yorùbá, Orúkọ Yorùbá and Másòyìnbó. Proudly Yoruba German girl/omọ Ilorin and Yorùbá Pìkìn make up the platforms from the diaspora. The study finds that these platforms provide indigenous knowledge of the Yorùbá culture ranging from teaching of Yorùbá language, proverbs, traditional values, traditional music, not neglecting addressing current issues as they emerge in the society. The paper posits that this development will ensure the continued use of the Yorùbá language. The paper recommends that other languages should adopt these methods for the maintenance and revitalisation of their indigenous languages. Group administrators should address contemporary issues relating to the younger generation.

Keywords: Social Media, Language Revitalisation, Facebook, Instagram, Younger Generation

1. Introduction

Language is one of the most essential properties of man. It is the only element that distinguishes humans from animals. A language is employed to serve many

purposes ranging from communicating with fellow humans, expressing our minds and desires, languages are also used for social interaction, without which the whole human race will be left incommunicado it is also for personal reinforcement, learning aid and for transmission of culture since language and culture are intertwined. Halliday (1978) mentions that language serves three functions, which are ideational, interpersonal, and textual functions. Language is also an important mark of identity, which indicates that out of the 6500 in the world, one can identify a particular language. Language loss is a global pandemic over the years.

However, efforts are also being intensified by linguists and communities to revive their languages and culture which are essentially ethnic identification markers that has swept the world. Several of African languages are plagued by the presence of languages with higher prestige. These languages can be both endoglossic and exoglossic in nature. Unfortunately, more than sixty years after independence, the hegemony and domination of English in the linguistic landscape of Nigeria has not changed and the indigenous languages are still struggling behind the English language in terms of prestigious status and institutional support. However, the emergence of the social media which was initially designed for information dissemination, has gradually becomes an everyday use among everyone across all ages. The social media has become an important avenue for inter-personal interactions and dissemination of information. The social media refers to the means of interactions among people in which they create, share and/or exchange information and ideas in virtual communities and networks. It is a modern means of communication which is clearly distinct from the traditional methods because communication and interactions are done in virtual communities the users have the privilege of sharing videos and pictures. It is also important also for its user-generated contents whereby comments and reactions are generated on posts. It is interesting to note that the use and presence of users on the social media is not on anyway limited by age, education,

gender or social status. In this case, in almost everywhere, it is hardly impossible to come across a place where there is nobody using the social media. In situations as this, it is only imperative that the Yorùba language is not left out. This corroborates Yusuf (2017:209) assertion that ‘though the development and adoption of information and communications technologies (ICT) by the Yoruba language media is an emerging trend with snail-pace success, there are now concerted efforts by different African media organisations to make full use of the opportunities IT offers’. The endangerment of the Yorùbá language is echoed in Yusuf, Adétòmíwá and Adédèjì (2020:149) where they state that the ‘Yorùbá language has been observed mostly by the elites to be endangered in spite of its exposure to rigorous formal use at all levels of education up to the tertiary, broadcasting, and publishing for literary and academic purposes’ the study notes that the English language is the dominant language on the internet followed by the code-mixing of English and pidgin English while Yorùbá is less used. The relevance of the internet is stressed in Agba (2002:253) where he indicates that Internet is the most technologically advanced medium of communication. It is multimedia information superbly way that facilitates business, sports, politics, entertainment and other endeavours across international boundaries.

In one of the Yorùbá platforms, *Omọ Yoóbá*, indicates that the inadequacies evidenced in Twitter and Google on Yorùbá translation inspired him to go on YouTube to share information. *Omọ Yoóbá* in Avila (2017) informs that “we have stories to tell, stories the world has never seen before, give us the opportunity to tell it and the world would be a better place for all. The national Language Policy (2022) maintains that language endangerment is at different levels, this is because” within the Nigerian linguistic landscape, there are different Nigerian languages some of which are at different levels of endangerment “therefore some are categorised as being mildly endangered, moderately endangered and other are grossly endangered the Yorùbá language is not categorized as endangered, it is far from truism for anyone to think it is safe, this is because the language is not spoken by majority of young elites. However, the Yorùbá people of southwestern Nigeria have choose to deliberately work on the promotion of the language through the internet. There are several personal and group handles that have consistently maintained the Yorùbá language as medium of expression. Other platforms like BBC Yorùbá also feature news reports in Yorùbá with thousands of viewers/respondents. This initiative has made the social media; especially Facebook and WhatsApp a common denominator or melting pot for both the rich and the poor; the educated and

uneducated. Studies on the Yorùbá language on the internet include Àjàyí and Fáṣehun (2018), Ònádípè-Shalom and Adétòkun (2023). Àjàyí and Fáṣehun’s (2018) paper focused on how the internet can increase the knowledge people have about wild life. Ònádípè-Shalom and Adétòkun’s (2023) study was on interlading on social media. Alshehri (2016) discusses the need for language revitalisation in terms of its significance, strategies, methods and issues involved. The study concludes that ‘ethical reasons, aesthetic motivations, economic justifications, cognitive benefits are adequate to embark on any language revival program.’ Alshehri (2016, p.3)

Apart from Facebook, the Yorùbá language is also visibly used on Instagram. These Yorùbá handles are to teach the language and culture of the Yorùbá people. Some of the popular Yorùbá platforms on Instagram include *Yorùbá di wúrà*, *Àkànlò Èdè Yorùbá*, *Orúkọ Yorùbá rẹwà*, *Yorùbá literature*, *Yorùbá di wúrà* is a platform for the teaching of names animals in Yorùbá land, names of plants, traditional occupations of the Yorùbá people, historic Yorùbá towns etc. the handle also presents current issues which make the platform relevant at all times

Àkànlò-Èdè Yorùbá is another platform on Instagram where Yorùbá language features prominently. The platform is used to promote the widespread knowledge of Yorùbá idioms and its right usages. The major aspect of Yorùbá language in this platform is Yorùbá idioms is idioms, which are also translated for viewers who do not understand the Yorùbá idioms.

Orúkọ Yorùbá Rẹwà. This platform is dedicated to the teaching and promotion of indigenous Yorùbá names. It showcases the beauty and meaning of several Yorùbá names. This handle also gives the meaning of these Yorùbá names in English language for other fans where not Yorùbá. For example, *Olúwafadékémi*: the lord pampers me with royalty/crown, *Èbùnolúwa* God’s gift *Ayòmídé* my joy has come.

Yorùbá Literature: This platform promotes the use of Yorùbá language by teaching basic communication tools such as proverbs, folktales and other Yorùbá cultural values such as greetings. This platform also provides English translation. This serves a dual purpose of educating the indigenes as well as carrying non-Yorùbá speakers along. The platform attempts to educate the young people on why bilingualism should be additive and not subtractive. This also facilitates inter-generational transmission of the language from the adults to the younger ones.

In order to properly evaluate the vitality of a language, linguists have proposed several scales by which the vitality of a language can be assessed. Brenzinger,

Yamamoto, Krauss, Aikawa, Miyaoka and Dwyer (2003) identified nine factors for verifying language endangerment. The language being investigated will then be scored marks for each of the factors. Lewis (2006:5) maintains that “the combined scores of the factors then provide a measure of the level of endangerment and a sense of the level of urgency for remedial and revitalization efforts to be undertaken. This was the outcome of the meeting of the Ad Hoc Expert Group on Endangered languages convened by the UNESCO Intangible Cultural Heritage Unit. These factors were set as assessment scales for the evaluation of the vitality/endangerment of a language.

The Yorùbá are one of the most cultured people on earth. They are known for their vast cultural heritage ranging from greetings, wedding, naming, burial to cooperative practices. The rich cultural heritage of the people are found in their local wisdom, In proverbs not excluding their folktales. According to Yusuf, Adétòmíwá and Adédèjì (2020) elucidates several inadequacies ravaging the use of Yorùbá on social media. Some of these include the hegemony of English and the negative attitude of the Yorùbá elites. However, there is need to evaluate the various platform where Yorùbá language is the medium. Since response to new domains and media, Martin (2022) and Trev (2020) report that over of half of the contents on the internet is in English language. He added that “an assessment of a language’s response to new media is important for understanding how new technology affects the vitality of a language.

2. Literature Review

According to Crystal (2011) one of the four major means of engaging the public in language revitalization efforts is the internet, the others being the media, the arts and the school curriculum. Earlier studies on this subject include Balógun (2023), Yusuf, Adétòmíwá and Adédèjì (2020), Yusuf (2017), Oguchi, Chigozirim, Ọlátúnbòsún and Atakale (2015), Yusuf, The study of the attitudes of youths to the use of indigenous languages Nigerian home videos was carried out among three hundred University students by Oguchi, Chigozirim, Ọlátúnbòsún and Atakale (2015) the study revealed that the youths believe the home videos could be a major means of teaching and disseminating the indigenous languages and culture. The research recommends the improvement of the quality of the production especially as regards subtitling to English. Alshehri (1916) discusses on the strategies, methods and issues relating to language revitalization. He noted that “Indeed, a remarkable number of languages have disappeared in many parts of the world, and this event has resulted in losing a lot

of vital cultural practices.” (Alshehri, 1916, p.11). He further discussed the visibility of the Yorùbá language on the internet with the understanding that it has become a dominant indigenous language on social media for reportage and mark of identity. Yusuf (2017) is a study on inappropriate terminologies often used on digital platforms in their presentation of news and reports. Balógun (2023) posits that the media and electronic technology are strong devices by which contemporary urban culture can be passed and language maintained (see Balógun, 2023, Colangelo, 2020; Crystal, 2000).

3. Theoretical Framework

The theoretical frameworks adopted in this study are Visser’s (2014) strategies in heritage language revival and Giles, Bourhis and Taylor’s (1977) Ethnolinguistic vitality theory (EVT) Visser (2014) discusses the important roles the digital revolution has come to play in language maintenance and revitalization. He opines that the digital age offers great opportunities for cultural and heritage institutions to connect with and engage their audience since meaningful and sustainable way. We also employed Giles, Bourhis and Taylor (1977:308) ethnolinguistic vitality theory (EVT) which refers to socio-structural factors that make “a group likely to behave as a distinctive and active collective entity in intergroup situations” and an ‘active collective entity within multilingual settings” (Landry and Bourhis 1997:30). Giles, Bourhis and Taylor (1977) aver that three basic socio-cultural variables are relevant in the study of group’s vitality. These are status factor (includes the economic, social, prestige, and socio-historical aspects), demography (the numerical strength of the ethnolinguistic group and their spread within the territory and the institutional support factor (whether the language is recognised in the media, education and government). They determine the ability of a group to survive as a distinct entity in a multilingual setting. Edwards (1992) gives eleven factors that can influence ethnolinguistic vitality across three different levels. These are demography, sociology, linguistics, psychology, history, politics (including law and government), geography, education, religion, economics and media.

4. Research Methodology

This study adopts a qualitative research method to examine the language maintenance strategies employed by speakers of Yorùbá language on social media. Data drawn from Ten platforms were purposively selected for this research from Facebook and Instagram. All the selected platforms engage in

teaching the language, culture and traditions of the Yorùbá.

5. Language Maintenance Efforts

Language maintenance, according to Hoffman, (1991:186) is described as a situation where members of a community try to keep the languages they have always used. It is an effort at stabilising endangered languages by linguists or speakers of the language. Unfortunately, several communities are unaware that 'a community does not realize its language is threatened until it is too late to do anything to remedy the situation'. According to Fasold (1984:238) language maintenance is a phenomenon whereby "the community collectively decides to continue using the language or languages it been traditionally used". Language maintenance therefore, recognises the presence of languages of higher status and purposively strategies areas to strengthen the valourising and empowering the local language. One of such areas is the use of the languages on social media. Dixon (1997:144). In addition, Pauwels, (2016:21) indicates that language maintenance also relates to 'situations where an L1 continues to be used in some but not all contexts by various generations of speakers' Several studies have been conducted on language maintenance efforts by communities. These include, Bámgbóşé (2012) this study on urban multilingualism emphasizes the need for multilingualism in heterogeneous communities without making the other languages less safe. Other studies include Ònádípè-Shalom (2013) where the Ògú language is said to be maintained more by the older generation than the younger generation. The study also reveals that the language, though endangered by the Yorùbá language is maintained in religion. Borbely (2000) in examined language maintenance and shift in an indigenous Romanian community in Hungary. Veettil, Binu, Karthikeyan (2020) investigated language maintenance and shift among keralites in Oman. According to earlier report, the parents are more loyal and competent in the heritage language than the second generation the children's communication is strikingly marked with code-switching, and code mixing but their study revealed that that was only a temporary phenomenon and did not take place at the cost of L1.(p. 319). They argued that the mother tongues still the preferred language in the home domain and that instead of language shift, what is prevalent among the younger generation is lot of code-mixing and code switching. Hornsby and McLeod (2022) text is on the various methods families can adopt to revitalise their languages

Giles et al (1977), submit that status, demographic and institutional support factors influence language maintenance. Under status, Apel and Muysken consider economic, social, socio-historical and language status. They opine that the economic strength of a language group automatically determines the survival of the language. An economically poor, disadvantaged people "have a strong tendency to shift towards the majority language" (1977:308). These people, in their quest of a better standard of living are forced to shift to the major language.

The second is demographic factor which states that numerical strength of a group will determine the maintenance or shift away from the language. Clyne (1982) and Anderson (1979) also argue that the language of the more prestigious group is always adopted at home whenever there is inter-ethnic marriages i.e. English and other ethnic groups, Moreover, Anderson (1979) investigation reveals that minority languages survive better in rural areas than in urban centres, especially where the language is maintained in the home. This is not surprising however, since many social attractions and benefits available in the urban centres are absent in the rural areas; hence there is less motivation becoming a bilingual.

The third factor is the institutional factor. Giles et al (1977) maintain that governmental support for minority languages such as their use in the mass media, in religion, educational support, in administrative service will enhance language maintenance. Another factor that can influence language maintenance is geographical location. Minority languages thrive in locations where there are large concentrations of their speakers. Grosgean (1982) cites the German Language Island in Ohio and Texas and the Chinese concentration in New York. This also includes the Hausa speaking immigrants in Sabo and Òbáléndé, such that we have Yorùbá children who understand and speak the Hausa language in the area. This also applies to the Ogu people in Makoko area of Lagos Mainland in Lagos State. Furthermore, this phenomenon has also helped the Hausa and Nupe-speaking immigrants in Mokola, Ibadan (Oyetade, 1990).

Visser (2014) remarks that the important roles the digital revolution has come to play in language maintenance and revitalization. He opines that the digital age offers great opportunities for cultural and heritage institutions to connect with and engage their audience since meaningful and sustainable way. However, little has been achieved through the digital revolution because of lack of connection between the

content of an institution and its audiences. In this regard, the sampled Yorùbá platform have been consistent in their contents in showing the language, culture and traditions of the Yorùbá people and this has endeared them to many.

A careful observation will reveal that most of the Yorùbá contents online are purposively created to teach and give the knowledge of Yorùbá language and culture to their viewers. This is in line with Rehg and Campbell's assertion that (2018:1) "language revitalization is possible only if it is possible to create or maintain the conditions under which language acquisition can take place. The main objective of each of the Yorùbá platforms on the social media is to create platforms on the social media to teach the language using the simple method of teaching, music and drama.

The study identifies two major classifications. The first is the local efforts by indigenous people/speakers who endeavoured to use their social media handles to teach and disseminate the knowledge of Yorùbá language and culture. They are BBC Yorùbá, Yorùbá dùn, Ègbé Agbáşaga parapò, Ìlú Fèyíkògbòn (ọmọ Yorùbá) and Èwà Yorùbá. There are many of these.

The News Category

These refer to the various channels that give news and information on real life events. These are avenue for the dissemination of news among the Yorùbá. All news items are reported in Yorùbá language. Apart from these there are posts on the social media which have Yorùbá as the basic medium of communication; all these have increased the visibility of the Yorùbá language on the internet. In addition, these various news outlets have drastically reduced the gap between the literate and the unlearned, the informed and the uninformed because their inability to read can now be compensated by these channels.

The development of online radio is another means of promoting the Yorùbá language on social media. The broadcast of radio news and programmes on social media is remarkable for inter-generational transmission of local knowledge which are now common phenomenon on Facebook and WhatsApp status. Unlike in the earlier times where people listen to news and programmes on the radio, without seeing the personalities behind the voices, with the emergence of the social media, listeners can see and feel their loved gentlemen of the media. These include Àgídígbo FM 88.7, Ìbàdàn, Milíki Fm Fans club 101.3, Bond FM, 92.9. University campus radio stations are also not relenting on their efforts in promoting the linguistic and cultural values of the

Yorùbá language; as exemplified. by LASU (Lagos state university) Radio, 95.7 and UNILAG (University of Lagos) Radio. Another advantage of these Yorùbá news channels is the fact that Yorùbá speakers who are deficient in English language, especially those who do not have a good command of English can express themselves freely in their mother tongue. This can be seen in the hundreds and thousands of comments one gets under different news posts in BBC Yorùbá and other channels. For instance, BBC News Yorùbá has over three million followers.

On 27th of July, 2024, the BBC NEWS reported on the proposed protest by the Labour group. Both sides of the coin were presented representing the citizens and the minds of the governors Also, prayers, 'ìwùre' are rendered on this channel in to their teeming followers. One of such is posted on Tuesday, 27th of February, 2024. It reads:

"Ààbò Ọlórún tí yóò dájú lóri wa. God's unfailing protection on us
Ayò àti àlàáfíà ni a ó fi padà wolé láşẹ̀ Èdùmàrè. We shall all return home with joy and peace by the grace of God.

These Yorùbá handle emphasised that comments should be sent in Yorùbá language and politely correct their friends who send their comments in English language. The aim of these social media to encourage more people writes in Yorùbá language. This post recorded 1.8k comments. This prayer is a relevant one at this period when the country is facing insecurity and citizens are paranoid.

Ọgbòn diẹ A little wisdom
Agò diẹ a little folly
The right answer to complete this provide is '*lafí n lo ilẹ̀ ayé*' is the way to life Over 500 comments were given with each person suggesting what should be the answer. However, a careful examination show that viewers at other times the same posted got fifteen eight (58) shares within six (6) hours of posting.

Òwè àti Èdè Yorùbá Pónbélé is an educative platform where Yorùbá proverbs are posted with the aim of expatiating the meaning to the audience. The platform is used not only to educate on Yorùbá language but also the culture of the Yorùbá. For instance, on Monday, 29th of July, 2024, the handler posted this message for people to comment.

It goes thus:
Ní ilẹ̀ Yorùbá, bí ọmọdẹ tí kò jú bí ọmọ ọdún méréń sí ọdún mífà bá jẹ oníjògbòn,
ìyá rẹ̀ á rán an nìşẹ̀ kí ilẹ̀ lẹ̀ simi. Irú işẹ̀ wo ni?

Translated to mean:
In Yorùbá land, when a child between the ages of 4 to 6 years is always disturbing, the child can be sent on

an errand so that there could be peace within the house/
what type of message is sent?

The answer is *Aródan*.

Several comments were received from their followers, while some gave only the answer, others went extra length in providing explanations.

Another post from this platform says:

‘E káàárò gbogbo ilé Good morning House
A kú ìmúra iṣé òní Happy preparations for
today’s work

È bámi pari òwe yìi: Please, complete this
proverb

....onílé ni kóní gbà fún un It is the owner of the house
that will not allow it

This proverb is accompanied by a pictorial sample of a house drowned in flood. The onset of this proverb is: *‘àgbàrá òjò kò ní òun ò nílé é wó, onílé ni kóní gbà fún un.*

The literal meaning is that the flood did not hesitate to demolish a house, but the owner will not allow it. The metaphorical meaning of this proverb is that situations in life are ready to depress or wears one out, but the one going through the tough time must never give in to frustration. In other words, tough times don’t last but tough people do. Yorùbá proverbs are wise sayings of the elders that convey deep meaning. Proverbs serve as the bedrock of Yorùbá philosophy and therefore encapsulate the socio-cultural background. This explains why there are several proverbs relating to different aspects of Yorùbá lifestyle; be it for encouragement, warming or inspiration. Proverbs are also employed in conflict management in Yorùbá societies. The platform is therefore, of great importance in sharing the ideals of the Yorùbá. This is one way the social media is being employed to disseminate and revitalise the Yorùbá language. The use of proverbs, idioms and others can be found in various Yorùbá Facebook platforms such as *Yorùbá Dún, Egbé Agbàṣàga parapò, Ilú Fèyikògbón (omọ Yorùbá), ẹwà èdè Yorùbá, omọ Yorùbá àtátà* among others.

The latest development in the attempt to promote the Yorùbá language on the social media is the popular quiz show, *“Màsòyìnbó”* translated to mean ‘do not speak English’, much like the English programme, *Who wants to be a millionaire*. This is because the highest scoring prize is one million naira. In this programme, the contestant is not allowed to utter a word in any other language except the Yorùbá language. Like other Yorùbá programmes, the presenter prepared ten questions for each participant, however, the test of Yorùbá begins right from the moment the contestant is seated, even in course of

exchanging pleasantries, not a particle, grammatical element or word of another language because any mistake on the part of the contestant is a minus to his prize. So far, we have discussed the contributions of the indigenous Yoruba people in Nigeria.

The second category involves efforts by Yorùbá in the diaspora. Speakers of Yorùbá language who are outside the shores of their indigenous land have consistently made efforts to teach their children the Yorùbá language, in as much as language is an identity marker. It is evident that they have positive attitudes towards their heritage language, despite being miles away from home. Grenoble and Whaley (2013) posit that positive attitudes tend to strengthen the usage of heritage languages while negative attitudes weaken it. They argue that revitalisation efforts must confront negative attitudes and “the concomitant false belief that the endangered language is not a language, does not have a grammar, or it’s simply not as good. As the language of the national government (p.797). A careful examination of this aspect is a challenge to the Yorùbá people who are on their homeland. I will be taking samples from *Proudly Omọ Ilorin and Yorùbá Pikin* from Facebook

Omọ Ilorin /Proudly Yorùbá/German girl is a Facebook page owned by a Nigerian mother of two girls, with ages ten (10) and seven (7). The page, according to them is to educate and entertain their followers in Yorùbá language. The Facebook profile indicates that although they were born in Germany but they can speak Yorùbá, English and Dutch. They have over three thousand (3000) followers on Instagram. The presentations are mainly centred on language use in the home domain. Conversations are mainly concerned with activities such as helping out the with house chores, running errands in the home, interactions with one another and other issues that normally take place between mother and children. This paper commends the resourcefulness of the mother and her resilience in ensuring that these Yorùbá kids can communicate effectively in Yorùbá language in spite of being far away from their mother land. The child is encouraged to go shopping and her bargaining skill was tested by the mother. Their language use demonstrated some evidences of trials and errors sometimes as the girls struggle to find the right words and expressions. Sometimes, the use of loan words come to their rescue. In addition, the woman also uses the handle to address social issues, especially as they relate to Islam. For instance, in addressing the first /second wife relationship in polygamous house. The importance of family language policy is emphasised in Senayon (2017). Here, the researcher investigated the use of Ògú

language in the home domain as a language maintenance strategy. She avers that language communities should encourage more interaction in indigenous languages. Family language policy also helps in the inter-generational transfer of indigenous languages and cultural values. ...asserts that when parents themselves are bi/multilingual those who do not have explicit family language policies (or strategies for addressing breaches of these policies by children keen to use the national language often find family interactions shifting to the national languages over time, regardless of their overarching attitudes towards the value of language maintenance Lambert, (2008) Willoughby, (Forthcoming)

Yorùbá pikin is a mixed family of a Polish mother and Yorùbá father, Adéwùní Múfútáù. The father works tirelessly to teach the students the Yorùbá language and converse effortlessly, their linguistic proficiency is far better than most of the Yorùbá children based in Nigeria. Rehg and Campbell (2018:491) emphasised the importance of inter-generational transmission of the heritage language for the survival of indigenous languages. They remark that “it doesn’t matter what the language is, where it is spoken, or how endangered it is. Languages can be saved only if they are acquired by each generation of children, and that can happen only if particular linguistic conditions are met. Both the proudly *omọ Yorùbá* and *Yorùbá pikin* are Words such as ‘*àkọlùkọgbà oko*’ traffic, ‘*àpò iwé*, an envelope are rare words you find from children of their ages. According to their father, after an incident where he forgot the Yorùbá terminology for Yorùbá and where one of the younger boys reminded him, he remarked that ‘this incident highlights why it is crucial to pass our linguistic heritage to the next generation’. In his interview with the Punch newspaper, he noted that he started speaking Yorùbá to the kids when they were still in the womb. As reported by Babátúndé Tungbobo. When they were born, I continued speaking Yorùbá to them, but some people tried to discourage me saying it cannot be done. Some people even mocked, saying I was jobless, and wasting my time trying to teach Yorùbá. Because of my experience, I began thinking of what I could do to motivate other parents in my position to make them believe that their children can speak their native languages and understand their culture. That when I started making videos to motivate other parents” Tungbogo Punch Newspaper, 10th July, 2022. I’m inspired by conservation of Yorùbá Culture--finland - based skit maker.

