KIU Journal of Humanities

College of Humanities and Social Sciences

Kampala International University, Uganda.

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Published in June, 2020

ISSN: 2415-0843 (Print)

ISSN: 2522-2821 (Online)

Published by:

College of Humanities and Social Sciences,
Kampala International University,
Kampala, Uganda.

KIU Journal of Humanities Copyright©2020
Kampala International University ISSN: *2415-0843;* 5(2): 3–4

Editorial

This issue of KIU *Journal of Humanities* touches on Development Studies, Social Psychology, Religious Studies, Language and Literary Studies, as well as Entrepreneurship and Agricultural Economics.

The first part of the Journal addresses issues in Development Studies such as internal security and national development, public service delivery, global pandemic and development, crisi of nation building, globalization, imperialism and so on. It is revealed in one of the papers that the emergency of the virus in some towns and cities in Nigeria calls for serious attention. The paper therefore, recommends among others, the isolation or restriction of movement of suspected cases within the facility, banning of visits to detention facilities, decongestion of correctional facilities and setting up of disease prevention and control units in correctional or detention facilities across the country in order to stem the spread of the virus to correctional facilities.

In the second section which centers on Social and Educational Psychology, various factors which have impacts upon students, which may include emotional intellegence, study habit, peer groups, emotional sentiments, and mental hygiene etc. are examined. One of these papers reveals that that Narrative Exposure Therapy (NET) had no effects difference on participants' psychological trauma symptoms across age group. Based on the findings of this study, it is recommended among others; that there is need for more psychological studies to be conducted amongst children at internally displaced camps so that both young and old would have gone through the therapy. In addition, future studies should be done for children in the Internally Displaced Persons' camps for the purpose of comparing between children, adolescents and old that have gone through the therapy.

In Section Three, literary works of Ola Rotimi, Sam Ukala, Usimi Taiwo, as well as Mongo Béti and Ahmadou Kourouma are x-rayed. Also, language and tenor of President Muhammadu Buhari's Speech on covid-19 pandemic to the general populace in Nigeria are examined in one of the papers. It is revealed that the President used declarative sentences as a way of giving information to the audience and also for creating a natural conversational phenomenon between the president and the listeners so that the general populace could understand the intended message(s). The study concludes that examining nationwide broadcast given during this pandemic through the language use, metadiscourse elements, and tenor of discourse aid comprehension of the intended message being passed across to the audience.

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In part four, some importance issues in Religious Studies are examined. One of the papers highlights the Islamic perspectives of what is called child spacing or control. The paper rejects the idea of child spacing or birth control based on western model and argues in favour of child spacing from the Islamic point of view based on 'azl' and the Islamic model of child rearing and weaning as supported by relevant Qur'anic verses.

Section Five examines salient issues in Entrepreneurship and Agricultural Economics. Some of these include agricultural credit loans, teaching business education and food technology. It is disclosed in one of the papers there is a positive but insignificant relationship between intangible assets and profitability of Nigeria's deposit money banks. Therefore, organisations should invest significantly in intangible assets in order to boost profitability.

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

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June, 2020.

Part One
Development Studies

KIU Journal of Humanities Copyright©2020
Kampala International University ISSN: *2415-0843*; 5(2): 7–14

Internal Security and National Development in Nigeria: Challenges of Manpower in Nigeria Police

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Abstract. Safeguarding citizens and providing their welfare needs are functions of government across the globe. When citizens are faced with dwindling security, they lose confidence and hope in such government. In Nigeria, the 1999 Constitution recognised the police as the lead agency for internal security architecture. However, the narrative in recent time has been on the staggering manpower shortage of the police causing its inability to curb the flurry incidence of kidnapping, armed robbery, herdsmen carnage, and terrorism among other security challenges threatening the people and proper functioning of the country. The paper examined the implication of the police manpower shortage on security and national development. Data were obtained from relevant journals, textbooks, newspapers, and other publications. Analysis of the data gathered was done through descriptive method. Using the structural functionalism theory as the theoretical framework, the federal government is identified as principal agent of the state with functions to superintend and maintain the police system for proper functioning. The paper found a strong correlation between police manpower shortage and development challenges of Nigeria especially in the fourth republic. It argued among others that failure of the federal government to equip the police with adequate manpower is responsible for decline of development in Nigeria. The paper concluded that there will be no hope of security and progress for a country that is operating a defective police system. Therefore, there should be a reform of the police to improve on the manpower strength.

Keywords: Internal Security, Police, Manpower, National Development, Government

1. Introduction

Security is an essential instrument for socio-cultural, economic, and political development of a society. Thus, it can be seen as the key to future peace, order, development, and survival of all organised societies. In this regards, countries across the world often emplaced reliable process for ensuring the safety and wellbeing of its citizens. For Nigeria, the 1999 Constitution of the Federal Republic of Nigeria empowers the Federal Government to provide security and welfare for the citizens. Besides, the same Constitution recognised the Nigeria Police Force as the vanguard for providing the country's internal security. In doing this, the Constitution also granted the Federal Government with exclusive powers to maintain and superintend the Nigeria police force. Therefore, the police perform the herculean task of making Nigeria comfortable, habitable, and a safer place for all. Towards this, the police involves in the maintenance of public order, securing of public safety, upholding the law, safeguarding peace, protecting lives, properties, rights, and dignity of the citizens and its visitors. In line with the above, section 4 of the 2004 Police Act and Regulations articulated the police general duties as preventing and detecting crime; apprehending and prosecuting offenders; preserving law and order; protecting of life and property; and thorough enforcement of all laws and regulations among others.

Despite the existence of the police, the Nigerians bleeding their hearts to death and crying, in the face of their experience and suffering from atrocious kidnapping, political killing, ethno-religious brutality, herdsmen banditry, boko haram terrorism, and armed robbery onslaught among other fierce security threats across the country have continued to deteriorate on daily basis. The agonies of such security threats have not only been causing impoverishment to people, but the progress of Nigeria is being daunted and disturbed. This is in tandem with Soyombo (2004) who said that "a secure and safe environment is essential for socio-economic and national development".

Consequently, there are increasing resorts by wealthy individuals and ethnic organisations for private security in Nigeria as an alternative to neighbourhood police network. Besides the ethnic militias like the O'dua People's Congress (OPC) of the Southwest; Arewa People's Congress (APC) in the Northern Nigeria; Egbesu and Bakassi Boys (BB) from the Southeast with the Niger Delta Avenger Group of the South-South among others have been desperately formed to suppress the increasing insecurity across Nigeria especially in this fourth republic. Worthy of note, is the recently jointly launched "Operation Amotekun" by the Southwest nationality to fight crimes and restore the security breakdown within its milieu. This somehow, portrayed a symptom of people revolution against the rains of insecurity drenching them. This stance, is in line with the Speaker of House of Representatives, Femi Ggajabiamila that "Amotekun is a desperate response to manifestation of insecurity in the country" (Amodu, Olatunji, Usigbe, Osadebamwen, and Akintolam 2020).

As observed, the police have neither hesitated in showing concern of its inability to provide the needed security for Nigerians nor relaxed in reassuring the people of its determination to deal with the internal security threats in the country. Besides other police leaders, the erstwhile IGP M. D. Abubakar said he was dismayed that the Nigerian community continue to suffer enormous personal, social, and financial loss as a result of increased sophistication in security challenge in Nigeria and reassured citizens of the police vision for Nigeria to be a safer and more secured place where everyone can cohabit peacefully (the Nigeria Police Annual Report, 2012).

Disturbed about the persistence inability of the police to perform its statutory obligations with the awful effect of invasive internal insecurity threat in the country, Odekunle (2014) suggested that intellectuals should not exert their energies to debate on the non-performance issue of the police in Nigeria. But, scholarly efforts should be geared towards identification of the major inadequacies and problems responsible for its abysmal performance. Prominent among the observable challenges include the inadequate logistics, unattractive conditions of service, mismanagement, professionalism questions, and the acute shortage of manpower in the Nigeria police in the face of scary unemployment in this country deserves a scholarly attention. Hence, this paper is designed to examine the implication of manpower challenges in the Nigeria police on Nigeria's internal security band development with focus on the Fourth Republic. The choice "the police and the fourth republic" were based on the escalating state of internal insecurity in the contemporary Nigeria ranging from the present politically and ethno-religiously motivated killings, kidnapping, banditry, and terrorism, to beheading of people, money and ritual killings, which have been drawing both local and international attentions. The arrangement of the paper includes introduction, theoretical and conceptual narratives, analysis of manpower challenges in the Nigeria police and national development, the way-forward, and conclusion.

2. Theoretical Framework

The challenge of uncommon role and crime administration strategy of police in every nation makes adoption of one-best-fit definition difficult in policing. This attracts personal interest and perspective of scholars in dealing with the subject issue. The Structural Functionalism Theory is adopted as the theoretical framework. Talcott Parsons, David Easton, Herbert Spencer, and Robert Merton include top advocates of the theory that covers wide perspective. One of the assumptions that suit this paper is that society is a structural whole designed to be maintained with its unit parts. It also assumed that a structure can be healthy or sick (Talcott, 1937; and Durkheim, 1933). Thus, the Federal Government is recognised as principal agent of Nigeria with functions to staff and maintain the police to function well for the nation's development. In this sense, Nigeria can be healthy, grow and flourish if the structural units like the Government, police, Health, and Education sectors among other are functioning well. It will be otherwise sick when the unit structures are dysfunctional. In other words, the police and the Federal Government would function together to accomplish the expected good order in Nigeria. Any lapse of the Federal Government in maintaining the police will invoke disorder making development in the country to become a castle in the air.

3. Conceptual Issues

Extant police literature showed that many aspects of police issues are yet to be well covered. In tandem with the goal of this paper, some key issues such as the Nigeria police force, Government, internal security, police manpower, and national development are clarified in order to facilitate better understanding of this article.

3.1 The Nigeria Police Force

The police have myriad of definitions. This difficulty is associated with the different ways in which

different nations adopt and perceived the police. For instance, Ghana has a Police Service while Canada has a Royal Canadian Mounted Police. For South Africa, it is called South African Police Service. In Egypt, it is known as the Egyptian National Police and Nigeria recognised it as the Nigeria Police Force.

Dawodu (2007) defined the Nigeria police force as one of the most visible and ubiquitous agents of Nigeria. This clarification borrowed credence from the Nigeria Police Act and Regulations (2004) that "the police are employed to maintain law and order; protect life and property; prevent and detect crime; enforce laws and regulations; apprehend and prosecute offenders among others". To do this, the police must be in every nook and cranny. This is supported by the fact that section 214 (1) of the 1999 Constitution of the Federal Republic of Nigeria, recognised the Nigeria police force and prohibited every unit of the federation in having a parallel police force. The definition offered by Ezeife (1994) described the Nigeria police as a civil force of the state which is not different from that of Dawodu (2007). The Nigeria police force is clarified as a lead internal security agency that maintains and enforces laws to guarantee safety and proper functioning of Nigeria.

3.2 Government

The concept of government is also defined differently. At the level of secondary education, government is viewed as a teaching subject. Adopted in this sense, government is concerned with the rulers and the ruled affairs. It is about how powers and functions are shared in the governing of a political system. This informed Aderibigbe (1990) to define government as a body of persons and institutions that makes and enforces laws for a particular society. This implies that without government, society will be characterised by insecurity, oppression, anarchy and lack of progress.

Drawing from the knowledge of the structural functionalism theory, the government as an agent of the state are: the legislature that makes law; the executive saddle with implementation of the law; and the judiciary responsible for interpretation of the law; all these are for the proper functioning of the state. This conformed to section 14 (2) (b) of the 1999 Constitution of the Federal Republic of Nigeria that government is meant to provide security and welfare for citizens. However, the spate of insecurity and disorder that have snowballed fear and tension across Nigeria does not signify the proper functioning of government and the Nigeria police.

3.3 Internal Security

Internal security is also short of one-best-fit definition. As noted by Bodunde, Ola, and Afolabi (2014), paucity of literature on internal security; complexities in its scope and different applications are some factors. For instance, Imobighe (1990) saw internal security as a concept that has to do with freedom from threat of a nation and its citizens. It guarantees the safety of citizens and their values of a country. In line with this paper, it means the work that is carried out by the Police. This conform to section 214 of the 1999 Constitution of the Federal Republic of Nigeria that recognised the Nigeria police Force for protecting and maintaining law and order within Nigeria. Gaskill (2002) said that internal security is traced to the Police that guarantee safety and public order for proper functioning of things within a nation. Therefore, internal security is the freedom from threats to lives and properties in all areas of human, political, nature, physical, economic, and social among others within a country. As documented in Oikhala (2019), it is free from threats of all kinds and descriptions inside a country. This includes freedom from hunger, poverty, unemployment, underemployment, poor income, food inadequacy, kidnapper, armed robber, assassin, ritual killing, boko haram terrorist, herdsmen genocide, banditry and many others. It is not limited to freedom from bad governance, poor leadership, or gullible followership. Aiya (2018) saw it as the ability of the citizens to access basic facilities with sustainable values in promoting national progress.

3.4 Police Manpower

The extant literatures on police manpower are still few. This has posed a challenge in defining the subject, which compelled discussion of the concept to start from the angle of planning. As Adekunle and Lucent-Iwhiwhi (2014) posited, fundamental issue that relates to manpower is planning. However, Anyanwu, Oyefusi, Oaikhenan, and Dimowo (1997) defined manpower as the totality of the energies, skills, knowledge, and experience available to get things done in a country. Related to the above is the definition proffered by Agabi and Ogah (2010) that manpower is the bulk of labour available for any particular kind of work.

The paper chooses to clarify police manpower as a process through which the right numbers of police officers who are to perform the various police tasks are made. This is also referred to as establishment and strength. This was well buttressed in the paper presentation at the Police Service Commission Retreat on "Understanding the Mandate and

Operations of the Police Service Commission" by Professor Etannibi E. O. Alemika who outlined the critical areas in which the Nigeria police force is expected to dispense manpower as:

- Prevention and detection of crime
- Apprehension and prosecution of offenders
- Preservation of law and order
- Protection of life and property
- Enforcement of all laws and regulations
- Military duties within or outside Nigeria as may be directed
  (The Police Act and Regulations, 2004)

Also, other laws such as the Criminal Procedure Act 1968, Criminal Procedure Code 1968, Crime Prevention Act 1976, Road Traffic Acts 1976, and Human Trafficking Acts, 2004 among others granted the Nigeria police wide powers to:

- Take measures to prevent crime (conduct raids, maintain guards, patrol duties, etc)
- Investigate crime; interrogate suspects; serve summons; prosecute cases
- Search suspects, properties; collect evidence for prosecution; intelligence gathering
- Detain suspects; arraign suspects in Courts; grant bail; guards suspects in custody
- Regulate processions and assemblies; disperse illegal processions and assemblies
- Take finger print, maintain criminal records; prevent illegal aliens; human trafficking
- Regulate traffics; clear obstructions; investigate and prosecute accident cases
- Records complain/suspect statements; compile/duplicate case-file; prepare charge etc.

3.5 National Development

The term 'national development' has a broad idea. This makes it difficult for intellectuals to adopt one-best-fit definition. Imoh (2009) defined it as 'process of social change within a country'. Adopted in this sense, national development has to do with the aspect of change related to behaviour patterns, cultural values and custom resulting into philosophical effects. In the opinion of Onosu (2009), national development is any process that brings changes for improvement that is well beneficial to majority of people that participate in the process. Adopted in this sense, national development is every course of action in which bulk of people benefit and takes part.

Aisedion and Edoghogho (2018) viewed national development from the angle formulation and implementation of public policies. To them, it is only national if public policies are made and executed to bring improvement to the rich, poor, or the ruled and the ruler without alienation of any class within the country. In either case, there will be substantial and constant advancement in the lives of individuals and the country.

Adebowale (2018) maintained that national development has to do with proper functioning of affairs of a nation. In case of Nigeria, it denotes effective governance in which political, economic, social, and cultural facets of the country are doing well. This stance is critical to Adalemo (2004:125) that earlier posited that in Nigeria, development challenge is reflected by the great and growing disparity of life that has left a large proportion of the populace entrapped in extreme poverty. However, it is sad that the level of poverty and threat to life, property, and Nigeria generally has presently grown into an endemic proportion.

4. National Development and Manpower Challenges in the Nigeria Police

The narrative that: "No country develops without internal security" has not been doubtful. However, the challenge of internal security and how it is slowing down the development potential of Nigeria has been worrisome. The flurry of intellectual energies focused on the detection of factors depleting the police performance in Nigeria have fingered at corruption, poor funding, poor training, unattractive conditions of service among others while much not much efforts has been devoted on the aspect of manpower. In fact, there seemed to be divided opinion on the police manpower issue. While many police practitioners saw manpower shortage in the Nigeria police as a serious challenge for their effectiveness; some scholars shared a contrary view. As documented by Ezeobi and Nweze (2019), Rita Abrahamsen and Michael Williams of the University of Wales were of the view that the staff strength of the Nigeria police force met more than the United Nations' recommendation of one policeman to 400 citizens. They believe that Nigeria is over-policed and under-secured. However, they saw the Nigeria police force as poorly funded among others and suggested improvement.

In the contrary, the present and past Inspectors General of Police have lamented the shortage of manpower in the police. Adepegba and Baiyewu (2020:5) documented that at a public hearing organised by the House of Representatives Committee on Police Affairs, tagged, 'Repositioning the Nigeria Police for an Enhanced Service Delivery, on Tuesday February 25, the Inspector General of Police, said:

"Apart from inadequate personnel, the Nigeria police force needed 1,000 armoured personnel carriers, 250,000 assault rifles with corresponding ammunition, 2,000,000 tear gas canisters and smoke grenades, 200,000 riot gunners and smoke pistols,1,000 tracking devices, and 774 operational drones among others"

As noted in Meya (2017), the former Inspector General of Police, Ibrahim Idris expressed unhappiness on the staggering manpower while addressing officers and men in Sokoto, Zone 10 Headquarters. Similarly, the work of Karimu (2015) titled: "Effects of the Nigeria Police Force Personnel Welfare Condition" showed that the police have not been effective in their duties because of inadequate logistics, poor conditions of service, and manpower shortage.

To understand the manpower issues in the Nigeria police and its effects on the development of Nigeria, 3 tables were used for analysis. Table 1, was used to present the Nigeria projected population from 2011 to 2018 with the corresponding police strengths. The choice of this approach is predicated on the need to know how Nigerians are being protected and the extent in which the benchmark of ratio one police officer to 400 citizens recommended by the United Nations is observed.

Tables 2 and 3 captured State Police Command. It was done to know how Nigerians across the federation are being protected as the country operates a national police system. In doing this, Osun State was selected on the basis of its crime history. Table 2 presented the establishment and strength of Osun State Police Command. This helped to determine status of police manpower in the state.

Table 3 presented the Osun State projected population from 2011 to 2018 alongside with the available to police manpower. This was done to have idea about the police manpower utilisation at the grassroots. The choice of the period was based on crime incidence.

Table 1: The Nigeria Projected Population from 2011 to 2018

S/N	Year	Population	Police Strength	Number of Citizen to One Police Officer
1	2011	162,805,077	325,600	500
2	2012	170,157,060	332,000	513
3	2013	175,690,143	355,000	495
4	2014	181,403,148	361,956	501
5	2015	187,301,926	305,588	613
6	2016	193,392,517	371,483	520
7	2017	196,873,244	352,570	558
8	2018	198,874,683	334,000	595

Source: National Bureau of Statistics Demographic Statistics Bulletin, 2017; Police Annual Reports (2011, 2012, 2013, and 2014); National Population Commission Population Projection 2017-2018; Arase (2015); Idris (2018); and Adepegba and Baiyewu (2020).

Data presented in table 1 showed serious manpower challenge in Nigeria police. It showed that Nigerians are now well protected. It also revealed that development will be a daydream if the situation is not addressed. This supported Karimu (2015:32) claim that the police have not been able to perform their duties effectively because they lacked working tools including manpower. Idris (2018) also lamented the manpower shortage in Nigeria police. It showed from the data that the United Nations' benchmark of one police officer to 400 citizens has not been adhered to.

Table 2: Establishment and Strength of Osun State Police Command

S/N	Rank	Establishment As At 27th Aug. 1991	Strength As At 31st Dec. 2018	Male	Female
1	Commissioner of Police	1	1	1	-
2	Deputy Commr. of Police	3	3	3	-
3	Assist, Commr. of Police	11	11	11	-
4	Chief Supt. Of Police	15	26	26	-
5	Superintendent of Police	23	59	53	6
6	Deputy Supt. of Police	48	62	50	12
7	Assist. Supt. of Police	92	214	198	16
8	Inspector of Police	500	1,020	814	206
9	Police Sergeant	950	1,758	1,319	439
10	Police Corporal	3,000	149	116	33
11	Police Constable	2,500	454	341	113
Total		**7,143**	**3,757**	**2,932**	**825**

Source: *Staff Disposition Records of Osun State Police Command 31st Dec, 2018*

Table 2 showed that manpower management in Osun Police Command is on establishment of 1991. It revealed poor manpower management in the Nigeria police. Even with such outdated structure, out of the 7,143 police estimated, 3,757 police were posted to Osun State, and these include supporting staff such as cobbler, mechanic, electrician, tailor, band, signal, medical, and traffic warden among others. Worst still, the data showed that the staff strength of senior officer in Osun State is more than the rank and file. It has 1,396 out of the 693 required senior staff and 2,361 junior officers are available out of the expected 6,450. This gap will hinder effective police performance as a senior police officer is not expected to be posted to the beat of a police constable or a corporal; and hence, it will make police response to crime incidences difficult and confusing.

Table 3: Police Manpower Utilisation in Osun State By Local Government in 2018

Local Govt Area	2006 National Census	2018 Population Projection	No of Police Required	Area Command And Division	Police Strength	One Police to Citizens
				Ilesha Area Command		
				Area Comdr. Ilesa Office	38	
Ilesha West	106,809	155,508	388	'A'Division, Ayeso, Ilesa	103	1,510
Ilesha East	105,416	153,480	384	'B' Division, Ijamo, Ilesa	95	1,616
Atakunmosa East	76,105	110,805	277	Iperinde Division	46	2,409
Atakunmosa West	68,350	99,514	249	Osu Division	77	1,292
Total Per Area	**Command**	**519,307**	**1,299**	**Total**	**359**	**1,447**
				Ikire Area Command		
				Area Comdr. Ikire Office	06	
Irewole	142,806	207,918	520	Ikire Division	74	2,810
Isokan	102,060	148,594	371	Apomu Division	54	2,752
Aiyedade	149,569	217,765	544	Gbongan Division	67	3,250
Total Per Area	**Command**	**574,277**	**1,435**	**Total**	**201**	**2,857**
				Iwo Area Command		
				Area Comdr, Iwo Office	42	
Iwo	191,348	278,593	696	Iwo Division	77	3,618
Ola-Oluwa	76,227	110,983	277	Bode-Osi Division	34	3,264
Ejigbo	132,515	192,935	482	Ejigbo Division	55	3,508
Egbedore	73,969	107,695	269	Awo Division	50	2,154
Aiyedire	76,309	111,102	278	Ile-Ogbo Division	42	2,645
Ede North	83,818	122,035	305	'A' Division, Ipere	55	2,219
Ede South	75,489	109,908	275	'B' Division, Oke-Iresi	59	1,863
Total Per Area	**Command**	**1,033,251**	**2,582**	**Total**	**414**	**2,496**
				Ife Area Command		
				Area Comdr. Ife Office	53	
Ife Central	167,204	243,441	609	'A' Division, Moore	105	2,318
Ife East	188,614	274,612	687	'B' Division, Oke-Tubu	64	1,907
				'C' Division Agaun	80	
Ife South	134,490	195,811	490	Ifetedo Division	80	2,448
Ife North	153,274	223,159	558	Ipetumodu Division	53	2,975
				Edunabon Divison	22	
Total Per Area	**Command**	**937,023**	**2,344**	**Total**	**457**	**2,200**
				Ibokun Area Command		
				Area Comdr. Ibokun Office	12	
Obokun	116,850	170,128	425	Ibokun Division	56	1,810
				Esa-Oke Division	38	
Oriade	148,379	216,032	540	Ijebu-Ijesha Division	52	2,038
				Ipetu-Ijesha Division	54	
Total Per Area	**Command**	**386,160**	**965**	**Total**	**212**	**1,822**
				Ikirun Area Command		
				Area Comdr. Ikirun Office	34	
Ifelodun	96,444	140,418	351	Ikirun Division	75	1,872
Odo-Otin	132,078	192,299	481	Okuku Division	66	2,914
Ifedayo	37,508	54,610	137	Oke-Ila Division	28	1,950
Boluwaduro	70,954	103,305	258	Otan-Aye Gbaju Division	29	3,562
Boripe	138,742	202,001	505	Iragbeji Division	41	2,928
				Iree Division	28	
Ila	62,954	90,347	226	'A' Division Ila-Oregun	42	1,158
				'B' Division Ila-Oregun	36	
Total Per Area	**Command**	**782,980**	**1,958**	**Total**	**379**	**2,066**

Local Govt Area	2006 National Census	2018 Population Projection	No of Police Required	Area Command And Division	Police Strength	One Police to Citizens
				Osogbo Area Command		
				Area Comdr. Osogbo Office	49	
Irepodun	119,590	174,117	435	Ilobu Division	49	3,553
Orolu	102,832	149,718	374	Ifon Division	43	3,482
Osogbo	155,507	226,410	566	Dugbe Division	105	794
				Oja-Oba Division	99	
				Oke-Odo Division	81	
Olorunda	131,649	191,674	479	Ata-Oja Division	70	1,121
				Dada Estate Division	80	
				Ido-Osun Division	21	
Total Per Area	**Command**	**741,919**	**1,854**	**Total**	**597**	**1,243**
Total	**140,431,790**	**204,461,581**	**12,436**			**2,588**

Source: NPC (2006) National Bureau of Statistics Demographic, 2018 and Nominal Roll of Osun State for Area Commander and Division, December, 2018

Data presented in table 3 showed that 40 Police Divisions covering 30 Local Government Areas of Osun State are grouped into seven Area Commands. It also showed shortage of manpower in all the divisions. In Ilesha Area Command, Ayeso division has 103 out of 388 needed to protect 155,508 people of Ilesha West. Ijamo division has 95 out of 384 police required for 153,480 people in Ilesha East. Iperindo division has 46 out of 277 police expected for 110,805 people of Atakunmosa East. For Ikire Area Command, Ikire division has 74 out of 520 police needed for 207,918 people of Irewole. Apomu division has 54 out of 371 police needed to secure 148,594 citizens of Isokan. Gbongan division has 67 out of 544 police required for 217,765 people of Aiyedade.

Under Iwo Area Command, Iwo division has 77 out of 696 police required to secure 278,593 people of Iwo. Bode-Osi division has 34 police out of 277 needed for to 110,983 citizens of Ola-Oluwa. Ejigbo division has 55 out of 482 police needed for 192,935 people of Ejigbo. Awo division has 50 out of 269 police required for 107,695 citizens of Egbedore. Ile-Ogbo division has 42 out of 278 police needed for 111,102 people of Aiyedire. Ipere division has 55 instead of 305 police required for 122,035 citizens of Ede North. Oke-Iresi division has 59 out of 275 police required for 109,908 people of Ede South.