The importance of exposing children to their mother tongue at their early ages are discussed in O’Drady (2018).In this paper, he elucidates on the Children’s

need for extensive exposure to whatever language they are learning. The study of two psychologists, Betty Hart and Todd Risley (Hart and Risley 1995, 1999). Hart and Risley’s investigation demonstrated the fact that the amount of language to which individual children were exposed will determine their proficiency in the language. One instance, children who were from more ‘talkative families’, who heard more than 7,000 utterances in a typical day-which amounts to about 2.5 million utterances in the course of a year, performed better than children from other homes where they speak less. In Gomez (2018), the researcher calls for a decolonial approach to language maintenance strategy. In his opinion, decolonial approach to family multilingualism takes a step towards redressing the extant underrepresentation of southern theories in sociolinguistics.

Family language policy refers to explicit and overt decisions parents make about using a particular language other in the home. (pg 54). The adoption of a heritage language as family language policy, will undoubtedly encourage and promote the use and status of the language in the home as well as other domains. Languages are also maintained through positive attitudes and loyalty. Strong language loyalty and ethnic identity foster language maintenance. Holmes (1992) maintains that positive attitudes support efforts to use the minority language in a variety of domains. This will facilitate resistance to the pressure from the majority group to use their languages. In situations where the speakers are favourably disposed to their language and are emotionally attached to it, conscious efforts would be made to ensure inter-generational transfer of the language. The central point of this chapter is that language revitalization is possible only when the attitudes of the speakers are positive towards the language. The desire to maintain a distinct identity is a critical point in the ethnolinguistic vitality. Although the Yorùbá language is far from being considered safe according to UNESCO 2013 classification, it is important to commend these efforts by indigenes home and in diaspora to revitalize the Yorùbá language. If we consider the inter-generational transmission (Fishman as a factor and the positive attitudes of both the parents and the children, there is an assurance that the language will survive if more people adopt speaking Yorùbá as a family language policy. (Fishman, 2004) remarks that one of the stages interventions is the intergenerational transmission. According to Fishman, other domains and efforts are ineffective until the language finds functionality within the family. It is imperative that families adopt a family language policy such that although they speak the national or dominant language at official domains,

the home should have the mother tongue as the exclusive language of the family.

6. Conclusion

This research was conducted to demonstrate Yorùbá language endangerment and attempts by the Yorùbá to ensure the continued existence of their language in spite of the predominance of English language through the social media. This is not an accidental achievement but one that was done through concerted and consistent efforts from speakers, linguists and community leaders both home and in diaspora. These efforts are targeted towards the acquisition and use of the languages especially among the younger generation. In addition, they help to preserve and revitalise the Yoruba language. The study revealed that the Yorùbá people possess a positive attitude towards their language which they value highly as a mark of ethnic identity. This serves as motivation for language and cultural revivalism needed for language maintenance. They have engaged the social media to disseminate the rich linguistic and cultural Knowledge to educate, inform, encourage, entertain and challenge their viewers, assertion that the internet has become a great avenue for language maintenance and revitalization. He notes that “cultural and heritage institutions around the world have recognised the potential of the digital age to help them overcome many of the challenges they face. This study confirms Crystal’s (2011) proposal for bridging the public awareness gap on endangerment. He proposes four major means of engaging the public on language endangerment, namely: the media, the arts, internet, and the school curriculum. It is hoped that these can serve as models for speakers of endangered languages to work with. One or combinations of various methods discussed in this paper can be adopted for the survival of the language. Most importantly, heritage languages must be the language of the home to guarantee inter-generational transmission of the heritage language and culture.

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Tolulope Sobowale Metal Art Sculptures as Means of Language Communication in Nigeria

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Abstract. This paper focus on Sobowale Tolulope metal sculpture and how he had transformed metal scraps into environmental art and also analyses how the works communicated the language in the society. These scraps are our everyday metal objects which range from automobile parts to utilitarian objects like lantern and electrical generators. His approach to waste aesthetics and environmental management led to creation of magnificent artworks which is embedded in great dexterity. Welded metal art an injection of foreign artistic practice in contemporary Nigerian art scene which has it cream in the 21st century, this artistic practice which is a cross multidisciplinary field of creative exploration that acquaint artist with scientific manipulation of fixating metal together through an electrode of semiconducting device with electrical charges whereby heat and pressure is applied in order to adhere them together. Here, few of his works will be analyzed in terms of themes, styles, ideology and his dexterous capacity in material exploration. Metal sculpture a three-dimensional art which focuses on additive process of sculptural exploration that shows the thing gap between art and science as field of studies with the same offspring, however the term additive process in art is the same as constructive process in science. Sobowale Tolulope indigenous creativity will be

discuss in this paper by adopting descriptive, analytic and evaluative approach as methodology.

Keywords: Metal, Scrap, Art, Objects, Language, Communication, Weld, Sculptural.

1. Introduction

Rejuvenating junks has become an eclectic way of repurposing found metal objects like scraps into art. Scrap metals are rusty pieces of nuts, bolts, iron, spark plug, nails, automobile and motorcycle parts. They are fragment, piece of discarded compact material (an element, compound or alloy) that have typically hard, opaque, and shiny features of good electrical and thermal conductivity. The creation of art from these rusty pieces leaves indelible imprint on the mind of its observers. Ghana, sculptors of the past and present often relied on traditional materials such as wood, cement and clay for production of works. This old practice tends to influence the progress, development and maturity in sculpture. Looking at metal especially its scrap fragments from artistic point of view, it possesses the potential of providing artists with another dimension of material base even with the use of unwanted scraps left overs that seem less important to scrap dealers. Found objects are mostly seen in the

environment such as scrap metals. Artistically, scrap metal art is formed by composition of scrap metals in the environment through methods and techniques such as welding, riveting, gluing and tying.

Art the dexterous exploration of available materials at disposal in the creation of works of aesthetics and discuss in our environment which has it relevance to the society. 21st century art in Nigeria can be seen as a hybrid of various fields, which has therapeutic and conversational function to the society. Adepegba, (2014). viewed art as a social discuss. Sobowale Tolulope metal art is as a result of technical expertise and exposure which gives him a new signature in the contemporary art scene. Donkor, (2018) posited cogent agents that has an effect on artist style which he mentioned studio practice, societal background, exposure and archival knowledge. These are what affect Sobowale Tolulope metal exploration as a genre of contemporary Nigerian art in the up cycling and recycling of repurpose materials of metal objects which birth waste aesthetics, environmental aesthetics and activism. Contemporary Nigerian art surface as result of intellectual practice and experimentation on innovative ways of creating art which focuses on the use of tools and exploration of available materials in creating philosophical works of aesthetics that is deep rooted in African culture. Sobowale Tolulope art is an attempt to revitalize the cream of African culture whereby indigenous art forms, motifs and symbols are explored which elicit his connection to the Yoruba biosphere and as well as his creative exposure which gives him a new ideology about art. Environmental art the catalyst of drawing people into the awareness of their maltreatment of nature that is evident in Sobowale works.

Sobowale Tolulope brings a wealth of diverse working experience to any endeavor, marked by a strong commitment to excellence and a proactive approach to problem-solving. With a proven track record of adaptability and innovation, Tolulope has consistently demonstrated the ability to thrive in dynamic environments, leveraging both traditional methods and emerging technologies to achieve optimal results. Their keen attention to detail, coupled with effective communication skills, enables seamless collaboration across teams and ensures the successful execution of projects.

1.1 Art and Art Education in Nigeria

Nigeria's artistic heritage pulsates with life, intricately woven into the fabric of its culture. From the time-worn traditions passed down through generations to the contemporary voices pushing boundaries, art

serves as a powerful medium of expression, identity, and social commentary. This essay explores the rich tapestry of Nigerian art and the ongoing conversation surrounding art education in the country (Sobowale and Adepegba, 2015).

Prior to European influence, artistic knowledge thrived under a structured apprenticeship system. Masters, often descendants of long lines of skilled craftspeople, meticulously trained students in disciplines like wood carving, pottery, weaving, and metalworking. This system ensured the continuity of artistic traditions, with each creation imbued with cultural significance and ancestral knowledge. The arrival of European colonialism in the late 19th century ushered in a period of change. Colonial education introduced Western art forms and methodologies, leading to a curriculum that emphasized technical skills and a Eurocentric perspective on art. While this shift exposed Nigerians to new techniques and styles, it also devalued the significance of traditional art forms, creating a tension between the established and the introduced (Inwere, 2004).

Today, Nigerian art education grapples with the question of how to bridge this gap and foster a holistic approach. The current system faces challenges such as limited resources, a rote learning emphasis, and the continued dominance of Western art in the curriculum. These factors can stifle creativity and disconnect students from their artistic heritage (Osokoya, 2013). However, a growing movement is pushing for change. Educators and artists are advocating for the integration of indigenous art forms into the curriculum, alongside critical thinking skills and an appreciation for the rich artistic history of Nigeria. This renewed focus on tradition aims to empower students to express their unique identities while engaging with the global art scene on their own terms (Osokoya, 2013).

Nigeria's artistic landscape is a vibrant tapestry, where age-old traditions intertwine with contemporary voices. Art education plays a pivotal role in nurturing this creative spirit. By embracing both the legacy of the past and the possibilities of the future, Nigerian art education can empower future generations to tell their stories through a multitude of artistic expressions (Donkor, 2015).

1.2 Background of Dr. Sobowale Tolulope Oladimeji

Dr. Sobowale Tolulope Oladimeji was born on October 14th, 1972, in Panada Agege, Nigeria. He is a Nigerian national and is happily married to Mrs. Sobowale Folakemi Iyabode, with whom he shares a

beautiful child. Tolulope’s dedication to his family is evident in his commitment to providing for them, as reflected in his address at 76 Olurin Street, Off Ilogbo Road, Oju-Ore, Ota, Ogun State.

From a young age, Tolulope exhibited a passion for the arts, which he pursued with vigor throughout his academic career. He earned his Bachelor of Arts degree with Second Class Lower Honors in Fine Arts from Obafemi Awolowo University, Ile-Ife, in October 1995. Building upon his foundational knowledge, Tolulope continued his education at the same institution, achieving a Master of Fine Arts (Sculpture) with an impressive grade of 69% in November 2000. His thirst for knowledge led him to pursue a Master of Philosophy in African Art Studies, which he completed with a commendable grade of 61% in November 2015. Tolulope has a Ph.D. program in African Art Studies at Obafemi Awolowo University, Ile-Ife, demonstrating his commitment to advancing his expertise in the field. Despite his academic pursuits, Tolulope remains humble, with awards given to him as the best Ph.D. thesis by Lagos Studies Association at 8th LSA conference 2024.

1.3 Outside of Academic

Tolulope's passion lies in Sculpture and Art History, where he combines his academic knowledge with his innate creativity to produce artworks that are not only visually stunning but also deeply rooted in Yoruba culture and African heritage. His sculptures serve as a testament to his dedication to preserving and celebrating his cultural identity. Sobowale’s journey as a sculptor and family man is marked by resilience, creativity, and a deep love for his craft and heritage. Through his art, he leaves behind a lasting legacy that celebrates the richness of Yoruba culture and inspires future generations to embrace their heritage with pride. As he continues to sculpt his path in life, Sobowale Tolulope Oladimeji stands as a shining

example of talent, dedication, and family love, leaving an indelible mark on both the artistic and personal spheres of his life.

In his pursuit of excellence, Tolulope continues to hone his craft, leaving a lasting impact on the art world and inspiring future generations of artists to embrace their cultural roots and pursue their passions relentlessly.

1.4 Major Exhibitions

T. O. Sobowale (2001). “Rhythms of Ona”, an exhibition of sculpture in various Medium. November 15th – December 7th, National Commission for Museum and Monuments, Ilorin, Kwara State.

International Exhibitions:

T. O. Sobowale (2005). Marziart International Galerie, July 1st- 28th July 2005.

Held at 20259 Hamburg, Germany.

Joint Exhibitions:

T. O. Sobowale (2000). “Best of Ife”. April 26th – May 5th, National Museum, Lagos.

T. O. Sobowale (2002). “Best of Ife”. German Cultural Centre, Lagos. 2002

T. O. Sobowale (2005). “Ife Art School in Retrospect”. A traveling exhibition commemoration of the 30th Anniversary of the Department of Fine Arts,

Membership of and registration with professional bodies

Member: Association for the Study of the Arts in Africa and in the African Diaspora (ASAAD) September, 2017

Member: Arts Council of the African Studies Association (ACASA) April, 2017

Member, Society of Nigerian Artist (S. N. A) January, 2016 - date

Member: Best of Ife 1995 till date

2. Analysis of Sobowale Tolulope Works



Fig: 1

Title: African Dancer

Medium: Metal

Year: 2010

Source: The Artist

Description: This is a free-standing metal work (three dimensional) that shows an African woman putting on an African native attire (Iro & Buba), Bead on her neck and a traditional hand fan dancing to a song.

The Language Communication: The metal sculpture titled “African Dancer” portrays a woman gracefully dancing to the beat of the gods. The artwork embodies the vibrant essence of African culture, celebrating the beauty and grace of a woman as she adorns herself in traditional attire. With intricate details, the sculpture captures the rhythmic movement of dance, evoking a sense of joy and unity within the community. Through the symbolism of the attire and accessories, it pays homage to the rich heritage and traditions passed down through generations.

Criticism: The elongated forms in the sculpture contribute to a sense of movement but are executed poorly, resulting in distorted proportions that detract from the overall aesthetic appeal. Certain parts of the sculpture appear unnaturally elongated, which undermines the artist's intention to convey grace and vitality. Furthermore, the lack of balance within the composition is evident, with no deliberate asymmetry to create visual interest. The absence of intentional design choices in this regard leaves the sculpture feeling disjointed and lacking in coherence. The artist's failure to achieve symmetry or purposeful asymmetry diminishes the impact of the artwork and prevents viewers from fully engaging with its narrative.



Fig: 2

Title: Cattle Rearer

Medium: Metal

Year: 2008

Source: The Artist

Description: Cattle Rearer is a Fulani man dressed in their traditional native attire not forgetting to carry himself with the happenings in the world by going everywhere with his transistor as he moves around, hereby connecting himself with the world information from his radio holding his stick and their identity hat.

The Language Communication: The Cattle Rearer, adorned in the traditional attire of the Fulani people, embodies a timeless connection between heritage and modernity. With his distinctive garb, he carries not just the physical remnants of his culture but also a profound sense of identity and belonging. In his hand, he grasps a transistor radio, a conduit to the broader world beyond the vast plains where his cattle roam. This simple device serves as a bridge, linking him to the pulse of global events and the ever-changing currents of information. Despite the nomadic nature of his lifestyle, he remains tethered to the happenings of the wider world, ensuring he is not isolated from its rhythms and currents. His staff, a symbol of his role as a caretaker of livestock, is more than a mere tool for guiding cattle. It represents his authority, his responsibility, and his connection to the land. With each step he takes, he is mindful of his duty to protect and nurture his herd, echoing the timeless rhythms of his ancestors. Atop his head sits the iconic

Fulani hat, a tangible emblem of his cultural heritage. Its shape and adornments speak volumes about his lineage, his status within his community, and his sense of pride in his roots. It is a constant reminder of who he is and where he comes from, grounding him amidst the winds of change blowing across the landscape. Together, these elements form a portrait of resilience, adaptability, and cultural continuity. The Cattle Rearer moves through the world with grace and purpose, embodying the timeless spirit of the Fulani people while embracing the flow of information and progress that surrounds him. In his hands, tradition and modernity intertwine, creating a harmonious blend that sustains him on his journey through life's ever-shifting terrain.

Criticism: Consider experimenting with the placement of the figure on the base. Asymmetry or a dynamic pose may enhance the overall composition. Explore alternative base shapes or angles to create visual interest.



Fig: 3

Title: Sisi Ologe

Medium: Metal

Year: 2010

Source: The Artist

Description: This shows a contemporary African lady psychedelically dressed with her hand bag on the right while the left hand is holding an umbrella used to protect herself from the scorching sun.

The Language Communication: This sculptural piece offers a vibrant portrayal of modern African womanhood, blending tradition with contemporary flair. The choice of metal as a medium suggests strength and resilience, echoing the enduring spirit of African women. The psychedelic attire reflects a celebration of color and individuality, perhaps hinting at the diverse cultural influences shaping African fashion today. The positioning of the handbag and umbrella adds layers of meaning to the piece. The handbag, typically associated with personal belongings and identity, symbolizes the modern woman's autonomy and agency. Meanwhile, the umbrella serves as both a practical accessory against the elements and a metaphorical shield, suggesting the need for protection and empowerment in the face of life's challenges, represented by the scorching sun. Overall, your sculpture captures the essence of contemporary African femininity, depicting a woman who is both stylish and strong, navigating her environment with grace and resilience. It invites viewers to ponder themes of identity, empowerment, and cultural expression within the context of modern Africa.

Criticism: To elevate this metal sculpture depicting a contemporary African lady, consider refining details for realism, experimenting with textures, playing with scale, exploring patina options, optimizing display, inviting viewer interaction, and infusing cultural symbolism. These enhancements will deepen the artwork's impact and engagement with viewers, enriching its narrative and visual appeal.



Fig: 4

Title: Fulani Woman

Medium: Metal

Year: Unknown

Source: The Artist

Description: This metal work shows a Fulani woman carrying a big container on her head probably filled with milk as she is Fulani, dressed in their native attire, with some bangles around her wrist for adornment, also holding some piece of clothing.

The Language Communication: This metal art piece captures the essence of a Fulani woman in a poignant and culturally rich portrayal. The central focus is on the woman herself, depicted carrying a sizable container atop her head, and likely filled with milk, a staple of Fulani culture. The choice of metal as the medium adds a robust and enduring quality to the artwork, mirroring the resilience and strength often associated with Fulani women. The woman is dressed in traditional Fulani attire, emphasizing her cultural identity and heritage. This attire typically consists of vibrant colors and flowing fabrics, reflecting the nomadic lifestyle and pastoral traditions of the Fulani people. Additionally, the inclusion of bangles on her wrist serves not only as decorative adornments but also as symbols of femininity and elegance within Fulani culture. The woman's posture and facial expression convey a sense of dignity, grace, and determination, embodying the resilience and perseverance often required of Fulani women as they navigate the challenges of rural life. The act of carrying the container on her head speaks to the practical skills and physical strength needed to fulfill her daily responsibilities, such as providing for her family and community. Furthermore, the subtle details, such as the piece of clothing held in her hand, add depth to the narrative, suggesting a story or context beyond the immediate moment captured in the artwork. Perhaps she is returning from the market, or preparing for a celebration, each possibility inviting viewers to imagine the broader narrative of her life. Overall, this metal art piece offers a compelling interpretation of the Fulani woman's role within her community, celebrating her resilience, cultural heritage, and quiet strength amidst the demands of her daily life.

Criticism: The sculpture features elongated limbs and a slender figure, which creates a sense of movement. However, the composition lacks a clear focal point. The viewer's eye may wander without a central element to anchor it. Abstract art often thrives on ambiguity, but in this case, it might be excessive. The viewer may struggle to interpret the purpose or meaning behind the sculpture. Clarity in conveying intent could enhance the overall impact.



Fig: 5
Title: Fulani Boy
Medium: Metal
Year: 2008
Source: The Artist

Description: This young man is blowing his flute to encourage his cattle graze effectively, when the animals here the sound of the flute, it makes them feel relaxed to graze without fear.

The Language Communication: The metal art piece titled "Fulani Boy" captures a scene of pastoral life with vivid symbolism. The central figure, a young man, is depicted playing a flute, evoking a sense of tranquility and harmony amidst nature. The flute's melodious tones serve a dual purpose: to soothe the cattle and create an atmosphere of peace conducive to grazing. The Fulani people, traditionally nomadic pastoralists, have a deep connection to their livestock, relying on them for sustenance and livelihood. The act of playing the flute not only reflects the cultural practices of the Fulani but also underscores the symbiotic relationship between humans and animals. Through the music of the flute, the young boy communicates with his cattle, fostering a sense of trust and calmness that allows them to graze freely and without fear. Symbolically, the art piece conveys themes of harmony, unity, and the interconnectedness of all living beings. It highlights the importance of understanding and respecting nature's rhythms and the role of human stewardship in maintaining balance within the ecosystem. The Fulani boy emerges as a guardian of this delicate equilibrium, using music as a tool to nurture a sense of serenity and well-being among his herd. Overall, "Fulani Boy" serves as a poignant portrayal of the timeless bond between man and animal, celebrating the age-old traditions of pastoral life while also inviting viewers to contemplate the deeper significance of harmony and coexistence in the natural world.

Criticism: In conclusion, while the artwork "Fulani Boy" conveys a compelling narrative of pastoral life and the boy's role in soothing his cattle through flute-playing, its omission of animals within the composition detracts from its effectiveness in communicating this theme. Incorporating animals into the artwork would have provided a more immersive and emotionally resonant experience for the viewer, strengthening the overall impact and cohesiveness of the piece.



Fig: 6

Title – Cellular Lady

Medium: Metal

Year: Unknown

Source: The Artist

Description: Cellular lady is a contemporary African woman in the new millennium, making all her dealings through the cell phone.