In Ife Area Command, Moore division has 105 out of 609 police needed for 243,441 citizens of Ife Central. Oke-Tubu and Agaun divisions have 144 out of 687 police needed for 274,612 citizens of Ife East. Ifetedo division has 49 out of 490 police required for 195,811 people of Ife South. Ipetumodu and Edunabon divisions have 75 out of 558 police required for 223,159 citizens of Ife North. For Ibokun Area Command, Ibokun and Esa-Oke divisions have 94 out of 425 police required for 170,128 people of Obokun. Ijebu-Ijesha and Ipetu-Ijesha divisions have 106 out of 540 police needed for 216,032 citizens of Oriade.

Under Ikirun Area Command, Ikirun division has 75 out of 351 police needed for 140,418 people of Ifelodun. Okuku division has 66 out of 481 police required for 192,299 citizens of Odo-Otin. Oke-Ila division has 28 out of 137 police required for 54,610 people of Ifedayo. Otan-Aye Gbaju division has 29 out of 258 police needed for 103,305 people of Boluwaduro. Iragbeji and Iree divisions have 69 out of 505 police needed for 202,001 citizens of Boripe. 'A' and 'B' divisions, Ila-Oregun have 78 out of 226 police required for 90,347 citizens of Ila. For Osogbo Area Command, Ilobu division has 49 out of 435 police needed for 174,117 citizens of Irepodun. Ifon division has 43 out of 374 police required for 149,718 people of Orolu. Dugbe, Oja-Oba, and Oke-Odo divisions have 285 out of 566 police needed for 226,410 citizens of Osogbo. Ata-Oja, Dada-Estate, and Ido-Osun divisions have 171 out of 479 police required for 191,674 people of Olorunda.

The situation showed in table 3 is not peculiar to Osun State. It merely exposed poor staffing of the police in Nigeria. It well explained the abysmal performance of the Nigeria police overtime. Similarly, it exposed the guts of incessant attacks on police station and killing of police personnel by miscreants. Among other cases, Iwo Area Commander Office and Iwo division were set ablaze on 24th August, 2018 by fraction of youths (Omofoye, 2018). Kusada division, police quarters, and exhibits properties including vehicles and motorcycles in the police premises were set ablaze on Saturday 28th March 2020 by only few irate Muslim youths (Wahab, 2020). In addition, the lukewarm attentions paid by quite numbers of police in

response to victims of crimes are implicated. Put it differently, it showed that attempt to pursue violent criminals in large numbers by one or two policemen is a deliberate suicide attempt, reduce police workforce and give out more weapons to criminals. The above claim supported the stance of Idris (2018:7) that "the increasing cases of armed robberies, cultism, ritual killings, kidnapping for ransom, and internet fraud among others have overstretched the power of the police. There is no way the Nigeria police with scanty manpower can provide adequate protection for Nigerians."

Relying on the preceding, the issue of manpower challenges in the Nigeria police should not be doubted. This is in tandem with the saying, "a fact already known does not needs further evidence." If a country's police system is allowed to be starved with workforce, what level of outcome should the citizens expect? In other words, how realistic is it for Nigerians to rely on protection of an outfit that has no manpower to function? Specifically, how feasible is it for 34 policemen to protect 110,983 citizens of Ola-Oluwa local government area? Or what miracle of protection should the 54,610 people of Ifedayo local government area expects from the 28 policemen available in Oke-Ila division. Of course, this explains absence of banks in many of these local government areas. How can Nigeria develop without banks? Borrowing leaf from Adekunle (2014) that scholars should stop debate on knowing if the Nigeria police is performing; rather, scholars should tailor their discussions on challenges responsible for the non-performance of the police in Nigeria. Similarly, the frontiers are encouraged to focus their intellectual energies on factors responsible for maintaining a national police system with inadequate manpower in Nigeria.

5. The Causes of Manpower Challenges in Nigeria Police

Discussion of factors responsible for manpower shortage in Nigeria police is directed to three aspects. One aspect is concerned with bad leadership and character of a failed state. Second aspect is on bad attitudes of Nigerians. The final aspect focuses on police narrative.

5.1 Bad Leadership and Character of State Failure

Leadership crisis and elements of state failure have been traced to manpower shortage in the Nigeria police. As pointed out in Oikhala (2019), when leadership is visionless, the fiscal structures and other resources a nation would lack maintenance culture. Worst still, is when a leadership has a charisma of alienating citizens and manipulating their resources to enrich its ruling cartel and cronies is still allowed to govern people. This is where bastardisation of internal security, socio-economic and distortion of national values have a base, which is a symptom of failing state. The chorus that bad leadership has been a brain behind the ravaging poverty, insecurity, and general disorder leading Nigeria into total collapse has never been argued. This supported the claim of Agbobu (2009) that those ruling Nigeria are dealers and not leaders. Despite the vast population of citizens screaming for job, the police are still allowed to be starved with manpower. Is this the character of good leadership? Even, when the fact is glaring that the Nigeria police have been handicapped with manpower among other inadequate resources to fight crimes and criminalities thumping Nigerians to such extent that the South-west people have to come up with 'Amotekun' to protect themselves. All this, corroborated with the viewpoint of Achebe (193) that the trouble with Nigeria is simply and squarely a failure of leadership. It is because Nigerian leaders have preoccupied themselves with greed and personal gains that distort their instincts for maintaining a functional police system that will serve the common good of Nigerians.

5.2 The Gullible and Docile Characters of Nigerians

It has also been alleged that many Nigerians have hands in challenge of manpower in the Nigeria police. Today, many Nigerians are not mindful of those they select as leaders. It is a known fact that when a head is sick, all parts of the body will be affected. Section 14 (2) (c) of the 1999 Constitution empowered the citizens to participate in their government. This is done through participation in election to vote for their leaders. In doing this, bad leaders are expected to be voted out. Yet, many people rally support to elect leaders who are uninterested about people safety and welfare. This prompted Okotoni (2017) who said that citizens have absolute powers to determine and get any kind of leader they deserve. In Nigeria, the citizens have being living in fear of boko haram terrorist, herdsmen carnage, kidnapping, armed banditry, cultism, political killings, ritual killings, child-stealing, and human trafficking among others. All of this is only at the instance bad leaders. With all of this happening, many Nigerians are still killing themselves in support of leaders who are not ready to guarantee their protection and welfare.

5.3 The Police Narrative

The police have been alleged as being parts of the dearth manpower in the Nigeria police. Recently, senior police officers who participated in selection exercise of Inspector General of Police are prematurely retired. As observed in Omonobi (2012), the appointment of M. D. Abubakar as Inspector General of Police saw over 40 senior police officers retired from the force prematurely. Such action was viewed strange in the history of the force as it created confusion that was later settled with much money from the police. Yet, such premature retirement of senior police resurfaced at the instance of the immediate past Inspector General of Police Mr. Ibrahim Idris (Uwerunonye and Utulu, 2017). Apart from loosing experienced seniors at this time when there is high demand of them in the police, it reduced the much needed manpower in the Nigeria police.

6. Conclusion and Solutions

The paper examined the effect of the police manpower shortage on security and national development in Nigeria. Section 214 (1) of the 1999 Constitution of the Federal Republic of Nigeria recognised a national police system for the country and the Federal Government is vested with its control and maintenance. Also, the constitution prohibited any parallel police force in any part of the federation. As the nation's lead internal security outfit, the Nigeria police protect the lives and properties of every Nigerian and guarantee the proper functioning of things in the country. Osun State Police Command was used to analyse how police are dispensed to protect Nigerians within the unit of the federation. The paper concluded that the police manpower shortage has adverse effect on security and national development in Nigeria due to inability of the Federal Government to maintain the police, governance crisis, poor leadership, and support for bad leaders from many Nigerians, and professionalism issues in Nigeria police.

Based on the challenges discussed in this paper, the workable solutions to the shortage of police manpower in Nigeria are suggested below:

Firstly, Nigerians should urgently maintain social distancing from bad leaders and elect leaders with good conscience and aspiration for good governance. This will activate good leaders with the mindset to improve the security and welfare of citizens. Importantly, it will assist to maintain a functional police for Nigerians, reduce crime, and development disorder in Nigeria.

Secondly, deceitful and aspiring leaders with suspicious characters should not be voted for. Also, there should be a reliable character attestation that must be properly obtained from the relevant bodies and certified by superior court. Law should be enacted to sanction anyone that gives false information or aid misrepresentation of the fact. A term of ten imprisonment year with hard labour should be prescribed for such offence. This will instil fear and discourage compromise in selecting Nigerian leadership.

Thirdly, the constitution should be amended to give autonomy to the Nigeria police. This will be handy to remove dependency on the Federal Government which encourage delay in release of fund and refusal to disburse the actual budgeted fund; politicisation of police leadership appointment; poor police manpower with all operational logistics. With this, the police will be privileged to receive direct allocation from the federation account and improve their manpower shortage. This will weaken the invisible hands political sentiment of the Federal Government. Beyond this, political interference or meddling into police functions by some government functionaries and the police will be at liberty to question any law breaker including those in the ruling party and principal government functionaries. Importantly, the Inspector General of Police will not be subjected to political selection but in accordance with the spirit of professionalism. Hence, it will be difficult to hope for security and progress for a country that is operating a defective police system. Thus, this constitutional review will assist the police to improve on its manpower strength.

Finally, the police leadership should demonstrate professionalism and stop contributing to manpower problems in the Nigeria police. To do this, premature retirement of senior police officers that has become a fairly routine at the instance of new Inspector General of Police should stop. Also, the police should stop being economical with the truth and always eschew partisan politicking. To achieve this, the police must be bold to always say the truth. There is need to let Nigerians know the truth. At the moment, many Nigerians are yet to understand the magnitudes of police wrangling and other challenges including manpower. How is it possible to support a police leader clamouring for manpower increase when such leader came into office and allowed for premature retirement of large numbers of his experienced senior officers who were not alleged to have committed any error? Or, how can a police leader who allegedly chanted for the abrupt exit his colleagues from the force because they expressed interests in the office of

Inspector General of Police and participated in the process; but were not selected be taken serious as has meant well for the proper functioning of the police force? It is dangerous to substitute national interests to personal interests. With all these, there is urgent need for the Federal Government and the Police Leadership to wake-up from their slumbering and reposition the Nigeria police force to be effective.

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Kampala International University ISSN: *2415-0843*; 5(2): 19–24

Public Service Delivery in Nigeria's Fourth Republic: Issues, Challenges and Prospects for Socio-Economic Development

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Abstract. Government all over the world exists to provide essential services to the citizens. When there is effective and efficient service delivery, the citizens' well-being is assured and guaranteed. This paper is designed to x-ray the strategies that have been adopted by the Nigerian government over the years to deliver services to the citizens as well as to examine the challenges associated with public service delivery in Nigeria. The paper is qualitative because data for the study were sourced through secondary means and data gathered were analyzed using historical method. The paper found out there is low level of socio-economic development in Nigeria because government over the years has not been able to provide effective and efficient services to the citizens. The paper adopted the social contract theory as the theoretical framework. The paper recommended among other things that government officials should shun corruption and favouritism in the provision of services to the citizens. The citizens on their part should try as much as possible to hold government accountable in order to ensure improved service delivery.

Keywords: Public Service, Development, Corruption, Government, Public-Private Partnership.

1. Introduction

Government the world over exists to provide essential services to the citizens. It is on this note Burns cited in Akindele (1998:47) while defining representative democracy said it is a system whereby "all (i.e. people) elected a few to do for them what they could not do together". It is in order to ensure that services are well delivered to the citizens that government all over the world has been in constant search for efficient and effective ways of carrying out its functions. It is on this note that a lot of reforms have been carried out in the public sector. The domain of governmental activities is known as the public sector which is quite different from the private sector.

The public sector has undergone series of reforms to make it more effective and efficient in the delivery of services to the people. This is because prior to the reforms, the public sector was entangled in a plethora of challenges that made it difficult for it to perform its functions creditably. This made Okoye (2011:1) to say that "the reliance on the public sector to finance and provide public services in most developing countries has resulted in disappointing results". Panayotou cited in Okoye (2011:1) observed that a combination of technical, financial and structural problems of public institutions have resulted in poor cost recovery, unsatisfied consumers, financially insolvent systems, and unreliable service delivery. This situation of the public sector necessitated the need to have it reformed to enable it perform its function effectively and efficiently. The place of the public sector in any country's development cannot be overemphasized and this explains why Fatila and Adejuwon cited in Lamidi etal (2016:1) referred the public sector as a tool available to African government for the implementation of developmental goals and objectives. In the same vein, Haque cited in Lamidi etal (2016:1) is of the view that the public sector is to provide goods and services to citizens.

In Nigeria, the low level of socio-economic development is traceable to the poor service delivery of some public services. Corruption, political interference and others have combined to negatively affect public service delivery in Nigeria. This explains why some public enterprises in Nigeria have been privatized.

2. Theoretical Framework

The theoretical framework for the study is the social contract theory. The major proponents of the social contract theory are; Thomas Hobbes, John Locke and J.J. Rousseau. The basic thrust of this theory is the fact that people who hitherto did not have government or lived under an organized state decided to form the state in order for the state to serve their basic needs. This was corroborated by Anifowoshe (2015:95) when he said that "according to the social contract theory, the state was created by a number of individuals voluntarily entering into a contract, the terms of which provided a political authority. As a voluntary association, however, it differed from any other because it provided for the exercise of sovereignty, the supreme power to control by coercive means, if need be, the conduct of its members".

It is to be made clear that when the people in the state of nature were no longer comfortable with the kind of life they were living, a situation where might was right and the stronger/strongest amongst them devouring the weaker/weakest at will, that they decided to have an agreement to have a state that would protect their lives and property. It is on this note Burns cited in Akindele (1998:47) while defining representative democracy said it is a system whereby "all (i.e. people) elected a few to do for them what they could not do together". The people having decided to have the state must also decide those who would man or run the affairs of the state and in doing that, they are expected to have at the back of their mind those that would effectively take care of their interest by making life meaningful for them.

This scenario explains why the social contract theory was chosen as a theoretical framework in this study. As far as this study is concerned, it offers explanations regarding the fact that the state has obligation to the citizens in respect of providing them with basic and necessary services. Though it does not offer explanation of the modus-operandi of how the services would be rendered or what should be done when the state fails in its responsibilities.

3. Conceptual Clarification

3.1 Public Service

The term public service is a term used in understanding the public sector. We noted earlier in this paper that the public sector is the domain of governmental activities. These governmental activities are carried out by the public service. Public service can be used in two senses, first as an institution of government and second as service delivered by government. Adamolekun cited in Nwizu and Nwapi (2011:20) defines the public service as the "totality of services that are organized under government authority". The 1999 Constitution of the Federal Republic of Nigeria (as amended) defines Public Service to mean the service of the state in any capacity in respect of the government of state and include services as:

- Clerk of the House of Assembly
- Member of Staff of High Court, the Sharia Court of Appeal, the Customary Court of Appeal or other Courts established for a state by this constitution or by a Law of House of Assembly
- Member of Staff of any commission or authority established for the state by this constitution or by Law of a House of Assembly
- Staff of any local government council
- Staff of any statutory institution or corporation established by law of a House of Assembly
- Staff of any educational institution established or finance principally by a government of a state, and
- Staff of any company or enterprise in which the government of a state or its agency holds controlling shares or interest.

Public service from the service point of view according to Obikeze (2011:70) implies "all that are provided by individuals who operate in government agencies, institutions, organizations and establishments". The public service exists to perform certain functions to the citizens. According to Nwizu and Nwapi (2011:21), the roles of the Public Service include:

- ***Prevention of exploitation:*** If private enterprises are allowed to render the essential services, there will be exploitation and discrimination in their provision so public service helps to eliminate exploitation for services rendered.
- ***Ensuring a constant supply of service:*** If these services are left in the hands of private enterprise, there will be irregular supply in order for them to make huge profits.
- ***Public service avoids private monopoly:*** Private monopoly in the provision of the essential services is detrimental to members of the public. It may lead to high cost of living but with public service whose aim is not to make profit but to render service to the people, the cost is usually lower.

- ***Public service helps in economic development:*** Their presence attracts rapid economic development from both local and foreign investors and fastens the economic development of the state.

3.2 Public Service Delivery

According to Olowu (2002:123) "services delivery is the raison d'etre of the public service. The primary responsibility of any public administration system is to deliver services that the private sector may not deliver at all or to deliver services to those who cannot afford the market price of the product". To Ahmed (2005:76-77) service delivery has been an old concept which draws attention of organizations to their responsibility to render service to their customers, in the most satisfactory manner. The terminology varies depending on the time, place or context. The concept presupposes that, in public service, there is contractual relationship between the customer (the public) and the service provider (government agency) which obliges the latter to render service to the former in most satisfactory way, be it in terms of utility, quality, convenience, timelines, cost, courtesy, communication or otherwise. Another presupposition is that just as in business, the customer is regarded as 'king'. Accordingly, in public service delivery, the public is regarded as 'master', and the ultimate judge of performance.

According to Ahmed (2011:77-78) the Nigerian public's expectations from the public service, in terms of service delivery include:
An organization that is staffed with competent men and women and well managed

A public service that is:
- Courteous, friendly, receptive and is helpful in its relationship with the public
- Eager and proactive in offering information to the public with feedback and follow-up
- Transparent, honest and averse to corruption, fraud and extortion of the public in official dealings
- Exemplary in its standards of efficiency in both production and rendition of services with minimal waste
- Punctual and time conscious in all official business
- Run on well planned programmes with activity schedules and calendars that are firm and respected
- Prompt in response to problems and complaints of the public, which are conclusively attended to.
- Objective, professional, fair and patriotic in the treatment of matters of public interest or cases entailing competition among persons or organizations.

A Public Service whose:
- Services and products that are almost of cutting-edge standard are rendered with minimal need for members of the public to leave their homes to visit the office concerned or to spend substantial amounts of money or provide copious documents and passport photographs
- Charges and billing systems are affordable and convenient to the public
- Public infrastructure facilities are built to unblemished standards, regularly maintained and promptly repaired

A Public Service with:
- Continuous improvement in service mix and methods, based on communication and feedback from the public

According to Ahmed (2005:79), "at the time of the hand-over to democratic regime in May 1999, the state of the Nigerian Public Service, in terms of image, operational modalities and service delivery was rather dismal. It was common for expert observers to paint the public servants as being:
- Lethargic and slow in official decision and action
- Insensitive to the value of time
- Irregular attendance at work
- Nepotic
- Wasteful with government resources
- Corrupt
- Slow to change
- Unresponsive and discourteous to the public, etc."

3.3 Development

Development is a multi-dimensional concept in the sense that there are various aspects of development. There is political development, social development, cultural development, technological development, as well as economic development. But generally, development in all its ramifications connotes improvement in the various aspects of human existence. On this note, Sen cited in Todaro & Smith (2004) enthused that development has to be more concerned with enhancing the lives we lead and the freedoms we enjoy. He argued that, to make sense of

the concept of human well-being in general and poverty in particular, we need to think beyond the availability of commodities and consider their use and freedom to use; what he calls functioning and capabilities. Functioning refers to commodities of given characteristics. And capabilities referring to the freedom the person have in terms of the choice of functions given his personal features and command over commodities.

According to Thomas (2010:132), an important deduction from the conceptualization of development in the extant development praxis is that development implies the capacity to secure and sustain a better life for human kind in society. The striving to elevate human life and comfort from a given level considered unsatisfactory to a better and perhaps more comfortable level. Development is about people- the mental state of people, the economic, social and institutional activities and arrangements the people are capable of and put in place to enhance and sustain a better life in a given society and epoch.

4. Strategies for Public Service Delivery in Nigeria's Fourth Republic

In order to provide services to the citizens the Nigerian government over the years has adopted several strategies in doing so. The strategies adopted for public service delivery in Nigeria include but not limited to the following:

- ***Contracting Out:*** According to Mcnabb (2009:171), "contracting out is the hiring of a private sector firm or non-profit organization to provide goods or services for the government. The government controls financing the activity and has management and policy control over the type and quality of goods or services provided". This strategy is mainly adopted in the areas of roads and railway construction.
- ***Public-Private Partnership:*** Public-Private Partnership is one of the new strategies introduced in Public Administration to bring about improved public service delivery. This view was corroborated by Olaopa (2012:149) when he asserted that "indeed, partnership between the private and the public sector is just another component of New Public Management (NPM) aimed at reforming public sector organizations for better public service delivery". According to the Canadian Council for Public-Private Partnership- "Public-Private Partnership is a cooperative venture between the public and private sectors, built on the expertise of each partner, that best meets clearly defined public needs through the appropriate allocation of resources, risks and rewards. There is a symbiotic relationship between the government and the private sector organization engaged in public-private arrangement in the sense that each of the partners is expected to benefit in relation to its objectives and goals for engaging in such partnership. Public services provided under the PPP arrangement are prevalent in the area of infrastructural provision.
- ***Outsourcing Government Services:*** Oriakhi and Okoh cited in Okoye and Oghoghomeh (2011:4) see outsourcing as "the contracting of the delivery of goods and services (fully or partially) to a private sector entity under a contract that typically involves no equity and capital. Here, public ownership of the assets is retained, while the management and operation are contacted out". This strategy of public service delivery in Nigeria is prominent in the area of human resource function such as retirement plan management and prospective employee recruiting and screening.
- ***Direct Public Service Delivery:*** This has to do with the services provided directly by the government and its agency. Here, the private sector is not involved in the public service delivered. Most public services are delivered through this means.

5. Challenges of Public Service in Nigeria

The Nigerian Public Service is faced with a plethora of challenges which have made the provision of essential services to the people to be inefficient and ineffective to the extent that the citizens are disappointed in the public service which made them to keep wondering if they actually have government in their country. The challenges facing the Nigerian Public Service include but not limited to the following:

Problem of ethnicity and religion: Nigeria is a multi-ethnic and multi-religious country. In the public service, issues of ethnicity and religion often rear their head the operation of public service in Nigeria to the extent that ethnic and religious factors and considerations often becloud the sense of judgment and operation of some public servants in the provision of services and other activities such as appointments and admission into unity schools and tertiary institutions.

Corruption: Corruption has permeated and penetrated every segment of the country. The public service is not an exception to the malaise. Some public officials have embezzled money meant for the provision of services to the people. This is one of the greatest reasons why the citizens are not enjoying effective and efficient service delivery from the government. On this note, Niskanan cited in Sharma etal (2013:45-46) asserted that "just as businessmen maximize profits and consumers' utility, bureaucrats maximize budgets. The bureaucrats were identified as public enemy No. 1. It was because of this economic rationality that government budgets were refusing to go down". This explains why budgets have been padded in Nigeria by the National Assembly.

Lack of technology and adequate skilled manpower in most technologically related areas: No doubt, technology is essential for effective and efficient service delivery. Nigeria being a developing country is faced with the problem of lack of technology and adequate skilled manpower particularly in the area of technology. For instance, the essence of the introduction of the 6-3-3-4 system of education in Nigeria during the regime of President Ibrahim Babangida which was aimed at ensuring that students acquire vocational training and skill that could make them to be self-reliant failed because of lack of the required technology as well as lack of the skills required by the teachers to train the students. As a result of this, most of the machines imported for the purpose got spoilt because they were not put to use. The end result of this is that the 6-3-3-4 system of education failed to achieve the desired result.

Poor Power Supply: The place of power in service delivery cannot be over-emphasized. Nigeria is known to be facing serious problem of electricity supply. Power supply has been epileptic. Even the privatization of NEPA has not really helped matters. There is no way effective service delivering can be done in the absence of power supply.

Politicization of the Public Service: Politics has seriously permeated the public service in Nigeria to the extent that virtually all the public services in Nigeria have been politicized. Politicians in power to a large extent determine who should be employed and who should not. This condition has brought about a situation where some of the public servants are accountable to those who made it possible for them to be employed instead of being accountable to the Nigeria state and the citizens they are meant to serve. This situation no doubt affects adversely public service delivery.

6. Prospects for Effective and Efficient Public Service Delivery for Socio-Economic Development in Nigeria

For socio-economic development to be achieved in Nigeria, the government should make concerted effort to ensure efficient and effective service delivery to the citizens. This is because effective and efficient service delivery is sine-qua-non to socio-economic development. Below are some of the factors that can engender effective and efficient service delivery in Nigeria.

Giving contracts to companies that have the required capacity to deliver and execute projects: No doubt, there are some projects that require heavy capital and resources to execute and not only that, expertise is also important in the execution of most projects. Government and its officials should be able to identify companies that have all the necessary resources and equipment to properly execute projects and give them contracts to execute such projects. This is to ensure timely completion of such projects.

Corruption should be shunned by government officials: Corruption has been identified as one of the factors that have led to shoddy execution of projects as well as projects abandonment. When projects are done in a sub-standard manner and or even abandoned it leads to waste of public fund and the citizens are also denied the benefits of such projects. To guide against high level of corruption in Nigeria the anti-corruption agencies should be strengthened to be able to comprehensively and vigorously fight corruption in Nigeria.

Government should adopt the public-private partnership model in the delivery of some services: Okoli cited in Amujiri (2011:113) is of the view that "partnership is very necessary and inevitable whenever the owner of the project or service is unable to execute or provide the services in the face of competing demands. In other words, funds are at the root of partnership. In addition to the requirements of funds, technical expertise is another overriding consideration, especially in projects or services requiring high technology and expertise. These can be pooled together to the advantage of the project or services".

Government should improve power supply: A lot of services are dependent on the availability of power and such would be adversely affected if there is epileptic power supply. Regular power supply is sine qua non for effective and efficient public service delivery.

Increase citizenship participation in the governance process: It is the responsibility of the citizens to take serious interest in the governance system of their country. With this, they are meant to ensure that they hold their government accountable. This will make the government officials to live up to expectation by ensuring that projects and programmes initiated for development purposes are carried out effectively and efficiently. This will bring about increase in infrastructure, economic development and citizens well-being.

7. Conclusion

Considering the relationship between efficient and effective service delivery and the increase in the citizens' economic activities and well-being, it behooves on the government to try as much as possible to put machinery in motion to provide effective and efficient services to the people. The advantages derivable from effective and efficient service delivery is enormous because it brings about enhanced infrastructural development with its attendant positive effects on the health of the people, job creation, increase in disposable income of the citizens as a result of increased economic activities. More money would still go to the government in the form of tax from the citizens.

When people are gainfully employed, it will reduce the number of people that would want to go into crime, thereby reducing the crime rate with its attendant positive effect on security. No doubt, development can only take place in an environment where there is relative security of lives and property. In recognition of these facts, it is therefore incumbent on the Nigerian government not to rest on its oars in ensuring the effective and efficient service delivery.

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Kampala International University ISSN: *2415-0843*; 5(2): 25–36

The Disruption of Novel Coronavirus (COVID-19) Pandemic and Quality of Higher Education in Nigeria

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Abstract. The article examined the disruption of novel Corona virus Pandemic and quality of Nigeria higher education. However, the paper noticed that the Corona virus Pandemic had created serious damages to the social and economic development of the globe including educational system. To this end, the article traced the history of the Corona virus, the symptoms, the disruptive nature of the Pandemic, methods and containment measures, how the Pandemic affect the effectiveness and efficiency of Nigerian higher education Administration. It was concluded that that distrusted aspect of Corona virus had greatly affected the teaching, research and community service in Nigeria Higher Education. However, suggestions was provided that, the government and stakeholders of Nigerian higher Education need to get prepared for the compliance with the issues of social distancing, avoiding community transmission, hygienic situations ,wasting and sanitizing the hands and minds , the use of face masks and avoiding an overcrowded environment including the higher education environment.

Keywords: Corona virus Pandemic, disruption of novel, higher education and quality

1. Introduction

1.1 History and Types of Pandemic at Global Level

A pandemic is a disease outbreak that spreads across countries or continents affecting a lot of people and causing deaths. The number of deaths in a pandemic situation may depend on the number of people infected, severity of the illness the causative organism causes, the vulnerability of the people and the prevention and containment measures and the effectiveness of such efforts. Throughout the ages, man has had to contend with pandemic diseases at one time or the other. In the realm of infectious diseases, a pandemic is the worst-case scenario. Although communicable diseases have been with mankind, the emergence of large communities made epidemic more possible and many diseases such as malaria, tuberculosis, leprosy, influenza and others became possible during this period. Studies have shown that the more civilized humans became, building cities and forging trade routes to connect with other cities, the more likely pandemics became. Throughout history, nothing has killed more human beings than infectious diseases. It has been reported that the plague of Justinian struck in the 6th Century and killed as many as 50 million people, perhaps half the global population at the time. The Black Death of the 14th Century that was likely caused by the same pathogen killed about 200 million people. Smallpox may have killed as many as 300 million people in the 20th Century alone. The influenza pandemic of 1918 killed about 50 to 100 million people. HIV, a pandemic that is still with us and still lacks a vaccine, has killed an estimated 32 million people and infected 75 million, with more added every day.

1.2 Corona Virus Pandemic at Global Level

According to the World Health Organization (2020), Coronaviruses are a large family of viruses that are known to cause illness ranging from the common cold to more severe diseases such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). These viruses have been here with us for as long as common cold, for example, has been with man. Studies suggest that common cold is caused by a virus that originated in

birds which may have crossed the species barrier over 200 years ago to man (de Graaf et al, 2008). Common cold is the most frequently experienced infection in humans with the single most bothersome symptom of sore throat on the first day, followed by nasal congestion and cough in the subsequent days (Witek, Ramsey, Carr & Riker, 2015). Severe Acute Respiratory Syndrome disease (SARS) caused by SARS coronavirus (SARS-CoV) broke out in Guandong, China in 2002 and was also thought to be an animal virus from an as-yet-uncertain animal reservoir, perhaps bats, that spread to other animals and later to man (Zaki, Boheemen, Bestebroer, Osterhaus & Fouchier, 2012). About a decade ago, a novel coronavirus (CoV) related to the Severe Acute Respiratory Syndrome Coronavirus (SARS-CoV) was isolated from a patient in Jeddah, Saudi Arabia and was found to be the causative agent for the pneumonia the patient presented with at the hospital. Scientists found out that this novel corona virus was related to several bat corona viruses and was named Middle East Respiratory Syndrome (MERS) because all of the cases of infections occurred in the Middle East or linked to travelers from the region. A novel coronavirus (CoV) is a new strain of coronavirus that has not been previously identified in humans. Detailed investigations found that SARS-CoV was transmitted from civet cats to humans in China in 2002 and MERS-CoV from dromedary camels to humans in Saudi Arabia in 2012. Several known coronaviruses are circulating in animals that have not yet infected humans and according to scientists, more coronaviruses are likely to be identified with improved surveillance around the world (WHO, 2020). So long as human beings have unrestrained interactions with animals that are usually the carriers so long shall these viruses be transmitted to man.

In 2019, a novel strain of the coronaviruses emerged in Wuhan, China and what seemed then to be an epidemic disease became a pandemic within months. The new overseas trading routes made it possible for the novel infection to spread far and wide within a short period of time and the number of infected persons outside of China increased in the last week of February 2020 affecting growing number of countries making the World Health Organization to declare it as a pandemic on March 12, 2020 (WHO, 2020).

Nigeria had her index case of the coronavirus disease confirmed in Lagos by the Federal Ministry of Health on February 28, 2020. The case was an Italian citizen who works in Nigeria and returned from Milan, Italy to Lagos on the 25th of February, 2020 (FMoH, 2020). As with other countries, infections from travelers from epidemic areas and community transmission continue to rise astronomically across the states of the federation. To control and contain the spread of the novel virus, the Federal Government of Nigeria directed that all unity schools in Nigeria be closed down immediately and it became effective on the 19th of March, 2020 (FMoE, 2020). All the educational institutions at all levels have closed since then.

1.3 The Novel of Corona Virus (Covid-19) Pandemic as a Global Disruption

Disruption is defined by the Cambridge Dictionary as the action of preventing something, especially a system, process, or event from continuing as usual or as expected. Disruptions are commonplace and can occur anywhere at any time with or without warning. Random phenomena, accidents, government and politics, non-compliance, competition, economy, social disconnect and intentional disruptions such as cybertheft are some of the causes of disruptions. Natural disasters are random in nature and they could range flood, building collapse, bridge collapse, tsunami, wild fires, earthquake, and so on. When natural disasters occur, they could disrupt every aspect of human life including his environment, economy, communication, social, health, education and other facets. Cybersecurity issues are intentional disruptions because individuals or bodies engaged in causing cyber-insecurity do so intentionally with the hope of making communication impossible or to cause intentional disruption in the optimal performance of system. As the name implies, accident cause of disruption may occur inadvertently or un-intentionally. The disruptions in accidental cases occur un-intentionally, without prior plan to execute them. Automobile accidents, spilling of milk and home gas explosion are examples of accidents. Government and politics are major causes of disruptions today, affecting all spheres of life. Well intended, obnoxious and inconsiderate or misunderstood policies of government can cause things to not work the way they used to be. Strike actions by workers unions and civil society organizations, loss of jobs, loss of businesses and profits are examples of disruptions due to government policies and regulations. We can have a long list of items on how politics cause disruptions. Depending on how one looks at it, the novel coronavirus (covid-19) pandemic disease pandemic is a global disruption that has arisen accidentally, intentionally or naturally. It is a black swan disruption. The class of disruption is not as important as the impact of the disruption that coronavirus disease pandemic has caused the world and coronavirus or Covid-19 disease is now a household

name that is on the lips of both old and young. The effects of the disruptions are everywhere and are implicated in the restrictions of movements, international travels, shut down of educational institutions, lockdown of cities and businesses, plummeted economy, congestions at the sea and land borders, shortage of raw materials, shortage of semi-finished and finished goods and inability to convert materials from one form to another. Inability to acquire supplies, inability to ship or loss of shipment, inability to communicate, inability to convert materials at one stage to another and many more are the consequence of coronavirus disease pandemic. The effects of these disruptions in economic terms can be better visualized from data of organized societies that have good documentation. Pages of media are littered with captions such '2.9 million claim unemployment benefits. According to a professor of business logistics, this covid-19 is a black swan (Heskett, 2020) and like all black swan events, covid-19 disruptions are rare but with far-reaching consequences. Although some scholars disagree with the reference to covid-19 as a black swan since respiratory diseases have been with humanity for a long time now. While it is true that communicable diseases are predictable in their routine occurrence, the specific nature of covid-19 make it difficult to prepare for. Whatever school of thought one belongs to, there is no doubting the fact the effects have been severe on the economy of nations, especially the globalized supply nature of the world economy.

1.4 The State of Higher Education in Nigeria before the Novel Coronavirus Pandemic

Before the outbreak of the coronavirus, the world had her struggles with wars, hunger, infections, kidnapping, social, economic, and political issues among others but none of these had such widespread impact as the novel coronavirus pandemic. The Western educational system in Nigeria has witnessed growth in many ways from the colonial time to the present. Our school system was modeled as much as possible after the British educational system and facilities and conducive environment were available to both the teachers and the learners during the oil boom when money was not the problem of Nigeria. Scholarly articles in scientific journals focusing on the educational system have different views as there are authors but a converging point is the myriad of problems that authors identified with the educational system in Nigeria. These problems, the authors argued, have the potential to undermine quality education and they include poor funding, poor infrastructure, inadequate classrooms, teaching aids (projectors, Computers, Laboratories and libraries), paucity of quality teachers and poor / polluted learning environment. Other problems identified were social vices such as examination malpractices, cultism, hooliganism and corruption (Odia & Omofonmwan, 2018) and are intentional disruptions to the educational system generally and quality of education in particular. These problems are part of the reasons for the frequent face -off between the academic staff unions of tertiary institutions such as the Colleges of Education Academic Staff Union (COEASU), Academic Staff Union of Polytechnics (ASUP), and the Academic Staff Union of Universities (ASUU). Many of these problems, though common, were not as widespread and cannot be compared to the magnitude of the disruptions caused by the current coronavirus disease pandemic and there are as many disruptions due to the pandemic as there are collocation of disruptions.

2. Structure of Higher Education in Nigeria

Higher educational system or what is called tertiary level of education, in Nigeria, consists of a university and a non-university sector. The university sector is made up of the public and the private universities. Public universities belong to either the state or federal governments and the private universities are owned by individuals and missionary organizations. The non-university sector consists of polytechnics, monotechnics, and colleges of education.

2.1 Funding of Higher Education

The National policy on Education (2004) places the burden of responsibility on the government to provide free education at all levels. The public sector is the major provider and financier of education in Nigeria since the mid-1970s when the government took over most of the schools in the country from primary to tertiary level for effective management as it was believed that only the government can effectively provide education appropriately to her citizens. The government at this time had abundance of dollars from the oil boom and buoyant economy. Funding education at this time was not very difficult. There were fewer tertiary institutions, for example, and the infrastructure and living conditions in the schools at that time were at their optimum. This period witnessed fewer unrest from stakeholders of education. The economy of the country, however, began to nosedive in the 1980s with attendant strain on resources allocated to various sectors of the economy, including education. The rising cases of unrest by student and other stakeholders' unrest at the turn of 1980s was connected with the poor funding

and decaying facilities that the institutions began to witness. Moreover, the impact of the implementation of Universal Primary Education (1977) without matching human and material resources and preparations began to show at the tertiary institutions. There were more candidates ready for admission into the tertiary institutions, more admissions per program, a smaller number of trained manpower to match the number of students admitted, crowded classroom and abundance of over stressed and non-refurbished infrastructure. In anticipation of continuous flow of money and in response to the growing pressure on the few tertiary institutions, other higher educational institutions were established across the nation. How has the funding of these institutions been over the years?

This information from the website of the Federal Ministry of Education as at the time of writing this paper may give us some insights into the funding of tertiary education in Nigeria.

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The Federal Government constituted a committee on Needs Assessment of Nigerian Public Universities (CNANU) to appraise specific and general needs of Nigerian Public Universities nationwide. The Report of the Committee was presented to the Government in 2012.

In 2013, the Federal Government in realizing the recommendations of the CNANU report set up the Implementation Monitoring Committee (IMC) chaired by the Honourable Minister of Education with membership from Office of the Secretary to the Government Federation (OSGF), Federal Ministry of Education (FME), National Universities Commission (NUC), Tertiary Education Trust Fund (TETFund), Committee of Pro-Chancellors (CPC), Committee of Vice-Chancellor (CVC) and Universities’ Based Unions (Academic Staff Union of Universities (ASUU), Senior Staff Association of Nigerian Universities (SSANU),Non-Academic Staff Union of Universities (NASU) and National Association of Academic Technologists (NAAT). Government has approved the total sum of N1.3 Trillion within six years. The formula for the disbursement of the revitalization fund of the Nigerian Universities agreed with ASUU is as follows:

Year	Amounts
2013	N200 Billion
2014	N220 Billion
2015	N220 Billion
2016	N220 Billion
2017	N220 Billion
2018	N220 Billion
TOTAL	N1.3 Trillion

So far out of the N200 Billion for 2013, the sum of N98,895,060,481.49 has been released to the Universities as the first Tranche. The IMC has met severally and all the benefiting Universities have received 50% of the total amount allocated to them for 2013.

The benefiting Universities projects and programmes on Needs Assessment are various levels of implementation as approved by IMC. All the Universities have submitted progress report on the on-going projects. Monitoring of the level of implementation of the Needs Assessment Intervention in the benefiting Universities commenced from 5th-30th October, 2015.

For polytechnics and colleges of education, the Federal Ministry of Education on their website in May 2020 said that ‘the Reports of the Needs Assessment of Public Polytechnics and Colleges of Education have been submitted to SGF for the consideration of Mr. President since May, 2015’. From the above, it is obvious that there are delays in the releases of funds to the tertiary institutions and such releases are usually below expectations. How would late and incomplete release of funds to an educational institution affect the quality of higher education? Or put it in another way,’ where does quality higher education stand in the midst of low, incomplete and late releases of funds to educational institutions?’

2.2 Quality of Higher Education

There are many definitions of quality that are either subjective or objective. If you look in a dictionary, you will find several definitions. In addition, every quality expert defines it in different way depending on their environment and criteria. Quality could be defined as a basic tool for a natural property of any good or service that allows it to be compared with any other good or service of its kind. The word quality has many meanings, but basically, it refers to the set of inherent properties of an object that allows satisfying stated or implied needs. Furthermore, the quality of a good or service is the perception that a customer has about it. It is a consumer’s mind-set who accepts a specific good or service and acknowledges its ability to meet his or her needs and can be looked at from the product features, freedom from deficiencies, production perspectives and value perspectives, and the perception of the customers or consumers, among others. Education and skills form the basis of any economy. They enable social movement and can make the difference between poverty and prosperity.

Other definitions from recognized organizations and experts in the world of quality are:

- Quality is the degree to which an object or entity (e.g., process, product, or service) satisfies a specified set of attributes or requirements.
- The quality of something can be determined by comparing a set of inherent characteristics with a set of requirements. If those inherent characteristics meet all requirements, high or excellent quality is achieved. If those characteristics do not meet all requirements, a low or poor level of quality is achieved.
- Quality is the degree to which a set of inherent characteristics fulfils requirements.

A subjective term for which each person or sector has its own definition. In technical usage, quality can have two meanings: 1. the characteristics of a product or service that bear on its ability to satisfy stated or implied needs; 2. a product or service free of deficiencies. According to Joseph Juran, quality means "fitness for use". According to Philip Crosby, it means "conformance to requirements".

How far would these definitions of quality help us to understand higher quality education in Nigeria? For higher education in Nigeria, it is important that we understand the vision of the government for the education of her citizenry at the tertiary level. The vision of the Federal Government of Nigeria, as expressed by the Federal Ministry of Education (2020) is to advance Nigeria's economic growth and global competitiveness through the provision of accessible, relevant, high quality education in the tertiary Education institutions and to constantly attract, develop and graduate competent, knowledgeable and talented individuals from the nation's tertiary education institutions. From the above, one can outline what quality higher educational system should have to advance the economy, be globally competitive and have the ability to develop and graduate competent and knowledgeable individuals. Quality higher education would be impacted by social, technological, environmental, economic and political environments. The quality of infrastructure, manpower, and students being admitted would also affect the quality of higher education. When students with low academic performance are admitted to program that they do not qualify, that would impact the entire system just the same way as employment of unqualified, untrained, and non- dedicated workforce would. The series of papers in the scientific literature focusing on quality of higher education are indications of the need to attend to the dwindling quality of higher education even before the covid-19 pandemic. Quality higher education in Nigeria thus includes all the attributes that are need for achieving the goals of the federal government in the establishment of the tertiary educational institutions. In this context and although it has been mentioned previously that quality has both objective and subjective components, quality higher education is the one that has the right workforce in the right quantity at the right time, under right working environment and conditions of service, to produce the right quantity of the right products with the right knowledge, skills and attitude that are useful to both self and the society and who would be useful for the building and sustenance of the economy and values of the society. To some extent some of these attributes are present in the tertiary educational system but not all and this explains the continuous call for quality education in our higher educational system.

2.3 Academic Calendar of Higher Educational Institutions

The standard academic calendar for tertiary educational institutions in Nigeria is from October to June. Consistent and predictable uniform academic calendar for tertiary institutions in Nigeria did not last for long after its implementation due to disruptions that were largely due to imbroglio between the university workers, especially the Academic Staff Union of Universities (ASUU) that was formed in 1978, and the federal government and the issues border on poor funding and welfare. These disruptions could be of national or local dimensions and when they are at the local level, they are usually related to welfare issues. The number of disruptions in tertiary institutions academic calendar due to strike actions were increasing by the year and as the value of the naira and government's willingness to fund education decreased.

It may be interest us to look at some of the issues between the Federal Government and Nigeria and the ASUU, for example. At the website of the Federal Ministry of Education, the Federal Government cataloged the below as some of the issues between them and the unions of tertiary educational institutions (FMOE, 2020):

'Below is a status of labour issues arising from the implementation of the FG/staff Unions 2009/2010 Agreements in the three -tiered Federal tertiary institutions:

3. **Universities**

3.1 Academic Staff Union of Universities (ASUU)

Most issues of the2009 Agreement between FG and ASUU have been resolved. The promise of N100 Billion to the Universities has been fulfilled and Stakeholders Town Hall Meetings with the Supervising Minister have held in North Central, South-South, South-East and South-west Zones between 4th and 13th March, 2014.

(a) **Earned Allowances:** N92, 823, 209,349 was recommended and adopted for implementation. FG had since released N30 billion to the Universities and this disbursed. However, Chairman IMC has requested Government to pay the outstanding balance of N62 Billion to be released for payment to the Universities. However, as agreed detailed returns to FG on expenditure is expected before another release of N10 Billion is made. Chairman IMC had since written to complain of the failure to fulfill Mr. President's condition of a detailed retirement of the funds released whilst noting that many Universities sent in fraudulent returns, he then called for a forensic audit of the Earned Allowance and advised the Unions to give their members the true picture of the situation on ground.
(b) **Revitalization of Nigerian Public Universities**: (i.e with the exclusion of Private Universities) the commitment by the Federal Government of Nigeria injecting the sum of N1.3 trillion within six years. •The formula for the revitalization of the Nigerian Universities agreed with ASUU is as follows: N200 Billion in 2013 and N220 Billion yearly from 2014 for 5years. So far out of the N200 Billion for 2013 the sum of N98, 895,060,481:49 (as at 25th March 2015 as been released and this represents approximately 50%).
(c) **Consultancy Services:** Government is expected to engage the services of Universities in special consultancy services such as geological /solid minerals survey, biotechnology, environmental impact assessment, shelter belt and minerals mapping amongst others to boost IGR base;
(d) **Nigerian University Pension Management Company (NUPEMCO)**: All conditions had been fulfilled and IMC only awaits PENCOM's approval.
(e) **Renegotiation of the 2009**: Agreement was expected to commence in the first quarter of 2014. FG yet to make a statement on the exercise.

3.2 Joint Action Committee (JAC) Of Non-Academic Staff Unions: Senior Staff Association of Nigerian Universities (SAANU), National Association of Academic Technologists (NAAT) and Non- Academic Staff Union of Educational & Associated Institutions (NASU)

- **Elongation of Career Structure for NAAT:** The agreement is yet to be implemented as agreed in 2009 as it is still before the Head of Service.
- **Staff Primary Schools**: JAC decries the continued implementation of the NSIWC Circular endorsed by the NUC, the implementation resulted in the sacking of teachers and non- payment of salaries to such teachers from 2015 in Abia State. JAC is demanding for a withdrawal of the Circular whilst insisting that the schools should not be classified as Private Schools. The Ministry however, continues to reiterate Government position that the Schools cannot be funded by FG.
- **Nigerian University Pension Management Company (NUPEMCO)**: Same as 'd' in ASUU.

4. Polytechnics

4.1 Academic Staff Union of Polytechnics (ASUP)

The Union had in various correspondences tendered 13 items, however it was noted that most of the items agreed upon between FG and the Union had been implemented with the following exceptions:

- Establishment of a National Polytechnics Commission which is not feasible due to FG's drive at pruning existing MDAs;
- Release of Government White Paper on the Visitation to Federal Polytechnics: The Ministry awaits release from the Office of the Secretary to the Government of the Federation;
- Degree awarding status of Kaduna Polytechnic and Yaba College of Technology is yet to be implemented: However there are calls for conversion to Dual mode of some Polytechnics. A Committee headed by the Permanent secretary had concluded its assignment and its Report submitted to FG. The Ministry awaits a response on the matter;
- HND/B.Sc Dichotomy: Same as 'C';
- IPPIS: The Office of the Accountant General had interfaced with the Unions and

it appears the Unions fears have been allayed, but since this is Government Policy, the unions would have to embrace it;

- .CONTISS 15: Arrears for Migration of lower cadres (CONTISS 11 and below): In view of the colossal amount (N20 Billion) required to offset the arrears from 2009, the National Salaries, Incomes & Wages Commission made its observation on the faulty implementation. An Inter – Ministerial Committee headed by the Honourable Minister of Education was constituted to address this. The Committee's Technical Committee will embark on a verification exercise to ascertain those who are deserving of the migration and arrears. Senior Staff Association in Nigerian Polytechnics (SSANIP) & Non- Academic Staff Union of Educational & Associated Institutions (NASU)
- Issues are similar to that of ASUP with the most contentious being Release of Arrears for Migration of Lower Cadres (CONTISS 11 and below).
- SSANIP however, resumed industrial action on Tuesday March 26th, 2015 over some recommendations and proposed Verification exercise yet to be embarked upon fearing that this would have adverse effects on its members.

5. Colleges of Education

5.1 Colleges of Education Academic Staff Union (COEASU), Senior Staff Union Colleges of Education, Nigeria (SSUCOEN), & Non- Academic Staff Union of Educational & Associated Institutions (NASU)

It is observed that the issues in the Colleges are cross cutting and presented as follows:

- ***Migration of lower cadres effective since July 2013 in the Polytechnics:*** Status is same as with the Polytechnics;
- ***Non-funding and Non- Accreditation of Programmes:*** It is observed that this has had a crippling effect on the equality of the operations and products of the Colleges. It is recommended that this be treated as high priority;
- ***Staff Demonstration Schools:*** Same as with the Universities;
- ***Non- release of Government White Paper:*** Same as with the Polytechnics;
- ***Out- sourced Services (security &labour):*** The locations of some of the colleges are prone to encroachment and external invasion. Heightened by underfunding in overheads and the general insecurity in the country the Staff Unions have constantly called for a review of Federal Government's policy on these out – sourced services to safe guard lives and property;
- ***IPPIS:*** Same as with Universities &Polytechnics;

g.Autonomous Degree Award: Same as 'c' in Polytechnics (ASUP).

6. Outstanding Cross– cutting Unions' issues

Renegotiation of the 2009 /2010 agreements between Government and the Staff Unions in the three tier Federal Institutions. With Government's commitment to sustaining industrial harmony, it is necessary for Government to make a statement on the way forward.

Ogbette , Eke and Ori (2017) dived into and catalogued the causes, effects and management of ASUU strike between 2003 and 2013 and their findings linked the major cause to the inability of the government to honor agreements made to the striking lecturers who were demanding improvement on their welfare, working environment and funding of higher education in Nigeria. Academic calendar disruptions affect effective planning and expected outcome from the educational system and scholars have written a lot on the consequences of industrial actions at the tertiary educational institutions in Nigeria on quality output by students and lecturers (Adavbiele, 2015; Albar &Onye, 2016).

7. Higher Education in Nigeria in the Wake of the Novel Coronavirus Pandemic

With the increasing rate and extent of infection after the first index case of covid-19 infection was reported in February in the country, it became necessary to close down all establishments to contain the novel coronavirus. The consequences of the actions taken to contain the pandemic have been enormous. The economy was shut down with the lockdown and the process of crude oil went down to an unacceptable level in the midst of shrinking global economy. During the period the budget was reviewed downwards because of the non-feasibility of working with the national budget before the spread of the pandemic. A downward review of the budget is a cut down on basic infrastructures, including those in the

educational sector, and by implication, higher education.

The place of internet and communication technology (ICT) in the quality of higher education cannot be over-emphasized. Tertiary educational institutions may have ICT facilities but it is likely that the utilization and operations may be marred by epileptic energy and internet connectivity problems. Didactic mode of delivery is still the main method. Elsewhere, e-learning platforms, e-chalk, and other internet-based delivery are common place. Consequently, even though the university lecturers are currently on strike, the use of online teaching methods, as advocated by the Federal government, may not be feasible during this lockdown period. No teaching and learning using any teaching and learning methods is consciously going on right now in all the tertiary (government) educational institutions where the industrial action and the disruption by the novel coronavirus pandemic disease are in force. Thus, the quality of higher education that has been defined above as the one that has the right workforce in the right quantity at the right time, under right working environment and conditions of service, to produce the right quantity of the right products with the right knowledge, skills and attitude that are useful to both self and the society and who would be useful for the building and sustenance of the economy and values of the society is at its lowest ebb during the pandemic.

It must be mentioned here that efforts have been made by some organizations to ensure the continuity of teaching and learning. The African Union (AU) Commission partnered HP on initiatives to boost e-learning in 55 AU-member countries, including Nigeria, to reduce the effect. If the industrial dispute between workers in tertiary educational institutions and the federal government, the availability of this learning platform and any other may help to strengthen higher education. It is obvious that the coordinated response to covid-19 recipe provided by the Ministry of Education targets primary and secondary levels of education only (FMOE, 2020).

This webpage has been developed by the Task Team responsible for Coordinated Education response to COVID-19 pandemic to provide information, guidance, and resources to the 36 States and FCT for the continuing education and individualized learning of children at home. Powered by the Federal Ministry of Education (FME) and the Universal Basic Education Commission (UBEC), it is intended that the webpage will provide real-time guidance on learning resources and monitoring children at home in the period of the crisis. The Task Team has worked out a Learn at Home Programme (LHP) for ensuring the continuity of learning for all students through this trying period. Through the web page, information will be updated constantly on:

- The implementation of the LHP;
- The online resources and options available for uniformity and equity;
- Advisory on the choice of channels which will be left solely at the discretion of States
- Systems for monitoring and tracking performance of utilization of resources made available at contact, broadcast, and delivery levels

In addition, the Federal Government provided platform for e-learning during this period targeted at those preparing for their final examinations at the senior secondary school level especially and those in the National Open University. It provided links to a number of e-learning resources that individuals can access, which is laudable. These resources include the following:

- **WAEC-** https://waeconline.org.ng/e-learning
- **School gate e-learning for primary school pupil- https://www.schoolgate.ng/**
- Mobile classroom application- **http://www.mobileclassroom.com.ng/**
- National Open University- **http://ceagslearn.nouedu.net/**
- Khan Academy- **http://www.khanacademy.com/**
- Seasaw- **http://web.seesaw.me/**
- UNESCO School meet the learner (SMLA) - **shorturl.at/fkMPR**
- Teacher Development Programme ResourceHub- **http://www.tdpnigeria.org/home**
- British Council- **http://education.gov.ng/wp-content/uploads/2020/05/English-Language-Learning-Resources-for-Teachers-Learners-and-Parents-.pdf http://education.gov.ng/wp-content/uploads/2020/05/Connecting-Classrooms-Resources-British-Council.pdf**

There are virtual learning platforms for Unity Schools:

- **Junior School** https://t.me/joinchat/PXkmchrCjpmpuvT8RLH_tg

- **Senior School https://t.me/joinchat/PXkmckev-4nIkoHoqes3cg**
- **EduFirst TV https://www.youtube.com/channel/UCH2ONb1eLgZ76FvtGuLJDnA**

A search at the websites of Nigeria universities did not show any active e-learning programmes targeted at students during this period. If the resources are there, then it may not be unconnected with the ongoing industrial action embarked upon by the Academic Staff Union of Universities who are the ones to develop the course.