The Language Communication: "Cellular Lady" encapsulates the essence of a modern African woman navigating the complexities of contemporary life predominantly through her cell phone. The title suggests a fusion of tradition and technology, where the artist portrays the subject as both rooted in her cultural heritage and actively engaged in the digital age. The use of metal as the medium adds a sense of permanence and durability, perhaps symbolizing the resilience and strength of the depicted woman. Overall, the artwork offers a commentary on the evolving roles and identities of African women in the 21st century, highlighting their adaptability and empowerment through connectivity. The metal art piece captures her strength and resilience while commenting on the evolving roles of African women in the digital age. It serves as a powerful visual commentary on connectivity and empowerment in contemporary society.

Criticism: As celebrating the beauty and vibrancy of the digital era through its portrayal of a modern African woman immersed in her cell phone. The addition of color to the metal sculpture could further enhance this interpretation, symbolizing the dynamic and colorful nature of the digital world. By incorporating hues reminiscent of digital screens and electronic devices, the artwork could evoke a sense of connectivity, innovation, and energy associated with the digital age. Overall, the use of color in the sculpture would accentuate its message about the allure and impact of technology on contemporary life, inviting viewers to reflect on the beauty and complexity of the digital era.



Fig: 7
Title: Freedom Fighter
Medium: Metal
Year: 2010
Source: The Artist

Description: In the ancient traditional settings, horses was used in battle, this metal work shows a man on a horse holding a sword and ready to slay his enemies.

The Language Communication: "Freedom Fighter" is a metal sculpture that embodies the essence of ancient warfare and valor. Depicting a powerful scene from traditional battle settings, it showcases a man mounted on a horse, poised with a sword in hand, prepared to confront and conquer his adversaries. Through this striking imagery, the sculpture symbolizes the courage, determination, and resolve of those who fought for freedom and justice throughout history. With its dynamic composition and evocative portrayal, "Freedom Fighter" pays homage to the timeless spirit of heroism and resistance against oppression.

Criticism: The lack of balance in the size of the subject on the horse within "Freedom Fighter" raises concerns about the overall composition and effectiveness of the artwork. Addressing this imbalance is essential to ensure visual coherence, clarity of message, and engagement for the viewer.



Fig: 8

Title: Tokotaya
Medium: Metal
Year: 2010
Source: The Artist

Description: Tokotaya shows a couple in a very calm situation dressed in their traditional attire.

The Language Communication: The serene scene captured by Tokotaya depicts a couple adorned in their traditional attire, immersed in a tranquil moment. Despite the absence of any overt action, the composition exudes a sense of profound calmness and harmony. The couple's attire suggests a connection to their cultural heritage, possibly indicating a reverence for tradition and a deep-rooted sense of identity. The absence of any discernible activity in the image invites viewers to contemplate the significance of the moment. It could symbolize a pause in the hustle and bustle of daily life, allowing the couple to reflect on their shared history and values. The peaceful ambiance hints at a bond between the couple, characterized by mutual respect and understanding. Furthermore, the choice of traditional attire adds layers of meaning to the image. It may signify a preservation of cultural heritage, serving as a reminder of the importance of tradition in an ever-changing world. The couple's attire might also symbolize a sense of pride in their cultural identity, contributing to the overall sense of tranquility and contentment. In essence, Tokotaya's depiction of the couple in their traditional attire invites viewers to appreciate the beauty of simplicity and the value of connection—to one's heritage, to one another, and to the present moment. It serves as a gentle reminder to pause, reflect, and find solace in the midst of life's complexities.

Criticism: In critiquing the depiction of the female figure in Tokotaya's artwork, it's evident that there's a discrepancy in the representation of anatomical features between the male and female subjects. While the male figure appears to be well-rendered, capturing details such as posture and possibly muscular structure, the portrayal of the female form lacks similar attention to detail, particularly in terms of anatomical accuracy.



Fig: 9
Title: Wazobia
Medium: Metal
Year: Unknown
Source: The Artist

Description: Wazobia captures the main three tribes in Nigeria, YORUBA, HAUSA and IGBO

The Language Communication: "Wazobia" encapsulates the essence of Nigeria's diversity by symbolizing unity among its major ethnic groups: Yoruba, Hausa, and Igbo. This term reflects the country's cultural richness and highlights the coexistence and interdependence of these prominent tribes within Nigerian society. It emphasizes the importance of embracing diversity and fostering national cohesion despite differences in language, tradition, and heritage. It underscores the significance of acknowledging and celebrating Nigeria's multicultural identity while promoting harmony and understanding among its people.

Criticism: Consider adjusting the proportions of the elongated figures. Experiment with different heights, widths, and limb lengths to achieve a more harmonious balance.



Fig: 10

Title: Gele

Medium: Metal

Year: 2010

Source: The Artist

Description: This metal works shows a woman tying a gele (Head Tie), putting on a necklace that is being hanged on a wall and she is wearing an attire that covers her two hands.

The Language Communication: "Gele" is a captivating sculptural piece that embodies the elegance and cultural significance of adorning a head tie in Nigerian tradition. Crafted from metal, the sculpture depicts a woman delicately tying a gele, or head tie, with meticulous precision. Alongside this graceful act, she adorns herself with a necklace, the piece hanging on a nearby wall. Her attire, covering her two hands, adds to the sense of ceremonial preparation and attention to detail. Through this artwork, the artist captures the beauty and ritualistic nature of dressing in Nigerian culture, offering a timeless portrayal of femininity, grace, and tradition

Criticism: Looking at this work, the use of principle of design should be introduced into this work in the context of proportion of the head to the body, the artist should make the head more proportional to the body.

3. Conclusion

Dr. Sobowale Tolulope's sculptures transcend mere craftsmanship, embodying profound symbolism rooted in Yoruba culture and the broader African heritage. With meticulous attention to detail, Tolulope infuses each piece with an enchanting allure that captivates audiences in term of language communication in the society. His mastery of traditional carving techniques is evident in every stroke, earning admiration from both local connoisseurs and fellow artists.

Sobowale brings a wealth of diverse working experience to any endeavor, marked by a strong commitment to excellence and a proactive approach to problem-solving. With a proven track record of adaptability and innovation, Tolulope has consistently demonstrated the ability to thrive in dynamic environments, leveraging both traditional methods and emerging technologies to achieve optimal results. Their keen attention to detail, coupled with effective communication skills, enables seamless collaboration across teams and ensures the successful execution of projects. While his creations are aesthetically pleasing to all, it is the infusion of African essence that truly sets Tolulope's work apart, lending it a sense of authenticity and resonance. His sculptures serve as more than just art; they are living expressions of cultural legacy, destined to inspire future generations. Through his dedication to the craft, Sobowale Tolulope leaves behind a legacy that beckons the admiration and emulation of generations yet to come.

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Digital Platforms and Art Practice: Innovative Paradigm Shift for Nigerian Visual Artists

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Abstract. The delay in the sale of artworks due to various factors presents a significant challenge for art practice in Nigeria. With both local and global exhibitions taking place, many artists find themselves with unsold works accumulating in their studios, galleries and storage spaces. This issue represents not only a waste of time, materials and energy but also results in the inefficient use of valuable space. While some artists have turned to digital platforms as a means to market and sell these works, they face additional obstacles, such as the difficulty in protecting their original concepts, further delays and the high commissions charged by third-party websites that facilitate sales. This paper examines the extent to which digital platforms are being utilized by studio artists and visual art students in Nigeria. A mixed-method research design, integrating quantitative and qualitative approaches, to investigate these challenges are employed. Data was collected through surveys from 50 studio artists and visual art students in Nigeria, using purposive sampling. The findings indicate that although most local artists are yet to explore digital platforms for art sales, younger studio artists and art students, particularly those in tertiary institutions, are more inclined to explore digital platforms for merchandising their works. The study concludes that as digital technologies gain wider acceptance in art practice and merchandise, there is a pressing need for visual art institutions, prominent art galleries and professional bodies to establish their own websites. Such initiatives could reduce the reliance on middlemen, lower commission charges and enhance visibility for artists, thereby fostering better connections with art collectors and patrons to boost sales. The study highlights the importance of digital marketing skills for all categories of studio artists and art students, emphasizing that proficiency in these areas is crucial for navigating the evolving art market and ensuring the sustainable commercialization of their works.

Keywords: Digital platforms, art practice, visual art, innovative paradigm shift.

1. Background of the Study

The phrase "art practice" describes a scenario where the artist typically works as a freelancer under either short-term or long-term contracts (Broderick, 2011). Art practice has embraced the efficiency that comes with the use of digital technology to enhance the execution and sales of art. The term "digital revolution" describes the profound change in how people interact with information, communicate and work those results from the widespread use of digital technology and information systems (Hilbert, 2020). The digital revolution has driven significant changes in the worldwide art industry in recent years (Zhao et al, 2024). The marketing, distribution and consumption of artworks need to be redesigned to leverage on the advent of the internet and the growth of online platforms (Tang, 2022). Despite these developments, many studio artists still face ongoing difficulties with art commercialisation, especially in poor countries such as Nigeria and sundry other African countries. The amassing of unsold artworks in studios, galleries and storage facilities has been partly facilitated by the exorbitant expenses linked to physical displays, shifting market demands and the restricted reach of local art markets. In addition to the wasteful use of physical space, this situation represents a substantial drain on time and financial resources.

In response to these enduring challenges, a growing number of artists are turning to digital platforms as a potential alternative for promoting and selling their works (Petrides et al, 2024). Yet, the adoption of digital tools within the Nigerian art ecosystem has been uneven, often hindered by structural and infrastructural barriers. Artists encounter various obstacles, such as high commissions imposed by third-

party platforms, transactional delays and concerns about the protection of their intellectual property. Furthermore, for many Nigerian artists—particularly those from older generations—the technological proficiency required to effectively engage with digital platforms remains a significant hurdle.

However, the widespread adoption of social media, personal websites and digital marketplaces has expanded opportunities for artists to access broader audiences, transcending the geographic limitations of local art scenes. Despite this growing interest, the digital art market in Nigeria remains nascent and underdeveloped, with a lack of institutional support further exacerbating the challenges faced by artists. This sets the tone for the urgent need to fully embrace the opportunities presented by digitalization. Art institutions, prominent galleries, and professional bodies have a crucial role to play in developing digital platforms that can serve as dedicated spaces for the promotion and sale of locally produced art. Such platforms could alleviate artists' dependence on external intermediaries, reduce commission fees and enhance the visibility of artists in global markets. Additionally, the integration of digital marketing strategies into art education curricula would equip emerging artists with the necessary skills to navigate the rapidly evolving digital art landscape.

This study seeks to explore the extent to which digital platforms are being utilized by studio artists and art students in Nigeria, focusing on the challenges and barriers they face. By employing a mixed-method research approach, the paper aims to contribute to the broader discourse on the digital transformation of the art market, particularly within the Nigerian context. The study highlights the imperative of equipping artists with digital skills and fostering institutional support to ensure the sustainable commercialization of artworks in an increasingly digitized global art economy.

1.1 Theoretical Frameworks

Theoretical Connections: Rogers, 1962's Diffusion of Innovation Theory: Based on how they use new technologies, this idea divides people into innovators, early adopters, early majority, late majority, and laggards.

Davis (1989) developed the Technology Acceptance Model (TAM), which Perceived utility and ease of use are important elements that impact technology adoption, according to TAM.

Ajzen's (1991) Theory of Planned Behaviour: According to Ajzen's theory, attitudes, subjective standards, and perceived behavioural control all have an impact on intentions, which in turn drive behaviour. The efficacy of internet platforms, exorbitant commission costs, or logistical challenges may influence artists' opinions about them.

2. Literature Review

2.1 The Artist Role in Art Merchandise

The conceptualization of artists as entrepreneurs, managers, and brand managers has been increasingly prevalent in contemporary literature (Poorsoltan, 2012; Fillis, 2015; Fernandes & Afonso, 2014). These roles extend beyond traditional artistic creation, incorporating skills in business management and marketing, essential for career success in today's competitive art market. Fillis (2015) argues that the entrepreneurial mindset enables artists to identify and capitalize on opportunities, navigate financial aspects, and manage self-promotion. Poorsoltan (2012) supports this, noting that an entrepreneurial approach helps artists overcome market entry barriers and fosters innovation. Furthermore, Schroeder (2005), Muñiz et al. (2014) and Rodner and Kerrigan (2014) emphasize that successful artists act as brand managers, cultivating an identity that resonates with audiences and differentiates them in a crowded market. By managing their brand, artists not only enhance visibility but also establish a consistent narrative that attracts collectors and buyers. Although notable artists such as Bruce Onobrakpeya, El Anatsui, Kolade Oshinowo, Jerry Buhari and Njideka Akunyili Crosby among many others have distinct strokes and artistic styles that distinguish their art brands, digital presence allows artists to disseminate their work leveraging platforms such as social media for visibility and reach (Griffith et al., 2021). This branding function aligns with Aaker's (1996) brand identity theory, which suggests that a strong, cohesive brand narrative influences consumer perception and loyalty. In a similar vein, Schroeder (2005) notes that branding helps artists attract work opportunities and drive sales by establishing an emotional connection with followers.

2.2 Digital Presence as a Necessity for Artists

Digital presence has become essential for artists, driven by social media's role in reshaping interactions within the art world (Forbes, 2019). Unlike traditional methods, digital platforms enable artists to bypass gatekeepers, allowing them to build audiences without reliance on gallery representation or exhibition

acceptance (Dawson, 2020). Instagram, in particular, is a dominant platform where images take precedence over text, making it ideal for visual artists. According to Griffith et al. (2021), Instagram offers a visually rich format that encourages engagement and connection, fostering a community that traditional text-based interactions lack. Artists can now share their creative processes, behind-the-scenes content, and finished works directly with potential clients, which has democratized the art industry by providing artists with a direct line to collectors and audiences. The COVID-19 pandemic intensified the reliance on digital channels. With physical galleries and exhibitions temporarily inaccessible, artists turned to online platforms to maintain visibility and sales (Sutton, 2021). As physical boundaries became irrelevant, artists reached audiences globally, challenging the traditional, geographically constrained art markets. This shift aligns with network theory, which postulates that digital platforms provide structures that enable individuals to reach a vast number of connections and potential clients (Castells, 2004). Through network theory, one can understand how artists leverage digital media to create and maintain ties with distant collectors and fellow creators.

2.3 Social Media as an Art Marketplace

The shift of art events to digital platforms has changed the landscape for artists, collectors, and galleries. Social networking platforms, particularly Instagram, emerged as crucial tools for marketing and sales, offering artists a “virtual gallery” to display their work. According to McAndrew (2021), Instagram became a primary tool for art collectors, with one-third finding artworks through the platform or links provided on it. McAndrew’s (2022) follow-up study reveals that Instagram remains a key channel for collectors, underlining its continued importance in the art industry. Instagram’s role as a marketplace is supported by the visual-centric nature of the platform, which aligns with visual artists’ needs to showcase their work effectively. The platform’s features, such as Stories, Reels, and direct messaging, allow artists to engage their audience, gather feedback, and even close sales in real-time. This supports Dawson’s (2020) argument that social media platforms, by reducing dependency on traditional intermediaries, empower artists to maintain control over their market engagement and create brand loyalty directly with consumers.

2.4 Challenges Faced by Digital Creators

Despite the advantages, digital platforms present challenges that impact the sustainability of artists’ careers. The rise of the “creator economy” has led to an increase in the demand for content, often marginalizing art projects that require more time and depth (Chayka, 2021). The necessity for frequent content posting to maintain visibility often leaves artists unable to invest time in long-term projects, pushing them toward faster, potentially less meaningful output (Ables, 2019). This phenomenon, described as the “content treadmill,” creates pressure on artists to prioritize quantity over quality to stay relevant in the fast-paced digital landscape. The content treadmill aligns with Bordieu’s (1984) theory of cultural capital, which suggests that cultural goods gain value through scarcity and differentiation. By pushing artists to produce more frequently, digital platforms may be devaluing artistic works by reducing their uniqueness and perceived worth. Additionally, Levordashka et al. (2021) argue that creators need to provide interactive content to foster community engagement, a requirement that may detract from an artist’s traditional studio practice and creative process.

2.5 Digital Platforms as Conduits for Art Sales

The digital art market has expanded significantly, with platforms like Saatchi Art, Artsy, and Artnet serving as major sales channels. These platforms allow collectors to access art beyond their physical locations, lowering barriers of entry and making art acquisition more approachable (Lee & Lee, 2019). According to McAndrew (2021), digital platforms became especially popular with collectors during the pandemic as they circumvented the intimidating nature of galleries. However, these platforms come with certain disadvantages, particularly the high commission fees, often ranging from 30% to 50%, which may deter some artists from listing their work online. According to Poorsoltan (2012), these fees cut into artists’ revenues, reducing their overall profit margin. Additionally, the platform algorithms may prioritize commercially viable or popular art, creating visibility biases and marginalizing lesser-known artists. This limitation aligns with Granovetter’s (1973) “strength of weak ties” theory, which suggests that platforms might emphasize connections that foster broad, mainstream appeal, often to the detriment of niche artists who rely on personalized connections for sales.

2.6 The Emergence of Digital Creators and the Role of Collectors

The emergence of the “creator” as a category within digital markets has introduced new dynamics to art consumption. Visual artists, along with podcasters,

bloggers, and other creators, are monetizing their online activity as part of the creator economy (Chayka, 2021). The Dutch illustrator Lois Van Baarle exemplifies this trend, utilizing Instagram’s algorithm to maximize visibility through frequent, small-sized content (Ables, 2019). Van Baarle’s strategy highlights the shift towards algorithm-driven visibility, where success is tied to understanding and leveraging digital metrics. Collectors have adapted to these new dynamics as well. McAndrew (2021) points out that collectors are increasingly inclined to explore and purchase art through digital channels, attracted by the convenience and accessibility these platforms provide. With the rise in the use of social media, some collectors are bypassing traditional galleries, reducing

the “intimidation factor” and making art acquisition feel more personalized and direct (Lee & Lee, 2019). This shift in collector behaviour has encouraged artists to maintain an active digital presence to capture this growing online market segment.

3. Research Methodology

This research made use of survey methods and review of sold arts in the online platforms. Through purposive sampling method, 50 visual artists participated in the survey. The questions asked and the corresponding responses are presented in the charts and analysis below.

4. Findings

Non-Users of Digital Platforms:



If you do not sell your art through online platforms, why? (Select all that apply)

50 responses

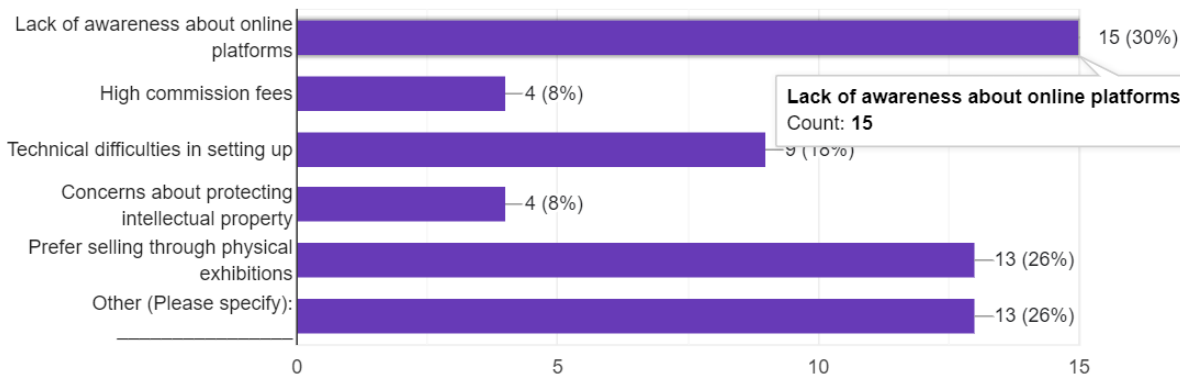


Chart 1: Reasons artists are yet to fully explore digital platforms for art sales. Source: the researchers.

The chart illustrates the reasons why some Nigerian visual artists may not be utilizing online platforms for selling their artwork. Below is a critical analysis of the data presented:

Key Insights from Chart 1:

Lack of Awareness about Online Platforms (30%): The most cited reason for not using online platforms is a lack of awareness, with 15 respondents (30%) indicating this. This suggests a significant information gap in the Nigerian art community regarding the potential of digital platforms for artwork merchandising. According to McAndrew (2021), awareness is a crucial determinant of adoption in any new technology or system, and this lack of awareness could explain why many Nigerian artists have yet to explore online sales options.

Technical Difficulties in Setting Up (18%): Nine respondents (18%) stated that they face challenges in setting up digital platforms. This could be attributed to limited digital literacy among some artists or the complexity of some online platforms. As observed by Sidorova (2020), many emerging economies still grapple with poor technological infrastructure, making digital onboarding cumbersome for less tech-savvy users. Nigerian artists may benefit from training or simpler onboarding processes offered by the platforms.

Preference for Physical Exhibitions (26%): Thirteen respondents (26%) expressed a preference for traditional physical exhibitions over digital sales platforms. This preference highlights a cultural attachment to in-person engagement and physical spaces, which are traditionally viewed as integral to art sales. The literature, such as Candlin & Guins (2019),

emphasizes the value of physical exhibitions in fostering direct interactions between the artist and collectors. However, it also suggests that artists should adapt to hybrid models of marketing to survive in an increasingly digital world.

Concerns about Protecting Intellectual Property (8%): Intellectual property concerns were raised by 4 respondents (8%). This is a legitimate challenge for artists who worry about their works being copied or misappropriated online. Sidorova (2020) explains that safeguarding intellectual property is a significant deterrent for many creators when engaging with digital marketplaces, particularly in countries with weaker intellectual property laws and enforcement mechanisms.

High Commission Fees (8%): Another challenge noted by 8% of respondents is the high commission fees charged by third-party platforms. According to Thompson (2015), commission structures on many online platforms can be prohibitive, particularly for emerging artists. In Nigeria, where the purchasing power may already be lower than in Western countries, these commissions can significantly reduce the profits made by artists.

Other Reasons (26%): The “Other” category, chosen by 26% of respondents, suggests additional, unspecified barriers to adopting digital platforms. These may include unreliable internet access, limited digital marketing knowledge, or even skepticism about the efficacy of online sales in the Nigerian context. Research by Rosenberg and Getz (2020) indicates that while digital sales are growing globally, barriers specific to local contexts can hinder adoption in emerging markets.

Implications:

The data highlights the need for better outreach, digital education and training initiatives to help local artists effectively transition to online sales platforms. As McAndrew (2021) notes, the digital art market is expanding rapidly, and artists who do not embrace online platforms may miss out on critical opportunities. Furthermore, galleries, educational institutions, and art bodies in Nigeria should work collaboratively to reduce barriers by providing support and building awareness about the benefits of online platforms.