8. Higher Education in Nigeria Post the Novel Coronavirus Pandemic Disease

It is our prayer and hope that the pandemic shall come to an end soon or later. Like every season in life, this one too shall come to pass. There is no doubt about that. The question would be on what happens after that? How would Nigeria come out and how would Nigeria respond to it and what would be the short, mid-term and long-term impact on the quality of higher education in Nigeria. There is a general new thinking among nations and that is affecting how the new normal world order after the covid-19 pandemic would be. For example, many countries that used to outsource their essential commodities are having a rethink of producing them locally. India stopped the exportation of some of her active pharmaceutical ingredients to be able to serve home needs, United States of America has to engage automobile companies to manufacture respirators for use in the country because of shortage, someone other countries like Nigeria realized that their healthcare facilities are bad. The Secretary to the Federal Government (SFG) of Nigeria, the Chairman of the Presidential Task Force (PTF) on covid-19, confessed publicly that he did not know that the healthcare facilities in the country were in such a sorry state of disrepair and maintenance. People in high places have before now sought medical attention overseas and do not bother about the state of the nation's healthcare facilities. One positive thing that covid-19 has done is that it has humbled humanity and many are re-evaluating their priorities ad values. In trying to answer what the impact of covid-19 pandemic would be after it has gone, one would like to look at it from the following perspectives:

8.1 Social Distancing

One of the containment measures for covid-19 world -wide is social distancing and compulsory use of facemask. Would covid-19 infection go completely or there would still be the need to observe social distancing in public places like classrooms? If social distancing is imbibed as a new normal, what happens to teaching methods involving interactions at close proximity like in the theatre and film arts and those who have to carry out practical classes in constrained laboratories in the sciences? If the number of students per a practical class has to be reduced to accommodate social distancing culture, how many times would such a practical be run to meet minimum requirements specified in the syllabus? Reduction in class size has both positive and negative implications: Small class size may afford the students with better opportunities to interact with the lecturers but may wear the lecturers out if more hands are not engaged.

8.2 Research and Development

It is expected that in the spirit of re-assessing values and priorities that the government would look into the infrastructural decay at the tertiary institutions so as to make teaching and learning meaningful and improve on the quality of higher education. The pandemic has made research and development a priority area. The governments are looking for local solutions to our local problems. Funding of research in search of cure for covid-19 has the capacity to producing home-made remedies for the pandemic and at the same time build capacity to the rate and extent that we have ever attained as a nation. It is understood, for example, that the National Universities Commission now has funds to help research investigate our herbal materials for solution to the pandemic. Support in form of research grants to the health sector at the tertiary level would impact on quality higher education just as it would to agricultural and engineering sector in response to covid-19. As a result of desperation to find solution to the problems of covid-19, university lecturers are bringing out innovative ideas that would help the economy to grow. For example, researchers have developed novel handwashing machines, produced hand sanitizers at the university level for the communities among other things that they are doing. Government needs to be committed to all the emotions that they expressed during this pandemic and fix the necessary infrastructure that that facilitate meaningful research and development in our tertiary institutions. Availability of equipment and workshops for our science based programmes are a most for a result-oriented research and development efforts.

8.3 Infrastructural Development

If value re-orientation is deepened by the coronavirus pandemic, then it is expected that individuals and

government would handle the issues of infrastructure seriously. Government may invest in providing the necessary infrastructure that would promote effective teaching and learning at our higher institutions of learning. Government may need to look seriously at how contracts are awarded for projects in a manner that it would ultimately benefit the recipient institutions. Delays in processes and unprofessional handling of contract and interactions with contractors can lead to delays in execution of contracts, poor delivery and sometimes inflated contracts or variations.

8.4 Manpower Training and Development

Manpower development may be a focus for the government to be able to meet future challenges that can impact on the economy. There is a lot to be addressed here, ranging from hiring the right individuals for the right positions in right numbers at the right time for the right place and developing them based on the identified training needs. The approved staff mix of, for example, academic to non-academic should be strictly adhered to and appropriately developed and trained. If Nigeria would achieve high quality education post-covid, deliberate personnel training and development must be carried out.

9. Paradigm Shift in Higher Education Supply Chain Strategies

This is where the decision to succeed or fail as a nation lies. In all disruptive situations, there are basically four responses: do nothing, embrace, avoid or comply. Both the government and the stakeholders in higher education have a role to play in disruption caused by the coronavirus pandemic and other disruptions that impact quality of higher education. Will the government and stakeholders prefer to do nothing but maintain *status quo* to issues that coronavirus pandemic has opened up for the country that are all linked in one way or the other to the training house? Would the stakeholders insure sustainability of higher education and the quality of the same?

9.1 The Role of Government in Post Covid-19 Quality of Higher Education in Nigeria

Higher education had problems before the coronavirus pandemic and the subsequent lockdown of the country's economy. To address higher education problems and thus the quality would require a system approach, as myopic approach may look attractive but would not address the problems in the long run. It always or sometimes feels good to be a fireman solving one problem after the other but it is not necessarily the best for the system as a whole. Fire-fighting approach rarely addresses the underlying problems. Through policies, infrastructures, regulations and other machineries, governments can drive the growth of all the sectors of the economy which would in turn affect the sociopolitical wellbeing, human capital development, educational and health and others. A society is the collective responsibility of all the members to make it work. It takes a community of people to build a society and a society is not an enterprise of an individual. For efficiency and effectiveness, tasks and responsibilities are shared in a community and this division of labor brings about specialization. The resources of a country, like Nigeria, belong to all and not to any individual or groups of individuals but to all. It is understood that for efficiency and effectiveness, there be those who are in government like the executives, legislatures and the judiciary as well as the civil servants. The functions of each of these arms are clearly defined so that the commonwealth of the country can be effectively managed in a society that has rules and regulations that are enforced and obeyed to forestall anarchy. By design, the role of all stakeholders in a society, when played well, are expected to bring about peace, harmony, prosperity, development, individual and national growth, with the interest of the nation always predominating that of the individuals or groups of individuals. Governance should be for building legacies, making one's contributions to moving the system forward. It is the responsibility of government to ensure everything is done to promote the unity, sense of worth, patriotism and growth of the country. Post covid-19, all arms of government was must deliberate work towards the achievement of a free and democratic society, a just and egalitarian society, a united, strong and self- reliant nation, a great and dynamic economy and a land full of bright opportunities for all citizens (NPE, 2013). It is the responsibility of the government to ensure that the citizens live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principle of freedom, equity and justice as well as promote inter-African solidarity and world peace through understanding. Post covid-19 role of the government is to remove all barriers to achieving the main goals of the nation. The weakened moral fibres of the nation by incompetence and hidden, sectional agendas, lawlessness, continuing spread of egregious violence and insecurity, mission vendetta in public offices, widening gap between the poor and the rich, maladministration at all levels and arms of government should be addressed headlong.

Transparency rather than opaqueness is should be the vigorous pursuit of arms of governments.

The quality of higher education in Nigeria can be guaranteed by the government by ensuring that, as administrators, the curriculum of the institutions are delivered within the time allotted to me the set objectives. In this regard, the structures of the governments can do well to reduce imbroglio between the workforce of the higher educational institutions and the representative of the government. It is interesting to note that the individuals in positions of authorities are but representatives of the government which is an entity that belongs to all citizens and not to those individuals and this understanding can help in reducing most of the conflicts. It would not be a good idea for the representatives of government to fuel conflicts among industrial unions in the tertiary institutions by deliberately creating conditions that can fuel unhealthy rivalry among the various unions. More importantly, there should be effective communication among the various agencies of government to avoid working in silos and mis-information.

9.2 The Role of the Employees in the Quality of Higher Education in Nigeria Post Covid-19 Pandemic

Every worker in a tertiary institution has the potential to influence and should influence students' trajectory and their usefulness to themselves and to the society and the world at large. Workers in our tertiary institutions, consisting of the academic and non-academic staff members have important roles to play in the advancement of the quality of higher education in Nigeria. Security personnel, for example should be well equipped and be dedicated to their duties, cleaners are humble enough to maintain their jobs of regularly ensuring the cleanliness of the environment, secretaries are able to deploy the available ICT in the office to enhance their jobs and those of their superiors, records and files are properly kept without mix-up or compromise, lecturers do not only teach the students at the right time but are also dedicated to their duties of teaching and research with the aim of imparting the productive knowledge on their students and finding solutions to the problems of their immediate communities and the country at large, technologists are able to manage their laboratories and appropriately assist the students and lecturers in the proper use of the chemical, reagents and equipment in their laboratories. Administrators have the responsibility of ensuring that the scarce resources are judiciously deployed for the advancement of the institutions, in collaboration with their councils, employ, train, promote and motivate their employees to productive work in line with the overall vison for the institution. Post Covid-19 is the time for all hands to be on deck to make our institutions to live up to the responsibilities. A system of payment that is equitable to the contribution to the overall goal of an institution is more likely to motivate the workforce to dedication and less incidences of strife and imbroglio that may affect productivity adversely. It is counter-productive for the leadership of our institutions to do nothing to practices such as following up files and payment vouchers in order to get results, late coming to work, absenteeism, insubordinations, nepotism, tribalism, corruption and injustices as well as many others of such nature. Decisions should be scientific and data driven in our higher institutions post covid-19.

9.3 The Society as Stakeholders and their Role in the Quality of Higher Education Post Covid-19 Pandemic Disruptions

Government funds educational and other institutions with tax payers money and the commonwealth of the nation such as the material and natural resources. Moreover, the impact of the quality of our higher education is felt in the society by the quality of professionals from these higher institutions and are engaged in the society as teachers, administrators, lawyers, medical doctors, pharmacists, engineers, accountants, scientists, social scientists, behavioral scientists and host of others. Covid-19 has made bare the level of our health system, for example, and the infected individuals that need medical attention are members of our society. This is the reason why the society should ensure that they are educated and actively participate in shaping the course of things post covid-19. What roles can the society play? Many! If democracy is a system of government of the people, by the people and for the people, then society should determine who represents them in governance and policy formulations and implementations. Society should play active role in ensuring that we have quality higher education post covid-19 because Similarly, education fosters a democratic temper in the minds of people. Democratic values like liberty, equality, fraternity justice, dignity of individual, co-operation, sharing of responsibility and others are applied to education to make it more effective, meaningful, relevant and useful. Consequently the society should ensure that managers of the nation's resources be held accountable and to ensure that they deploy enough resources to our educational system to make it functional and relevant, and at the same time demand judicious utilization of such resources in ensuring quality higher education in Nigeria, post

covid-19 because it would be disaster to continue to do things the same way they have been and expect different results. Other nations are insuring are re-evaluating their values and repositioning their supply chain to meet local needs and Nigeria cannot do otherwise.

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Kampala International University ISSN: *2415-0843*; 5(2): 37-44

Correctional Facilities and Coronavirus Endemic: Imperativeness of Rescuing Inmates in Nigeria

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Abstract. The outbreak of corona virus disease (COVID-19) has been declared a global pandemic by the World Health Organisation. Many people have tested positive to the disease, others are dead with many economies shutting down. Many countries have also been placed on lock down so as to prevent the further spread of the disease. Given the vulnerability of inmates and personnel of correctional service or detention facilities to the outbreak COVID-19, there are legitimate concerns about their health and lives. Persons in correctional or detention facilities are particularly exposed considering the overcrowding and unhygienic conditions of such facilities in many countries. Notwithstanding that governments are obliged to provide good health care to their citizens including inmates in line with relevant international standards, there is the outbreak of the disease in many facilities around the world. Although, so far, no a single case of COVID-19 has been recorded in any correctional facility in Nigeria, but the emergency of the virus in some towns and cities in Nigeria calls for serious attention. In order to stem the spread of the virus to correctional facilities, the paper recommends, among others, the isolation/restriction of movement of suspected cases within the facility, banning of visits to detention facilities, decongestion of correctional facilities and setting up of disease prevention and control units in correctional or detention facilities across the country.

Keywords: *Health Care, Human Rights, COVID-19, Correctional or Detention Facility, Government*.

1. Introduction

The spread of coronavirus is the most serious global health security threat in decades. There is over 341,722 confirm cases with about 14,765 deaths recorded globally. According to the Nigeria Centre for Disease Control (NCDC), about 46 cases have been confirmed in Nigeria with figure rising with additional discovery on a daily basis. According to the World Health Organisation (WHO), "corona viruses are a large family of viruses that cause illness ranging from the common cold to more severe diseases such as Middle East Respiratory Syndrome (MERS-CoV) and severe acute Respiratory Syndrome (SARS-CoV)."

Corona Virus Disease (COVID-19) was discovered for the first time in China in December, 2019. These viruses are said to be zoonotic in the sense that they are transmitted between animals and people. Some of the common symptoms of the disease include, fever, cough, breathing difficulties, just to mention a few. In extreme cases, pneumonia, kidney failure, acute respiratory syndrome and even death may result. Given its deadly effect, many countries are imposing much-needed restrictions to slow the spread of COVID-19. It has been recommended that, to contain the spread of the disease, individuals are advised to wash their hands regularly, avoid close contact with anyone showing any of the afore-mentioned symptoms, work from home if possible, avoid events with large groups and cover mouth and nose when sneezing or coughing.

The World Health Organization in a media briefing on 11 March 2020 declared COVID-19 as pandemic given its wide spread at very alarming rate. The largest number of cases, representing more than 90 per cent has been in China, where it was first detected with 81,000 cases, followed by Italy, Iran and Republic of Korea, with between 8,000 and 24,000 cases respectively. It is predicted that the number of death or affected countries may increase in the

coming weeks. So far, prominent figures who have been infected by the virus include, Sophie Gregoire Tudeau (wife of Canadian Prime Minister), Hollywood actor, Tom Hanks and wife, British actor, Idria Elba, among others. Even in Nigeria, the Chief of Staff to the President, Abba Kyari and the Governor of Bacuhi State are among the confirmed cases. Therefore, the WHO has called on States to take urgent measures to prevent the further spread of the disease.

Drastic measures to contain the disease have been seen in places like China and Italy where there have been total lock down of human activities and restriction in the movement of residents. Similarly, many other States have also taken steps to prevent the further spread of the disease through various strict measures. Some have put in place policies banning gatherings of over 1,000 people; some have closed their borders, holding people in isolation after returning from affected countries or cities, encouraging self-isolation, among others. Singapore and Nigerian governments for instance have issued travel advisories against non-essential travel abroad and restriction on travellers coming into their countries and closure of schools and work at home policy.

2. COVID-19 in Nigeria

Nigeria recorded its first case of coronavirus around 27th February 2020. This was confirmed by the Nigeria Centre for Disease Control. The number keeps on rising daily. The victim, an Italian national was said to have travelled from Northern Italy to Lagos, Nigeria and subsequently to Ogun State in Western Nigeria. The said man has since been isolated and treated. Those who had contact with the index were traced. By 9th March 2020, 27 cases were traced and identified across five states (Edo, Lagos, Ogun, the Federal Capital Territory and Kano) of the federation of which only one of them tested positive. Others are being followed up with.

As of Wednesday, 18th March, 2020, Nigeria had confirmed eight cases of coronavirus in Nigeria. Before then, there were only three confirmed cases. The Minister of Health, Osagie Ehanire in a press briefing in Abuja confirmed that of the five additional cases, three of them were from the United States while two are from the United Kingdom. Four cases are in Lagos while one is in Ekiti. As at the time of writing, Nigeria has recorded 46 confirm cases of CONVID-19. Also, the Federal Government of Nigeria on 18th March 2020 through a press briefing by its Secretary to the Government of the Federation, Boss Mustapha, announced ban on travel to 13 countries namely that are considered hotspots of COVID-19 namely; USA, United Kingdom, China, France, Japan, Iran, Switzerland, Norway, Netherlands, South Korea, Germany, Italy and Spain.

At the moment, federal government of Nigeria in its bid to contain the spread of the virus has issued travel ban, deployed high quality surveillance and temperature screening equipment at the airports and land borders, collection of travellers' information, interviewing travellers who departed from or passed through the COVID-19 hotspots, among others. Similarly, the Federal Government has ordered that the compulsory camp and orientation course for young graduates under the National Youth Service Corp (NYSC) be closed abruptly to contain the possible spread of the disease. Further, it also ordered all schools, from primary to tertiary levels to be closed till further notice to prevent the spread of COVID-19. In the same vein, the National Assembly of the Federal Republic of Nigeria and the respective Houses of Assembly across the 36 States have also suspended public sittings and plenary until further notice.

3. COVID-19 in Correctional or Detention Facilities

So far, some countries have confirmed cases of COVID-19 in places of detention. In China, more than 806 cases have been confirmed in various prisons. Officials revealed that a specialist hospital and inspection team had been organised to visit and test inmates in prisons. Some officials of the prisons have been accused of lapses and complicity in the outbreak of the disease in the concerned prison facilities. It was alleged that some prison officials who were in contact with persons from COVID-19 hotspots in the country were not truthful in their contact history report thereby resulting in incomplete quarantine. Infected prison officials wittingly and unwittingly brought the disease to work and consequently leading to the outbreak of the disease among inmates. Following the incident, many officials have been dismissed while the government is striving to improve on disease control within the prison system.

In Italy, it is reported that about 12 inmates have died in over 20 prisons across the country. The deaths were as a result of riots which were triggered by restrictions and change in rules in view of COVID-19 outbreak. The change in prison rule entailed, suspension of family visit and attempt to restrict contact of inmates with members of the society. The

entire country has now been placed on lock down to prevent further spread of the disease. For instance in the United State of America, it is reported that three inmates have tested positive for the coronavirus in Georgia, raising concerns that the pandemic could spread within tight prison quarters nationwide. In Alabama, the Department of Corrections reported that an administrative employee tested positive for the virus and everyone that had contact with the employee has been put on self-quarantine for 14 days.

It has been reported that COVID-19 is fast spreading among inmates in Iranian prisons. This ugly development has led to the government releasing temporarily about 85, 000 inmates from its overcrowded and disease ridden prison facilities to prevent further outbreak of COVID-19. To qualify for the temporary release, an inmate has to test negative for COVID-19 and post bail and with priority for persons with inherent health problems. In Scotland, two positive cases of COVID-19 have been reported. The affected cases were isolated and those showing symptoms were also advised to self-isolate themselves for a while.

4. COVID-19 in Correctional or Detention Facilities in Nigeria

It appears that while the Nigerian government and members of the society are scampering for safety and putting up precautionary measures to prevent and contain the spread of COVID-19, not much consideration has been given to the health and lives of inmates in correctional facilities despite that they are vulnerable to the outbreak of the disease. At best, the Senate of the Federal Republic of Nigeria has recommended the immediate clean-up and fumigation of correctional or detention facilities in the country.

Fortunately, as of now, no case of COVID-19 has been reported yet in any of the correctional facilities in Nigeria. There are about 250 of such facilities across the country. Correctional facility was formerly called "prison." It is no longer news that, over the years, the provision of welfare services to inmates in Nigerian correctional or detention facilities has been far below satisfactory as many facilities have failed to meet up with the minimum standard for the treatment of prisoners, particularly in the areas of feeding, allocation of accommodation, privacy, adequate lighting, medical services, and water. Others include intense shortage of drugs, ambulances in prison clinics leading to high incidence of epidemics, high mortality rates among prisoners; diversion of funds meant for feeding prisoners into the hands of prison personnel thereby resulting in hunger and malnutrition of inmates.

For instance, a facility meant to accommodate 800 inmates now holds over 4, 000 inmates in Nigeria. Therefore, considering the overcrowding, unhealthy, unhygienic and inhumane environment of correctional or detention facilities in Nigeria, they are highly vulnerable to the outbreak of COVID-19. It is on record that as of 13 January 2020, there were a total of 72, 627 inmates in Nigerian correctional or detention facilities. About 50, 737 (70%) of the entire prison population are pre-trial detainees while over 21, 890 (30%) are convicts. Outside, government is advocating social distancing as one of the measures to curtail the spread of the virus. However, this is not possible for the inmates, especially in overcrowded prisons as in Nigeria. In prison, there are too many people in proximity to each other who do not have the option of social distancing being advocated. Given that social distancing is not an option for the inmates or detainees, jail or detention could become an incubator and death sentence for them. This calls for urgent action on the part of the Nigerian government.

The Senate of the Federal Republic of Nigeria has ordered the immediate clean-up and fumigation of correctional or detention facilities in the country in a bid to prevent the outbreak of COVID-19 in correctional or detention facilities in Nigeria. The senate also stresses the need to upgrade and decongest the correctional or detention facilities so as to prevent the outbreak of COVID-19 in the facilities across the country.

Though there is no case of COVID-19 in correctional or detention facilities in Nigeria yet, it appears that the authorities of these facilities are not prepared to tackle the outbreak of the disease. There is, therefore, the urgent need for government of Nigeria and the authorities of the correctional or detention facilities to combat COVID-19 by improving on their disease prevention and control strategies. In addition to that, something must also be done about overcrowding and find ways to improve on the unhealthy, unhygienic and inhumane environment of correctional or detention facilities in Nigeria.

5. Right of Inmates to Health and Hygiene in Correctional facilities

Every human being has the right to the highest attainable standard of physical and mental health under international human rights law. The moment a State deprives anyone of his/her liberty, it takes

responsibility for the physical and mental health and well-being of such a detained person as in line with the international standard stipulated in instrument such as the United Nations Standard Minimum Rules for the Treatment of Prisoners (the Mandela Rules). The Nelson Mandela Rules provide guidelines for domestic law for citizens held in prisons and in other forms of custody. They have been of great importance and a reference point for relevant national legislation as well as of practical guidance for prison management. It recommends, among other things, promoting the health and well being of prisoners, the need for member states to try as much as possible to reduce prison congestion by resorting to non-custodial measures as alternatives to pre-trial detention, reinforce alternatives to imprisonment, promote access to justice, and allocating adequate human and financial resources to improve the prison conditions.

Similarly, there is the United Nations Rules for the Treatment of Women Prisoners and Non-Custodial Measures for Women Offenders (the Bangkok Rules). This body of Rules was informed by the need to put in a global standard with regards to the treatment of women offenders and prisoners. It encourages member States to implement the rules which are the standard minimum conditions acceptable by the United Nations in the treatment of women offenders and prisoners as well as criminal justice administration and take steps to integrate them into their national laws. Therefore, the duty of the State to provide highest attainable standard of physical and mental health is important bearing in my mind that, inmates in correctional or detention facilities have no other option but to rely on the authorities for the protection of their health and well-being.

The government, therefore, must ensure it provides necessary health care services to the inmates in correctional or detention facilities, tackle diseases and malnutrition, provide safe drinking water, ensure quality health care for inmates. It has been observed that many authorities have failed when it comes to the realisation of this right. Most inmates do not have access to health care; some of them in the process develop very dangerous diseases while others who are unlucky die. They are forced to live in very unhygienic environment.

The magnitude of infection from diseases, drug abuse and dependency as well as mental illness among inmates in detention is much higher than in the community. Most of the inmates usually are from impoverished communities where they may have been exposed to transmissible diseases and malnutrition, and their access to good quality health services would have been limited. Others may have neglected their health or may not have paid adequate attention to their health prior to their incarceration. Therefore, transmissible diseases such as, tuberculosis, influenza are a particular concern, considering the overcrowding nature of most correctional and detention facilities in Nigeria. Other than that, inmates have high propensity to be HIV positive than persons in the free society thereby, putting the lives of both inmates and staff at risk.

Despite the fact that many international human rights laws require that healthcare in correctional or detention facilities should be of high standard, just as it is obtainable in the community, the unfortunate reality in many countries is that, it is not so. This has become precarious with the outbreak of COVID-19 which is now a global pandemic. Correctional facilities in Nigeria are not exemptions. The basic protective measures issued by the WHO including washing of hands frequently and avoiding bodily contact with others cannot be observed in many correctional or detention facilities because there are no provisions and infrastructure available to observe them. Bodily contact for instance cannot be avoided in a facility that is overcrowded. Regular access to water, soap, hand sanitizer to maintain hygiene can be constricted in detention. Again, covering of mouth and nose while sneezing is also suggested as preventive measure, however, it will be extremely difficult, if not impossible for inmates in handcuffs to cover their mouth when coughing or sneezing so as to prevent the spread of COVID-19. With this precarious condition across the Nigerian prisons, not only the inmates are at danger, but also, the staff (by extension the entire public as staff of correctional service are potential carriers) as they would have contacts with the inmates.

6. Recommendations

In view of the foregoing, and in order to curtail the spread of the virus, the following recommendations become necessary.

(a) There is the urgent need for the Nigerian government and the authorities of the correctional or detention facilities to improve on the disease prevention and control strategies in correctional and detention facilities across the country. Government should urgently do something about overcrowding facilities in the prisons and find ways to improve on the unhealthy, unhygienic and inhumane environment of correctional or detention facilities in the country.

(b). In case of facilities that house infected inmates, it is recommended that there should be restriction of movement thereto, urgent quarantine and isolation of any inmate who exhibits any of the symptoms of the disease or test positive to the disease so as to contain the further spread of the disease within the correctional or detention facilities. During a quarantine or isolation, there should be clear communication by facility authority on how food, medicines, drinks, sanitary materials, among others should be provided to inmates.

(c) It is also recommended that government and relevant authorities should step-up disease control measures to ensure that there is no outbreak of COVID-19 in the respective prison and detention facilities. It is also recommended that government should provide adequate protective equipment in all detention and correctional facilities in Nigeria.

(d). Again, there is the need for authorities of correctional and detention facilities to restrict and monitor visits to their facilities at this critical time. This is to reduce likelihood of exposing inmates to possibly infected persons who may be visiting prison facilities. This measure has been imposed in correctional and detention facilities in different countries such as, Italy, Philippines, Hungary, England, and it proved to be a good one, as such, same is commended for Nigeria too.

(e). There is the need to regularly monitor the health condition of all the staff of correctional and detention facilities. These personnel provide security and supervision in the facilities with contact with inmates as schedules of their work required. Since these persons also have regular contact with the public and their immediate environments, they must be regularly examined and checked to ensure that they are free of the virus. In the same vein, staff of the various correctional services should be adequately trained on preventive measures.