What challenges have you faced when selling artworks through online/digital platforms? (Select all that apply)



50 responses

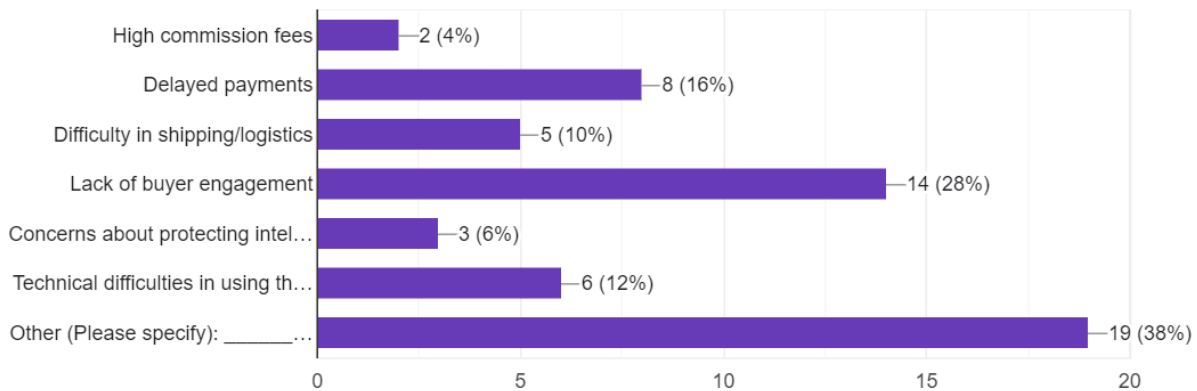


Chart 2: Analysis of difficulties in selling artworks online. Source: The researchers

The above chart offers a detailed breakdown of the challenges faced by the respondents when selling artworks through online/digital platforms. The data is based on responses from 50 artists, highlighting a variety of barriers to successful online art merchandise.

Analysis of the findings provided in Chart 2:

"Other" Challenges (38%): The most commonly cited category is "Other," chosen by 19 respondents (38%). This category likely represents a diverse range of unlisted issues that artists may face but were not explicitly named in the survey. These could include problems such as lack of trust in digital transactions, low internet access or quality, and

difficulties in gaining visibility in saturated online marketplaces. According to O'Reilly & Brown (2020), unlisted challenges in such surveys often encompass subjective experiences such as distrust in digital platforms or cultural biases toward in-person sales over online interactions.

Lack of Buyer Engagement (28%): Fourteen respondents (28%) reported a lack of buyer engagement as a significant issue. This suggests that while digital platforms provide an opportunity to showcase works, the interaction with potential buyers remains limited. According to McAndrew (2021), one of the major challenges artists face in the digital age is the competition for attention in an increasingly crowded online art market. Without effective strategies to drive engagement, artists may struggle to convert viewership into sales.

Delayed Payments (16%): Eight respondents (16%) have encountered delayed payments. This is a serious issue, as delayed payments can severely affect the cash flow of artists, many of whom rely on sales to fund future projects. Oguamanam (2019) emphasizes that financial insecurity is a prevalent challenge for creatives in Nigeria, and delayed payments only exacerbate this insecurity. In an online context, it may stem from platform policies, intermediary delays, or issues with digital payment systems.

Technical Difficulties in Using the Platforms (12%): Six respondents (12%) expressed concerns about technical difficulties when using digital platforms. These issues could range from user interface complications to inadequate digital literacy on the part of the artists. Sidorova (2020) points out that one of the barriers to e-commerce in developing countries is often the complexity of digital tools and a lack of user-friendly interfaces, especially for non-tech-savvy individuals. This can deter artists from fully utilizing the potential of online platforms for selling their work.

Difficulty in Shipping/Logistics (10%): Five respondents (10%) mentioned difficulties in shipping or logistics, which highlights the challenges associated with delivering artworks, especially large or fragile items, to distant buyers. The infrastructure in Nigeria for efficient logistics can be underdeveloped, contributing to this challenge. According to Nwagbara & Ugorji (2020), logistics infrastructure is a major bottleneck for the expansion of e-commerce in Nigeria, with issues ranging from unreliable shipping companies to high costs of packaging and delivery.

Concerns About Protecting Intellectual Property (6%): Intellectual property concerns were cited by 6% of respondents (3 respondents). This reflects a valid fear that their artwork might be plagiarized or misused once it is publicly available online. In Nigeria, the enforcement of intellectual property rights is still evolving, and the lack of stringent regulations can make digital sales risky for artists. This concern has been documented by Tashobya (2021), who notes that many artists avoid online platforms due to the fear of having their work stolen or replicated without due credit.

High Commission Fees (4%): Two respondents (4%) pointed out high commission fees as a significant issue. This aligns with findings in the broader digital art space, where commission fees can be prohibitively high, especially for emerging artists. Thompson (2015) notes that some platforms can take as much as 30%-50% of a sale, reducing the artist's profit margin considerably. In Nigeria, where the cost of living and production can already be a challenge, such fees can make online sales less attractive.

Broader Implications:

The data suggests that while digital platforms offer a viable avenue for local artists to reach a global audience, several structural and operational challenges impede their ability to maximize this potential. Issues like low buyer engagement, delayed payments and logistics difficulties can discourage artists from relying solely on online platforms. Further, without sufficient protection of intellectual property and lower commission fees, artists may not feel adequately incentivized to sell their works online.

How frequently do you sell artworks through these platforms?



45 responses

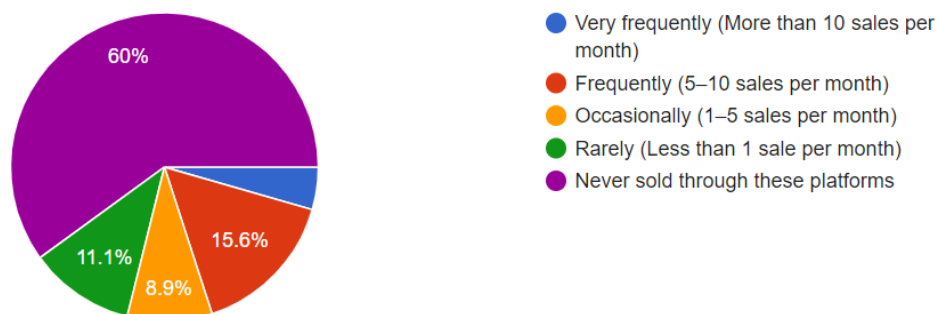


Chart 3: Percentage of local Artists who currently patronize digital platforms for sales of art. Source: the researchers

The above pie chart highlights different levels of engagement, which reveals important insights into artists' usage patterns on online platforms. What is significantly pertinent is that the majority of the local artists are yet to sell a single work via online platforms.

Breakdown of the Data:

Never Sold Through Platforms (63%): The majority of respondents (63%) reported that they have never sold any artwork through these platforms. This suggests that there is a significant portion of artists who either do not engage with digital platforms or are yet to make a successful sale. This might reflect issues such as a lack of digital literacy, poor visibility in online marketplaces, or mistrust in digital channels. In line with Rogers' Diffusion of Innovation Theory (1962), these respondents could be considered “laggards,” individuals who are resistant to adopting new technologies or innovations, in this case, digital platforms for art sales.

Frequent Users (5-10 Sales per Month) (14.8%): A notable percentage of respondents (14.8%) sell artworks frequently, indicating that these platforms are effective for a smaller proportion of artists. These artists are likely to be more digitally savvy and engaged, benefiting from higher buyer interaction and understanding of the digital marketplace. According to Technology Acceptance Model (Davis, 1989), users adopt technology when they perceive it as useful and easy to use. These frequent users are likely those who have seen tangible benefits from online platforms, having mastered how to optimize the technology for their business.

Occasional and Rare Sales (18.6%): A combined 18.6% (9.3% for each category) of respondents sell occasionally (1-5 sales per month) or rarely (less than 1 sale per month). These groups likely represent individuals who have a basic understanding of digital platforms but have not fully committed to or optimized their use. This can be explained by Innovation Diffusion Theory (Rogers, 1962), where these individuals may be classified as “early majority” or “late majority,” exploring digital sales but encountering challenges such as visibility issues, high competition, or poor engagement.

Very Frequent Users (More Than 10 Sales per Month) (0%): Interestingly, there are no respondents in the “very frequently” category. This lack of very high engagement may indicate systemic barriers such as platform inefficiencies, limited audience reach, or even inadequate marketing strategies by the artists. In terms of the Resource-Based View (RBV) of strategic management, these artists might be limited by the specific resources required for digital sales success—such as technical know-how, effective marketing strategies, and digital visibility—impeding their ability to scale their online sales.

8. Does your institution provide digital learning facilities (e.g., computer labs, e-libraries, digital classrooms)?

34 responses

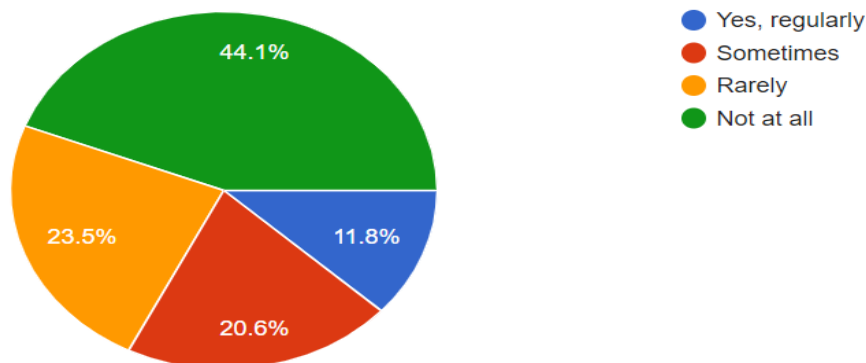


Chart 4: Availability of online facilities for art students in Nigeria schools. Source: Researchers.

Chart 4 shows responses to a question about the availability of digital learning facilities in institutions, including computer labs, e-libraries and digital classrooms. Out of 34 responses:

44.1% indicated that their institutions do not provide these digital learning facilities at all.

23.5% said these facilities are rarely available.

20.6% mentioned they are available sometimes.

Only 11.8% reported that these facilities are provided regularly.

5. Analysis of Findings

This data suggests that digital learning infrastructure is lacking or inconsistent across many institutions. With nearly half of the respondents (44.1%) indicating no access to digital facilities, students might face limitations in digital literacy, particularly concerning knowledge of online platforms and digital marketplaces. This lack of exposure could hinder students' understanding of e-commerce in the art world, including the limitations and challenges of selling art online.

Linking Digital Facility Access to Awareness of Selling Sculptural Works Online

The scarcity of digital learning facilities may also limit students' awareness of practical issues associated with online art sales, such as the challenges of selling heavy sculptural works. Online platforms are typically designed for ease of shipping and standard transactions, which can make selling large or heavy sculptures complicated and expensive due to high shipping and handling costs. In this context, students

with limited access to digital resources may be less aware of these intricacies. Without regular access to digital learning facilities, students might not fully understand the logistical, financial, and environmental implications of selling heavy sculptures online. They may miss opportunities to explore alternative platforms or learn strategies to manage these challenges, such as using local marketplaces, implementing a pick-up-only policy, or exploring specialized platforms that cater to large-scale artworks. The limited digital infrastructure could, therefore, contribute to a lack of enlightenment among students about the specific demerits and logistical complexities of using online platforms to sell physically demanding works, such as sculptures. Enhanced access to digital resources, alongside structured learning on the digital art marketplace, could improve students' strategic thinking and equip them with practical knowledge to navigate the digital art economy effectively.

6. Discussion

From the findings presented, several emerging themes highlight both the opportunities and challenges faced by art students and artists navigating digital platforms and learning environments.

6.1 Digital Infrastructure and Access Inequality

A prominent theme is the disparity in access to digital learning facilities, as nearly half of the respondents reported no access to digital infrastructure such as computer labs and e-libraries. According to the Digital Divide Theory (Norris, 2001), disparities in digital access create inequalities in information access,

education quality and career opportunities. According to how they adopt new technology, people are divided into innovators, early adopters, early majority, late majority, and laggards by the Diffusion of Innovation Theory (Rogers, 1962). Most responders (63%) are considered “laggards” since they have not used digital channels to sell their artwork yet. Merely 14.8% of the population can be categorized as “early adopters” or “early majority,” indicating that they use these platforms often. Perceived complexity, ignorance, or cultural inertia that supports conventional sales techniques like in-person exhibits could be the causes of the adoption lag. This theory is echoed by researchers who emphasize the role of infrastructure in leveling educational and economic playing fields (Van Deursen & Van Dijk, 2014). In the context of art education, limited digital infrastructure constrains students’ ability to engage with online platforms and understand the digital art marketplace. Consequently, this lack of access hinders their capacity to exploit online channels for selling art, thereby limiting their professional growth. As Petrides and Vila de Brito (2024) highlight, a robust digital presence is essential for artists’ careers, particularly for those in early stages, as it facilitates visibility and engagement. Thus, enhancing digital infrastructure in educational institutions could address this disparity and support more equitable opportunities in the digital art economy.

5.2 The Role of Digital Presence in Artistic Merchandise

Another emerging theme is the importance of digital presence as part of an artist’s sales management strategy. Research by Fillis (2015) and Poorsoltan (2012) positions the artist as both an entrepreneur and a brand manager, essential for sustaining visibility and relevance in the digital era. Branding Theory (Keller, 1993) underscores that consistent brand identity is critical to establishing a connection with an audience. In the art world, digital platforms enable artists to promote their personal brands by sharing their work, engaging with followers, and positioning themselves as professionals. Digital presence allows artists to manage their brands and reach audiences directly without the mediation of traditional gatekeepers, as Dawson (2020) notes in the context of Instagram’s role in connecting artists with clients. For students, however, the lack of digital learning facilities could mean that they miss out on learning how to strategically develop and manage their brand online. Without this knowledge, they may struggle to establish a distinctive brand presence, a critical factor for success in an increasingly competitive digital marketplace (Schroeder, 2005).

The integration of digital technologies within the visual arts has become increasingly critical, enabling institutions, galleries, and professional associations to expand their reach, engage audiences, and support artists’ careers more effectively. The advent of digital platforms has transformed the way art is showcased, distributed, and consumed, providing a global reach that traditional galleries often struggle to match. According to Kanellidi (2019), the growing acceptance of digital platforms in visual arts has catalyzed the development of web presences for these institutions, which now serve as essential hubs for networking, marketing, and education. Recent studies emphasize the importance of an online presence for art institutions, especially as the COVID-19 pandemic accelerated the shift to digital media (McAndrew, 2021). Many galleries and art institutions have since incorporated virtual exhibitions and online catalogs, giving art enthusiasts remote access to collections they might never see in person (Sutton, 2021). This virtual approach democratizes access to art, helping break down geographic and economic barriers that often limit audience engagement (Lee & Lee, 2019). Additionally, online platforms allow these organizations to interact with a younger, tech-savvy audience that prefers virtual engagement (Forbes, 2019).

For institutions and galleries, digital presence is not merely a marketing tool but an educational resource as well. Visual arts institutions increasingly use multimedia content, such as animated pieces, to appeal to diverse audiences and experiment with new artistic formats. Animation, once a niche within visual arts, has gained traction as a respected medium that allows for imaginative storytelling and abstract expression (Griffith et al., 2021). Social media platforms like Instagram and YouTube have fueled this trend, showcasing animated works that attract audiences outside of traditional art patrons, thereby broadening the reach and influence of visual arts institutions (Levordashka et al., 2021). The push toward online engagement has also impacted professional associations in visual arts, encouraging them to leverage their websites for industry updates, member showcases, and advocacy for artists’ rights in the digital realm (Petrides & Fernandes, 2020). Associations use these platforms to educate members on emerging practices, such as digital art sales and copyright protection for online content, equipping artists to succeed in a digital-first art world. However, while the transition to digital platforms offers notable benefits, challenges persist. The lack of tactile experience in virtual exhibitions can deter collectors and traditional patrons who value the physical

interaction with art (McAndrew, 2022). Additionally, there are concerns about art theft, unauthorized reproductions, and copyright infringements, particularly for digital works displayed online (Saboo et al., 2016). Thus, while digital technology has opened new avenues for visual art institutions and professionals, careful management is necessary to mitigate the risks associated with the online domain.

5.3 Challenges of Selling Sculptural Works Online

A specific challenge that arises in the context of digital platforms is the difficulty of selling heavy, sculptural art online. The logistics of transporting large and heavy artworks involve high costs and complex shipping arrangements, which are not always supported by digital sales platforms. This issue aligns with the Transaction Cost Theory (Coase, 1937), which explains that the cost of transactions (e.g., shipping and handling) can affect market viability. For heavy sculptures, these costs can deter buyers and reduce the overall feasibility of online sales for these works (Rodner & Kerrigan, 2014). This theme is particularly relevant for art students who, due to limited digital exposure, might lack awareness of these challenges. Research suggests that artists need to understand the logistics and costs associated with online art sales to effectively navigate this space (Muñiz et al., 2014). For example, alternative strategies like local sales or using specialized platforms could help alleviate some of these challenges. Thus, educating students about logistical and financial considerations is essential for enabling them to make informed decisions when selling large works online.

5.4 Emergence of Digital Creators and Changing Artist Identity

The digital era has expanded the concept of an artist to include “digital creators,” who produce and share content across various media, often monetizing their work through social media and other digital platforms. This theme aligns with the Creative Industries Framework (Cunningham, 2002), which highlights the fusion of creativity and commerce in the digital age. The rise of social media has shifted the landscape for artists, enabling them to engage directly with audiences and collectors without traditional intermediaries (McAndrew, 2022). Ostensibly, Levordashka et al (2021) and Chayka (2021) observe that the “creator culture” necessitates frequent content updates to maintain visibility, which can conflict with traditional, slower-paced art practices. For students, understanding this shift is essential to remaining competitive. Exposure to digital tools and strategies in

educational settings could better prepare them for the demands of digital creation and engagement, equipping them with the skills needed to sustain an online presence effectively.

6 Conclusion

This research sheds light on the critical factors influencing art students' engagement with digital platforms for both learning and professional development in an increasingly digitized art market. The findings reveal a complex interplay of opportunities and challenges, where digital infrastructure, brand management skills, logistical awareness, and a shift in artist identity play crucial roles. These elements underscore the necessity for educational institutions to not only provide digital learning facilities but also to equip students with the strategic skills and knowledge needed to thrive in the digital art economy. Access to adequate digital infrastructure emerged as a foundational requirement, with a significant portion of students lacking regular access to necessary resources like computer labs, e-libraries, and digital classrooms. This disparity suggests a pressing need for institutions to bridge the digital divide, ensuring all students have the tools required to build a strong digital presence and engage with the online art market effectively. Furthermore, the research highlights the importance of digital branding, where art students need to view themselves as entrepreneurs and brand managers to establish a unique identity and attract clientele in competitive online spaces. Logistical challenges in selling certain types of artwork, especially heavy sculptural pieces, also surfaced as a notable barrier, underscoring the importance of educating students on the practical aspects of online art sales. Understanding these logistical and financial considerations empowers students to make informed decisions about the most feasible sales channels for their work. Finally, the emergence of the digital creator identity illustrates a transformative shift in what it means to be an artist today. This evolution reflects the broader trends of the creative industries, where artists are now required to engage audiences regularly, adapt to rapid content production, and leverage social media to sustain visibility.

Summarily, this research projects the need for a more holistic approach in art education that combines technical skills with business acumen and digital literacy. By fostering a comprehensive digital skill set, institutions can better prepare art students to navigate the complexities of the digital marketplace, thereby enabling them to capitalize on new opportunities while mitigating the challenges posed by the online art

world. As the digital landscape continues to evolve, such educational reforms will be essential in supporting the next generation of artists in building resilient, adaptable, and successful careers.

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Cynicism: The Migrants' Narratives and Contemporary Nigerian Novelists

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Abstract. This paper examines the pervasive theme of cynicism in the narratives of Nigerian migrants as represented in contemporary Nigerian novels. Through an analysis of works by writers such as Chimamanda Ngozi Adichie, Sefi Atta, Chika Unigwe and Helon Habila, the study identifies cynicism as a recurring lens used to portray the migrant experience. These authors often present migration as a fruitless endeavour, marked by disillusionment, failure and despair. Cynicism manifests in their depiction of migrants' struggle with unemployment, alienation, identity loss and fractured relationships. The narratives suggest that migrants face challenges both in their home countries and in the Diaspora, ultimately reinforcing a sense of futility. Using psychoanalytic theory, the paper argues that this cynicism reflects the authors' own frustrations and ambivalence about their diasporic experiences, which they project onto their characters. Furthermore, the study critiques the reductive representation of migrants as perpetual failures, questioning why contemporary Nigerian novelists neglect success stories of the diaspora. The paper calls for a broader critique of this narrative approach to understand its implication and explore alternative representations of the migrant experience.

Keywords: Cynicism, Diaspora, Contemporary, Migrants, Nigerian

1. Introduction

One of the foremost encounters between Africa and the western nations manifests in a wave of migration that has swept across the African continent and the Nigerian nation is no exception. Among the positive results of this migration is the creation of a new crop of writers with residence in the diaspora or who have migrated and returned. Both groups are thus armed with firsthand experience of the lives of the migrants in the diaspora. These experiences are documented in

novels that tell the diaspora stories as part of the African experience in contemporary Nigerian fiction. Among the current diaspora writers are Sefi Atta, Chika Unigwe, Chimamanda Adichie, Helon Habila, Akwueke Emezi and others who are not of less importance. In all the stories of these writers, there is one outstanding fact; cynicism permeates all the experiences of the migrants these stories project. This is what the paper unravels. The paper argues that the cynicism associated with the stories of migrants is a deliberate approach used by the writers to project the life of the migrant in the diaspora as a failure. This emanates from the frustration and disillusionment of the writers' ambivalent lives in the diaspora.

In one of his works on cynicism, Samantha Vice (2011) observes that "there are very few analyses of cynicism to be in the literature, my account will be a necessarily rough first attempt" (p. 169). When Vice made this statement in 2011, he may have not foreseen that the issue of cynicism in literature will continue to be an elusive topic to deal with. Since then, there have been very few critical works on literature, and especially on African literature dealing with cynicism. Vice's observation of the "very few analyses of cynicism in the literature" may not be unconnected with the need to tread on familiar terrains by critics as the issue of cynicism is mostly divisive in its elucidation. Most times, cynicism is associated with negativity of the human personality. Thus Andersson (1996) says that cynicism is "an attitude both general and specific, characterized by frustration, hopelessness and disillusionment and contempt, mistrust towards a person, group, ideology, social convention, or institution" (p. 11). The implication of Andersson's definition is that if a writer is a cynic, the writer can transfer his disappointment, hopelessness and frustration into the lives of the characters. For his part, Foucault argues that cynicism is concerned with "the requirement of an extremely distinctive form of

life—with very characteristic, well-defined rules, conditions, or modes—is strongly connected to the principle of truth-telling, of truth-telling which pushes its courage and boldness to the point that it becomes intolerable insolence” (p.165). In whatever description cynicism is depicted, there is no doubt of the negativity that is associated with it.

Blanca Grama (2013) argues that cynicism is characterized by “a number of negative factors such as apathy, resignation, alienation, hopelessness, lack of trust in others, suspicion, delusion or weak performance, interpersonal conflicts, absenteeism, burnout” (p. 109). Cynicism, therefore, becomes a “form of self-defence ... a way to cope with enigmatic or disappointing events (Reichers, Wanous, & Austin, 1997). In summary, cynicism has to do with a blunt acceptance that all human actions are self-motivated; that man will do away with the standard once the measuring line conflicts with the self-interest. This is of concern to the critic who may be conscious of the misinterpretation that may be attached to his work once cynicism is involved. This view is shared by Bernard Shaw that “the power of accurate observation is commonly called cynicism by those who don’t have it” (Schreier, 2009, p. 187). This may have accounted for the few critical works on cynicism in African literature so as to avoid misinterpretation based on misgivings and wrong motives of both authors and readers.

2. Cynicism and the Migrants’ Narrative

In the development of narratives about humans, writers portray the experiences of men and women as they grapple with the vicissitudes of life and the environment. As the representation of the authors’ view of life and at the same time, will elicit the readers view of life and the judgment whether this view of life is portrayed realistically or not, a work of art, especially narratives of people, become a double-edged link that mirrors both the views of the writer and those of the audience. This implies that the attitude of the writer is passed on to the reader in the work and at the same time, the attitude of the reader is embedded in their interpretation of the same work. This can be conflicting or mutual. In this vein, proffering an acceptable definition of cynicism that encompasses all shades of opinion becomes an obstacle. More so, as cynicism is a psychological response to peoples’ attitudes and situations, an ideal definition is elusive. But the thrust of the paper is reflected in Vice’s (2011) definition that:

cynicism is a stance of disengagement, of distrust, contempt and/or skepticism (to differing degrees) adopted towards humans, their institutions and values;

and adopted as a response to a belief that humans are motivated only by self-interest, or more generally, that human beings are of little worth (p. 172).

It is the issues of “disengagement”, “distrust” and “skepticism” which are considered as negative that have been the bane of the depth of critical works on cynicism in African literature. This is a gap that this paper fills. The theory of psychoanalysis is employed to unravel the prevalent cynicism in migrants’ narratives in contemporary Nigerian novels. The stories of migrants in Atta, Unigwe, Adichie and Habila novels provide the required illustrations that will enable the paper account for the current cynicism among contemporary Nigerian novelists in their depiction of the migrants’ diaspora experience.

Migration is a topical issue in the criticism of literature as several critical works on the subject have shown (Nakash, Nagar, Shoshani, Zubida & Harper, 2012; Unuajohwofia & Babogha, 2021; Akung & Sunday, 2021). Our reading of the novels on the experiences of the migrants by the selected writers confirms only one outcome - the futility of the struggle of the migrant in the diaspora. The reason for the negative portrayal of the African migrant struggles for accomplishment in the diaspora, a narrative that is devoid of positive outcomes, is the cynicism on the part of the contemporary Nigerian diaspora novelists. In order to express the writer’s attitude towards the migrant that generates the cynicism associated with these works, first, it is necessary to organise this paper to follow a trend that makes the argument of the display of cynicism towards the clearer and objective. This is to avoid falling into the despondency of the cynic as we dwell on the cynical representation of the migrants’ struggle for accomplishment in the diaspora. More so, as the writers are also migrants themselves, it becomes pertinent to sieve their motivations and self-interest from the general interest of the migrant. This is to enable this paper to be detached from self-opinion arising from conflicting interest and dwell primarily on the argument that the cynicism in the narratives of these writers is borne out their frustration with their migrant experience and not necessarily a generalised picture of the diaspora lives of migrants.

The cynicism associated with the migrants’ narratives manifests early in the narratives of these writers. The activation of the would-be migrant psychological make-up for the journey to the diaspora is fraught with discrepancies that prepare the migrant for failure abroad. There is the motif of falsehood in the activities that shape the migrant psyche for life in the diaspora. As the migrants navigate the fluctuations in the situation of their home countries, the migrant is

exposed to the lie that the condition of the home country is averse to their ability to fulfill their dreams in life. One way the would-be migrant is conditioned to this fact is through the portrayal of education as incapable of uplifting the individual. This argument is elucidated through the high rate of unemployment and underemployment in the home country. For instance, in Unigwe's *On Black Sisters' Street*, the stress on unemployment as path for frustration of the would-be migrant is reflected in the representation of two characters in the novel - Chisom and her boyfriend before she travelled abroad, Peter. The narration below captures the urge that propels Chisom to migrate.

The days after graduation were filled with easy laughter and application letters, plans and a list of things to do (the list always preceded by Once Chisom gets a job, or once I get a job) ... she was never even invited to an interview. Diamond Bank. First Bank. Standard Bank. And then smaller ones. And then the one's that many people seemed never to have heard of. Lokpanta National Bank. Is this a bank? ... Even in their obscurity they had no place for her. No envelopes came addressed to her, offering her a job in a bank considerably humbler than the banks she had eyed while at school, and in which less intelligent classmates with better connections worked. (pp.21-22)

The issue of cynicism in this respect has to do with the fact that unemployment and underemployment are challenges that are not limited to the home country; they are universal issues. In justifying this fact, there is need to relate the experience of Ifemelu, the protagonist of Adichie's *Americanah* in the diaspora. According to the narrator, AND THEN Elema's dog ate her bacon. She had heated up a slice of bacon on a paper towel, put it on the table and turned to open the fridge. The dog swallowed the bacon and the paper towel. She stared at the empty space where her bacon had been, and then she stared at the dog, its expression smug, and all the frustration of her life boiled up in her head. A dog eating her bacon, a dog eating her bacon while she was jobless. (p.251)

The import of this quote is to connect the argument that the issue of unemployment and underemployment which unequivocally translate to poverty is universal. But in the migrant narratives in contemporary Nigerian novels, this issue is packaged to portray the home country as bereft of employment opportunities while the diaspora is a land flowing with employment and wealth. It is this packaging that pricks the desire of the would-be migrant to long for the diaspora as the final solution to a barren life in the home country. This is what made Portia, a character in Habila's *Travellers*,

to ask, after the death of her brother in the diaspora, that "what drove him, what did he seek, so far away from where he was born, why so restless ...". The answer is found in what she refers to "as a fever, a burning raging fever from which we all seek relief" (p. 157).

The lies that surround the would-be migrant's life not end in the packaging of the diaspora as a place of final solution to the challenging life in the home country. As the mass media projects the diaspora as utopian, so also do the contemporary diasporic Nigerian novelists depict the diaspora as a difficult place to relocate to. These writers become cynical when they reduce the would-be migrant characters in their work to a level where they become unfit to travel to the western world. Several stories of the would-be migrants in these novels portray the characters as stereotypical people suffering from extreme poverty or persecution and therefore are not qualified to get visas to foreign countries. The only way they can leave their home country to the western world is to be made to reflect the narrative of home country as a place where the people are still in the Hobbesian world of brutes and beast where success is elusive. This is the case with the presentation of the educational system in the home country.

There is this narrative about a three hundred level girl in one Nigerian university documented in Adichie's *Americanah* who "gave a tearful, excited testimony in church" that "even if I have to start from the beginning in America, at least I know when I will graduate..." (p.98). Paradoxically, in the same novel, Auntie Uju who lives in the diaspora and is a sister to Ifemelu, the protagonist of the novel, is subjected to depressing exams as she grapples with her academic work. In the diaspora, Auntie Uju complains that "I've never failed exam in my life ... I'm tired. I am so tired. I thought by now things would be better for me and Dike..." (p.109). This implies that the notion that academic achievements are easy to obtain in the diaspora is a fallacy. It is part of the cynical packaging of the diaspora as a utopia for the would-be migrant. As part of being used by the novelists in their migrant narratives, this fallacy becomes one of the lures that prepares the migrant for failure in the diaspora. Still, the lies that form the personality that the would-be migrant takes abroad are further compounded with the switch of identity from the original identity of the would-be migrant to an assumed identity that is configured to pave an easy access for the migrant on the journey to the diaspora or in the integration. In cynically representing this episode in the story of the migrant in contemporary Nigerian novels, the diaspora story writers presented the identity switch

phenomenon in three ways. There is the situation where migrants are portrayed as consciously switching their identities. This is the case with Sisi Unigwe's *On Black Sisters' Street*. Her birth name is Chisom but on the eve of her travel abroad, she decides to obliterate that name with the suffering associated with it and take a new name to herald the bliss that has been packaged as the diaspora. In the words of the narrator, Chisom "had already decided to change her name, to adopt a name that she would wear in her new life. Sisi. Sister in Shona". According to Chisom, "she would rename herself Sisi: a stranger yet familiar. Chisom would be airbrushed out of existence, at least for a while. And once she hit it big she would reincarnate again as Chisom" (p. 44). The migrant has cynically been changed to a chameleon.

The second level in the game of switch of identity has to do with the change of the identity of the migrant by other people. This switch in identity is illustrated with the story of Joyce in Unigwe's *On Black Sisters' Street*. On the eve of her travel to the diaspora, Joyce's name is switched from Alek to Joyce. The ensuing deliberations between Dele, the travel agent or trafficker as the case may be, and Polycarp, Joyce's boyfriend highlights the cynical motive for the switch in identity. According to the narrator, Dele and Polycarp agree that "the name has to go. Alek. Sounds too much like Alex. Man's name...give am woman name. Fine name for fine gal like her". In all the conversations, Alek, the would-be migrant, does not argue. So when she is renamed Joyce, "she did not say a word. she did not even ask Polycarp why" (p. 232). In Adichie's *Americanah*, this level of identity switch is also observable. Obinze has been trying to travel abroad after unsuccessfully getting a job after graduation. Obinze is only able to travel abroad when his mother added his name in her application for Visa as her assistant research. This enables him to get a six-month visa to the United Kingdom.

The cynicism associated with the switch in identity does not ends in events that herald the actual movement of the migrant abroad but they continue even when the migrant is already in the diaspora. This is the third and last level of identity switch that programmes the migrant to a life of lies and ambivalence in the diaspora. This level is illustrated with a case in Adichie's *Americanah* where Ifemelu is advised to switch identities in order to survive the harsh situation of the diaspora. In this vein Aunt Uju alludes to similar scenario when she says that "I'm not joking. Amara's cousin came last year and she doesn't have her papers yet, so she has been working with Amara's ID." Then Aunt Uju advises Ifemelu to "just make sure you always remember your new name"

(pp.120-121). On a more cynical note, there is an elaborate case of identity switch noticed in the story of Sisi mentioned earlier in Unigwe's *On Black Sisters' Street*. In order to create a blackmail situation and a stranglehold on her trafficked migrant, Sisi's Madam tells her to narrate the story below as part of her identity:

Tell them there that you are from Liberia ... Tell them that your father was a local Madingo chief and soldiers loyal to Charles Taylor came at the night to your house and killed your entire family: father, mother, sisters and brothers. You escaped because you hid yourself in a kitchen cupboard. You only dared to come out after the massacre ended and the soldiers had gone. Tell them you heard a soldier shout that one family member was missing, that they were under obligation to kill you all, and that they would be back to do just that ...

Talk about seeing corpses of your dead family. About stepping on corpses as you made your way out of the house. Tell them you couldn't trust your neighbours - most of them were pro-Taylor and would have killed you themselves if they had caught you ... Remember, you are Madingo. You have no passport. You escaped Liberia with only your head and the clothes on your back. A white man took pity on you and helped you escape. He saw you outside a church begging for money. He helped you got to Ivory Coast and gave you a letter for a friend of his who worked on a ship ... this friend hid you. You survived for two weeks on what food you could get from the rubbish. (p. 121)

This long excerpt has to be reproduced to detail the extent to which pressure is being exerted on the migrant. As lies cannot be steadfast when subjected to scrutiny, sooner or later, it crumbles and the migrant is exposed to failure.

3. Cynicism, Failure and the hopelessness of the Migrant

In the cynical narration of the migrant story, there is the projection of the motif of futility in the migrants struggle in the novels of the diaspora experience. In the contemporary Nigerian diaspora narratives, the migrant is portrayed as a failure. In whatever human endeavour or dreams that the migrant pursues in the diaspora, the end result is always negative. In the first instance, there is the issue of education. Some of the migrant who leave the shores of their home countries to the diaspora went there to pursue higher education. The failure in the pursuit of higher education manifests in the story of Mark who left Malawi to Germany to study. Mark, formerly known as Mary Chinomba, is a Malawian girl who is "a preacher's daughter who

loved to dress in drag, who loved to perform male roles onstage, whom wasn't interested in the nice boys nudged in her direction by her parents" (p. 67). In this description of Mary or Mark, she can be termed a cross-dresser. Though this is against her parent's wish for her, she is later awarded a scholarship to study in Germany. In the home country, a person who is able to get a scholarship to study in Europe is exceptionally diligent and "the scholarship to Germany must have been the perfect solution for everyone involved, a godsend, literally" (p. 67). But this cannot be said of Mary Chinomba. The irony is that once she gets to Europe, Mary becomes a drop-out and loses both her scholarship and her visa to stay in Germany. From then on, Mary becomes an illegal immigrant in the diaspora. She has failed in her endeavour to improve her educational status.

There is also the case of the unnamed protagonist in Habila's *Travellers*. He travelled to The United States of America to study for his doctor of philosophy. In the argument that the migrant is programmed by the novelist for failure in the diaspora, the contrast between the protagonist and his girlfriend Gina, from the United States, will help to elaborate this argument. Gina and the protagonist have been in the same university studying for their PhD programme. But as the protagonist would later say, "she had graduated, I hadn't". In trying to provide the reason for his failure to graduate, the protagonist says that "it was my fear of commitment" (p.11) that made him to fail in the dream that propelled him to the diaspora. The failure of these migrants is another pointer to the fact that it is very difficult to see a successful migrant in the narratives of contemporary Nigerian diaspora novelists. Even when some of the migrants who successfully completed their education and also get jobs in the diaspora, these migrants are also not contented. They continue to struggle with feelings of discrimination, loneliness and depression. Thus, Deola, the protagonist of Atta's *A Bit of Difference*, surmises the argument of this paper that the contemporary Nigerian diaspora novelist are cynical in their narratives of the migrants' story when she says that "every Nigerian she knows abroad is to some degree broken" (53).

The failure of the migrant to achieve success in their endeavours in the diaspora also extends to the area of forging lasting relationships. In the narratives of these migrants as represented in the novels of the Nigerian diaspora, the migrants are used to the African communal tradition which is practiced in Nigeria. The African communal tradition dictates that everyone lives in a tight community of people relating together in almost about everything. This tradition of

communal living is described by an unnamed migrant in Unigwe's *Better Never than Late*. Her mother has visited her in Belgium. As she watched her mother prepares food in the kitchen, through the use of the flashback technique, she reminisced that, Back in Nsukka, she would have been chatting with the neighbours. As a teenager who liked to spend time alone, I remembered thinking that the only time my mother was ever alone was when she was in the bathroom. She sought company. If nobody came to visit, she went and visited them ... When I asked her about it, she said that the world was made to be enjoyed in company. (p. 122)

This is the tradition the migrant is used to in the home culture. But when the migrant leaves the shores of the African continent, he or she is introduced to the individualism of the diaspora.

In her home in Belgium, she is lonely without any family members or friends. It is this state of loneliness that necessitated the invitation of her mother to spend some time with her. In the first few weeks of her arrival, the mother and her daughter are cheerful and happy. This migrant who has hitherto been moody and depressed experienced a period of joy and cheerfulness when she is in the company of her mother. She states that "now in Belgium, I did not seek the company of fellow Africans or of my colleagues outside of work. No friend would have filled the empty space I wanted my mother to occupy. My home was incomplete without her. It had always been two of us" (p.116). But according to the anonymous migrant, "my mother laughter lasted exactly two months ... and then, just as it had showered upon my house, the laughter dried up" (p. 123). The mother starts to experience same feeling of depression felt by the daughter before her arrival. The anonymous migrant observes that "my mother looked sad, and her sadness permeated the house so that it seemed as if it, too, was in mourning" The impact of this on the migrant is that "the sadness wound itself around my ankles, slowing my usual quick strides" (p. 123). The migrant has no option than to sit "on my computer and booked her a ticket home" (p. 124).

The joy felt by the migrant in the time her mother spent with her points to the fact that migrants lives can be successful and they can be happy when there is a wholesome relationship with loved ones. But the novelist decides to complicate the life of this anonymous migrant when the mother who is the source of the rediscovered happiness of the migrant is rendered depressed and made to return home. The joy of the migrant is cut short and this unnamed migrant is

made to return to a hopeless situation that will be worse than the one she experienced before the coming of her mother. The question is why would the novelist relocate the mother to raise the emotional hopes of the migrant and then remove the mother from the scene? It is part of the cynicism of the contemporary Nigerian diaspora novelist to pit the migrant characters in their narratives with a fate that is tragic in nature. The more these characters struggle to make their lives worthwhile, the more they sink deeper into the mire of frustration and abyss of depression. Even in their struggle to forge a lasting relationship with fellow migrants, the result is always failure. This is the case with Gbolahan and his wife Ego, who are migrants in Belgium.

The story of Gbolahan is narrated in Unigwe's *Better Never than Late*. Gbolahan has relocated from Nigeria to play professional football in Belgium. His girlfriend then, Ego, agreed to migrate with him even when she has a bright prospect in her home country as a first-class graduate of Chemical Engineering. She has argued that "you, us, our marriage is my priority. What sort of wife would I be if didn't support you? Or left you for Belgian women?" (p. 90) Later, Gbolahan had a knee injury which ruled him out from playing football. He starts working in a factory and continues to support his family to the best of his ability. At this stage Ego begins to experience a feeling of discontentment. This period is marked by her complaints against everything ranging from "the cashier at C&A ... who followed her around in the store, complained about the policemen who came into the call centre ... complained about stores closing on Sundays". At the same time, she argues that "in London, stores are open everyday" (p. 92). After securing a job as a teacher in London, Ego leaves her husband and child to stay in the United Kingdom. The incremental events that lead to the separation of Gbolahan and Ego are deliberately set in motion by the novelist to increase the agony of Gbolahan. Gbolahan feels betrayed by his wife as he says that:

now, when she visited us or when Bola and I drove to London to see her, she dressed like someone out of a magazine. Red lipstick and high heeled shoes, skirts with slits and colourful sweaters. And always, she smelt of perfume. Bola and I looked out of place in her flat. Like we were puzzle pieces which no longer fit. When she talked of Ofsted and GCSE's and A*, I switched off. I didn't want to hear her. There were times I wondered if I was not being childish but a still voice always reminded me that Ego broke us first. We should have been enough for her. (p. 93)

The relocation of Ego to Belgium becomes a factor that destabilise the life of Gbolahan in the diaspora.

Therefore, instead of contributing to the joy of Gbolahan, Ego becomes a weapon in the hand of the novelist to frustrate Gbolahan into a life of agony and pains.

The argument of the paper that the cynicism of the novelist is responsible for the failure of the migrant in all areas of human endeavours including building wholesome relationships also finds evidence in the life of Karim, a Somalian migrant in Habila's *Travellers*. The contemporary Nigerian diaspora novelist are so cynical in their narratives of the migrants' story to the scale that when the life of migrants who have suffered untold hardships is getting to a point where success is envisaged, suddenly, tragedy will strike out of the blues and the migrant is left in a condition worse than he or she has ever experienced. Karim has a singular dream: that of keeping his family together. So, when a warlord wants to snatch his underage daughter away in a forced marriage, Karim leaves his home country for the diaspora. He passed through so many challenges in order to keep the family together. At a time in Turkey, Karim laments that "my wife almost left me. We have only one room and a parlour for me, my wife, and the children. We are always fighting and the children couldn't even go to school" (p.178). In order for the family to survive, Karim decides to leave for Germany through Bulgaria. In his words, "so, we say goodbye to my wife and my daughters. That night we did not sleep. All of us, we cry all night. I didn't know if I will see my little girls again, and my wife. But we have to go go, there is no choice" (p.179).

Karim, whose sole dream is to keep his family together starts to witness the separation of his family. Karim and the boys leave for Bulgaria while the wife and the girls remained in Turkey with a promise to reunite in Germany. Karim and his two boys succeeded in reaching Bulgaria on their way to Germany. Karim and the boys faced several hurdles in the migrant camp in Bulgaria. But on the verge of leaving for Germany, the forces of cynicism snatched the eldest son, Fadel, away from the hands of Karim. Fadel joins the Jehovah's Witness people and leaves for an unknown location in Switzerland. The agony of Karim knows no bound. The dream of a united family lies in tatters. The effect of this separation of loved ones is narrated by Karim that "when I tell my wife about Fadel she get angry. She start to cry, all the time on the phone. She say I lost her son. She say is my fault. She say she will never join me in Germany if I don't find Fadel (p. 190). The migrant has become like a tragic hero in Greek tragedies. The more the migrants struggle to hold on to their dreams, the more the dreams fizzle away like dry sand enclosed in the palm of a man. The

more a man tries to hold the dry sand, the more it leaves the hand.

The cynicism associated with the narratives of the migrant in contemporary Nigerian diaspora novels, as dreadful as it may seem, does not abate with the failure of the migrants dream in all areas. There is the motif of return which surmises the emptiness of the migrants' struggle over the years in the diaspora. The motif of return is the result of all the failure of the migrant to find success in their endeavours. The return of the migrant is the sum of the futile propaganda that lured the migrant to the diaspora in the first instance. In the area of the effort of the migrant to pursue further education, the result most times is failure and eventual deportation. This is the fate of the unnamed protagonist of Habila's *Travellers*. At the end of his inability to get his PhD in the United States, he migrates with his wife to Germany. Then after a misadventure, he is deported to Italy where he finds his way home. At home, this migrant says of his mother that "I could hear the shame in her voice, her son who had gone to America had returned poorer and thinner than he had left". (p. 247). These migrant's words epitomise the emptiness associated with the projection of the return of the migrant. He says that in his purse, "all my worldly possessions are in there, a pair of pants, some underwear, the book *The Leopard* by Tomasi di Lampedusa" (p. 234). This is the same migrant that left his home country with hopes of becoming a don; no cynicism can be more than returning a migrant empty.

As if this is not cynical enough, there is the issue of deportation from the diaspora. In this case, the migrant is packaged to the diaspora with fake papers or a visa with short duration. Once the migrant has outlived the visa, then the migrant becomes an illegal immigrant. This is the challenge faced by Obinze in Atta's *Everything Good Will Come*. Obinze is a graduate who has searched for employment to no avail. His mother, who is a university lecturer, has gotten a six-month visa to the United Kingdom. She therefore adds her son's name to the visa as her research assistant. As usual with illegal immigrants, Obinze adheres to the admonition of Nicholas, another migrant that "if you come to England with a visa that does not allow you to work ... the first thing to look for is not food or water, it is an NI number so you can work. Take all the jobs you can. Spend nothing. Marry an EU citizen and get your papers. Then your life can begin" (p.239). As Obinze grapples with a false identity, his woes are compounded when he is arrested and deported. The cynicism in Obinze's case is that like other migrants with similar fate, the whole struggle that Obinze passed through ended in failure. In the representation

of the novelist's cynicism, Obinze is a lucky migrant who returned home with the pieces of his life. The worst scenario prepared for the migrant by the novelist is yet to come; it is the motif of death.