(f) Steps must be taken to reduce the number of person in detention at a critical time like this as this will help to lower the risk of COVID-19 infection or death for persons in detention, including prison staff. The courts are, therefore, enjoined to reduce the number of pre-trial detention at this emergency period and explore more of non-custodial measures for simple offences and misdemeanours. Also, the government may consider temporary release to inmates who are not considered to pose serious security risk to the society, just like it was done in Iran.

(g) In the same vein, law enforcement officers should refrain from arbitrary or unnecessary arrest so as not to unnecessarily swell the prison/detention facilities' population. Also, one may not be too sure of who the carrier of the virus is as there are no adequate facilities in Nigeria to detect the virus.

(h) To ensure compliance with the various directives of governments to prevent the spread of the disease, there must be punitive measures in place. This has been experimented in countries such South-Korea, Bahrain, Russia, where people are liable to punishment for violating established measures to protect the society from the spread of COVID-19. The federal government of Nigeria has banned travel to COVID-19 hotspots countries, directed that travellers coming into Nigeria through the airports and land borders be subjected to screenings. Further, some States, such as Lagos, Ogun, Ondo, Oyo amomg others have banned gathering in public places in order to prevent the spread of the diseases. However, no punitive measure has been pronounced for non-compliance with the preventive directives yet. There is need for governments in Nigeria to criminalise non-compliance with stated measures to prevent the spread of COVID-19 and to protect corporate existence of the society.

(i) There should be enlightenment, public awareness and campaigns about the new virus and the precautionary measures to prevent and contain its spread. This should be done on the television, radio, social media platforms and print media so as to have wide circulation.

7. Conclusion

In view of the outbreak of COVID-19 in many countries, it is imperative to protect inmates in correctional and detention facilities. Their rights to health and hygiene must be protected by governments. For country such as Nigeria that has not yet recorded any case of COVID-19 in its correctional or detention facilities, steps must be taken to prevent its outbreak in such facilities. With regards to countries whose correctional or detention facilities have already recorded positive cases of COVID-19, measures must be put in place to contain further spread while infected inmates must be quarantined and properly treated. It is hoped that if the recommendations listed above are followed religiously, the epidemic will soon be a thing of the past.

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Kampala International University ISSN: *2415-0843*; 5(2): 45-54

Relationships between Institutional Development and Sustainable-Economic Development in Nigeria: Issues, Challenges and Way Forward

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Abstract. Education system over decades has been a producer of sophisticated weapons that kept on igniting the fire lamp of the economy and national development of any country. The system has librated human from crude ways of life to an advanced one. Therefore the place of education in the socio-economic development of any country cannot be overlooked. An educated man is an expensive machine that has successfully passes through the stages of unknown to known, and he is now able to solve rising problems in his day to day activities with the influence of past experiences. In the like of this, institutions where the educated man is been produced is to be properly managed with all necessary things put in place in order to ensure there is development in the sector and the development should be able to enhance the socio-economic development of a country. This paper reveals the concepts of institutional development, challenges and impacts on the sustainable development of the economy of Nigeria.

Keywords: Institution, Institutional Development, Sustainable Development, Sustainable-Economic Development…..

1. Introduction

Over the years, economists have recognized that the output per capita in any society is relatively related to the amount of human capital, physical capital, and technology that the workers alongside firms in such society (Country) have access to. Economic growth of any country is related to the ability of a country to increase her human, capital, physical capital and improve her technology.

Over the past two decades, the concept of Institutional Development has become increasingly important in relation to development projects. More and more development organizations talk about and address issues like institutional development, institutional strengthening, institutional capacity building, and organizational development. Though using different words, it all boils down to an increased concentration on the organizational set-up of projects and other related development activities. Institutions have been major supporting instruments in aiding sustainable development of the world at large. In fact the economy relies dependently on the output of the educational sector to move ahead. Therefore efforts are usually been made by various governments and concerned individuals all over the world to ensure institutions are developed to meet the rising demand from the society. Institutional development is a result of the push from the economy trend of the society which is the immediate benefactor of the outputs of decision taken to aid the institutions' developmental trend. Every organization and schools experience changes at a point in time; the fact is the resources (human, material and financial) can never remain constant for a longer period of time; there will always be changes in their activities toward the running of the organization (school). A change in the activities of the school as a system will surely make a change in the economy of the country.

The institution which is an entity on its own can't be stagnant; it must surely develop positively or retrogress. The rate of development in the school is dictated by the tune the school managers, governments' policy, and concerned individuals sets in the school, the school manager is responsible for the changes that occur within the school, ministries of education both state and federal are accountable for the policy implementation in schools. So the development and expansion of the school is determined by the exhibited leadership style and

policies being implemented. This paper focuses on the concepts of institution development, and the expansion, challenges and the implications on the sustainable economy of Nigeria.

2. The Concepts of Institution

Institutions are guides with laid down precepts in ensuring an individual is molded to a useful and acceptable member of the society. Institutions are of various strata with their peculiarities that are set out to organize human life towards the achievement of foreseen relevance to life. Institutions are not static, but dynamic in nature with respect to the trend of evolution of the world. Institutions are important organizations that are influential in the community. The school and other related sectors of the educational system are saddled with the responsibilities of preparing a child with necessities to ensure such child is relevant to the dynamic nature of the society. Educational institutions are guided by policies and laws to take necessary precautions in ensuring the expected goals of the system are achieved. In Microsoft Encarta® 2009 institution is defined as important organization: a large organization that is influential in the community, e.g. a college, hospital, or bank. Etc.

According to Samuel P. Huntington (1968), institutions are "stable, valued, recurring patterns of behavior". Additionally, institutions are mechanisms which preside over the behavior of individuals or group within a given community; moreover, institutions are characterized with a social purpose, transforming individuals and intentions by mediating the rules that govern living behavior. According to Geoffrey M. Hodgson (1978), institutions are "integrated systems of rules that structure social interactions". He claimed that it is misleading to say that an institution is a form of behavior.

3. Types of Institution

The term "institution" commonly applies to both informal institutions such as customs, or behavioral pattern and ways of life of a society or community, and formal institutions are created by entities such as the government and public services. Others are primary institutions are institutions such as the family that are broad enough to encompass other institutions. Formal institutions are clearly set out by a relevant authority and informal institutions are generally unwritten societal rules, norms, and traditions. Primary institutions are institutions that envelope many other institutions, both formal and informal (e.g. the family, government, the economy, schools, education agencies and outlets, and religion).
Formal Institutions
Informal Institutions

Examples of institutions include:

Family: This is the first medium through which a child learns the behavior and way of life of the society he or she belongs. Family is a group define by sex relationship, sufficient precise and enduring to provide for the proclamation and upbringing of children. The influence of the home on the life of every individual cannot be overemphasized. Whatever a child becomes in life is a product of the family /home he originates from. During the formative years, children need to be given proper upbringing in order to grow up to become good and useful citizen of their country and for them to be useful and acceptable members of the society. Generally until the child attain the proper age for schooling and goes to school, he is expected to spend most of his time growing up with the parents and other members of the family. After marriage, he is expected to be separated from his family by starting his own family in which he uses learnt lessons from his originated family to run his own. Therefore family is a random process which no one can break from throughout life history. The child's physical strength and physic is determined to an extent by the family he originates from; a child whom in his family male child is usually huge and tall is likely to be a tall and giant being when he grows up and such child could be used for sport related activities by the society he belongs. E.g. such child could be a player of the national basketball team, and by so doing he is useful to the society. The family helps most in promoting the doctrines and ways of life of the society by teaching a child right within the setting of the home ensuring the child is aware of the expected ways of life and how best he can relate in the society he belongs.

The best avenue for a child to be inculcated with the moral education and ethics is the family/home. For example an ideal Yoruba home will train up a male child to always prostrate for elders and a female child to kneel down as a sign of respect while greeting. This will make such child to be useful and acceptable member of the Yoruba society. An ideal family as well helps a child to be vocationally trained and how best to engage his hands in ensuring the basic ways of his living is taken care of. E.g. a child is trained at home how to do some domestic task while growing up which will help such child to stand on his own, doing those things for the benefits of his life and

mankind as well. Some families are known for blacksmithing, wood carving, calabash carving, dyeing and the likes; a child who grow up in such families is expected to be trained with such vocation and to be able to make use of the acquire knowledge to further better his life and the society at large. The family is the center and beginning of the child's life. The family teaches children cultural values, norms, believes and attitudes about themselves and others. Children learn endlessly from their immediate environment. Children also become aware of their socio class at a very early age and assign different values to each class accordingly. A child's life is a plain sheet of paper in which the environments inscribe on.

Peer Groups: is a social group whose members have common interests, social positions and age. Children can escape thorough supervision and learn to form relationships on their own. The influence of the peer group is highly effective during adolescence though peer groups have a short term effect unlike the family which has long term influence. Peer groups feed a child on the way he should behaves; these attitudes are product of combined force from the members of the group who originates from different family and societal backgrounds. This is why a child should be disconnected from any peer group that is sensed to be having a negative effect on the child's upbringing.

Religion: The religious bodies specifically the two major ones (Christianity and Muslim) contribute towards the socialization of a child because it involves moral teachings and social development of a child. One from of the religion or the other is a basic feature of any society. In Nigeria for example: three religions are dominant in practice (Christianity, Muslim and Traditional Worshippers). The child at one stage or the other comes across at least one out of the religions organizations which in turn do have influence on the social life of a child. Every religion teaches morality and peace. The religious organization instigate the more the teachings have already acquired from their families and other social institutions. Religious education is imbibed through persuasions which may be in form of teaching or sermon. Some religion is like an ethnic or cultural category, making it less likely for the individuals to break from religious affiliations and be more socialized in this setting. Parental religious participation is the most influential part of religious socialization.

Language: each society is unique with its own language and culture in which a child grows to take to. A child learns to behave in accordance with the languages used in their lives. Separate languages at home and in peer groups usually create a clash in the comprehension of a specific language for a child.

Mass Media: Mass media is the medium of communicating to large number of people at the same time through the use of radio, television, journals, and newspapers. etc. e.g. documentary programs which is educative and in the process it educates on various species and behaviors of animals are been shown. They are the means for delivering impersonal communications directed to a vast audience. The term media is from Latin meaning, "Middle/Hub", suggesting that the media's function is to connect people. Also educative programs including quiz, debate, talk discussion, deliberations and some specific topics are been given. In doing this information is been sent from one end to the other. Mass media is known as a process or means by which information is disseminated to the public. Information is sent to the receiver(s) directly. There is entertainment. There is propaganda and persuasion. All these are similar to socialization in that a change in behavior or belief is usually desired by the creator of the message. The media can be used to teach norms and values. Mass media has vast effects on the attitudes and behavior of a child.
Economic systems, Legal systems, Penal systems and many more are also examples of institutions in which aids the learning process of a child.

Summarily the term institution can be use in the following sectors:

- Educational Institutions: schools (pre-school, primary/elementary, secondary, and post-secondary/higher education and post graduate colleges)
- Research community: academia, universities and research institutes.
- Hospitals and other health care institutions, Psychiatric hospitals.
- Military or paramilitary forces
- Industry: businesses, including corporations, factory, capitalism, division of labour, social class, industrial sociology
- Civil society or NGOs who are charitable organizations; advocacy groups; political parties; think tanks; virtual communities.
- Financial Institutions: banks and other related financial outlets

4. Development of the Institutional Theory of Organizations

There has been a divided stage between old and a new institutionalism. The old institutionalism paid

attention more on organizations and how they become institutionalized. Defending older treatments of institutions and organizations (and organizations as institutions), Abbott (1991) pointed out the relevance of change and processes; two dimensions that fell short in the new institutionalism and its focus on homogeneity and stability. Also, Selznick (1996) expressed concerns about such a quick differentiation. He was anxious that such feuds would promote an adverse pre occupation with polarities and polemics (1996: 276) instead of studying actual social policies, their implementation, and their challenges. Finally, Stinchcombe (1997) stressed that the new institutionalism underestimated the willingness of people to accept institutions for what they are or not: The guts of institutions is that somebody somewhere really cares to hold an organization to the standards and is often paid to do that (1997: 18).

Hirsch and Lounsbury (1997) pleaded for reconciliation. They opposed the determinism of overtly structural approaches. A unified institutional theory, they said, would provide a more accurate picture of organizational actions and structures. Consequently, organizational change has become a major issue. Puzzled by radical organizational change, Greenwood and Hinings (1996) observed that the new institutionalism, with its focus on legitimacy and field-wide homogeneity, failed to take change into account. Specifically, the theory did not explain why some organizations would adopt radical change in spite of institutional pressure. The authors opened institutional analysis to issues of power, commitments, and interests within the organization. Since then, the analytical interest of the institutional theory of organizations has shifted from a focus on stable structures toward individual and organizational strategies and influences. DiMaggio (1988) coined the idea of "institutional entrepreneurs" to identify those individuals who set out to change and disrupt institutionalized beliefs. Oliver (1991) linked the institutional theory of organizations to strategic management to account for variations in organizational responses to institutional demands. And on a more settled tone, Powell (1991) proposed looking more closely at dynamics of institutional compliance to find out how enacting institutionalized beliefs in fact contributes to the evolution of these beliefs.

Consequently, research has considered the dynamics of institutional emergence and the process of institutional change (Dacin et al. 2002). For example, Covaleski and Dirsmith (1988) observed how a university adopted budgetary practices that were deemed appropriate and how actors contributed to modifying them using a subsequent period of decline. Elsbach and Sutton (1992) showed how decoupling legitimate structures from illegitimate activities facilitated the work of spokespersons. Similarly, Hargadon and Douglas (2011) showed how Edison overcame institutional rigidity stemming from the gas industry by adapting his electric bulb to the older gas lamps, both in terms of design and of performance. Battilana (2014) wondered how actors manage to produce change when they see opportunities and found an explanation in the individuals' social position. Finally, Greenwood and Suddaby (2016) asked similar questions and observed the introduction of the multidisciplinary practice as a new organizational form among professional business services companies. They demonstrated how centrality in field explained exposure to dissonances and opportunities for change. ***Extracted from Olivier Berthod, (2016).***

5. Institutional Theory of School as an Organization

Acoording to Scott (2013), institutional theory of organizations puts institutions at the heart of the analysis of organizations' design and conduct. From this point of view, organizations are local institutions of wider institutions. Institution is understood as taken for granted beliefs, rules, and norms, shape the creation and spreading of organizational forms, design features, and practices. Complying with institutionalized prescriptions is considered a means for gaining legitimacy, decreases uncertainty, and increases intelligibility of organization's actions and activities. The school is considered as an organization in this context.

5.1 Institutional and Organizational Development

This is the creation or reinforcement of a network of organizations to effectively generate, allocate and use human, material and financial resources to attain specific objectives on a sustainable basis (Lounsbury M, 2011). The network may consist of several organizations and their interrelations working together to attain one or more specific objectives. Institutional development is not limited to institutions only. It aims at an improved (and more durable/sustainable) embedding of development interventions in the environment in which both organizations and institutions play a role. Institutional development relates to the enhancement of the capacity of national education, individual and private organizations to perform their key functions effectively, efficiently and sustainably; reason been

that they are the user of the products which is the output of the educational system. This requires clear, stable remits for the schools being provided by government and other private stakeholders; these remits being enshrined in appropriate legislation or regulation; and appropriate mechanisms for dealing with short-comings in fulfilling the remits (due to individual or organizational failure). Putting these elements in place requires agreement between a wide range of stakeholders, in both the public and private sectors, and is a serious task.

6. A Checklist for School Managers on Institutional Development and Expansion towards Economic Development

Because the development and the expansion of the school is determined by the nature of the school manager, school managers and leaders need to give a strong focus to the following six issues if they are to develop their institutions and organizations towards a sustainable economy. Some key elements to consider are provided below:

6.1 Offer Relevant Training Courses

Organize educational training courses for personnel such as teachers and administrative officers of schools in order to reflect the reality of professional practice with key input from practicing professionals.
Inter-School Visitation Supervision: invite staffs from other schools to participate in your school's training courses and vice versa to assist in the spread of information and in building relationships towards a sustainable development.
Provide training courses which includes relevant examples.

6.2 Make Clear Definitions of Roles/Responsibilities of Each Level and Officers

Ensure personnel in all levels understand the school's goals and objectives and their roles and responsibilities in the achievement of the stated goals and objectives.
Ask yourself does the division of responsibilities enable effective delivery of educational functions?
Have a clear understanding of the task-functions of personnel at different sectors such as public, private, academics, and school administration systems.
Ensure the allocation of roles is clear and it objective supports the effective operation of the school and subjected to review overtime.

6.3 Practice a Transparent Leadership Style to Encourage Teamwork in the school

The school administrator should understand the extent of the end-to-end processes involved in the system and appreciate the benefits that can be delivered by those involved in the entire process working together effectively.
Welcome ideas and recommendations from members of staffs, practice a democratic leadership style, seek the opinion of the subordinates, unanimously agree with the subordinates on issues (collective decision making), reach out to everyone, ensure the needs of the subordinate are met, delegates tasks.

6.4 Establish a Clear Organizational Culture that Supports a Cooperative Approach

Ensure your words and your actions consistently support the need for collaborative working in your institution goals and objectives and with other relevant institutions.
Ensure your school's targets include elements that can support societal life and in the society to develop your school in return.
Measure the staffs performance with reference to the overall success of the school administration system
The successes you report internally and externally should be related to the need to deliver overall goals of the system.

6.5 Ensure that Individuals and Organizations has a sufficient Voice in the Decision and Policies' Making on Issues on Educational Sector and all Voices is Clearly Heard

- Your school should have strong and effective link with policy makers
- Ask yourself if these links give you a voice that is heard in the policy development process?
- The links should sufficiently be formalized to survive changes
- Is the policy development and maintenance process able to recognize operational realities to fullest?
- Ensure the voices of all stakeholders and concerned educational personnel in your area are heard
- Be willing to allow professionals play a key role in shaping policy development of the school.

6.6 Have Legal Backups that Enables You to Use Modern Techniques in the Administration of Your School

- Do things in line with the rules and laws guide the education sector and the country at large
- Make realistic laws and ensure it is legally backed up.
- Understand you are answerable to all your decisions as the school manager; therefore

you should do everything in a way not to go against the law.
- Your school should have written laws to be stated clearly to the staffs, parents and students at the point of entry.

7. A Checklist for Government on Institutional Development and Expansion towards Economic Development

Government is expected to make available all needed resources for the sustainable development of the educational system. Human, capital and physical resources are to be put in place by the government. There should be thorough supervision and periodic inspection should be carried out by the by the concerned personnel in the ministries of education. Educational Policies should be made in line with the changing nature of the society in order for the educational system to be effective and efficient in upholding the development of the economy of the country. There should be adequate finance of institutions by the government to the system; facilities needed in various units are to be provided accordingly. Experts are to be employed in various units of the educational sector as required without any political influence which can jeopardize the efforts of the government in ensuring high standard of the educational system to meet the rising demands of the economy.

Government should on a periodic time ask questions relating to the above to ensure they have not failed in been supportive to the development of institutions as aid to a sustainable economy of Nigeria.

8. A Checklist for Parents and Community on Institutional Development and Expansion towards Economic Development

The community and the parents are two inseparable categories of people when it comes to the input and output of the school towards the development of the world at large. The parents and the community should be actively involved in the activities of the school; they should seek to understand the curriculum goals and objectives of the educational system, the school cannot exist in isolation, it belongs to a community and there should be adequate interaction between the school and the components of the community. Adelakun, (2016) stated that for the achievement of effective and efficient standards of education and sustainable development in Nigeria, there should be room for community and private sector's participation in the schools. Similarly Adelakun, 2019 said "School-community relationship is a driving force behind quality assurance practice, aimed at improving the quality of school management, learning environment, curriculum delivery and students' learning outcomes involving meaningful, close, strong and goal-oriented partnership between the school authority and other relevant stakeholders such as Parent-Teachers Association (PTA), Old Students Association, Non-government organisations, Communities, Ministries(both state and federal), Board of Governor, Individuals and other social institutions". Since the relationship between the school and the community is a supportive link towards institutional development and economic development, there is need to always ensure there is continuous, strong and effective relationship between the school and society, especially the immediate community. Parents are expected to make a time to time check on the progress of their children in school towards the sustainable development of the educational sector. Parents and guidance should ensure expected bills are paid in due time. The security of the school facilities is the responsibilities of the community the school belongs.

The aspects of donations of facilities and sponsorships such as scholarships in the school from individuals or groups in the community cannot be overlooked while trying to explain the contributions of the community towards institutional development. This is done through various channels such as prize giving day, annual inter-house sports, and even invitation of philanthropists for the awards in which supports and donations are given in return. So the school should ensure continuous invitation of the members of the public in school activities and the community should be willing to respond positively to the invitation.

9. Institutions and Sustainable National Development in Nigeria

Development is meaningful when it is sustainable. Looking at the original meaning of the word development, it refers to a process we can observe as something happening naturally. Development is a term that was initially used by biologist as a name for the process that for example turns an egg to a chicken or a seed tomato to tomato plant. Development is the efforts put collectively by individuals or group to improve the well-being of the society. Development is a purposeful process initiated by man in order to improve the well-being of mankind. National Development refers to the growth, changes and improvements occurring in a given economy, with

the aim of promoting the quality of life among the populace. A nation is developed when is able to meet the needs of the present generations and also the needs of the future. When the development in the present can be perfectly forecasted to the future needs, we say such development is sustainable. Sustainable development is when what you have said about development is going and does not stop, also considered the ongoing and does not stop future. But Nigeria of today is not even meeting the needs of the present and it's likely there is no future. Therefore Nigeria is underdeveloped.

According to Nwadiani (2000), Development tends to address all these questions:

- What is happening to employment?
- What is happening to literacy and illiteracy?
- What is happening to health?
- How is the GNP of the people?
- What is the standard of living of the people?
- What is the security state?

Note: When all of these are in the right place and positions, then sustainable development has occurred.

The overall goal of sustainable development (SD) is the long-term stability of the economy and environment; this is only achievable through the integration and acknowledgement of economic, environmental, and social concerns throughout the decision making process. The present development is also capable of taking care of the future needs. While doing this there is a wide range of activities by forecasting the future through the present trend of development. The major concern here is the substitutability of capital. There are several types of capital: social, natural, and man-made. Institutions (Schools) are basically meant to take care of the current need of the society, putting the future into consideration. When the development in a school cannot take care of the future needs, the development is not sustainable in nature. Every child in school is equipped to become a useful and acceptable member of the society. The impact of the school on a child should be a lasting one that will take care of the societal demands; wherever the child goes to in life, he should be able to transfer the knowledge he had encounter in the past to solve a current problem. Unfortunately over the years, Nigeria education system has been producing half-baked graduates who can hardly defend what they studied in school.

- A sustainable quality life entails:
- Bettering people's health and education opportunities.
- Giving everybody a particular change of participating in public life.
- Helping to ensure a clean environment
- Promoting intergenerational equity

Development is not beautiful infrastructures but it is when an individual is been educated and the education is translated into good attitudes that positively affect the community the individual belongs. Very many nations can-not sustain their nation on a strong note. Development is threatened by some factors such as environmental problems that envelopes pollution, oil spillage, environmental degradation and human exploitation without renewal.

The role of education in national development is evidential in many nations in the world. Nation that has used it proved it has worked for them. Education is able to produce knowledgeable and skilled individuals who are to push (drivers) to the national development. But this is not so in Nigeria, education as not been able to play the roles in national development.

Education contributes to national development in the following ways:

- Fostering permanent literacy;
- Developing programmes to achieve national objectives;
- Eliminating wasteful imbalances in the educational system;
- Checking unemployment in the economy;
- Judicious utilization of available resources.

The central aim of sustainable development is creation of sustainable improvement for all people in the quality of life.

Though in Nigeria, education is no more influencing the national development, many nations are moving ahead of Nigeria simply because we have abuse the so called education. An educated man is an expensive machine for the development of a nation. Average Nigerian student don't want to go to school because education has failed in Nigeria especially when millions of Nigerian graduates are been turn over to the labor market without available jobs. Couple with this is some of the graduates are suffering from **Diploma Diseases** who are unskilled graduates who can-not defend their certificates as a result of being products of a sick education system and negative effect of politics. Education in Nigeria is playing roles of underdevelopment and at the same time the role of sustainable development. Why is it so? Education in Nigeria is becoming sources of frustration because graduates are not well equipped to function in the current society. There is a disconnection in the development of Nigeria because education is no more giving what it's supposed to

give to the people. But one day Nigeria will rise again.

Underdevelopment is when there is existence of incidence of poverty (physical, economic, mental and financial). Ignorance, Diseases, Low life Expectancy, Mal-distribution/Unequal Distribution of National Income, Heavy Social Disorganization, Administrative Incompetence, Wastage in all Sector, Corruption, Insensitivity, Small minds who can't meet the current needs and not thinking of a future. Unfortunately Nigeria has virtually all the characteristics, a visible evidence could be seen in the northern part of the country where we there is increase in birth rate among the uneducated poor who give birth without been able to take good care of their children, such children to become the public properties and liabilities on the strength of the nation's economy. Al-majiris have over the years been government properties and if they are not properly managed, they become antisocial instruments to the development of the country. Other evidences of underdevelopment are: Shortage of social amenities Corruption Tribalism Spiritual wickedness Low quality of life, Low standard of living, Poor health facilities, Low Gross National Product (GNP), High dependency ratio (foreign products dependent), Unemployment at high level. Nigeria as a whole has been facing the above mentioned evidences and it has caused a lot of setback in the developmental trend of the country.

10. **Conclusion**

The school viewed as institution in this context is a vital tool in the development of the economy of Nigeria. It is to be developed properly to gain the expected results. Institutional development relates to the enhancement of institutional structures and responsibilities, and the interaction with other entities, stakeholders, and clients, to meet the agreed remits. This requires adequate, suitable resourcing (in staffing, facilities and finance terms); a clear and appropriate institutional focus (to meet the agreed remit of the school); and suitable mechanisms to turn the focus into delivery in practice (these mechanisms including institutional structures, definition of individual roles, and instructions for completing the various activities in the school). The heart of a nation's development lies on the quality of education supplied in the state. The school itself cannot exist in isolation, it is part of a community, and the community either big or small in a nature belongs to a larger society that forms a country. So a wave in the trend of development of the school will surely have a vibration in the tune of sustainable development sound of the country. Therefore, all institutions and organization (schools) need to continuously develop and improve if they are to meet, and continue to meet, the needs of their customers (society) and stakeholders who are the user of the output of the educational system. Unfortunately Nigeria of today is not meeting the required standards and requirements for the education system to be able to contribute to the sustainable development of the economy of the country, why is this so? The country have survived a lot of mismanagement of powers and resources which by now another country must have totally collapse if it is exposed to such. Many funds meant for the development of the educational system are been diverted and mismanaged on periodic basis without serious questioning and sanctions. Democracy which could have been a channel for the masses to participate fully in government is not helping the matter because it is run indirectly as a military government; where the masses sees but could not talk nor fight for their right, they act as if they don't see because of danger they may be exposing themselves to. But we all hope that one day Nigeria will rise again.