In exploring the theme of death of the migrant, our analysis moves back to the story of Sisi in Unigwe's *On Black Sisters' Street*. The death of Sisi, the migrant to Belgium, occurs in three stages. First, before she travelled from Nigeria, her birth name is Chisom. But as she is about to leave for the diaspora, she "decided to change her name, to adopt a name that she would wear in her new life. Sisi. Sister in Shona".(p. 44). So, Chisom died in Nigeria. Sisi arrives at Belgium and she is introduced to the work of prostitution to survive. Later, her Madam directed her to tell the Belgian authority at the Ministry of Foreign Affairs that "... your father was a local Madingo chief and soldiers loyal to Charles Taylor came at the night to your house and killed your entire family ... You survived for two weeks on what food you could get from the rubbish (p. 121). At this stage of Sisi's life, her identity is lost or otherwise dead. Then, in the line of duty as a prostitute in the diaspora, Sisi meets Luc who promises to help her escape the life of prostitution. At this point of realising her dream to be free to plan her life in the diaspora, she is murdered. Thus, the end of Sisi typifies other migrants like Mark, David and Juma in Habila's *Travellers* who all died without realising their dream of relocating to the diaspora. This is the hallmark of the cynicism associated with the migrants' narratives in contemporary Nigerian diaspora fiction.

4. Conclusion

We have argued in this paper that contemporary Nigerian Diaspora novelists are cynical in the portrayal of the migrant narratives in their novels. Several motifs like failure, loss, alienation, depression, deportation and death are used to illustrate the central idea of this paper that the novelists present the migrant story in a tragic mood. In the diaspora, in real-time, there are several success stories of migrant that are in the fore-front of the development of their diasporic countries or abode. But in the contemporary Nigerian novels dealing with diaspora narratives, the story of the migrant is represented as a total failure. What bothers the critic is the reason for creating characters who struggle to travel to the western world where the condition of living and the society is developed and then exposing the same characters to issues that at the end lead to failure, deportation or death of the migrant; the forfeiture of all that they have struggled to achieve. This calls for more critical study of the migrant narratives to fathom the interest of these novelists in

creating migrant characters with stories laced with cynicism.

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Shattered Dreams and the Japa Syndrome: Interrogating the Irony in the Migrants' Dream in Contemporary Nigerian Fiction

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Abstract. The movement of people from one location to another is as old as man. The reasons for the migration can be for social or economic upliftment. But most times, the reasons for the migration are often not realised. This is the focus of this paper. This paper argues that as represented in contemporary Nigerian fiction, the dreams of majority of migrants who relocate to the diaspora are often not realised. The paper leans on the psychoanalytic theory and it draws illustrations from Helon Habila's *Travellers* to buttress its thesis. The analysis of the journey of the migrants and their stay in the diaspora yields the motifs of loss of identity, alienation, regrets, dislocation and loneliness. The study also investigates the outcome of the migrants' dream whether in the diaspora or their return to their home country. The result is failure of the migrants' dream. The themes of loss of job, depression, divorce, dropout and death become the outcome of the dream of social or economic upliftment by the migrant. The techniques of flashback, contrast and symbolism enable the migrant storytellers to achieve a realistic point of view. I also discovered in this paper that the major reason for the failure of the migrants' dream is the process of acculturation and hybridity - the unsuccessful merger of the migrants' home culture and that of the diaspora. The paper concludes that the migrant literature is a realistic portrayal of the "Japa" syndrome. The outcome of the syndrome is always negative in the novel.

Keywords: Migrant, Relocation, Diaspora, Dream, Failure

1. Introduction

The movement of people from one part of the world to the other is as ancient as the origin of human beings. The most important reason for the movement of people is economic. People who are disadvantaged in some parts of the world are often compelled to relocate

to other parts that have better prospects. This reason for the movement of people serves as a survival instinct for all living things. Even when the basic needs to survive are there, the insatiable nature of humans still makes them to think that there are better options elsewhere (Lusome & Bhagat, 2006). This necessitates the movement to that envisaged place known as the diaspora in this paper. Most times, the hopes of the migrants are dashed as they discover that the prevailing situation where they left is almost if not better than the one they find in the place they have relocated to (Bhugra & Gupta, 2011).

This paper argues that in the representation of the migration in contemporary Nigerian fiction, the dream that inspires the migrant to relocate to the diaspora is often dashed and not realised at the end. This paper relies on the psychoanalytic theoretical framework to critically study Helon Habila's *Travellers*. The illustrations drawn from the novel enable me to buttress the argument of this paper that the migrants' hope of relocation is always dashed at the end of the migrants' story. In portraying the unfulfilled dreams of the migrants as documented in the novels, I contrast the situation in the home country before the relocation with the situation in the diaspora. The paper also critically analysed the remote and immediate causes of the relocation of the migrants. This enables the paper to establish the dream of each migrant as they travel abroad. The analyses of the arrival and stay of the migrant in the diaspora and the events that happened there give a picture of situation of the migrant in the diaspora. When this is compared with the situation of the migrant before leaving the home country, the paper is able to get its findings whether the migrant achieves his/her dreams or not.

Several studies have been carried out on the issue of migration (Nakash, Nagar, Shoshani, Zubida & Harper, 2012; Unuajohwofia & Babogha, 2021; Akung & Sunday, 2021)). Most of the studies deal

with the return of the migrant and how they have to deal with the feeling of alienation, strangeness and hybridity. These works are mainly concerned with the multicultural make-up of the migrant when they return. The few which have studied the migrant journey in the diaspora are concerned with how the migrant deal with the issues of loneliness, alienation and adaptation in the diaspora. There still exists the need to study how the migrant handle the dreams that inspire them to travel from their home country. There is no better way to do this than to look at the representation of the migrant life in contemporary Nigerian novel.

The portrayal of the Nigerian migrant, which constitutes a sizable number of migrants in the diaspora, will enable one to make a case for migrants. Another significance of studying the migrants handling of their dreams and the success they make of it will justify if the relocation of individuals from Nigeria in search of greener pastures is the solution to the economic challenges facing the people of the country. The selection of the novel for illustration is based on its graphic portrayal of the life of the migrant in the diaspora. The novel also depicts the emotional and psychological development of the migrants as they grapple with the challenges associated with the diaspora. At the end, the novel is able to represent the outcome of the migrants' dreams realistically.

The novel selected for illustration in this paper is written in an anecdotal style. This means that the storyline is a series of sub-stories that narrate the events that happen in the lives of several characters who are migrants in Europe. Helon Habila's *Travellers* details primarily the story of about seven migrants who relocated to several countries in both Asia and Europe due to economic downturn in their countries, the search for better western education, emotion instability, or due to civil strife and wars in their home country. All of these migrants are propelled by the desire to live a life that is better than the one they are fleeing from in their home country. As Virupaksha et al (2014) put it, "migration is a contemporary, complex phenomenon in which the main intention behind is betterment or escaping from the non-favorable factors" (p.238). What Virupaksha et al do not say is that there is always a desire or dream that propels this search for betterment or escape from the home country. This desire is not limited to race, location or gender.

One of the dreams of the migrant is to acquire quality education in the western world that will change their social status. Though the type of education they want to acquire is available in their home country, they are not always contented with it. There is this feeling of

low self-esteem as a student in their home country compared to those who study in the diaspora. This is the case with the protagonist of Habila's *Travellers*, the protagonist is a Nigerian who travels to the United States of America to study for his Ph.D. Though the events that lead the protagonist to travel to the United States are not clearly narrated in the novel, through the use of the flashback technique, the reader is transported back in time to the unfulfilled dreams which are the propellant to his leaving home for the diaspora in the first place. The implication is that the hope that propels the protagonist whose name is not given in the story to study abroad is unfulfilled. This fact is glimpsed from Gina, his girlfriend who later became his wife, in one of her reminiscences that is recollected by the protagonist that "it was my fear of commitment - Gina mentioned this, referring not just to my uncompleted PhD dissertation, but also to the fact that we had promised to get married after graduating. She had graduated, I hadn't" (p.11).

The protagonist insists that the unfulfilled dreams are not due to non-commitment but "it was my immigrant's temperament, hoping for home and permanence in this new world, at the same time fearful of long-term entanglements and always hatching an exit plan" (p.11). The effect of the protagonist's unfulfilled dreams in the diaspora has a spillover effect on the people he leaves behind in Nigeria especially his mother. According to the protagonist, "when I came back from Italy, she had pretended I was not home when friends came to see me, or she'd say I was asleep". During his stay in Nigeria after his deportation from Italy, his father calls him one day and said to him that "your mother had built so much hope on you. She used to tell her friends one day she'd go visit you in America, to meet your wife and play with your children ... I don't know what happened to you" (p.267). It is difficult to reconcile two conflicting cultures and still achieve the dream hatched in the former culture.

The argument is that the failure of the protagonist to realise his dream is as a result of the conflict between entrenched beliefs inculcated in him at home and the demand of the new culture. This means that it does not matter where the person comes from or the gender of the person, the reaction of all migrant to this conflict is always in the negative thereby leading to the failure of the initial dreams of relocating to the diaspora. One evidence to support this argument is the story of Gina, the American that the protagonist later married. The protagonist and Gina were studying in the same university when they met in the United States. When Gina graduated and the protagonist is unable to graduate, they go ahead to marry each other after they

have dated for some time. The dream of creating a happy family is the desire that propels both of them. According to the protagonist, “it was a good marriage, stable, we had our routines, like most married people, we woke up together, we went to work, in the evenings we sat on our narrow balcony overlooking the parking lot sharing a bottle of wine, sometimes we went to movies, or to dinner...” (p.11). Gina becomes pregnant. But she lost the pregnancy in its seventh month and gloom sets in. The protagonist sums up the situation of his life that “... everything had changed, one moment we were normal married couple, young, with our future before us, the next we were stricken by misfortune, prone and helpless” (p.12). Gina leaves her husband and moved in with her parents. It is this period of depression that Gina wins a Berlin Zimmer Fellowship for the Arts.

The success of Gina’s application for one year fellowship in Berlin becomes the dream the couple “needed, a break from our stagnating life and routine ... a break from our breaking apart life” (10,13). Gina migrates to Germany with the hope of a happy life for the couple. But the dream that propels migrants is always dashed in the diaspora. After sometime in Berlin, the husband says of their marriage that “when we first came to Berlin everything seemed to be working out fine, but now I knew she sometimes stayed in the studio just to get out of my way, just as I went out to visit Mark and his friends to avoid her” (p.47). When the protagonist thinks back on the things they used to do together in the United States before they relocated, he is “so lost in thought I bump into a woman ...” (p.57). The failure of the protagonist to achieve any of his dream of moving to the diaspora is captured by his parents when eventually the protagonist is deported home. The narrator explains that,

-Where is your American wife? My mother asked me when I got home. I explained to her that we were separated, but each time people came to see me, she would tell them, ‘He came back alone, but his American wife is coming soon to join him.’ I could hear the shame in her voice, her son who had gone to America had returned poorer and thinner than he had left. I left as soon as as I recovered my health. My father cleared his bank account and gave it all to me; he wanted me gone to spare my mother the pain of having me there, of having to explain to people why my American wife still hadn’t arrived. (p. 247)

The dashed hope of the migrant is exemplified through the emptiness of the protagonist’s return - “all my worldly possessions are in there, a pair of pants, some underwear, the book *The Leopard* by Tomasi di

Lampedusa” (p.234). The emptiness of the migrants’ dream also manifests in regrets. At the end, the father admonishes the failed migrant that “I just hope you did nothing illegal. I hope you can go back someday and set your affairs in order” (p.267). With this admonition in mind, the protagonist returns to the diaspora to complete his PhD.

At times, the failure of the migrant to achieve the dream that propels her to the diaspora does not always end in only disappointment. Sometimes, it ends tragically. This is the result of Mark’s sojourn to the diaspora to attain quality education that will change his life for the better. Mark, who is known at birth as Mary Chinomba, is a Malawian who travels to Germany to study. In the words of the narrator, Mary is “a preacher’s daughter who loved to dress in drag, who loved to perform male roles onstage, whom wasn’t interested in the nice boys nudged in her direction by her parents” (p.67). Mary can be termed as a cross-dresser who is not line with the parents wish for her. Instead, she has a dream to live in a free world where there will be equality for all race, gender and class. It is this dream that propels her to leave her parents and to stay with her uncle. Later, she gets a scholarship to study in Germany. The narrator explains that “the scholarship to Germany must have been the perfect solution for everyone involved, a godsend, literally” (p.67). The technique of flight enables the narrator to transport the reader to Germany.

It can then be said that Mary’s dream of leaving Malawi is to be in a free environment where she can practice what she believes. It is then not surprising that after one year of her stay in Germany, she changed her identity. She wrote a letter to her parents in Malawi that “Mary had died in an accident, and that the body had been cremated because nobody came to claim it. She signed the letter “Mark”. According to the narrator, “that was the day Mary died” (p.67). Mary swaps her identity and becomes Mark, a male. In Germany, Mark, formerly Mary, follows three of her friends in protesting against the system. According to Stan, one of Mark’s friends, “we believe there should be an alternative to the way the world is being run now ... this is the twenty-first century, no child should be dying from hunger or disease” (p.20). The stance of Mark and her friends is to pontificate on how to change the world to become a better place.

It is this dream to make the world safe for everybody to practice their sexual orientation that pushes Mark to join other migrants in the refugee riots. Meanwhile, Mark has dropped out of school and so has no valid visa to stay in Germany. Mark joins the riots and he

“was there, barricaded with the rest. They had locked the doors from inside, blocking them with iron beds and tables so the police couldn’t break in” (pp.65,66). Later, the refugees climbed to the roof top to demonstrate to the onlookers. When the protagonist asks to know what happened, Lorelle, another of Mark’s friend, explains that “I saw his red jacket. I saw him fall from the roof to the concrete pavement” (p.66). They assume that someone may have pushed Mark off the roof. In trying to grasp why someone will push Mark to death, Lorelle says that “because he is different, and even in that moment, that desperate moment, they couldn’t forget that” (p.67). Ironically, Mark is killed in the environment where she feels she will be safe.

The death of Mark epitomises the thesis of this paper that the dreams of the migrants that they have hoped to achieve in the diaspora all end in failure. Mark has hoped that in Germany her wish of being free in her sexual orientation will be realised unperturbed. But this is not to be because only the identity swap cannot create a different person. Through the use of symbolism, the narrator likens the migrant’s life in the diaspora to Marks description of the kind of movie he will loves to make:

It is about a man in a tunnel. A long and endless tunnel, at the end there is his lover waiting for him, but he begins to realize that also, next to his lover, there is death waiting. But we never see him reach the lover or death, just a single continuous shot of him in the tunnel, nothing more. The journey is the thing, the monster that leap at him from the dark are all in his mind. (p.61)

The man in the tunnel symbolises the migrant while the girl and death are the dreams that propel the migrant. It either ends in achievement or failure. The girl stands for achievement of the dream while death is failure. So, why is it that the migrants’ dream always ends in failure. An anecdote narrated by Portia, a Zambian who is friend to the protagonist in Germany says it all.

... I saw this girl, a school-girl, a black girl, about six or seven years old. Her hair was nicely braided. The whole class was going somewhere, walking in a neat file, their teachers walking beside them. The black girl was alone at the back of the line. All the other kids were chatting and laughing, except the black girl. I saw her nice braids, and her little red barrette, and I thought of her poor mother, she’d be anxious all day thinking of her little daughter, the only black girl in the class in that strange, cold country. (p.269)

Portia recognises the factors of racism, strangeness of the diaspora culture, alienation and loneliness as the

bane of the failure of the migrants’ dream. Even those who travels to the diaspora to search for better opportunities are not spared the failure of the migrants’ dream.

This motif of relocating to the diaspora is borne out of the need to improve the economic status of the would be migrant (Skeldon, 2018). In this type of scenario, the would-be migrant is solely preoccupied with how to leave home and improve on his or her socio-economic status. This is the case of David, the brother of Portia. David’s father, David Karika, is a poet, writer and social critic who fled from Zambia during the reign of Kenneth Kaunda. After his return to Zambia, he didn’t live long. It was while he is exile that his son, David, leaves home and travels to South Africa. He is arrested in South Africa where he spends a year in their jail. After his release, he moves back to Zambia and stays for a year before he takes a boat to West Africa onward to Europe. Portia tries to articulate the reasons for the migrants who must try to get to Europe or die trying. According to her, “it is as if some homing device, focused toward Europe, is implanted in their brains and it never stops humming till their feet are on European soil” (p.109). David gets to Mali and stays there for some time. In Mali, he changes his name to Moussa and his nationality to Malian. He travels to Switzerland from Mali. At one time, Davis is deported to Mali but through the assistance of his girlfriend, Brigitte who came to Mali to marry him, he is able to travel back to Switzerland. At this stage, it is as if the dream of David has been realised.

But this is not to be. He quarrels with Brigitte and divorce her. David marries another Swiss, Katrina. Later, Katrina discovers that “he was sending all his money back home to Mali ... Sometimes he was supposed to pay the bills, but he wouldn’t, he will forget, instead he will send the money to Mali” (p.152). It is as if David is paying back the money the cleric he stayed with in Mali spent to send him to Europe, though this is not reported in the novel. Whatever the case, the relationship between David and Katrina deteriorates till the extent that Katrina has to leave him in order to safeguard her life. After the separation, David meets Katrina in a rail station and Katrina out of fear pushes David in the front of a moving train and David is smashed to pieces. Portia surmises the pattern of sojourn of David, like all other migrants including her own father - David Karika - that,

... philosophers and poets always describe life as a fever, a burning raging fever from which we all seek relief. Her father had sought his in his activism and exilic delusions. Her brother had left home and taken

a boat to Mali, and he had ended up in the home of the preacher who became his father, but the fever had still raged, driving him to Europe, and she wondered if it was all worth it. He had died at thirty-three, so young ... ultimately we all make our way, driven by our own appetites and predilection. (p. 157)

David's hope for a better future that has made him to travel half of the world all end up in illusion and death.

Once the dream of relocating to the diaspora is dashed, the migrant is left with no other choice than regrets. This is the culmination of journey of Karim Al-Bashir to Europe. Karim Al-Bashir migrated from his home country, Somalia to Europe as a result of persecution. As Somalia descends into the abyss of civil strife, several warlords emerge who take the law into their hands. Among these is Abdel-Latif who "go around with a group of bad boys, all with guns, and they can shoot you, just like that" (p.168). Later, this warlord wants to marry Karim's daughter. His refusal almost leads to his death. In the words of the mother, "that man will never marry my daughter. What son-in-law is this? He is crazy man and one day he will kill my daughter" (p.171). The point being made here is that the wife of Karim does not want to lose her daughter or any of her children. This becomes the dream that propels the family to leave Somalia. After connecting with his family at Hargeisa because the wife and the children have gone ahead of him, the whole family travel to Yemen where they settled down as refugees. According to Karim, "life in Yemen was not easy at first. But good thing is that we are safe and we are together as a family, this is the most important blessing" (p.174). Thus, the dream of the family not to lose any member is still on track.

However, life in Yemen becomes difficult once he stops the business of human trafficking. They remained in Yemen for three years and then moved to Syria still in search for greener pastures. Due to the civil war in Syria, the family have to move to Turkey. In Turkey, things become critical for the family. Karim explains that "my wife almost left me. We have only one room and a parlour for me, my wife, and the children. We are always fighting and the children couldn't even go to school" (p.178). As the hardship gets tougher, the family decide to split. Karim will travel to Europe with the boys while the mother will remain in Turkey with the girls with the hope they will be reunited after some years. The hope of this migrant's family to stay together is now in jeopardy (White, 1995). According to Karim, "so, we say goodbye to my wife and my daughters. That night we did not sleep. All of us, we cry all night. I didn't know if I will see my little girls again, and my wife. But we

have to go go, there is no choice" (p.179). In Bulgaria, they are arrested and kept in an asylum prison. While there, Karim reminisces that,

I still feel sad because of the life we are living. I always think, what if we are back in Somalia, and everything is okay, and we are living in our small house with our shop. My daughter, Aisha, who is almost nineteen now, she would have been married, and maybe I will be a grandfather. Fadel would have started taking over my little business by now, and maybe we will have another shop by now. But here we are in this place and we don't know what will happen to us today or tomorrow. (p.185)

The trauma and loss of hope by Karim at this stage conforms with the argument of Akung (2021) that "the dehumanization of migrants has left them confused and in a state of dementia; revealing that migration has brought them more trauma than the better life they envisaged" (614). At this stage of Karim's life, the worst is yet to come.

Karim and his wife have a dream that propels them to leave Somalia. The dream is having a united and happy family. They have felt that leaving their home country for the diaspora is the only and successful way to achieve that dream. But as we have seen, the family is already separated. One half is in Turkey while the half is in Bulgaria. In Bulgaria, Karim is able to survive in the detention centre through his boys who are able to do translating work for both the officials and fellow asylum seekers. Nevertheless, the separation is taking a toll on the family. According to Karim, whenever he calls his wife, she always says that "the girls are getting bigger every day, and they miss their brothers. The youngest one is always asking for you, because you used to play and carry her, now she cries and ask for Baba" (p.185). These touching words remind Karim of his failure to keep his dream of holding the family together. As Karim struggles to fend for the half family, a bigger problem arises. Fadel, his eldest son, is converted to Jehovah's Witnesses group in Bulgaria. The Karim family are Muslims. So this conversion becomes another chasm that separates the family further.

Karim's effort to discourage Fadel's association with the Jehovah's Witnesses further drives Fadel into their fold. Karim's words that "Why you do this, Fadel? What you want with these people? ... They will break our family. They are like cult" (p.187), finally tear Fadel from the family. Fadel does not come back home that night. Later, due to the pressure from both the father and the Muslim community, Fadel decides to follow the Jehovah's Witnesses people to Switzerland. When Karim reports the issue to his wife, her reaction

and Karim's helplessness and hopelessness is captured by the narrator this way:

When I tell my wife about Fadel she get angry. She start to cry, all the time on the phone. She say I lost her son. She say is my fault. She say she will never join me in Germany if I don't find Fadel. So, every day I call Bulgaria, I ask Sonia if she hear about Fadel ... Well, I go to Basel in Switzerland, two days ago. We stay with friends Sonia introduce to us, and we ask everywhere, all the Jehovah people, but no Fadel. We can't find him. I don't know what to do. Maybe I go back to Bulgaria. Maybe I wait. Maybe my wife will change her mind. (p.190)

Karim's frustration is borne out of the fact that he is not able to achieve his dream of leaving Somalia. He has left his home land for the diaspora in order to keep his family together as one. At a time, he looks back at his decision and all he can do is see the failure of the human dream. The irony of it all is that even when Karim and his remaining son, Mahmoud, are able to get to Germany, it is a "charity in Munich, a church. They gave us a place to stay ..." (pp.189,190). So, all the struggle against Fadel joining the Witnesses is just a terrible decision that further split the family. In all, Karim fails to achieve his dream of relocating to the diaspora; his family is torn apart.

The futility of the migrants' dream is portrayed as an illusion that is seen as within grasp but the closer the migrant gets to it, the more imaginary it becomes. Even when it is life that the migrant runs to the diaspora to secure, it also, always becomes ephemera. This is the case of the woman from Eritrea who relocates to the diaspora to escape death after losing everything to "the government of her country ... houses, cars, and her husband was arrested" (p.292). she arrives at the Calais camp in France where she "sat, in the doorway of her tent with everyone looking at her curiously, like an empress, surrounded by all the trash and her clothes torn and smelly and the flies all over her" (pp.291,292). the same is the story of Jonah who has "lost his job at the factory ... he can't keep a job. Security, deliveryman, waiter, taxi driver, he has tried everything. Now he has stopped trying. He watches football and he drinks" (p.270). It is story after story of failure of the diaspora dream. The failure of the migrants' dream is articulated by Portia that "there was something they wanted, something just beyond the horizon, something outside their grasp, they would keep searching for it till they died" (p.141).