A onetime giant of Africa is now seen as an ant nation that is been trampled upon by her counterparts who have become elephants by striving to ensure there is sustainable developments in their lands. A nation where the Academic Staffs of University Union (ASUU) will protest and go on strike without government doing anything to rescue the situation, but rather the National Assembly Members will in the middle of the crises order for a 2020 35million naira executive cars each. A country where there is lack of good teaching aids, the available ones are even outdated and obsolete facilities suggest that will require new financing models to escape this mess. The apparent shortage of fund available to the university system has been responsible for declining library, social and laboratory facilities in Nigerian universities in recent years. This in no small way makes the governance of the university system a huge task. It is crystal clear that government can no longer sustain the funding of higher education in Nigeria. On the other side, citizens view free education as one of the very few means of the resource redistribution function in an environment of pervasive income inequality. On the basis of the deteriorating corruption index of the country, citizens insists on the judicious application of scarce funds to better quality education otherwise frittered away by corrupt government practices. Unfortunately we are in a country where snakes and monkeys now have access to public funds that we humans in which they can make way with billions and no one will question

them; well maybe because they are animals. Even if there were to be purity in government and finance agencies in Nigeria, it would be impossible for government to exclusively fund education, in fact not in the phase of security challenges as a result of terrorist attacks and the little available fund in the treasury of the nation is use to ensure maximum protection of lives and property. Recently in the early months of 2020, the present administration led by President Muhammad Buhari in a move to attend to incessant demand of education, proposed in setting up more Federal Colleges of Education in different location in the country, but after this move, there arise the issue of where will the country get finance for the startup and smooth running of these colleges without borrowing from the external bodies now that the economy ship has hit an iceberg as a result of drop in the price of crude oil in the world market. These and many more have been hindrance to the development of the education sector and on the long run reducing the strength of the sustainable economy of Nigeria.

11. **Recommendations**

Since it has been established that every invested changes on the school (Institution) will surely have affect the trend of development of the economy, it is highly imperative to ensure the school an institution receive more attention from the government and the concern individuals or group; the government should make available adequate resources in human, facilities and capital to further aid the development of the educational sector which is the key instrument to the development of other sectors working towards the sustainable development of Nigeria. Parents in their own part are to ensure proper monitoring of the progress of their children in schools; they are to conduct regular visit to the school, they should pay expected dues, and do everything possible to support the lasting goals of education. The community are be actively involved in the activities of the school, supporting with good advice, contributing to the procurement and maintenance of facilities, providing adequate security for school, staffs, students and facilities in order to ensure the activities of the school towards a sustainable development of the nation is not bridged . The school managements are to welcome innovative ideas from members of the public towards the development of the educational sector since they are the end users of the products from the school.

The government and officers of both state and federal ministries of educations are advised to always take supervision and inspections of schools' activities as a key factor to ensure there is smooth running of the system. Adequate sanctions should be levied against any staffs or students who violate the rules and regulations guiding the schools and the educational system at large. The achievement of the goals and objectives of national policy on education should be heartfelt burden to all. Relevant Job opportunities is to be provided by both the private and governments in order for the school leavers and graduates to have practice fields of what they have been taught in schools, alongside this, employers of labour should ensure the process of recruitment and employments are deprived of political influence of all kinds. Feedbacks should be sent to the schools concerning the progress of their products so as to ensure there is proper updates on how best they can develop and support the economy of the country through their curricular activities. The welfare of the staffs in schools and ministries of education should be the priority to the government and private employers; their dues and wages should be paid in expected time, compensation and awards should be given to the best performing staffs motivate them to do more. With this we all can smile as a nation when we are able to experience a development that can cater for the present needs of the economy and can still take care of the future through the education system.

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Kampala International University ISSN: *2415-0843*; 5(2): 55-65

Ethnic-Politics, Class Identity and the Crisis of Nation-Building in Nigeria, 1914-1970

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Abstract. It is quite disturbing to note that in Africa today, there is no country that is not prone to chaos and anarchy due to the bogey of ethnicity, and Nigeria is no exception. By January 1st 2014, Nigeria will roll out drums for a centennial celebration with little or nothing to show for this milestone in a life of a 'nation.' This near-absolute failure of the Nigerian State is due mostly to the perfidious ethic-politics often shrouded in class identity and flaunted by the political elite during their bitter struggle for political offices. As it will be demonstrated in this essay, ethnicity in Nigeria (like in many other African countries), with attendant difficulties, is not as a result of `ancient hatred' among the people. But rather became so dominant in the domestic politics due to the deliberate policy of the British colonialists and the most heinous adoption of this colonial legacy by various Nigerian leaders in the political arena right from the period of decolonization. This essay primarily intends to re-examine the intricacies of the amalgamation of 1914; expose some of the ways through which the colonialists actually entrenched fissiparous tendencies into the Nigerian polity; analyses how the early nationalists built on this atrocious colonial legacy in their quest for political independence and continue to spread the virus up till date in their quest for political power and influence; evaluate the role of ethnic- politics during the Nigerian Civil War. The essay concludes by suggesting some ways out of the quagmire.

1. Introduction: The Colonial Antecedence

Nigeria in many respects was a colonial creation. Nevertheless, the various peoples occupying the area today known as Nigeria were said to have been in close contacts for centuries before the rude intrusion of the colonialists. The British were largely responsible for the drawing of these divergent indigenes of the country together under what Prof. Jide Osuntokun called "an over-arching political architecture" (Osuntokun, 2003). At the time of amalgamation in 1914, Nigeria may have evolved a number of nations if the British so wished; but for administrative convenience and to ensure maximum economic exploitation – the people were forced into an `un-negotiated commune'. This as a matter of fact set terrible precedence for the pandemic problem of inter-ethnic conflicts that have been dominating the polity. It now becomes very clear that "European rule was imposed like a great steel grid over the amorphous cellular tissue of tribal Africa and the hundreds and often hostile communities (Perham, 1950: 10).

To many scholars of Nigerian history, all the incessant and virulent societal maladies especially ethnic conflagrations that are ravaging the Nigerian polity are not only traceable to the colonial rule but were institutionalized by the foreign pillagers. It is their common belief that the present disunity in Nigeria is in part a reflection of the divisive and deceptive form of common government adopted by the British since 1900 (Kirk-Green, 1951; 19). It was John Hatch's (1971; 10) contention that the troubles the country experienced during the First Republic and even the Civil War were traceable to the amalgamation of 1914.

The British who ought to bring the people together preferred to rule them distinctively. Rather than generating unity, they engendered disunity. In preparing for the amalgamation, which was finalized on 1st January, 1914, Lord Lugard (the pioneer Governor General) took a number of decisions that were to influence the whole future of Nigeria (Crowder, 1962; 212). Lugard from his own impulse chose to maintain the distinction between North and South even though the two territories were to be fused! Indeed, as Michael Crowder contended, the

current catastrophic nature of the Nigerian polity would have been averted from 1914 had Lugard listened to "*wise counsel*". As he argued:

It is essential to take careful note of the schemes proposed to Lugard for much of recent Nigerian politics has been coloured by dissatisfaction with the present political division of the country; if Lugard had listened to E.D. Morel (at that time editor of the African Mail and persistent critic of colonial policies) and Charles Temple, the then Lt. Governor of the Northern Provinces (Crowder; 1962; 21).
Morel advocated the division of the country into four large provinces: a northern province, consisting of Kotangora, Sokoto, Kastina, Kano, Zaria Emirate and Bornu; a central province corresponding roughly with the Middle Belt state advocated by the Action Group party, consisting of Bauchi, Plateau, Adamawa and parts of Niger and Benue provinces; a Western province consisting of the old Western region, Ilorin and Borgu; Eastern Province that would take in Benue province as far as the Benue River as well as the whole of the old Eastern region. Temple also suggested the division of the country into seven provinces (Crowder; 1962; 213). Lugard rather preferred his own division partly because he really did not want the break-up of the administration he had devised for the North, largely because he did not want too great on administrative burden thrown on himself (Crowder; 1962; 213).

This was further aggravated by the deliberate isolation of northerners from modernization until a remarkable gulf appeared between them and Southern Nigerians. The British weaved a theory around the system of indirect rule and the form of amalgamation that accompanied it. Apart from the fact that application of two systems was unsatisfactory – they lit a set of focuses that only resulted in series of explosions that would deteriorate not only in the accumulation of protests against the British rule, but also the growing suspicious, frustrations and antagonisms of African Community against African community. Kirk Green (1971; 20) also considered the amalgamation of 1914 as a serious mistake because of what he called "the oil and water" incompatibility of the North and the South and went further by recognizing the role played by the ethnic factor in the course of Nigeria's history as a nation.

Indeed, by 1914, there was amalgamation but no unification because there was no Nigerian Consciousness. The British developed what Prof. Jide Osuntokun (2003) called *cordon sannitaire* (keep the people separated) as a consolidation of their infamous policy of divide et imperia (divide and rule). And this gave the perilous impetus to the emanation of hitherto unknown ethnic tension among the composite regions of Nigerian Polity.

At the level of ideology, indirect rule as a colonial machination was anchored in white racism. And one of the most effective methods adopted by the British to keep `Nigerians' permanently divided was by `manufacturing' `local racism'. For example, Charles Temple claimed that the British must protect the Fulani, as they were Caucasian like themselves (Crowder; 1962; 214). Also, in the North, special residential areas called `Sabo Garis' (strange ghetto) were created for non-Northerners. Consequently, among Nigerians ethnicity become closely associated with a strong belief in a perceived cultural and linguistic diversity of the country. It is often regarded as the inevitable consequence of socio-cultural differences.

Apart from this invention of divisive tradition that tends to nullify any factor of unity among the people and create new tension where it did not exist; colonial situation in most of the urban centers forced the people to resort to ethnicity. For instance, the four British Colonial policies – Forced labour, alien currency, taxation and artificial scarcity – forced many members of the local population to migrate to areas of new colonial activity for longer or shorter periods to work or trade. Increasingly fewer Nigerians could subsist by performing their pre-colonial activities (Nnoli, 1980; 35). Generally, this migration led to a significant alteration of Nigerian colonial economy as well as evolution of new urban centers and development of the old ones.

In Nigeria, the colonial urban setting constituted the cradle of contemporary ethnicity because it was there that what we refer to as ethnic groups first acquired a common consciousness (Nnoli, 1980; 35). It is noteworthy that the major violence in the history of the country have either occurred in these towns or originated from them. For examples: in 1932, ethnic tension in Jos was so high that a riot nearly occurred there. In 1945, the smouldering ethnic hostility in the city erupted into violence causing death and damage to property. In Lagos in 1948, an interethnic cold war raged between the Yoruba and Igbo residents causing a great deal of insecurity to life and property. The Kano riots of 1953 also had an essential ethnic character (Nnoli, 1980; 35). The relatively insignificance participation of the rural population in these cases is a clear demonstration of the urban/elitist nature of the contemporary ethnicity.

Furthermore, the British equally entrenched everlasting discord among various groups in Nigeria by maintaining varying degrees of educational development in the regions. Educationally, therefore, the one section of the country differed from the other. The North was almost entirely insulated against the revolutionary effects of education by Lugard's promise that missionaries would not be allowed in the Moslem emirates without the Emirs consent (Hatch, 1971; 11). It must however be stated that initially, all education in the country was under the direct control of the missionaries but due to the hostility of the Muslim rulers in the area, they found it laborious to continue their programmes since the government was neither interested nor had the money to provide education, Lugard's Official Policy thus excluded these Christian Missionaries from the North (Crowdr, 1962).

Although, in 1903, Christians opened a school in Nupeland at the invitation of the Emir of Zaria, the missionaries were only permitted to work in the non-muslim Middle Belt. Thus, in 1947, the total number of secondary schools in the North constituted only 2-5 percent of the total for the country, although the area officially contained 54 percent of the population (Coleman, 1958; 125). By 1937, there was only one Northerner in Yaba Higher College, and as late as 1951, the 16 million people of the North had produced only one person with full university degree (Coleman, 1958; 125). In 1953, primary school enrolment in the North was only one-eight that of the South (Crowder, 1962; 217). In 1952 only 8.5 percent of the total population of those over seven years were literate in Western script in Nigeria. Out of these, sixteen percent came from the East, eighteen percent from the West and only two percent from the North (Coleman, 1958; 126).

The apparent educational imbalance between the North and the South stated above was the most fundamental root of the destructive North/South dichotomy in Nigeria. This became evident especially during the march towards independence – an era characterized by mutual suspicion, total group mistrust and social acrimony which stemmed from the fear of domination of the South by the North and vice-versa. Therefore, when independence was fast approaching, the Northerners quickly realized their backwardness in western education and acculturation. They became aware that in an independent Nigeria they did not possess the manpower needed for administration. As it will be shown later ever since ethnic consideration has become dominant in the national polity.

Apart from the colonial educational discrimination that elevated ethnic discord; the colonialists purposely utilized ethnicity as a mechanism to divide the colonized and therefore maintain domination over them. They used ethnicity to curb African nationalism and ensure their power. For example in 1920 when the National Congress of British West Africa was organized and demanded reforms in the British West African Colonies, Sir Hugh Clifford, the then Governor immediately sought to divide the nationalist by arguing that "the peoples of West Africa do not belong to the same Stock and are not of common descent" (Nnoli, 1980; 16). He further contended that any suggestions of possible future West African nations were `mischievous' because it is the consistent policy of the government of Nigeria to maintain and support the local tribal institutions and the indigenous forms of Government, which are to be regarded as the natural expressions of (African) political genius (Nnoli, 1980;; 17). Thus to the colonial government not only was the idea of West African nation an anathema, that of a Nigerian nation was inconceivable; as according to them "*true patriotism and nationalism were attributes that must be associated with the natural and self contained*" tribal homelands (Nnoli, 1980; 18).

The afore stated submission clearly demonstrates the paradoxical nature of the Nigerian State – created by the British without the faith that it could survive as `a genuine and viable entity'. This is not surprising as Northern and Southern protectorates were amalgamated in 1914 to form Nigeria just for easier exploitation and convenient colonial administration. As I have argued earlier in this essay, part of the problems of governing Nigeria today derives from policies adopted during colonial period, which infused ethnic cleavages into Nigerian System. Uma Eleazu (1989; 11) was particularly forthright when he stated that:

Although, amalgamation of North and South took place in 1914, the North was not represented in Lagos until 1946; dual systems of law; Christian Missionary activities and Western education were shut out of the North.

In fact, the people were proposed to belong to the same nation.

From the foregoing, one could see that British colonial policy which were conflicting in the different parts of the country actually condemned Nigeria to the seemingly inescapable crypt of ethnic rivalry; Lugard's policy of indirect rule in the North which led to ethnic parochialism. Under colonialism in the words of Pita O. Agbese (2001; 125):

Administrative exigencies warranted the inventions of traditions and the nurturing and exacerbation of an `us' and `them'; Muslim versus Christian; Northerner versus Southerner; Hausa-Fulani versus Yoruba versus Igbo and so on.

With the adoption of indirect rule system of colonial administration by the British in Nigeria; religious, regional and ethnic differences were given prominence in conceiving and implementing of social, educational and economic development projects.

Thus the differential impact of colonialism as reflected in the differential treatment of ethnic groups by the British set the context of the regional, educational, economic and political imbalances. This later became significant in the mobilization or manipulation of identity consciousness in order to effectively divide and rule as well as in the politics of de-colonization and in arena of competitive politics in the post-colonial era (Pita O. Agbase 2001:127).

2. The Process of Decolonization and Problem of Ethnic Politics

The creation of the colonial state of Nigeria and the erection by the colonial rulers of new administrative structures meant a new twist in inter group relations. As the people lived within these new units, they were forced to adjust their relations with other groups. The adjustment created both new affinities and new hostilities as colonial rule was:

"Something of a paradox: on the one hand, it brought Nigerian Peoples together in new grouping and for new purposes; on the other, it emphasized already existing differences and introduced new ones" (Pita O. Agbase 2001:125).And if the problems associated with co-existing in the colonial state resulted in the creation of new hostilities, the polities of de-colonization intensified such hostilities, especially among the three regions (West, East and North).

The explanation for the intensification of regional suspicion and animosity is not far-fetched. As Nigerians were preparing for independence, so the leaders of each region began to seek arrangements that would guarantee them particulars advantage. Competition for advantage produced heat and differences, which worsened ethnic rivalry. Thus at a time when the political leaders should have laid the foundation for the unity of the future Nigerian nation state, they found themselves embroiled instead in seeking regional advantages, which often meant advantages for the three giant ethnic groups that dominate the Nigerian scene Obaro Ikime,(1985:17). In the process, ethnic politics became prominent which meant total hindrance for any attempt at nation building process. As a result of this, more than four decades after independence, no sure foundation for a truly united nation is yet to be put in place.

The ethnic and regional base of political parties, which emerged as part of the de-colonization process also hardened regional and ethnic lines. The three political parties that were established around this time took step to entrench themselves in their predominant cultural regions – the Northern People's Congress (NPC) for the Northerners (Hausa-Fulani); Action Group (AG) for the Yoruba who dominated Western Nigeria and the National Council of Nigeria Citizens (NCNC) for Eastern Nigeria. This development to political analysts was not surprising as the three parties in question emanated from cultural associations of these regions: NPC from Jamiyyar Mutanem Arewa; AG from Egbe Omo Oduduwa and NCNC from Igbo State Union .(Osthaimer: 1973:20).

This stemmed from the mutual group suspicious as the three main ethnic groups usually dread the domination of one another. Consequently, the Yoruba feared Igbo, Igbo feared the Yoruba, the Yoruba and Igbo who constituted the Southerners were feared by the Northerners and vice versa. It must however be stated at this juncture that the display of `zero statecraftness' by the Nigerian nationalist at this period further authenticate this fear of domination.

Therefore, it won't be out of point if one adduces that the intemperate utterances of some Nigerian aspirants to leadership position (during the temptuos period of de-colonization), arising from personal ambitions, have contributed in no small measure to the growth of inter-ethnic hostility in Nigeria. In this regard as reflected in the thought of J.S. Coleman, the early political activities of Nnamdi Azikwe generated much of such virulent, charismatic and ethnically loaded remarks. He was deeply resented by some Yoruba and Hausa leaders, not only because they were threatened but also because he used his journalistic enterprises to portray them in very unfavourable light to the public. He scathingly referred to them as "misleaders" and their leadership as "Uncle Tom Leadership" accusing them of being lackeys of imperialism who cringed to curry favours from their colonial master (Bretton, 1962:28). His opponents were frightened about his power to run them not only politically but also financially by branding them stooges of imperialism.

Riding the crest of the new wave of ethnic chauvinism at the first Igbo State Conference in 1949, Azikwe made a very dangerous ethnic remark:
It would appear that the God of Africa has specially created the Ibo nation to lead the children of Africa from the bondage of Ages … The martial prowess of the Ibo nation at all stages of human history has conquer others but also to adapt themselves to the role of preserver … The Igbo cannot shirk its responsibility.

More than any other factor, this ill-advised statement severely damaged Azikwe's credibility as a pan-Nigerian. Its inevitable consequence was the growth in the fears of Igbo domination on the part of other groups created by the propaganda of their leaders that capitalized on the statement.

Chief Obafemi Awolowo who also saw his role as essentially that of the Yoruba leader while reacting to various attempt made by Dr. Azikwe to present the Igbo as the most superior ethnic group in Nigeria noted: "It seemed clear to me that (Azikwe's) policy was to corrode the self-respect of the Yoruba as a group and build up Igbo as the master-race", and pledged to ensure the evolution of a formidable ethnic front among the Yoruba just as the Ibiobio and the Ibo had done. The aftermath of this was the ensuing bitter contest between the Igbo nationalism and Yoruba fraternity. Most keen observers of the Nigerian political scene would recall the circumstances in which Nnamdi Azikwe, having won elections in Lagos, was frustrated by the Yoruba dominated Western House of Assembly from going on to the central legislature due to ethnic sentimentalism. In fact, the politics of the years 1952-1960 gave insight to the problems of inter-ethnic, inter-regional, inter-party relations that independent Nigeria might likely battled with.

In relations between the North and South of the country, a similar disregard for the social consequences of their utterances on the part the Nigerian leaders has also contributed to the growth of ethnicity. The attitude of the western educated Southerners toward the less educated Northerners was usually and essentially negative and uncomplimentary. The Southern press ridiculed the Northerners and made disrespectful remarks about their leaders. In Abubakar Imam view of the relations:
We despise each other ….we call each other ignorant; the South is proud of western knowledge and culture. We are proud of eastern (culture) … To tell you the plain truth, the common people of the North put more confidence in the white man than in their black Southern brothers or educated Northerners (J.S. Coleman 1958: 347).

In his speech at the Nigerian legislative council of 24th March 1948, Balewa had made an even more vocative remark: *"I should like to make it clear to you that if the British quitted Nigeria now at this stage, the Northern people would continue their interrupted conquest to the sea".*

The following year, he equally observed that the Northerners looked upon the Southerners living in the North as invaders who did not mix with the Northern people. These chauvinistic, provocative and threatening remarks by Northern political leaders were usually accomplished by expressions of genuine fear of Southern domination in a self-governing Nigeria. They alleged that Southern clerks in the North discriminated against Northerners in government offices, in railroad ticket offices, and in commercial firms. They also posited that Southerners tended to take Northerners for granted and therefore, assumed that in self-ruling Nigeria, the North would, in effect, be a backward protectorate governed by Southerners and that in united Nigeria, the Northerners would only end up as mere labourers.(Olawale Albert, 1998:52).

The flagrant usage of unguarded statements by the over ambitious Nigerian nationalists during de-colonization aided the prominence of ethnic politics at this time in various respects. First, for those on behalf of whom they made the utterances create a feeling of pride and solidarity in their membership of the particular ethnic group, and they create and reinforce a feeling of injustice to the collectivity of which these people are members thereby imbuing them with a missionary zeal on behalf of their ethnic community. In either case, the ethnocentric component of ethnicity is reinforced, leading to a greater identification with and exclusiveness of the ethnic groups; second, with regard to the victims of such remarks, the utterances inculcate a collective sense of fear, danger and insecurity which, as during the formative stages of ethnicity, are ameliorated by greater solidarity and identification with the ethnic-in-group. These fears in turn lead to an intensification of ethnicity.

Third, such remarks provide the various regional factors of privileged classes with saver opportunities for manipulating mass ethnic support on behalf of their socio-economic competition. The competition however lies at the roots of ethnicity. Finally, the remarks create possibility for the emergency of

conflict spirals capable of escalating interethnic hostility into violence.

The violence actually broke out during the 1953 sectarian crisis. Chief Anthony Enahoro, an Action Group member, moved a motion on the floor of the House of Representatives in Lagos asking that British should disengage from their colonial enterprise in Nigeria by granting the country her independence in 1956. The Northern leaders who rather wanted the self-rule "as soon as practicable" instead of 1956 opposed this motion. This opposition as reflected in the thought of Sir Ahmadu Bello- the Sardauna of Sokoto was due to the backwardness of the North in western acculturation and education, the need to "catch up" with other regions and the need to build their development "on sound and lasting foundations" so that it would be lasting. In fact, he considered the call as it affected the North as "an invitation to commit suicide" (Ahmadu Bello,1953).

The vituperations from the Southerners that followed this Northern opposition led to the infamous Kano riot of May 15, 1953 – which was arguably the first bloody interethnic clash in the area known as Nigeria. Then opposition obviously angered Southern Nigerian members of AG and NCNC resorted to calling the Northerners "slaves of the white man", "kolanut men", "His master's voice", etc. To worsen the situation, after the proceedings of the day, groups of Ibo and Yoruba surrounded them and called the "thieves", "stupid Hausas", "the men who have no minds of their own"(Olawale Albert,1998:55). Indeed, the humiliation suffered by the Northerner was beyond imagination.

In the North, the people saw the Lagos incident by the Igbo-Yoruba Southern Nigerian coalition as an open hostility against the Northerners. As the Sardauna of Sokoto, Sir Ahmadu Bello later commented:

We were not only angry at our treatment but also indignant that people who were full of fine phrases about unity of Nigeria should have set their people against the chosen representatives of another region passing through their territories (Olawale Albert, 1998:55).

The leaders of the NPC on getting back to their constituency not only went round to educate the people on why they objected to the self-government motion of the AG but also narrated their ordeal. With this, stage has been set for the ethnic conflagration that almost derailed Nigerian de-colonization process.

It was at this tension ridden moment that the leaders of the AG too decided to carry their 1956 independence campaign to Kano – a city described as "the primary repository of Northern values" and identities. Members of the NPC decided immediately to use all possible options to prevent the AG visit and equally vowed to use the occasion to avenge their humiliation should the AG leaders insist.

As Mallam Guwa Wada submitted:

…Having abused us in the South, these very Southerners have decided to come over to the North to abase us, but we have determined to retaliate the treatment given to us in the South. We have therefore organized 1,000 men ready in the city to meet force with force … (John C. Hatch, 1971:10)

Wada in fact declared a sort of `Jihad' as he affirmed the readiness of the protesters to die for their cause when he stated that:

… We are not like the Southerners who brew trouble and allow their followers to go prison or suffer what they have done; we are prepared to go prison or die (John C. Hatch, 1971:10)

The Action Group fatally ignored this threat and resolved to the use of press for the publication of series of inflammatory articles against the North. This press war further reinforced the resolution of the Northerners to prevent the AG from successfully touring Kano. Consequently, as early as 8.30 a.m. on Friday, May 15, 1953 about 3,000 demonstrators, largely consisting of native administration staff were mobilized for action between this first day and May 18, 1953, violence was a daily ritual in Kano. At the end of the civil disorder, thirty-six people were officially declared killed. Two hundred and forty-six were wounded. Most of them were treated for gunshots

The 1953 riots led to greater mutual distrust between Northern and Southern Nigerians. Shortly after the incident, the Northerner House of Chiefs and House of Assembly passed a motion, which in effect would have led to the dissolution of the Nigerian Federations. The demand by the two Houses for regional autonomy led to the July-August 1953 London Conference which representatives of different regions attended. And to achieve the much desired autonomy, the Northerners began an aggressive `Northernization' policy as a result of which many Southern Nigerians lost their jobs in the Northern public service and were replaced by Northerners. Between January 1954 and August 1958, a total of 2,148 Southerners were dismissed from Northern Public Service. (Olawale Albert, 1998:55).This was actually the follow up to the

Lyttleton Constitution of 1954, which supported regional autonomy.

Although, the governments of Western and Eastern parts of Nigeria also seek to take advantage of the opportunities offered by the new constitution by pursuing aggressive policies of educational and economic advancement – no equivalence of `Northernization' policy was pursued. They only established more schools and offered scholarship to students and Nigerianised their Civil Service. The major reason for the hyper-aggressive policy in the North was the desperation of the people to `catch up' with the level of development in the South. This further heightened hostility between the North and South.

As reflected in the above analysis, inter-regional, interethnic suspicious and hostility dominated the politics of decolonization in Nigeria. Thus, on the eve of Nigerian independence, the Nigerian leaders were with no clear vision of the nation. It was a problem arising from the plurality of cultures in pre-colonial Nigeria; partly due to colonial intrusion and; majorly from the insincerity of the leaders. With this national contradiction rather than national cohesion becomes the lot of the country. Even more, this also heightened problem of nation building right from the first republic. The role played by ethnic cleavages in the turbulent years of the Nigerian civil war will be the next focus of this essay.