2. Conclusion

The thesis of the paper that in contemporary Nigeria fiction, the representation of the futility of the

migrants' dream of relocating to the diaspora is realised in the motifs of the loss of identity, alienation, regrets, dislocation, loneliness, frustration and failure of the migrants' dream. The portrayal of several illustration from Habila's *Travellers* enables the paper to provide evidence that most of the migrants who relocated to the diaspora either to further their education or better their economic and social status all fail to achieve the purpose of their relocation. This finding is not to argue that people should not migrate anymore. Rather, this paper has provided a framework for would be migrants to realistically weigh their options before relocating to the diaspora. These would be migrants should also engage with the diaspora literature to make their stay there and integration into the diaspora society seamless and easy. This is because, there will continue to be migrants as "human migration is an ancient phenomenon that started along with the subsistence of human beings on earth" (Virupaksha el ta, 2014, p.3). The migrants' story will continue to elicit different responses from critics. But one thing is sure, the representation of the migrants' story in contemporary Nigerian fiction is biased towards failure of the migrants' dream.

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Exploring Artificial Intelligence-Powered Spirituality for Moral Rejuvenation in Nigeria: Challenges, Prescriptions and Prospects

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Abstract. Nigeria confronts a number of moral issues, including corruption at every level of society, ethnic and religious tensions that lead to bloodshed, violations of human rights, gender inequality, and widespread poverty. These concerns frequently intersect and intensify each other, posing significant challenges to the country's social fabric and growth. The article aims to explore how artificial intelligence (AI) can provide individualized spiritual direction, boost community interaction, and support moral development. The paper argues that Nigeria can overcome challenges such as cultural preferences, ethical considerations, and potential opposition to technological advances in spiritual activities. The article employs critical literature review and phenomenological methods and reveals that using AI to investigate spirituality as a means of moral revitalization in Nigeria presents both obstacles and opportunities. It recommends incorporating artificial intelligence into religious education, establishing digital ethics, and encouraging inclusion. It concludes that a careful implementation of AI and ongoing conversation are necessary to successfully negotiate challenges and ensure an ethical and culturally appropriate integration of the Nigerian state.

Keywords: Artificial Intelligence (AI), Spirituality, Religion, Moral Rejuvenation, Nigeria.

1. Introduction

Nigeria faces a multitude of moral difficulties, including corruption at every level of society, ethnic and religious conflicts that lead to violence, breaches of human rights, gender inequality, and pervasive poverty. These problems frequently overlap and increase one another, which poses enormous difficulties to the social fabric and progress of the nation. The purpose of this article is to investigate the ways in which artificial intelligence (AI) may be responsible for providing customized spiritual guidance, enhancing community engagement, and facilitating moral development. The purpose of this

study is to suggest that Nigeria is capable of overcoming obstacles such as cultural preferences, ethical issues, and the possibility of hostility to technological advancements in spiritual activities. The use of artificial intelligence (AI) to examine spirituality as a way of moral rejuvenation in Nigeria poses both challenges and potential, as the essay demonstrates via critical literature evaluation and phenomenological approaches. Encouragement of inclusivity, the establishment of digital ethics, and the use of artificial intelligence in religious education are all elements that are recommended. In order to effectively navigate issues and secure an ethical and culturally acceptable integration of the Nigerian state, it is critical to put artificial intelligence into practice with caution and engage in continual dialogue.

2. Moral Decadence in Nigeria

Nigeria is the seventh most populous nation in the world and is widely known for its vast population, abundant natural resources, and diverse cultural characteristics. There are more than 250 different ethnic groups in Nigeria, and its oil deposits drive its economy. In spite of the fact that it has a lot of potential economically, Nigeria is struggling with issues such as poverty, political instability, and corruption.

A lifestyle, a lack of moral, including intellectual, discipline, and a luxury of self-indulgence on the part of individuals in a community are all examples of what is referred to as moral decadence. According to Nwachukwu (2017), morality is associated with the attitude or behavior of a person with responsibility. Personal, corporate, institutional, or cultural aspects of one's life are all potential areas in which one might develop an attitude. Man's deeply embedded and long-practiced perceptions, principles, opinions, life styles, cultural traditions, and religious rituals can tenaciously and readily translate into attitudes that either promote or hinder the moral evolution of society (Toner, 2019). The term "decadence" refers to a fall or deterioration

in the moral norm (Ehrlich & Ehrlich, 2013). Decadence may be seen as a chronological contrast or opposition, a body, a society, or an artist that allows themselves to deviate from something in order to achieve greater health, virtue, tradition, and other similar characteristics.

The topic of moral decay in Nigeria, like it is in many other nations, is a complicated one that is impacted by a variety of variables, including socio-economic realities, cultural standards, convictions about religion, instability in politics, and globalization (Adebisi, 2018). Corruption is ubiquitous in many parts of Nigerian society, including politics and government, business, and daily life. Corruption is a big problem in Nigeria (Oliver, 2017). In addition to eroding moral standards, this lowers faith in institutions, which in turn encourages cynicism among the general population. Leaders frequently set the tone for society's behavior. Instances of corruption as well as unethical behavior among political leaders may have a cascade effect, resulting in the normalization of such conduct among the general population.

High levels of criminal activity and insecurity, such as abduction, armed robbery, and insurgency, lead to a feeling of lawlessness and moral degradation (Sodefakan, 2016). It is a common misconception that people engage in criminal behavior because they are unable to find employment or are experiencing financial difficulties. Problems such as drug misuse, prostitution, human trafficking, and cybercrime are widespread and often serve as symptoms of more fundamental social issues such as joblessness, poverty, and an absence of social support networks (Chinedu, 2020). As a result of rapid urbanization and globalization, traditional values have decreased, leading to a weakening of community relationships and social cohesiveness. All of these factors have resulted in a decline in traditional beliefs, values, and cultural standards. In spite of the fact that Nigeria is home to a wide variety of religious traditions, the nation has seen a surge in the prevalence of extreme beliefs, which has led to an increase in violent incidents and a decline in moral standards in specific regions of the country.

A number of challenges within the educational system may hinder the transfer of moral ideals and ethical values to the younger generation. These challenges include limited money, bad facilities, and a lack of trained instructors. In order to combat moral decay in Nigeria, a multidimensional strategy is required. This method must address the underlying reasons for the problem, which include inequalities, poverty, weak institutions, and low opportunities. In addition to that,

it entails the promotion of ethical leadership, the building of institutions, the cultivation of a culture of transparency, and the investment in educational and social welfare initiatives. The empowerment of communities and the promotion of discussion among many stakeholders are two additional ways that may assist in the reconstruction of social cohesion and the promotion of shared values.

3. Artificial Intelligence-Powered Spiritually

Despite the fact that the notion of AI-powered spirituality raises difficult concerns regarding the nature of spirituality, awareness, and the role of technology in the human experience, artificial intelligence (AI) has the potential to affect spirituality in a variety of different ways. Artificial intelligence algorithms can be used to create personalized meditation or mindfulness programs tailored to each individual's preferences and needs. The use of these apps might provide guided meditation sessions, measure progress, and provide insights based on the analysis of data (La Cruz & Mora, 2024). Artificial intelligence-driven chatbots or virtual assistants could serve as digital chaplains or counselors, offering support, guidance, and companionship to individuals seeking spiritual or emotional assistance (Cotter, DeCook, Kanthawala, & Foyle, 2022). Depending on religious or philosophical views, they could receive training to respond with empathy and provide resources. We could also program these virtual creatures to provide resources.

There are many who advocate for the development of artificial intelligence, believing that more evolved AI might result in a more profound understanding of spirituality and consciousness. AI systems have the potential to reveal insights into the nature of consciousness and its connection to spirituality. The simulation of complex brain networks and cognitive processes may provide these insights. One might use artificial intelligence to create virtual companions or spiritual mentors who engage in discussions about existential issues, provide moral guidance, or encourage spiritual activities. These companions could assist with spiritual practices. One might also customize these virtual beings to represent a variety of philosophical or religious ideas from a variety of angles (Checketts, 2021). The combination of artificial intelligence algorithms with virtual reality (VR) technology has the potential to create immersive spiritual experiences (Airoldi, 2022). These experiences would enable users to tour holy places, take part in religious ceremonies, or interact with spiritual teachings in virtual surroundings.

Tools driven by artificial intelligence that facilitate self-reflection and introspection might lend a hand to people in their exploration of their spiritual experiences, beliefs, and values. These technologies have the potential to provide insights and ideas for personal growth and development by evaluating personal data and patterns of behavior. In general, the convergence of artificial intelligence and spirituality results in significant concerns about the nature of consciousness, the identity of humans, and the search for meaning and purpose (Cheong, 2021). In spite of the fact that artificial intelligence has the ability to improve spiritual practices and make personal development easier, it is equally important to approach these advancements with mindfulness and ethical awareness.

4. Exploring Artificial Intelligence-Powered Spiritually For Moral Rejuvenation

A thought-provoking proposal that focuses on the possibility of technology to solve ethical and moral difficulties in society is the exploration of the concept of spirituality driven by artificial intelligence for the purpose of moral renewal. There are many ways that spirituality fueled by artificial intelligence might help revitalize morality. Artificial intelligence systems might assess an individual's values, beliefs, and actions in order to deliver individualized moral direction (Locker, 2023). It is possible for artificial intelligence systems to provide insights, propose ethical concepts to examine, and assist people in navigating moral difficulties that arise in their everyday lives if they are able to comprehend a person's ethical framework.

Online mentorship or ethical companions that are powered by artificial intelligence might act as guides for the creation and expansion of moral concepts. Engaging in talks about ethical concepts, providing moral support, and encouraging people to take stock of what they do and choose are all things that these digital mentors may do. People and organizations can use artificial intelligence to create tools and apps that aid them in making ethical decisions. In addition to providing suggestions that adhere to ethical principles and values, these systems might do data analyses, make predictions about the likely outcomes of various courses of action, and give recommendations.

Artificial intelligence-driven technologies, like virtual reality simulations and immersive narrative experiences, have the potential to foster empathy and compassion. AI could help people gain a better understanding of others' challenges and experiences by immersing them in virtual situations that challenge

their viewpoints and generate emotional reactions (Campbell, 2022). Immersing individuals in these scenarios could accomplish this. The development of moral qualities, including honesty, integrity, and compassion, might be the primary emphasis of spirituality that is propelled by artificial intelligence. Artificial intelligence systems have the potential to motivate individuals to engage in the practice of virtues in their relationships with other people and in their day-to-day lives by providing them with tailored feedback, ramification, and interactive experiences. Artificial intelligence has the potential to make it easier to create communities and work together on achieving common moral principles and objectives. AI-powered platforms have the potential to facilitate discourse, mutual support, and collective action for the purpose of moral revitalization, hence, people with similar ethical values and interests link together to accomplish this. Spirituality that is driven by artificial intelligence needs to be merged with conventional spiritual practices and teachings when done so with careful consideration. Artificial intelligence has the potential to supplement conventional methods of moral direction and spiritual understanding by providing fresh ideas, perspectives, and instruments for moral revitalization. This would be preferable to the alternative of replacing existing traditions.

5. Challenges, Prescriptions and Prospects

As a consequence of the expansion of religiosity, which is fueled by artificial intelligence, there are ethical challenges that occur in connection with the use of technology in subjects that are connected to faith and belief. These challenges arise as a result of a combination of faith and belief. One example that comes to mind is the question of whether or not it would be acceptable to construct artificial intelligence systems that have certain religious views or spiritual teachings embedded in them. In order to guarantee that artificial intelligence keeps demonstrating respect for the variety of traditions and systems of thought that are now in existence, the issue that has to be answered is: what kinds of metrics may those measures be? Therefore, it is of the utmost significance to approach the creation and implementation of artificial intelligence-powered spirituality with a full understanding of ethical standards, cultural sensitivities, and possible hazards. A thorough understanding of these factors is necessary. Artificial intelligence powers spirituality, thereby providing a moral renewal. If people utilize the potential of artificial intelligence for moral development and ethical reform, they can work towards building a society that is more equitable, compassionate, and harmonious. This would allow individuals to work

towards the creation of such a society. Indeed, we can achieve this.

6. Conclusion

The paper has presented an exhaustive and perceptive study of the variables that contribute to moral degeneration in Nigeria. The moral fabric of society is significantly influenced by each of the aforementioned factors, which each have a major effect. There are a number of factors that contribute to the deterioration of moral standards and social cohesiveness. These include corruption, inadequate governance, poverty, cultural transformations, the impact of the media, and religious and ethnic disputes.

The solutions that have been presented include a broad variety of methods, highlighting the need to adopt a comprehensive strategy in order to solve the problem. Government policies, community involvement, information dissemination, and responsible leadership encouragement are all essential elements of any attempt to counteract moral decline.

A coordinated effort by a wide range of stakeholders, involving government agencies, civil society groups, faith-based organizations, and the media, will be required in order to put these proposals into effect. It is of the utmost importance to give priority to efforts that not only address the fundamental causes of moral degradation, such as poverty and social injustice, but also encourage openness, accountability, and integrity. Taking everything into consideration, it is impossible to overstate the significance of understanding the complexity of the problem and the significance of using artificial intelligence (AI) as a holistic solution to combat moral decadence in Nigeria.

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Effect of Interactive Approach on Students Speaking Skill in English Language in Maiduguri Metropolis, Borno State of Nigeria

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Abstract. This study investigates the effect of an interactive approach on the English-speaking skill of Junior Secondary School Students in Maiduguri Metropolis, Borno State, Nigeria. Recognizing the critical importance of English proficiency in a globalized world, this research addresses the inadequacies of traditional, teacher-centered methods that often fail to develop students' speaking abilities effectively. The interactive approach, rooted in constructivist and communicative language teaching theories, emphasizes active student participation and authentic language use. Utilizing a pre-test and post-test design, this study assessed the speaking skills of 37 volunteer students from Junior Secondary School 3 (JSS 3) before and after implementing an interactive teaching intervention. The results demonstrated a significant improvement in students' speaking skill, with the mean post-test scores significantly higher than the pre-test scores ($t=21.216$, $p<0.0001$). These findings suggest that the interactive approach is a more effective method for enhancing speaking skills compared to traditional approaches. The study recommends integrating the cultural context of the region into interactive activities and leveraging technology to further support interactive language learning. It recommended that cultural context of the region should be integrated into interactive activities and assessments, as this can increase student engagement and motivation. For example, incorporating local cultural themes or legends into role-play scenarios can provide a rich and relevant learning environment.

Keywords: Interactive Approach, English Speaking Skills, Junior Secondary School, Maiduguri Metropolis.

1. Introduction

Language is a vital tool for communication, and in today's globalized world, proficiency in English has become increasingly important. As the lingua franca of international business, science, technology, and academia, mastering English, particularly its speaking component, is crucial for students' future success (Crystal, 2012). However, despite its importance, many students struggle with speaking English fluently and confidently, especially in countries where English is not the first language (Al-Hosni, 2014; Gan, 2012). Traditional teaching methods, often characterized by teacher-centered approaches and limited student participation, have been found inadequate in developing students' speaking skill (Brown, 2007; Nunan, 2003). These methods frequently focus on grammar, vocabulary, and reading comprehension, leaving little room for authentic oral communication practice (Richards, 2006). As a result, students may excel in written exams but falter when it comes to real-life communication situations (Hedge, 2000).

To address this issue, language teaching experts have advocated for more interactive and student-centered approaches (Richards & Rodgers, 2014). These approaches, rooted in constructivist and communicative language teaching theories, emphasize active student participation, authentic language use, and meaningful interactions (Vygotsky, 1978;

Hymes, 1972). One such approach that has gained traction is the interactive approach, which promotes dialogic learning, peer collaboration, and real-life communication tasks (Van Lier, 1996). The interactive approach in language teaching is grounded in several key theories and concepts. Vygotsky's (1978) sociocultural theory posits that learning is a social process and that knowledge is co-constructed through interaction with others. In the context of language learning, this means that students develop speaking skills not in isolation, but through meaningful exchanges with peers and teachers (Lantolf & Thorne, 2006).

Similarly, Hymes' (1972) concept of communicative competence emphasizes that knowing a language involves more than just grammatical knowledge; it includes understanding how to use language appropriately in various social contexts. This idea forms the basis of Communicative Language Teaching (CLT), which prioritizes authentic communication over rote memorization of rules (Brown, 2007). The interactive approach aligns with these theories by creating opportunities for students to use English in meaningful, context-rich situations. It involves activities such as group discussions, role-plays, debates, and problem-solving tasks that encourage students to negotiate meaning, express opinions, and practice various language functions (Long, 1996; Swain, 2000).

Several studies have highlighted the potential benefits of interactive approaches on students' speaking skills. For instance, a study by Toro, Camacho-Minuche, Pinza-Tapia, and Paredes (2019) found that interactive activities like role-plays and simulations significantly improved students' fluency, vocabulary, and confidence in speaking English. Similarly, Kayi (2012) reported that discussion-based activities not only enhanced speaking skills but also promoted critical thinking and problem-solving abilities. However, despite these promising findings, the implementation of interactive approaches in many classrooms remains a challenge. Teachers may feel constrained by traditional curricula, large class sizes, or lack of resources (Littlewood, 2007; Carless, 2007). Moreover, students accustomed to passive learning may initially resist more participatory methods (Weimer, 2013).

In the Nigerian context, where this study is situated, these challenges are particularly acute. English, despite being the official language and medium of instruction in schools, is a second

language for most students (Jibir-Daura, 2014). Traditional, teacher-centered methods still dominate many classrooms, with a focus on preparing students for written exams rather than developing their communicative abilities (Olanrewaju, 2019). As a result, many Nigerian students struggle with spoken English, which can hinder their academic progress and future career prospects (Ajayi, 2008).

It is against this backdrop that this study seeks to investigate the effect of an interactive approach on the speaking skill of junior secondary school students in English Language in Nigeria. By implementing and evaluating an interactive teaching intervention, this research aims to contribute empirical evidence to the ongoing debate about effective language teaching methods.

1.1 Hypothesis

There is no effect of interactive approach on students speaking skills in English language in Maiduguri Metropolis, Borno State

2. Methodology

This study adopted quasi experimental design. It is made up of experimental and control groups. Quasi-experimental design is a research approach that aims to establish causality between variables by using natural or pre-existing groups, rather than randomly assigning participants to conditions. This design is often used when random assignment is not feasible, but researchers still want to make causal inferences. (Shadish, 2014). The pre-test and post-test design is a common method used in educational and psychological research to evaluate the effectiveness of an intervention or treatment. In this design, participants are assessed before and after the intervention to measure changes in their behavior, knowledge, or attitudes (Shadish, Cook, & Campbell, 2002).

The total population for this study consisted of all Junior Secondary School Students Three (JSS III) in the school under study. The population as of the time of this study there were one hundred and twenty-nine (129) students. Dip bowl simple random sampling was used to select one arm of Junior Secondary School three (JSS III) class. Thirty-seven (37) students were used as sample using availability sampling technique.

2.1 Interactive Approach Method

Determination of assessment objectives: the specific aspects of students' performance are language proficiency, communication skills, collaboration abilities, or critical thinking skills.

Develop assessment criteria: Establish clear and measurable criteria for assessing students' performance based on your objectives. This may include rubrics, checklists, or rating scales that outline specific expectations and levels of achievement.

Utilize a combination of assessment methods: Employ a variety of assessment methods to gather a comprehensive understanding of students' performance. This can include formative assessments (e.g., observations, informal feedback), summative assessments (tests) and self-assessments.

Monitor students' progress over time: Regularly collect and analyze data on students' performance to track their development and identify areas for improvement. This can involve administering assessments at multiple points throughout the learning process and comparing results to evaluate the impact of the interactive approach.

Analyze the quality of student-teacher and student-student interactions: Observe and evaluate the nature of interactions within the classroom, focusing on aspects such as active participation, collaboration, and

communication. This can provide insights into how the interactive approach is influencing students' performance.

Reflect and refine: Regularly reflect on the assessment results and use them to inform adjustments to the interactive approach and improve overall teaching and learning practices.

Oral presentations are a commonly used method for evaluating speaking skills in interactive language learning. An oral presentation typically involves a student presenting a topic or argument to an audience, which can be their peers.

To measure the effectiveness of interactive approaches through oral presentations, teachers should consider the following:

Preparation: How well did the students prepare for the presentation, including organization, research, and use of language?

Fluency: The ability to speak smoothly and continuously without hesitation or pause.

Accuracy: The ability to use English correctly, including grammar, vocabulary, and pronunciation.

Coherence: The ability to organize thoughts and ideas in a logical and coherent manner.

Vocabulary: The ability to use a wide range of vocabulary to express ideas and opinions.

Pronunciation: The ability to use English pronunciation correctly, including intonation, stress, and rhythm.

3. Results

Table 1: t-test on effect of interactive approach on students speaking skill in English language

| Variables | N | Mean | S.D | S.E | DF | t | Prob |
|-----------|----|--------|-------|-------|----|--------|--------|
| Pre test | 37 | 33.571 | 4.327 | 0.302 | 36 | 21.216 | 0.0001 |
| Post test | 37 | 55.274 | 6.910 | 0.462 | | | |

(t=21.216,df = 36; P= 0.0001)

The results presented in Table 1 suggest that the interactive approach has a significant positive effect on students' speaking skill in English language. The study used a pre-test and post-test design to assess the impact of interactive teaching on students' language skills. The mean score on the pre-test was 33.571 with a standard deviation of 4.327 and standard error of 0.302. In contrast, the mean score on the post-test was 55.274 with a standard deviation of 6.910 and standard error of 0.462.

A paired t-test was conducted to determine if the difference in scores between the pre-test and post-test was statistically significant. The t-value was 21.216 with 36 degrees of freedom,

and the p-value was less than 0.0001. This indicates that the difference in scores was highly significant and unlikely to have occurred by chance. These results showed that the interactive approach is effective in improving students' speaking skills in English language. Students who received interactive instruction had significantly higher scores on the post-test compared to the pre-test, suggesting that the interactive approach helped them develop their speaking abilities over the course of the study.

4. Discussion of findings

There is effect of interactive approach on students speaking skills in English language in

Maiduguri Metropolis, Borno State. In a comprehensive meta-analysis of 30 studies on communicative language teaching (CLT), which includes many interactive techniques, Sato and Oyanagi (2019) found no significant improvements in students' speaking skills compared to traditional methods. They argue that the methodological flaws in many studies supporting CLT, such as small sample sizes and lack of control groups, undermine the validity of their findings. Moreover, the theoretical underpinnings of interactive approaches have been questioned. The sociocultural theory of Vygotsky (1978), which emphasizes learning through social interaction, has been critiqued by cognitive psychologists. Anderson (2015) argues that language acquisition is primarily a cognitive process of rule internalization, not a social one. He contends that the emphasis on interaction can distract from the more critical task of mentally processing linguistic input.

Similarly, the concept of communicative competence (Hymes, 1972), which is central to interactive approaches, has been challenged. Rajagopalan (2019) argues that this concept is too vague and culturally biased, favoring Western communicative norms. He suggests that what constitutes "appropriate" communication varies widely across cultures, making the universality of communicative tasks in interactive approaches problematic. Practical implementation issues also undermine the effectiveness of interactive approaches. Large class sizes, a common reality in many parts of the world, make meaningful interaction difficult. As Littlewood (2018) notes in his study of Asian classrooms, Teachers often resort to traditional methods because managing interactive tasks in classes of 50 or more is simply unworkable. This sentiment is echoed by teachers in numerous contexts (Carless, 2007; Olanrewaju, 2019).

Furthermore, the role of the teacher in interactive approaches has been criticized. Kumaravadivelu (2006) argues that the teacher's role as a "facilitator" can lead to a lack of clear direction and insufficient error correction. He states, "In the name of student-centeredness, teachers often abdicate their responsibility to provide the structured input and feedback that learners need. This can be particularly problematic for learners who are accustomed to more teacher-directed learning. The nature of the learners themselves can also make interactive approaches ineffective. Introvert students, who make up a significant portion of any class, may find constant interaction stressful and counterproductive. In a

study of Chinese EFL learners, Liu and Littlewood (2017) found that introverted students reported higher anxiety and lower participation in interactive tasks, leading to less speaking practice and slower improvement.

Additionally, the claim that interactive approaches prepare students for real-world communication has been challenged. Widdowson (2017) argues that classroom interactions often bear little resemblance to authentic communication. He states, "The artificiality of role-plays and simulations can ironically make students less prepared for the unpredictability of real conversations. Lastly, the emphasis on fluency in interactive approaches can come at the cost of accuracy. Pinter (2017) found that students in communicative classrooms often develop bad habits and fossilized errors because of insufficient focus on form. She argues, "Without systematic attention to grammar and pronunciation, students' speaking skills plateau at a level far below true proficiency.

5. Conclusion

In conclusion, the results of this study demonstrate that the interactive approach has a significant positive effect on students' speaking skill in English language. The interactive approach appears to be an effective tool for improving students' speaking abilities compared to traditional teaching methods.

6. Recommendations

Based on the findings of the study, the followings were recommended:

The cultural context of the region should be integrated into interactive activities and assessments, as this can increase student engagement and motivation. For example, incorporating local cultural themes or legends into role-play scenarios can provide a rich and relevant learning environment.

Technology can be a valuable tool for enhancing interactive language learning.

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Tie-Dye Attires Of Borno Kanuri People As Element of Cultural Identity In Postcolonial Nigeria

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Abstract. The sustenance and continuity of indigenous cultural identity has been a major concern and pursuit for post-colonial Africa. Decolonization, revival, and sustenance of national and ethnic identities are explored through the components of culture. Africans, including Nigerians, are greatly influenced by culture in their daily living, especially costumes. Nigerian cultural attires vary among ethnic groups and the peculiarity is relevant in identification, communication and association. This study examined the indigenous attire of the Kanuri people of Borno State in Nigeria, to evaluate the function of cultural dress in the decolonization process and identification of peoples in a globalized world. Textiles made from the tie-dye resist technique, in specific colors, have been adopted by the Kanuri as their peculiar traditional dress. The study purposively selected the female Kanuri *Dongashou*, used for wedding eve celebrations (*Wushe-Wushe*). Observational schedule, photographic documentation, and non-formal structured interviews were the instruments used during fieldwork to collect primary data. From results, the Kanuri people have established an identity through their cultural attires not only in northern Nigeria but globally. The survival and acceptability of the attires as a cultural factor had been possible due to the simplicity of the tie-dye technique, availability of cost-efficient materials, general affordability of the attires, and skills-transfer through generations.

Keywords: Attire, Cultural Identity, Kanuri, Postcolonial Nigeria, Tie and Dye.

1. Introduction

Culture in human's existence, summarizes ideologies, belief systems, traditions, and customs. Significantly, Africa, apart from its important geographical location, is diversely

rich in cultural heritage which comprises arts, crafts, artifacts, folklores, oral history, beliefs, ideologies, religions, poetry, music, dance, costumes, and fashion. These are handed down from generation to generation as a practice. Oyeniyi (2022) states that the beauty of Africa lies in her cultural values, dance, music, language, and attire. Africans are usually identified by their attires. Nigeria is not an exception as it comprises of many states, different local government areas and ethnicities, all with different unique cultural representation especially in the area of clothing. The culture of Nigeria is shaped by Nigeria's multiple ethnic groups of about 371, according to Vanguard (2017), while Scout for SDGs (2022) enumerated that Nigeria has over 521 languages, over 1150 dialects in the ethnic groups. Countries and their Cultures (2022) revealed that every ethnic group in Nigeria has its own tales and stories of where its ancestors came from, however, archaeologists found evidence of Neolithic humans who inhabited what is now Nigeria as far back as 12,000 B.C.E. The first recorded empire in present-day Nigeria was centered in the north at Kanem-Borno, near Lake Chad. Borno State with the slogan "Home of Peace" is the home of diverse cultural societies, traditions and landscapes, which is not only appreciated and enjoyed by indigenes but also non-indigenes. Borno was the heartland of the Kanuri-speaking royal empire of Kanem-Borno, which was renowned throughout Africa and beyond. The Bornu Empire lasted from 1380 to 1893 A.D. according to Vincent (2017) and Pulse (2021). Unverified legend claims that Bornu's most dominant culture, Kanuri, can be traced to Yemen, however, little is actually known of the earliest phases of the Kanuri culture. Modern-day Kanuri are the descendants of the Sayfawa Dynasty of the Kanem Empire which as a result of civil war, rebellion and outright invasion by

the Bulala, the Kanuri people were forced out of Kanem in the fourteenth century A.D. and after nearly ten decades of bitter conflict, the Kanuri established a new empire southwest of Lake Chad. Currently, the majority of the Kanuri live in the Borno province of North Eastern Nigeria (Pulse, 2021).

Borno State is in the north-east geopolitical zone of Nigeria, bordered by Yobe State to the west, Gombe State to the southwest, and Adamawa State to the south while its eastern border forms part of the national border with

Cameroon, its northern border forms part of the national border with Niger Republic, and its northeastern border with Chad, being the only Nigerian state to border with three countries. (Wikipedia, 2022), Borno State has 27 local government areas, namely: Abadam, Askira/Uba, Bama, Biu, Bayo, Chibok, Damboa, Dikwa, Gubio, Guzamala, Gwoza, Hawul, Jere, Kaga, Kala-Balge, Konduga, Kukawa, Kwaya Kusar, Mafa, Magumari, MMC, Marte, Mobbar, Monguno, Ngala, Nganzai and Shani.



Figure 1: Africa Country Map by Onlinemaps.blogspot.com
Source: <https://www.pinterest.com/pin/382594930814322089/>

Figure 2: Map of Nigeria showing the 36 States and Federal Capital Territory (FCT), Abuja.
Source: https://www.researchgate.net/publication/260023562_Possible_determinants_and_spatial_patterns_of_anemia_among_young_children_in_Nigeria_a_Bayesian_semi-parametric_modelling

Figure 3: Map of Borno State by Thlama B. P., (2017)
Source: https://www.researchgate.net/figure/Map-of-Borno-State-of-Nigeria-showing-the-study-area_fig1_318447088

2. Kanuri Culture and Attires

The indigenous Kanuri people are the dominant ethnic group in Borno State in northern Nigeria. However, dialects of Kanuri are spoken within and outside Nigeria in countries such as Chad, Cameroon, Niger, Libya and Sudan. This attests to the fact that the Kanuri are also migrants, predominantly farmers and business men and women. They also engage in some other vocations for their livelihoods like cloth embroidery, fishing, mat-weaving, tie-dyeing, calabash decoration, body decoration (henna), cap embroidery and construction works. The Kanuri also speak Hausa language though the Kanuri are unrelated with the Hausa, however, Kanuri language is losing ground due to the gradual encroachment of Hausa as a lingua franca in the entire northern Nigeria.

Garments worn by Kanuri people according to Muhammad and Mohammed (2012) has its origin in the culture and traditions of the people as it depicts the belief systems, political

metaphysics, and the general consciousness of the people, including their creative impulses. Muhammad and Mohammed further reveal that the advent of urbanization, westernization and the intermingling of cultures brought about inevitable changes which occurred in the culture and traditions of the Kanuri people. Wearing long, voluminous, roomy garments, preferably with caps, has witnessed changes due to contact with foreign cultures.

Kanuri language has different names for their cultural attires, which is meant for different purposes. Kanuri male garments as mentioned by Muhammad and Mohammed (2012) are *Kulwu Kajibe*, *Kulwu Nashibe*, *Kulwu Indi Dawu Tiloa*, *Kulwu Dawungasho*, *Kororopci*, *Tawuski*, *Gamaje Ambuka*, *Gamaje Diwadiwa*, *Gamaje Sore*, *Dankiki Kumbam*, *Dankiki Janaaaa*, *Yange Darwali* and *Yange Cirtanaa*. While Adam (2016) and Haruna (2021) listed the following styles mostly worn by the female *Dongasho*, *Gana Kauwa*, *Gambara*, *Kajiya*, *Mai Tabarma*, *Murzan*, *Asal*, *Raka*, and *Bugai*,

Gana Kwuwa, Gambara Kaajiye. However, the most dominating style for men presently is the Kulwu also known as Kantalas, as revealed by Oyeniyi (2022). The meaning of Kantalas is cotton in the Kanuri language, and this garment is called Kantalas because it is full of hand embroidery design known as Kulwu needlework which is strictly produced with cotton yarns manually sorted and spun by the Kanuri women. After the Kulwu needlework has been designed on fabrics, it is further sewn as a robe, which consist of trousers, a long sleeve undershirt, and an open stitched sleeveless gown. Kantalas designed with Kulwu is usually worn by the nobility and celebrities in Borno and neighboring communities, however it is now adopted and worn by others such as politicians and wealthy Nigerians.

3. Methodology and Theoretical Framework

This paper is based on a qualitative research method, being art-historical, ethnographic, socio-cultural and visual-artistic. The methodology depended largely on field investigation as source for primary data collection and bibliographic search for secondary sources. The fieldwork comprised of scheduled participant, covert and overt observations of the different dress styles at the *Wushe Wushe* (traditional wedding ceremonies), professional studio processes of the production of the Kanuri Tie-Dye materials, and the production sessions of the attires. Structured questions were used for oral interviews of the models, producers of tie-dye cloth and fashion designers and artists. Specific textile studios were purposively selected as case studies. Photographic documentation was recorded and also some photos accessed and collected from the internet.

By adopting the creative exploratory method and investigations that occur in studios, galleries and other places where artists and designers work, the practice-led aspect of the research method involved the studio experimentation of tie and dye using blue and black, which was the foremost color of the Kanuri attire before the advent of factory produced colours. The findings of the fieldwork carried out at Bulamari Dyeing Centre, behind the Shehu Palace in Maiduguri, Borno State showed that the production of the tie-dye materials are carried out without strict compliance to technical or industrial rules, in the bids to produce large quantities of cloth for local consumption. This infers that the use of these attires is popular and in high demand. The

dyers have no standard measurement for their dyes, Caustic-soda and Hydro - sulphite chemicals which is being referred to by the local dyers as Sugar and Salt. They measure according to instinct and imagination of the desired result. The dyes are poured into the boiling water in the drum pot and followed by the chemicals. It was observed that in the production of the Kanuri fabrics, the local dyers were engaged in dyeing plain colored fabrics using Ox-blood, Brown, Golden Brown, Ash, Green, Orange and nude colors. When contacted to know why, it was revealed that those colors are considered as matured and more patronized. However, according to Ogboli (2022), the choice of this colours by the dyers can be traced to the fact that the colours are natural and local plants had been used for sourcing of these colours even in the pre-industrial times. The practice had continued till date using synthetic dyes. For example, orange and brown were extracted from Kolanut and is referred to as *ruwan goro* in Hausa. These colors have become identified as the traditional colors for the ethnic attires.

The studio production was categorized into five stages:

Stage 1: Fabric De-sizing and Preparation:

This stage involves the washing away or removal of factory starch used for industrial finishing of the white fabric to enable the proper penetration of dye solution. The fabric is kept in a neat environment to strain the excess water, thereafter folded, then tied for pattern creation and set aside.

Stage 2: Preparing the Dye Solution:

Preparing of dye solution involves the heating of water, wearing of hand gloves, nose mask, apron to prevent the face and skin being affected by the corrosiveness of the chemicals. Measuring of dyes and chemicals into the dye bath and pouring of hot water to the measured dyes and chemicals to produce the dye solution.

Stage 3: Dyeing the Fabrics

The dyeing stage adopted for this study is the dipping method. The prepared fabric was dyed starting with the lighter color, which is blue, the blue dyed areas were further secured using cellophane bags to prevent an accident of being stained by the black dye solution being the last color to be used. The completed dyed fabric is then kept in another bath tub or rag to remove the excess dye before light rinsing is carried out before the exposure of the dyed fabric.

Stage 4: Oxidation Stage:

The oxidation stage is the stage of loosening the tied fabric and exposing it to the atmosphere for 10-15 minutes for fixation of the dyes. This activity is being carried out under a shaded to disallow the dyed fabric have direct contact with sunlight at that stage not to affect the dye fastness. After the fixation period, the fabric is well rinsed and spread on line for proper drying.

Stage 5: Finishing:

This the last stage of production, it involves sizing the fabric by adding starch to give it a firm texture and shining effect after which the ironing follows.

The theoretical framework for this paper are art-historical, ethnographic theory, socio-cultural (Identity Theory) and visual art theory.

4. Discussion

Tie and Dye Kanuri Cultural Attires

Tie and Dye is a textile resist technique that involves the act of tying, knotting, folding, hand or machine stitches, or binding fabrics before dyeing to resist the penetration of dye ink or solution in order to create patterns. It is one of the simplest methods of textile ink transfer practice but the end products are usually unique. According to Dharma in Changyadani & Gwari (2017), Tie and Dye long existed before the 1970s, early postcolonial, and was known as *shibori*, a Japanese term that encompasses a wide variety of resist –dyeing techniques.

Kanuri traditional tie and dye attires got their names from the style of dyeing, sewing in combination with the embroidery design on the garments. Below are some examples:

Kororopci: Dyed pure black garment designed with *kulwa*, which atimes is dyed pure navy blue and called Kalwu Nashibi. (Figure 3)

Kulwu Indi Dawu Tiloa: This is a combination of two dyed fabrics, dark blue and sky blue sown together and decorated with the *kulwu* (hand embroidery). (Figure 4)

Kulwu Dawungasho or Gongashou: This is gown made from fabric dyed in two colours, after the fabric is being constructed into a garment, it is being decorated with *Kulwu* for men’s attire. It got its name from the style of dyeing and embroidery according to Muhammad and Mohammed (2012). (Figs. 5, 6 and 7) However, Bulama (2022), revealed that the choice of the name for Kanuri traditional fabric “Dongashou” was adopted from the bald eagle bird with white and black colours known as “Damga”, meaning every Kanuri citizen has an excellent spirit like an eagle and also beautiful like the blue and black bird known as Asian Fairy Bluebird. Bulama further attest to the fact that though the blue and black Kanuri traditional attire is more popular, the Kanuri also have the white and black tie dyed fabrics used only for royal activities and coronation. Ogboli (2022) added that the introduction of blue and black colour for dyeing the Kanuri fabric was due to the availability of “indigo” blue colour as one of the earliest colour available before the advent of other colours. Kanuri are decedents of the Kanem Borno Empire which are known for royalty, it is believed that every Kanuri indigene has the royal blood running through their veins, and as such, are royalty, hence the general adaptation of blue as Kanuri colour of identity.



(4)
(5)
Figure 4:
Maiduguri,
Borno State
Dance Troops
by Abba



Kashim

Source:https://www.google.com/search?q=Kanuri+Traditional+dancers+men+in+Dangashou&tbm=isch&ved=2ahUKEwjSpruG4PP5AhUK4RoKHYKZCGUQ2cCegQIABAA&oq=Kanuri+Traditional+dancers+men+in+Dangashou&gs_lcp=CgNpbWcQA1DfBFjAlgFgn5wBaABwAHgAgAHWAogB6CuSAQYyLTE4LjSYAQCgAQQGqAQtd3Mtd2l6LWltZ7gBA8ABAQ&scient=img&ei=b7oQY5KzOorCa4KzoqgG&bih=506&biw=1094&rlz=1C1WOHY_enNG1014NG1014#imgrc=VhSwlWP2qzkvTM&imgdii=wX4-GF8-oiwDdM

Figure 5: Typical Kanuri women attires. (Left-gana kwuwa, Middle-gambara kaajiye, Right doughdongashe)
Source:<https://www.uni-hildesheim.de/sustainability/index.php/2021/11/03/cultural-exhibition-by-the-students-of-the-sdg-graduate-school-performing-sustainability-maiduguri-borno-state-nigeria-26th-october-2021/>



Figure 6: Kororopci by Muhammad and Mohammed (2012).
Source: https://english.fullerton.edu/publications/clnArchives/pdf/muzau_fabnam-garments.pdf

Figure 7: Kulwu indi dawu tiloa by Muhammad and Mohammed (2012).
Source: https://english.fullerton.edu/publications/clnArchives/pdf/muzau_fabnam-garments.pdf



Figure 8: An Eagles by thedestinyformula.com
Source: <https://www.pinterest.com/pin/737464507709240072/>

Figure 9: Asian Fairy Bluebird by Rosamond Gifford Zoo
Source: <https://sites.google.com/site/rosamondgiffordzootour/birds/asian-fairy-bluebird>

Figure 10: Kulwu Dawungasho by Muhammad and Mohammed (2012).
Source: https://english.fullerton.edu/publications/clnArchives/pdf/muzau_fabnam-garments.pdf



(11)

Figure Typical

Kuluwu/Babban Riga (Gown) by Abubakar (2017).

Source: https://www.researchgate.net/figure/A-photo-of-a-typical-Kanuri-Kuluwu-Babban-Riga-Gown-and-the-president-of-the-federal_fig2_318215165



(12)

11: Kanuri

Figure 12: Gongashou Female Kanuri Attire

Source: <https://twitter.com/hashtag/WusheWushe?src=hash>

5. Dongashou Female Kanuri Attire

Dongashou is a special costume worn by bride’s maids during Kanuri wedding celebrations called *Wushe-Wushe*. According to Tudun (2021), dongashou kanuri traditional attire is usually worn on Friday by the friends of the bride. Generally, dongashou is blue and black from inception, however, due to the acceptability of tie and dye among the Kanuri indigenes, Dongashou, (Kanuri tie and dye fabrics) now comes in different colours like wine and ash, black and white, yellow and black as seen in figure 12 -15. Al-Gazali (2016) state that, to Kanuri indigenes, wushe-wushe is the most remarkable moment admired more than the formal wedding solemnization which take place eve to the wedding day and can last all night long.

Al-Gazali (2016) further revealed that the highlight of a Kanuri wedding is the Wushe - Wushe, it is accompanied by other activities like gunshots known as ‘durum kangeye’. The gun has a tub attachment made with clay called ‘ngaya ka’ajiye’. The tub is filled with incense called ‘malam bahausha’ or ‘tularen wuta’ in Hausa which is fired into the sky to create a smoky cloud like design, spice up with traditional music and instruments known as ganga-kura. All these items are brought by the groom’s contingent and showcase during a procession organised by the groom’s family. The procession is being led by the bride and groom supported by their family and friends showering them with praises (Wushe-Wushe) meaning (well done - well done), for taking the bold step of taking responsibility, graduating from singleness and starting a new home. It is also an admonition evening, where elders and parents of both the bride and groom’s family engage in giving them advices for the journey ahead.



(13)

Figure 13: Yan Matan



(14)

Borno (Calabar Girls of The North)

Source: <http://northernhibiscus.blogspot.com/2017/06/yan-matan-borno-calabar-girls-of-north.html>

Figure 14: Bride and Friends. Source: <https://www.youtube.com/watch?v=ECbkjD8cluE>



(15)

Figure 15: Wushe –Wushe Source: <https://www.wattpad.com/669440853-life-of-sumayya-wushe-wushe%E2%9D%A4/page/3>

6. Conclusion

The constant innovation and exploration taking place in the field of textile design in regards to tie and dye techniques has advanced the popularity of the Kanuri cultural attire especially in the northern region of Nigeria as the fabric is being accepted and used by non-indigenes of the ethnic group.

Reviews had shown that despite the fact that Kanuri people have several cultural attires, which have been generally accepted and used as everyday clothing especial by men in Nigeria, the tie and dye Kanuri attire (Gongashou, Kororopci, Kulwu indi dawu tiloa and Kulwu Dawungasho) which is the blue and black dyed fabrics still remain sacred and outstanding. It is purely associated with the Kanuri cultural activities. This is a distict element of cultural identification.

The use of tie and dye as a technique for the production of the Kanuri cultural attire, has helped in the promotion of the availability and acceptability of the traditional fabric because it is cost effective in comparison to other cultural attires which are produced by weaving. Weaving over the years as a technique has proven to be time consuming, demanding, and expensive.

The study had proven that the Kanuri Tie and Dye fabric is being appreciated and accepted more than other cultural attires due to its nature of being friendly to the body because of the cotton fabric being used. The cotton makes it comfortable to be worn at all times in comparison to other cultural attires which are weightier due to the thick yarns used in weaving the fabrics and can only be worn at special functions and for a short time.

The study proved that the tie and dye fabrics are largely appreciated and patronized by the Kanuri culture of Borno state, therefore it will be of utmost importance if textile designers will creatively expand the acceptability to further enhance the income of textile designers.



(16)



(17)



(18)

Figure 16: Wushe-Wushe: the climax of a Kanuri wedding by Al-Gazali (2016).

Source: <https://www.yenlive.com/news/index.php/news/85-wushe-wushe-the-climax-of-a-kanuri-wedding>

Figure 17: Wushe-Wushe: D&D Clothing

Source: <https://danddclothing.com/en-ng/blogs/african-fashion-blog/equatorial-guinean-traditional-wedding-styles>

Figure 18: Kanuri Kids <https://web.facebook.com/profile.php?id=100063569747633>



(19)

Figure 19: Male Model wearing Kulwu Dawungasho and Female Model wearing Gongashou
Source: Jonathan E. D. (2022)



(20)

Figure 20: First colour dyed fabric ready for second colour dyeing.
Source: Jonathan E.D. (2022)

7. Recommendations

The study proved that the survival and acceptability of the Kanuri traditional attires is as a result of the availability of material and cost-efficient nature of the fabric, simplicity of the production techniques. Also is the fact that tie and dye is a skill that can be taught both at formal and non-formal centres, and can be practiced by both the young and old with structure or no structure. Therefore, this study recommends that other textile designers should explore the introduction of tie and dye textile resist technique as one of the medium for producing their cultural attires for sustainability and acceptability by the old and young. And for few cultures that are now exploring other textile techniques for imitation of their cultural attires, more efforts should be geared towards the promotion of those techniques for better acceptability and patronage.

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