3. Ethnic Factor in the Nigerian Civil War

Though, the Nigerian Civil War as it has been argued earlier had its culminating roots in the deliberate policy of the British to promote ethnic division among the differing people of Nigeria and the senseless interethnic struggle for political power among the Nigerian elites especially during the First Republic, the bloody coup of January 15, 1966 actually made the war almost inevitable. This is because as Nnoli (1980:35) puts it "by this time, ethnicity had become militarized" which of course was unprecedented. This militarization under conditions in which ethnicity had been politicized contributed significantly to the politicization of the military; as was the case of with the public service, this marked the intrusion of ethnic politics into the armed forces with the Nigerianisation of the military institution. At the time of independence in 1960, the only major national institution free from ethnic political virus was the army. The colonialists dominated this ultimate state power until the end of colonial rule. It was therefore the last to be Nigerianised. For example, in 1960 only 17 percent of its officer corps were Nigerians; and the British dominated the top command.

With the end to colonial rule, a programmed of indigenisation of the armed forces was embarked upon. Expectedly, the politicians who formulated the programme with their deep indulgence in ethnic politics rather than basing it on merit relied solely on ethnicity. They were also quite aware of the critical role of the army in the political process especially the final instrument of coercion. This consciousness is reflected in the efforts of the various ethnic political leaders to encourage members of their respective ethnic groups to join the army, as well as their desire to maintain communications with those already in service. For example, W.F. Gutteridge (1969:64-65) reported a case in which an emir in his campaign for his subjects to join the army especially rules irrespective of their physical conditions. He also noted the intimate relations that existed between Aguiyi Ironsi and Emeka Ojukwu of the army and Igbo political leaders. At the 1963 treason trial as L.K. Jakande (1966:59) submitted, the AG was not only accused of seeking to infiltrate the army with some of its party agents, it was shown to have attempted to suborn army personnel.

The above accusations and recriminations actually led to the injection of ethnic politics and the eventual politicization of the military. By this singular act, the Nigerian Military became tribalised and thus destabilized its neutral spirit and this unfortunate developments according to Ahmed R. Mohammed (1983), worsened the slippery road to the abyss of civil war. The politicization was achieved by introducing quota system in the army in order to eradicate any possibility of one tribe dominating the army. Among other factors, the over dependence of the political leaders on the military to keep and enforce the peace tended to foster among the military an image of being the custodian of the nation's constitution.

Such opportunity came in January 1966 after three months of near anarchy and extreme uncertainty following the regional election in the West in October 1965, and the widespread rumour about one party or another, plotting to use the army against the other. The coup de'tat could have been a great step at preventing the outbreak of the civil war, but for the apparent sectional and partisan nature of its execution, which demonstrated vividly that tribal politics of the country had permeated the army.

Therefore, it is not surprising that the military putsch of 1966 had an ethnic character. In the first place,

apart from the fact that the coupists (of Jan. 15 1966) were predominantly Igbos; the pattern of the killings during the coup had definite ethnic character. As Robin Luckham's investigation revealed:
Among the civilians killed, none was Igbo of from the East. They included the Premier of the North, the controversial Premier of the West, and the Federal Prime Minister. No harm come to M.I. Okpara and D.C. Osadebe the Igbo Premiers of the East and Mid-West respectively. Within the Military, 4 out 5 Northern Officers of the ranks of Lt. Colonel and above were killed, 2 out of 5 the West, none out of 7 from East and I out of 4 from the Mid-West … (Robin Luckham1971:43)

The picture that emerges from this objective empirical situation is clear: an attempt to limit ethnic competition through the use of pre-emptive violence.

The allegation of the January 15, 1966 coup leader, Kaduna Nzeogwu that the coup was planned and executed to "gun down all the big wigs, both politicians and military" contradicted the outcome and led many to ask the costly question of whether the victims were only corrupt leaders and whether the Igbo leaders (politicians and military) were not equally guilty. And as Ahmed R. Mohammed (1983) once reasonably posited, had the coup planners brought to book all the parties involved in creating the political instability, the civil war might have been averted.

With the execution of the so called `Igbo coup' and the promulgation of the infamous Decree 34 of General Aguiyi Ironsi stipulating the re-introduction of Unitary System of government in the country, the situation became so aggravated; as the Northerners interpreted this as a deliberate plan to exterminate their leaders to pave way for Igbo colonization of the North. Hence, the young military officers of Northern extraction launched what Dudley (1973:90) tagged `the return march' on July 29, 1966 which produced Yakubu Gowon as the new helmsman.

Apart from eliminating General Ironsi, they also descended with ethnic vengeance on Igbo officers and men, killing them en masse and compelling them to go into hiding. As submitted by Balogun (1973:25), this July massacre of the Igbo within the armed forces which was carried to end what the Northerners called Igbo supremacy in the military and the federation was to climaxed May 1966 killings in which over 3,000 Igbo were killed or wounded. He claimed further that by August 9, when the killing virtually ceased, 27 Igbo Officers, 12 non-Igbo Officers, 154 men of "other ranks" from the East and 17 from the West and Mid-West had been killed and many others injured.

One of the major consequences of this massacre was the regionalisation of the army. Igbo soldiers in hiding outside the Eastern region were allowed to return to their ethnic homeland in exchange for Northern soldiers in the East to return to the North. With the exception of the Northern troops who remained in the West and Lagos, the regions had become military homogenous and exclusive similar to their previously acquired political, economic and bureaucratic homogeneity and exclusiveness. In practice, the country remained a federation of four regions. In practice, it consisted of two units, which were culturally, socially and militarily impermeable, the East on the one hand and the rest of the country on the other. At that point in time, it has become crystal clear that only a tenuous tradition of association held the country together.

Even before the country could recover from the devastating effects of the July massacre, a most repulsive pogrom ensued in the North against Igbo residents there. The scale and spread of violence, together with the participation of the mutinous soldiers was unprecedented particularly the casualties suffered by the Easterners. According to Nnoli (1980:245)

Between 29 September and the end of November 1966, over 50,000 Igbo were gruesomely murdered, usually under inhuman conditions, maimed or horribly mutilated, over 2 million others who survived the maiming and killing became refugees in their ethnic homeland.

The sad and morally painfully fact about the killings was the criminal indifference of non-Easterners. None of the other groups saw the massacres as posing a serious national problem, or if they did, were not courageous enough to say no. Each ethnic group retreated into a womb-like isolation as if indifference and passage of time would solve the whole problem. The few non-Eastern intellectuals who dared to appeal to the nation's conscience were either jailed or hounded to exile. The Federal military regime rendered no apology for failing to protect lives, took no concrete steps to reassure the Igbo of their security and gave no meaningful assistance to the massive refugee crisis. In the opinion of Campbell (1977:178) the Aburi agreements, which were later designed to correct this poor statesmanship, were later disregarded by the Lagos regime.
Under these circumstances, the social fabric of the federation was destroyed as the return of the Igbo to

East on a massive scale and in a volatile and increasingly xenophobic state compelled the military governor of the region to expel non-Easterners from the East. The inter-human network that cut across regional boundaries was severed and with it, the lingering sense and feeling of unity between the Igbo and the rest of Nigerians. It must however be stated that in-spite of this glaring injustice against the Igbos, it still took months of further systematic harassment to turn the demoralized Igbos from `unitary state' supporters into Biafran secessionists. Lt. Colonel Odumegwu Ojukwu (the then Eastern military Governor expressed the extent of that demoralization when he addressed an abortive OAU peace conference in Addis Ababa in August 1968:

Year after year, we made concessions and compromises to ward off the secessionist threat of the Northern Nigerians and save the unity of the federation. The pogrom of 1966 ended all that, because it killed the will to maintain this precarious and inhuman association called Nigeria.

With the above analysis, one can conveniently and correctly conclude that the root causes of the Nigerian civil war hinged on the socio-cultural, political and economic differences of the people the British colonial government brought together under one political yoke for administrative convenience.
As a corollary, ethnic-politics dominated the Nigerian polity and ate deep into the social fabric of the nation. This led to inter-ethnic mistrust, mutual fear of domination, corruption and nepotism – all culminating in the constitutional crisis that snowballed into the January 1966 coups, the counter coup of July 29, 1966 and the subsequent civil war (1967 – 1970).

4. Conclusion: The Way Forward

Yes, it is true that, ethnicisation of politics or politicisation of ethnicity has been dominating Nigerian polity since the period of decolonisation and somehow, has overshadowed the genuine agitation for equality and paved way for sheer criminality-which has spread to every parts of Nigeria (Oyeranmi,2013: 167-188). Yes, it is true that many have always assumed that the road map to the real emancipation of the massively impoverished Nigerians is almost among the promoters/profiteers of ethnic-politics. Yes, it is true that, political patronage kept ethnic militancy alive in the country more than any factor. But it is also a stark reality that, human conditions among millions of downtrodden Nigerians remained among the worst in the world. And if ethnic militancy has achieved anything for the generality of suffering masses; it is the global awareness generated which was clearly unprecedented in annals of the country. But this is far from the fulfilling the yearning of the people. So, the onerous really lie with government at all levels in Nigeria and other stakeholders especially the organised Private Sector and the International Community to find common ground to move the generality of the people away from daily despondency and all pervasive penury of body and soul. Focus should now be on a just and sustainable political and economic order which can only be achieved by giving due attention to the fears, needs, and aspirations of the various social and interest groups in the country.

Furthermore, the government rather than applying wait and see measure, as it is often the case in the previous handlings of ethnic conflicts, should be pre-emptive and always take prompt preventive action. In other words, there is a need for government in Nigeria to always be determined in its effort to seek and identify at the earliest possible stage, situations that could produce ethnic conflict and take corrective policy measure to remove the sources of rancor. Also instead of the frequent resort to settings up judicial commissions and tribunals and coercive responses, which are the features of conflict management in Nigeria – there should be standard techniques to ensure lasting solutions to ethnic conflicts.
Like many of its advocates, I also believe that for the issue of ethnicity to be properly addressed in Nigeria, there is a serious need for a constitutional conference by whatever names it is called. More than ever before, there is a need for a well-structured forum; where Nigerians can air their grievances and fears; where Nigerians can resolve their differences, trade concessions, agree on the rules and structure under which they wish to co-exist; where a binding constitution will emerge, representing the wishes of Nigerian, unimpeded by any authority. No authority can be higher than the will of the people. That is what will make a constitutional national or supreme. And as Rev. Father Hassan Kukah once remarked *"*... Only a sincere dialogue and genuine political will can change the course of events …"

To take adequate care of the resource control saga, Nigeria should return to true Federalism as practised before the military intervention. What the country is practicing now is nothing short of a unitary form of government. Unitarism in a multi-ethnic and multi-cultural environment is a recipe for disaster. It exacerbates friction and tension between and among groups. What nation groups need in Nigeria is space

to breath, autonomy in handling basically local issues and adequate space not to step on each other's toes. Nigeria is not an island unto itself. There nothing uniquely Nigerian. The world is full of multinational states, which have been huge successes such as Switzerland, Italy, France, Germany, and Britain and so on due to the practice of true Federalism and those multinational states such as Yugoslavia, the Soviet Union and Czechoslovakia who have failed because of their refusal to practice true Federalism[60]. And if the Niger Delta issue is not handled seriously, then Nigeria is doomed to fail.

Finally, the struggle against ethnic chauvinism should be the responsibility of the vast majority of Nigerians who have remained largely silent, remote from the political and economic seats of power and merely marginal to the realm of income distribution. It should not be waged under the leadership of that segment of the population, which benefits from contemporary inter-ethnic situation. Such leadership includes: the Nigerian businessmen, rural potables, the top echelons of the civil and the military bureaucrats, landlords who in connivance with the advanced capitalist nations, notably-Britain are feasting fast and fat from Nigeria's bad situation to the detriment of the Nigerian masses.

It is instructive to close this discussion with the immortal words of Obafemi Awolowo that:
I say unto you, that there will be no genuine peace in this country, unless, in the main, the war against grinding poverty, hunger, preventable diseases, squalor, and ignorance among the masses of our people, is waged throughout the land, with the same united purpose, patriotism, and grim determination as we had waged the war against secession. It is, perhaps, not generally realised that, in all history, the root causes of rebellion and violent discontent are evils which I have enumerated. We have won the civil war. Yes, Indeed. But to win the war for peace, we must recognise the real enemies. Otherwise, all our efforts would be totally misdirected and dissipated. As far as I can discern, the aggressors against peace and stability in Nigeria are abject poverty, hunger, diseases, squalor, and ignorance. They are more devastating in their ravages, more insidious ,more thorough, and more resistant in their operations, than any armed rebellion. They are the enemies which must now be crushed, and crushed totally….
___Obafemi Awolowo,(public lecture, May 1970 in Ibadan)

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Kampala International University ISSN: *2415-0843*; 5(2): 67-74

Politics and Cross-Border Migrations in Africa: Forced Migration of Cameroonians and Food Crisis in Benue state, Nigeria since 2016

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Abstract. The root of the political crisis in Cameroon which became known as the 'Anglophone' problem may be traced back to 1961 when the major political elites of the two territories with different colonial legacies-one French and the other British-agreed to form a federal state. However, contrary to expectations, this did not result to the equal partnership of both parties or the preservation of the cultural heritage and identity of each. Overtime, therefore this created an Anglophone consciousness-the feeling of marginalisation, exploitation and assimilation by the francophone –dominated state and by the francophone population. The political crisis between the authorities in the majority francophone Cameroon and English-speaking protesters in the North West and South West Cameroon led to the forced movement of Anglophone-Cameroonians into the neighbouring Nigeria seeking refuge in four states of Cross-River, Benue, Akwa-Ibom and Taraba. The presence of the refugees in impoverished host communities put strains on the food resources and already limited facilities in these areas. Focusing primarily on Benue communities, this study examines the nature of the relationship between the refugees and host communities, the nature of the food crisis and the response from local and international organisations, partners, central and state government in addressing the food problems of the refugees on one hand. On the other, attention is specifically drawn to the effects of the food crisis on the impoverished host communities. We draw on available data, articles, reports and fieldwork report conducted in the host communities of Benue state towards providing deep insights on the nature of the food crisis, interventions and the effects of the refugee crisis on the food economy of the host communities.

Keywords: Forced Migration, Refugee, Food Crisis

1. Introduction

Beginning from the end of 2016, the Republic of Cameroon was confronted with a socio-political crisis which (tagged as the 'Anglo-phone problem') in the country's Anglo-phone Regions of North and South West situated along the Nigeria-Cameroon border area (Fonkeng, 2019). The crisis began by lawyers and teachers as protest for reforms from the government of Cameroon. Delay by the government resulted in violence in the two Anglophone Regions of North and South West leading to the death and displacement of several persons and the forced migration of Anglophone-Cameroonians into the neighbouring Nigeria seeking refuge in four states of Cross-River, Benue, Akwa-Ibom and Taraba (Fonkeng, 2019). The root of this crisis can be traced back to 1961 when the major political elites of the two territories with different colonial legacies-one French and the other British- agreed to form a federal state and the consequent Anglophone consciousness characterised by the feeling of marginalisation, exploitation, and assimilation by the francophone-dominated state, and even by the francophone population as a whole (Konings and Nyamjoh, 1997). Before the arrival in February 2020 of about 8,000 Anglophone Cameroonians fleeing the clashes between the Cameroonian security forces and separatists, about 51,000 Cameroonian refugees had been taken in 87 communities in these four Nigerian states. The Cameroonian conflict claimed more than

3,000 lives and displaced more than 679,000 persons according to compilations by non-governmental organizations -N.G.Os (U.N.H.C.R, 2019).

Historically, there have been permanent and temporal cross border migrations along the Nigerian-Cameroon border over time between the nationals of both countries into either side of the border strengthened by economic intergroup interactions between the two nations and by other socio-economic realities of the nations. The plantation economy of southern Cameroon was a source of attraction to many Nigerians. In terms of the socio-economic characteristics of the migrants; most of these were rural low income peasants, labour migrants, artisans, and traders without much of formal education seeking livelihoods. For instance, the cocoa, coffee, banana, and palm kernel plantations first established under the German colonial rule led to the creation of private and public plantations that offered employment to labour migrants from south eastern Nigeria. A common colonial government, common, customs, language and currency, and transportation infrastructure facilitated mobility between south Western Cameroon and south eastern Nigeria (Mberu and Pongou). While voluntary migrations across the Nigerian- Cameroon border continued after the independence, the Boko Haram conflict in Nigeria has been responsible for the influx of refugees into Cameroon from Nigeria in recent times. Focusing primarily on the influx of Anglophone-Cameroonians into Benue communities, this study examines the nature of the relationship between the refugees and host communities, the nature of the food crisis and the response from local and international organisations, partners, central and state government in addressing the food problems of the refugees on one hand. Also, attention is specifically drawn to the effects of the food crisis on the impoverished host communities with a view towards providing deep insights on the nature of the food crisis, interventions and the effects of the refugee crisis on the food economy of the host communities.

2. Conceptual Issues

The phenomenon of migration involves time and space, long or short movement from one location to another on permanent basis or temporal basis either across national boundaries or within national boundaries. While the movement of population across international boundaries is referred to as international migration, the movement within internal boundaries is internal migration. The duration of residence in the destination determines whether the process is a migration or otherwise. Some migration scholars emphasize the duration of residence in the destination or new place for a relocation to be regarded as migration and they believe such relocation must be between six months to twelve months (Ikwuyatum, 2011).

Migration can be either forced or voluntary depending on the circumstances propelling it. Voluntary migration deals with the decision and willingness to relocate to an alternative place for economic reasons on the basis of cost and benefits calculation, with no form of compulsion involved. Involuntary or forced migration refers to the relocation of people from their place of origin or usual place of residence against their desire due to many factors including environmental shocks, socio-economic instability, insecurity, conflict and warfare (Ikwuyatum, 2011).

Mabogunje's push-and-pull model (1970 as cited in Oyeniyi, 2013) suggests that centrifugal factors at the source and centripetal factors at the destination serve as push-and-pull factors for migration from one place to another. Inadequate health care, unemployment, primitive conditions and natural disasters (such as desertification, famine or drought), political fear and persecution, slavery and forced labor, among other conditions are centrifugal or push factors that leads to migration. High wage rates and job opportunities, social amenities and education, better living conditions, political and religious freedom, better medical care and favorable climates, among other factors, are pull factors of migration especially when these are lacking in the source. Mabogunje (1970 as cited in Oyeniyi, 2013) concluded that in the case of Africa, the effect of selective and unequal urban development and the growing disparity between rural and urban areas is responsible for the migration of people from the rural areas to urban centers (Oyeniyi). Thus, the concentration of employment opportunities, better living conditions, education and better medical care in urban centers of Africa since the colonial periods served as pull factors for rural to urban migration (Oyeniyi).

The migration of the Anglophone Cameroonians into Nigeria due to the crisis is a case of forced migration which produces refugees. Thus, while voluntary migrations are connected to the search for social and economic alternatives to livelihoods as many scholars believe, forced migrations are caused by social and political problems such as armed conflicts, insecurity, human rights violations and natural disasters (Fongkeng, 2019). Forced migration produces migrants referred to as refugees fleeing their places of residence for their physical security and protection

from imminent threats to physical wellbeing. Some scholars distinguish between forced migration caused by natural disasters on the one hand, and forced migration caused by violence and/or armed conflict and insecurity, repressive state policies, and persecution on the other hand (Fongkeng). The term refugee is applied to a person who:

As a result of events occurring before 1 January 1951 and owing to well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.

In the case of a person who has more than one nationality, the term "the country of his nationality" shall mean each of the countries of which he is a national, and a person shall not be deemed to be lacking the protection of the country of his nationality if, without any valid reason based on well-founded fear, he has not availed himself of the protection of one of the countries of which he is a national. (UN Convention Relating to the Status of Refugees of 1951 and the 1967 Protocol, Article 1(A)2).

3. The Cameroonian Refugees and Food Crisis in Benue State of Nigeria

Benue state was characterised by poverty incidents over the years both in the urban and rural areas which manifested in so many important dimensions due to absence of social and economic infrastructure. A report conducted in 1992 published in 1994 showed that majority of the Benue people had no access to safe water supply, sanitation, medical care facilities, education, and transportation, an indication that the infrastructural development programmes of successive governments such as World Bank assisted Agricultural Development Project and the Directorate of Foods, Roads And Rural Infrastructure (D.F.F.R.I) made no impact on the masses of the state (Gbor, 2004). The Federal Office of Statistics' (F.O.S) Social Statistics in Nigeria in 1994 showed percentage distributions of poor and non-poor by 22 states. The percentage of poverty, in Benue was 54.99 ranking among the 10 poorest states in the Nigeria. The incidence of poverty, in percentages, by 1992 for Benue was 41.1%. The figure rose to 65.5% by 1996 placing Benue State as the ninth poorest State in Nigeria (Gbor). A Core Welfare Indicators Questionnaire (C.W.I.Q) survey piloted in Benue State in February 2001 by F.O.S did not show any significant changes in the poverty in the state with regards to access to basic infrastructure (Gbor). There was growing poverty in the area over the years as the state interventions in improving the living standards of the people made no impact. The recurrent food security problems in the state could be traced to environmental and socio-political constraints: soil degradation, land hunger, low production, poor farm technology, lack of credit facilities, and lack of storage facilities (Avav, 2003; Odey, 2011; Surma, 1995). The Benue axis on the Nigerian side of the border with Cameron which received Anglophone Cameroonian refugees has a long history of food shortages in addition to infrastructure deficit dating to the colonial period due to population pressure, pressure on resources, soil degradation, and land hunger (Briggs, 1941a; Briggs, 1941b).

Some of the grievances in the English speaking Regions of Cameroon that sparked the crisis include: (1) The failure of successive Governments of Cameroon, since 1961, to respect and implement the articles of the constitution that uphold and safeguard what British Southern Cameroons brought along to the union in 1961; (2) The flagrant disregard for the constitution, demonstrated by the dissolution of political parties and the formation of one political party in 1966, and other such acts judged by the West Cameroonians to be unconstitutional and undemocratic; (3) The cavalier management of the 1972 referendum which took out the foundational elements (federalism) of the 1961 constitution; and (4)The 1984 law amending the constitution, which gave the country the original East Cameroon name (the Republic of Cameroon) and thereby erased the identity of the West Cameroonians from the original union. West Cameroon, which had entered the union as an equal partner effectively ceased to exist. It involved a deliberate and systematic erosion of the West Cameroon cultural identity which the 1961 constitution sought to preserve and protect by providing for a bi-cultural federation (Fonkeng, 2019).

These grievances led to protests in the Anglophone Region by October, 2016. The continued escalation of tension, violence, demonstrations by local teachers, lawyers, students, and the unilateral declaration of independence by Anglophone separatists on October 1st 2017, the heavy handed response of security forces led to the death of persons and displacement of some who fled to Nigeria (Lun & Brooke-Holland, 2019). Ekok, Kembong, Eyumojock, Akwaya, Egbekaw, Mamfe Central, and

other localities in Manyu Division were some of the border towns and villages where people mostly women and children relocated to neighbouring Nigeria (Fonkeng, 2019). Initially, the refugees were mostly journalists, lawyers, teachers and youths that participated or led the movement for independence that became targets of the authorities and together with their families feared repercussion. But with time, ordinary Cameroonian civilians from rural areas and some towns were forced to cross the border into poor Nigerian communities of extremely poor road access and non-existent services due to the escalation of military operations by the Government. In 2018-January 22 –February 3rd, U.N.H.C.R and Nigeria's National Commission for Refugees, Migrants and Internally Displaced Persons(N.C.F.R.M.I) registered 2,804 asylum seekers in Cross River making a total of 14,056 number of refugees and asylum seekers that were recorded in Cross River state,, Benue state and Taraba since the beginning of the influx in 2017(U.N.H.C.R, 2018). By May 8, 2018, the Nigerian government with support from U.N.H.C.R registered 21,291 Cameroonian refugees out which about 50% were children. They were located in Cross River State, 17,003, Benue state 3,525, Akwa-Ibom, 197, and Taraba 584 (U.N.H.C.R, 2019). By February 2019, the UNHCR and National Commission for Refugees, Migrants and Internally Displaced Persons (N.C.F.R.M.I) biometrically verified some 28,311 refugees in Cross River, Benue, Akwa-Ibom and Taraba States (U.N.H.C.R, 2019).

It is important to state that Nigeria had long before domesticated all international and regional refugee instruments and incorporated into Laws of the Federation of Nigeria. Nigeria is party to the 1951 Convention relating to the Status of Refugees and the 1967 Protocol; as well as the 1969 O.A.U Convention Governing the Specific Aspects of Refugee Problems in Africa. The status and treatment of refugees in Nigeria has been governed by the National Commission for Refugees Act Chapter N21, Laws of the Federation of Nigeria 2004 and implemented by the National Commission for Refugees, Migrants and Internally Displaced Persons (N.C.F.R.M.I). Key international human rights instruments have been ratified by Nigeria (Anyogu & Ozioko, 2019) U.N.H.C.R, W.P.F and National Commission for Refugees, Migrants and Internally Displaced Persons (N.C.F.R.M.I) and State Emergency Management Agency (S.E.M.A) took the lead in ensuring that Cameroonian refugees in Nigeria received assistance and protection. The key areas of priority in the above regard include the following:

- enhancing access to asylum through monitoring and advocacy, recalling the fundamental principle of non-refoulement and States international obligations;
- preserving the civilian and humanitarian character of asylum;
- registration and documentation of all refugees in a manner that enhances their protection;
- relocation away from the border areas to new refugee sites;
- protection of vulnerable groups, including women and children(protection against sexual violence, abuse and exploitation);
- promoting co-existence with host communities through community based interventions; ensuring access to essential services(food, shelter, water, and sanitation, health and nutrition, education) for all refugees;
- instituting measures to prevent and reduce Statelessness;
- promoting self-reliance and livelihoods through Cash-Based Interventions(CBIs); and
- exploring durable solution options (U.N.H.C.R, 2019).

In achieving the broad objectives, the U.N.H.C.R partnered the following local NGO's: Benue Non-Governmental Network (B.E.N.G.O.N.E.T), Rhema Care, Caritas, Mediatrix Development Foundation (M.D.F), Foundation For Justice Development and Peace (F.J.D.P) and Health Initiatives For Safety and Stability in Africa (H.I.F.A.S).

The refugees were given settlement camp in *Abande* and *Agbatse* communities in 2017 but were later transferred to *Anyake* (T. Humbe, personal communication, February, 20, 2020). Subsequently due to the concerns of the host community and the need to give the refugees farm lands, the refugees numbering 6000 were relocated to *Ikyogen* Cattle Ranch, a government property situated on vast land parcels believed to give the refugees space and protection from the clandestine movements of the Cameroonian security forces across the Nigerian-Cameroon border (Duru, 2019).

The reports of the Emergency Food Security Assessment (E.F.S.A) confirmed the food insecurity level of the Cameroonian refugees and concluded that food assistance was the most urgent need of the refugees. On the general note, the influx of the Cameroonian refugees had implications on the food situation in this area in some significant ways. The

increasing population of the refugees put strains on the prevailing food production in these areas that were already food deficit as pointed out. In consequence, the food production capacity of the areas proved inadequate in sustaining the host communities and the teeming refugee population during the period. Food imports through market distribution or supply channels from other parts of Benue state could not solve the problem of food access due to poor road network especially in the *Kwande* area. The increasing food prices in the area contributed in no little extent to affect food access in the area during this period.

The vast majority of the refugees were in the households of members of the host communities in the rural areas who needed to be assisted and this affected the household food supply and consumption leading to food insecurity for the hosts and the refugees. Low incomes of the members of the Benue host communities worsened the food access problem. The food insecurity situation of the hosted refugees in the households was worst in the households headed by women particularly widows. The 2018 report of the Emergency Food Security Assessment (E.F.S.A) shows that the food security of the Cameroonian refugees was worse than that of the host communities. The report further shows that the host communities had access to certain livelihood opportunities while the Cameroonian refugees had little access to land. The refugees could not afford the cost of renting land, obtaining seeds, tools and other implements (E.F.S.A. 2018). Field information in the area indicates willingness and cooperation on the part of many households in host communities towards the plight of the refugees and assistance in spite of the challenges of food production and distribution (D. Tyukpev, personal communication, February 20, 2020).

Evidence suggests that the refugee population in the refugee settlement were not in better food situation in spite of the efforts by U.N.C.H.R, international and local partners in ensuring the refugees were fed. This was done through distributing cooking utensils, food items and cash-based intervention (C.B.I) equivalent of 20 dollars to purchase food of their choice[i]. The evidence shows that 26% of refugees in settlements were insecure, and 38% of the out of camp refugees were severely food insecure. The cash based intervention of 7,200 Naira equivalent of 20 U.S dollars per month was insufficient for each refugee family to depend on for feeding as information has shown. Most of the refugees in the host communities engaged in various activities to raise cash for food or to obtain food from members of the community to supplement the assistance from their host and that of the international and local agencies. These activities include weeding, clearing of farmlands and harvesting of crops (U.N.H.C.R. 2019). Furthermore, the evidence points to the fact that the food insecurity situation of both the refugees and those in the host communities deteriorated in 2019 (F. Agbo, personal communication, February, 23, 2020). The efforts of international agencies and partners to address the livelihood challenges of the Cameroonian refugees yielded little progress. The efforts were in from of entrepreneurship training for the refugees and some members of the host communities.

The international agencies and partners were confronted with challenges in tackling refugee crisis in the area. One of these problems as indicated in U.N.C.H.R sources was underfunding, for instance, out of the 184 million U.S dollars required for U.N.H.C.R operations in Cameroon and Nigeria including 35.4 million U.S dollars needed for critical life saving assistance to displaced Cameroonians, only 4 percent was raised(U.N.C.H.R, 2019). Other problems include allocation of more land for additional settlement of refugees, registration, and inaccessibility of refugees in remote areas due to poor road conditions. The forced return of 47 Cameroonians among whom were recognized refugees and registered asylum seekers on the 26 January 2018 by the Nigerian government remained a matter of concern to U.N.H.C.R and other international human rights organisations (U.N.C.H.R, 2019). This led to fear among the refugees about their physical safety in the area and subsequent departure from the settlement into the wider host communities seeking assistance. Some of the refugees who were not willing to be registered due to fear of detention and refoluement and those that were not captured due to inaccessibility added to the population that went into the larger host communities for assistance in households where their food security became precarious (U.N.C.H.R, 2019).

Food crisis in the area also had implications for malnutrition among the refugees and members of the host communities. Food experts agree that the immediate causes of malnutrition, health and diseases are household food security, personal health, primary care services, and the psychological care environment which have synergies and impact each other. House hold food security in terms of quantity and quality and the ability to utilize food is an important determinant of malnutrition (Fanzo, 2012). Fanzo has argued that:

The ability to access primary health care including issues such as distance, affordability and quality of

care can have implications on nutritional outcomes. Access to health services and environmental conditions relate to the access to essential drugs and immunizations, safe water, and sanitation and hygiene. Insufficient or delayed treatment also prolongs disease occurrence and severity. Poverty, poor hygiene, lack of knowledge, no access to water supplies, poor housing and health services, cultural practices and discriminatory social structure often occur together and these create environment of poor nutrition.

Poor water and sanitation is associated with increased risk of infections in children and increased malnutrition. Improved water and sanitation is linked to lower risk of malnutrition (Fanzo, 2012). As evidence suggest, safe water supplies and sanitation remained critical problems of the refugees within and outside the settlement though efforts were made by the agencies to increase access to water, health, and sanitation facilities as well as awareness on personal and environmental hygiene, prevention of water related diseases and menstrual hygiene management for the refugees. For instance, cleaning materials such as brooms buckets, soaps and disinfectants were provided in 17 refugee communities in *Anyake* settlement by U.N.H.C.R to keep the environment clean in 2019. A report shows that the refugees got medical care in primary, secondary and tertiary health care facilities in the settlement (U.N.C.H.R, 2019). Also, there was immunization of children from the age of 9 months to 5 years, provision of drugs, latrines, sanitary pads, disinfectants, to the refugees, and the rehabilitation of Primary Health Centre in *Ikyogen* to improve medical care for both the refugees and the host community. There was portable water treatment and provision hybrid bore hole system that supplied water to a good number of both the refugees and the host community households at *Ikyogen*. However, water supply was reported to be inadequate due to the increasing number of refugees (U.N.C.H.R, 2019). Most of the refugees on the borders and those living in the host communities as well as the host community households had no access to primary health services due to poor road network.

The Benue state government had challenges in its response to the refugee problem in the state. The flooding that occurred in Benue state in 2017 and the fatal clashes between herdsmen and farmers in early 2018 affected Benue state government's response to the Cameroon refugee problem. The problem of Internally Displaced Persons (I.D.P.s) who were food producers in Benue rural areas affected food production and distribution in Benue state few years before and during the Cameroonian crisis (Genyi, 2017; Ogebe, Aba and Ligom, 2019). But most important in this context was the financial implications of farmers/herders conflicts on the part of government to tackle both I.D.P's problem and that of the Cameroonian refugees. With regards to this challenge, the Executive Secretary of Benue state S.E.M.A, stated in 2019 as follows:

The financial burden is very huge, we have appealed to the federal government through the National Commission for Refugees, Migrants and Internally Displaced Persons for support. They have supported quite alright especially in the area of provision of food. They have also helped in the area of data but that support is not enough because the number keeps increasing. We are also appealing to the National Emergency Management Agency, N.E.M.A, to come in. Part of N.E.M.A's mandate is to also cater for refugees and not I.D.Ps. There are promises that they will extend their support to the refugees' situation also in Benue. We have continued to interface with U.N.H.C.R which is the leading supporter in the humanitarian crisis. We are also working with a host of other humanitarian agencies (Duru, 2019).

4. Conclusion and Options for Resolving the Food Problem in Benue State of Nigeria

This paper examines the nature and dimensions of food crisis in Benue, one of the four Nigerian states along the other half of the Nigerian-Cameroon border. It is argued principally that, this part of Benue that received fleeing Anglophone Cameroonians was before the Refugee problem characterized by many poverty indices including food deficits caused by population pressure, pressure on resources, soil degradation, land hunger, and poor social, and economic infrastructure. The influx of Anglophone Cameroonians put additional strains on prevailing food production capacity and distribution which proved inadequate in sustaining the refugees and host communities. The efforts of local and international agencies, partners, and government through life saving interventions proved inadequate due mainly to underfunding, allocation of more land for additional settlement of refugees, registration, and inaccessibility of refugees in remote areas due to poor road conditions.

The federal government of Nigeria has the responsibility of providing sufficient funds to the Benue state government to tackle the Anglophone Cameroonian refugee and I.D.P problem. The federal government's intervention through National Emergency Management Agency (N.E.M.A) by provision of relief in the past in the area of food has not been sufficient. Releasing the state's share of the

10 billion Naira mentioned in (Duru, 2019) promised by the federal government for the states affected by herders and farmers crisis in 2019 is imperative for managing about 500,000 Internally Displaced Persons (I.D.Ps) and the 6000 Anglophone Cameroonian refugees. The U.N.C.H.R should increase the cash based intervention to meet up the food needs of the refugees (since the 20 dollar per month proved insufficient to cater for the refugees especially those with large families), and to invest more funds in livelihood intervention to enable self-reliance of the refugees. The expansion of the information gathering system by international agencies and partners through the use of more indigenous ad hoc personnel, and the available transportation means is necessary for reaching out to refugees in the host communities in terms of registration and life saving interventions. Sustained poverty reduction, food production, rural development interventions, devoid of poor implementation and corruption are imperative for improving the living standards of the Benue people and for coping with socio-economic and environmental shocks.

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Kampala International University ISSN: *2415-0843*; 5(2): 75-83

Assessment of Polytechnic Academic Staff Inputs into Nigeria's National Development

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Abstract. The pace of Nigeria national development has been reported to be at variance with vision 20:2020 projections. This paper assessed the contributions of academics in the polytechnic system to the Nation's development. Through the involvement of 6 polytechnics in southwest Nigeria that were purposively selected, 182 academics participated in the survey with the filling of questionnaire which sought for their opinions on the input of research and teaching effectiveness into the nation's development. Responses were analysed with both descriptive and inferential statistics. Findings revealed that research output and teaching effectiveness contribute to national development. It was concluded that Nigeria cannot attain that development pedestal with the present teaching methods and research output quality. The study therefore recommended that one of the ways through which Nigeria can fast track her national development process is for her academics, especially those in the polytechnics who prepares students for future resource management, to possess the right knowledge, skills, experience and qualifications to drive the process by way of ground breaking research output and effective teaching delivery.

Keywords: Academic Staff, National Development, Research, Nigeria, Polytechnic, Teaching.

1. Introduction

Discussions around national development has been found critical to all nations of the world and remain focal issue to governments and other stakeholders in the world. In Nigeria, different national development plans (1962 – 1968; 1970 – 1974; 1975 – 1980; 1981 – 1985; 1986 – 1990; 1990 – 1992; 2010 - 2020) have been rolled out to facilitate the nation's development. However, the pace and state of Nigeria development when compared to other nations with less resources can be said to be retrogressive over the years. Attempt to identify the underdevelopment quagmire of the Nigerian state by scholars such as Lawal (2011) and Makinde (2005) pointed towards failures of the Nigeria national plans as one of the reasons for the continued underdevelopment of the country while some other scholars like Okereke and Ekpe (2002) further opine that effort at developing Nigeria has not adequately involved academics.

Admittedly, it is assumed that no nation can develop without functional educational system. It is therefore hoped that every country needs functional educational institutions to develop. Although, the existence of these institutions does not mean the nation is developed, what is imperative is the quality of what is provided in the institution. In this regard, the academic staff have vital role to play. When the academics have the required knowledge and skills, they would be able to research into how to solve existing problems and provide recommendations; and teaches effectively, the people are prepared for effective participation in every facet of national issues that can promote the nation's development. Therefore, the quality of academic staff as human capital would in no small measure, contribute to national development through the impact of research output and effective teaching, as research is the driving force of any national development. In other words, for a nation to attain its desired development, her resources (especially teachers) must be encouraged to engage in researches. Without researches (innovations and inventions), there would be no meaningful development around the world.

Academic staff research and teaching effort is therefore considered critical to national development. In the polytechnic system, academic staffs are lecturers/technologists/instructors ranging from graduate assistant/instructors/technicians' cadre to chief lecturer cadre. Study such as Chiemeke, Longe, Longe and Shaib (2009) pointed towards the low substance of research output from the polytechnic system among its academic staff. This suggested that the polytechnic system have low contributions to promote the country desire development. Oziengbe and Omonkalo (2014) acknowledged academic irregularities among academic staff in plagiarism, and journal or research articles co-authored by more than two authors without substantial contribution from others. In another instance, it has been ineffective teaching of the academic staff in the Nigerian polytechnic system.

The inability of academic staff in polytechnics to have fulfilled the mandate that establishes the polytechnic which encapsulate high quality of education, which will enhance the knowledge capacity of the students that will enable them to contribute to the development of the country as overt in the substance of research output or innovations and quality of students produced by the polytechnic system. It is against this backdrop that this paper assessed the contributions of academics in the polytechnic system to the Nation's development. The specific objectives were to: 1. assess the contributions of academic staff in terms of their research output to national development and, 2. assess the contributions of teaching effectiveness of the academic staff to national development.

2. Literature Review

2.1 Concept of National Development

The term development is understood as diversely as the numbers of scholars. This makes the concept multifaceted depending on the perspective such as economy, social and political (Adah & Abasilim, 2015; Burkey, 1993). According to Ajagun (2003), development represents the state of advancement which makes life more meaningful in its various aspects, including the economic, administrative, political, social, cultural and religious aspects. In line with this view, Gboyega (2003) described development as an idea that embodies all attempts to improve the conditions of human existence in all ramifications. In the opinion of Todaro and Smith (2015), development was perceived as 'both a physical reality and a state of mind in which society has secured the means for obtaining a better life' while Adah and Abasilim (2015) described development as the capacity of a nation to increase its static economy to a level where it can generate and sustain an annual increase in its Gross National Product (GNP).

From the above positions, it is obvious that development can be described and measured at different levels among which are individuals and organizations such as a nation. At the national development which is the direction of this study, Lawal and Oluwatoyin (2011) described national development as the overall development or a collective socio-economic, political as well as religious advancement of a country or nation. It can rightly be said that n**ational development** refers to the ability of a nation to improve the lives of its citizens. Among the common indices of national development in both developed and developing countries include; standard of living of the mass of the population, per capita income per person, Gross Domestic Product (GDP), income distribution, Human Development Index (HDI), and so on (United Nations Development Project (UNDP) (2010). However, available statistics shows that in development rating, Nigeria is a developing nation (International Union of Geodesy and Geophysics, 2015), with facts on low standard of living of the mass of the population, low per capita income, lack of basic services, poverty, poor quality of education, high illiteracy, etc have been widely reported by authorities such as United Nations Development Project (UNDP) (2010), United Nations Education, Scientific and Cultural Organization (UNESCO) (2009).

With reference to education, Ajuzie, Okoye and Mohammed (2012) and Adedokun (2011) maintained that education holds the key to the development of the society. It is obvious that education plays a vital role in any nation development. One of the areas through which education has been found contributory to nation development is based on the quality of research output and teaching effectiveness (Yusuf, 2012; Lawal & Oluwatoyin, 2011; Orobosa, 2010). Therefore, one of the reasons why Nigeria development remains underdeveloped can be linked to her educational status. For instance, Orobosa (2010) reported a strong linkage between national development and higher education system because of the importance of research to national development. Therefore, the role of academic staff as the principal agent of education is critical and calls for assessment to know the extent to which they have contributed to the project of Nigeria's national development. Within the context of this study, academic staffs in the

polytechnic system are lecturers/technologists/instructors and their major responsibility is teaching and conducting applied research relevant to the needs and aspirations of the nation (National Policy on Education, 2004).

2.2 Research and Teaching: Input of Academic Staff

Many notable scholars such as Okiki (2013) and Ibidapo- Obe (2010) identified research as critical deliverable of academic staff in tertiary educational institutions. Research is a conscious effort to collect, verify and analyse information (Rashid, 2001). It is the process of creating new knowledge or new insights on knowledge, or unlocking knowledge (Ibidapo- Obe, 2010). The importance of research performance among academic staff was heighted by Print and Hattie (1997) as they concluded that effective teaching cannot take place without research. A number of authors such as Okafor (2011), Bieschke, (2006), Seyyed, Al-haji umar and Al-haji (2004) remarked on the output of academic research as research publications like the number peer-reviewed journal articles written in calendar year, books, book chapters, monographs and conference papers and innovations or inventions.

Therefore, the sum of these articles or creative works published in refereed journals, articles or creative works published in non-refereed journals, reviews of books, articles or creative works and chapters in edited volumes and textbooks, other books and monographs is what can be referred to as research output. Where there are no gaps between industry and academia, research output help in development through the transition of research outcomes/findings into tangible products and services that will make life more meaningful to people and therefore enhance the quality of life which is critical to nation's development. Based on this proposition, hypothesis one was formulated that:

$H0_1$: Research output of academic staff in polytechnic significantly contribute to the national development

Model Specification: National Development (ND) is a function of research output (RO) i.e. NP = f (RO).

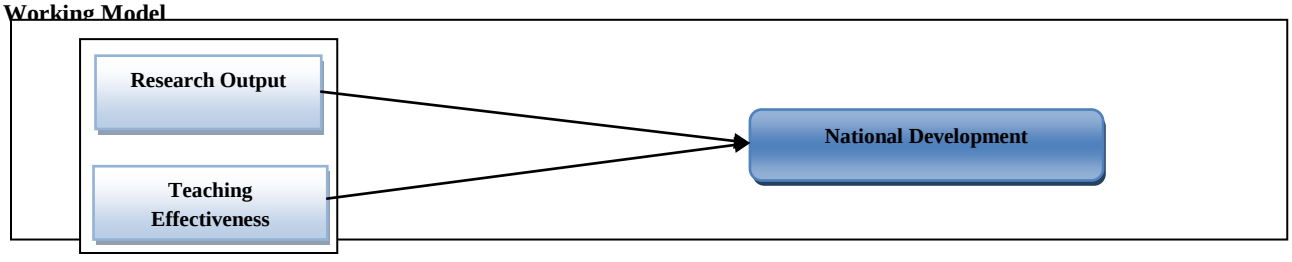
On the other hand, teaching as described by Rhemtula and Rollnick (2006) involves transformation, by the teacher, of the subject matter (content) into forms that are accessible to learners. Teaching is now beyond standing before students, holding chalk, reading from textbook, and giving out different kinds of instructions to students (Akinduyo, 2014). In this regard, teaching can be delivered when the academics has a good mastery of the subject matter, deployed appropriate teaching skills, among others. Ferdinand (2007) and Omoifo and Urevbu (2007) defined effective teaching as the use of clearly formulated objectives by the teacher, illustrated instruction that will enable students to acquire desires knowledge content, apply the knowledge to classroom and other related problem, think and take independent decision and the use of effective evaluation technique by the teacher. In order to teach effectively, academics require skills. However, there are instances where teaching become burden on the teacher. The resultant of this brings about teaching ineffectiveness.

Doyle (1985) defines the effectiveness teaching as follows: 1. Teaching goals are clearly formulated; 2. The course material to be followed is carefully split into learning tasks and is placed in sequence; 3. The teacher explains clearly what the pupils must learn; 4. The teacher regularly asks questions to gauge pupils' progress and understanding; 5. Pupils have ample time to practice what has been taught, with much use of "prompts" and feedback; 6. Skills are taught until mastery is automatic; 7. The teacher regularly tests the pupils and calls on them to be accountable for their work. It is based on the above views that the second hypothesis was proposed:

$H0_2$: Teaching effectiveness of academic staff in polytechnic significantly contribute to the national development

Model Specification: National development (ND) is a function of teaching effectiveness (TE) i.e. NP = f (TE).

Working Model



Source: *Researchers' Working Model*

2.3 Empirical Studies

Studies have shown that either research output or teaching effectiveness contribute or affect national development. Chiemeke, Longe, Longe and Shaib (2009) empirically appraised research output from the Nigerian tertiary institutions with nine journals randomly selected from African Journals Online (AJOL) between 1999 and 2005 and discovered that research output from Nigerian Polytechnics is not effective while those from the Universities are effective. This, our opinion, could be as a result of the minimal attention given to the polytechnics when compared to that of the universities. They are seen as inferior to the universities, as more value is placed on the degree awarded by universities than that of the polytechnics. For many years now, there has been an inconclusively debate about equating the Higher National Diploma award by polytechnics to degrees awarded by the universities. In a related study carried out by Okafor (2011) among six federal universities in southern Nigeria which assessed research output between 1997 and 2006. It was established that both local and international publications have highest research output of 12.17 publications per head was from University of Benin and the lowest of 8.13 at the University of Uyo.

Yusuf (2012) appraised the status of research in the Nigeria University and concluded that it was difficult to appraise the research capacity of the universities because statistics on the research capacity of Nigerian universities are limited. However, he suggested the reasons why there is decline in research in the Nigerian universities included poor and irregular funding, declining research infrastructure, poor research motivation, rising workloads associated with deteriorating staff/student ratio, which leave little time for research. Oziengbe and Omonkalo (2014) acknowledged academic irregularities among academic staff in plagiarism, and journal or research articles co-authored by more than two authors without substantial contribution from others. This signaled a non-substantial contribution to knowledge and replication of ideas which cannot bring forth any new innovation or invention.

In a study carryout by Mawoli and Babandako (2011) on the performance of the Nigeria tertiary institutions, it was established that **Nigerian public tertiary educational institutions** are affected by **ineffective teaching of academic staffs.** Sajuyigbe, Madu –Igwe & Babalola (2015) study shows that many of the lecturers have been preoccupied with high number courses allocated to them coupled with high number of students in the Nigerian TEIs and this on the one hand has made effective teaching impossible.

3. Methodology

The survey research design method was used in this study. This involved a systematic data collection of data from academic staff to explain their contribution to the nation development through their teaching and research. The survey covered all the polytechnics in Nigeria (federal, state and private polytechnics). The choice of polytechnics for this study was based on her mandate which is to provide quality of education that will drive nation's development and to re-assess the findings of Chiemeke, Longe, Longe and Shaib (2009) which established that research output from Nigerian Polytechnics is not effective while those from the Universities are effective. There were eighty-nine (89) accredited polytechnics in Nigeria (National Board for Technical Education NBTE, 2017), with twenty-six (26) of these Polytechnics located in South-west part of the country as at the time of the survey. The choice of south-west as study area is informed by the concentration of polytechnics in the geopolitical zone of the country. The south-west states comprise of six (6) States namely; Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti.

The selection of polytechnics was based on the oldest Polytechnics in each of the South-west Nigeria States while that of individual participants who are academics were selected through purposive sampling technique with the following criteria to justify their inclusion: 1. Faculty spread in the polytechnics and 2. Academics with minimum of 5years work experience in the polytechnic. This approach was considered in order to ensure that the sample used in the study was a true and fair representative of the population of the population of the study. Subsequently, questionnaire was used to collect data from the respondents (academic staff) and data collected was analysed and presented with simple frequency table in percentage and correlation analysis.

Table 1: Summary of the Selected Polytechnics in South-West and Sample Size

S/N	Name of Polytechnic	State	Year Established	Sampling Distribution
1	Yaba College of Technology	Lagos	1947	43
2	The Polytechnic, Ibaan	Oyo	1970	32
3	Federal Polytechnic Ado Ekiti	Ekiti	1977	27
4	Federal Polytechnic, Ilaro	Ogun	1979	31
5	Rufus Giwa Polytechnic, Owo	Ondo	1979	23
6	Federal Polytechnic, Ede	Osun	1992	26
Total				**182**

4. Results

The personal data of respondents as summarized in Table 2 shows that six (6) Nigerian polytechnics academic staff participated in the survey. For the polytechnics that participated, 43(23.6%) of the respondents were from Yaba Technology, 31(17%) of the respondents were from Federal Polytechnic Ilaro, 32(17.6%) of the respondents were from Ibadan Polytechnic, 26(14.3%) were from Federal Polytechnic Ede, 23(12.6%) were from Rufus Giwa Polytechnic while 27(14.9%) were from Federal Polytechnic Ado Ekiti. It was overt that the selected polytechnics were averagely adequately represented and this has provided reasonable feedback on the subject for inferences and generalization.

The filter on respondents' gender shows that 139(76.4%) of the respondents were male while 43(23.6%) were female. This gives impression that academics remain a male dominated profession. Therefore, more results are expected from both research and teaching activities. Also, on status of employment, 42(23.1%) of the respondents were instructors, 19(10.4%) were technologists while 121(66.5%) were lecturers. With more of lecturers in the polytechnic system, one would expect robust research activities. On respondents' highest educational qualifications, 47(25.8%) were either HND/First Degree certificate holders, 127(69.8) of the respondents holds Master's Degree certificate while 8(4.4%) of the respondents were Ph.D. holders. With the percentage of the respondents who has second and third degree (74.2%), This shows that the bulk of the respondents have what is take to champion ground breaking research exercise and effectively deliver excellent teaching.

On respondents' academic work experience, 23(12.6%) respondents have worked in the academia for between at least five years and 10 years, 41(22.5%) have been in the academia for between 11years to 15 years, 72(39.6%) have worked in the academia for 16 years to 20 years while 46(25.3%) have worked in the system for 21 years and more. This gives the assurance that majority of the respondents have spent quality years and should have enough publications and teaching that would have contributed to the nation's development. Finally, respondents academic field of study was filtered and this revealed that 46(25.3%) were in management, 52(28.6%) were in engineering, 49(26.9%) were from pure sciences while 35(19.2%) were from other faculties in the polytechnic system. With the spread of respondents across the possible faculties in the polytechnic system, the various areas of contributions to the nation's development is possible.

Table 2: Distribution of Respondents of Personal Data

Filters	Classifications	Frequency	Percentage
Polytechnics	Yabatech	43	23.60
	Fed Poly, Ilaro	31	17.00
	Ibadan Poly	32	17.60
	Fed Poly, Ede	26	14.30
	Rufus Giwa Poly	23	12.60
	Fed Poly, Ado	27	14.90
	Total	**182**	**100.0**
Gender	Male	139	76.40
	Female	43	23.60
	Total	**182**	**100.0**
Status	Instructor	42	23.10
	Technologist	19	10.40
	Lecturer	121	66.50
	Total	**182**	**100.0**
Highest	HND/First Degree	47	25.80

Educational Qualification	Master's Degree	127	69.80
	Ph.D.	8	4.40
	Total	**182**	**100.0**
Academic Work Experience	5– 10 years	23	12.60
	11 – 15 years	41	22.50
	16 – 20 years	72	39.60
	21 years above	46	25.30
	Total	**182**	**100.0**
Academic Field	Management	46	25.30
	Engineering	52	28.60
	Pure Sciences	49	26.90
	Others	35	19.20
	Total	**182**	**100.0**

Source: *Computed Data, 2018.*

Hypotheses Testing

Table 3: Relationship between research output and national development

		Research output	National development
Research output	Pearson Correlation	1	.383**
	Sig. (2-tailed)		.000
	N	182	182
National development	Pearson Correlation	.383**	1
	Sig. (2-tailed)	.000	
	N	182	182

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

Source: *Computed Data, 2018.*

Table 3 shows the result of hypothesis one which was tested for with Pearson correlation ascertained the degree of relationship between research output and nation's development. The Pearson correlation of r = 0.383 implies that there is a positive relationship between the two variables. The reported level of significance indicates the fact that the relationship is significant at (0.0001). However, the strength of the relationship is moderate. Thus, as obtained from the table ($r = 0.383$, $p < 0.05$, $n = 182$). The r value was used to establish the coefficient of determination in order to ascertain value of shared variance. The coefficient of determination is obtained using formula $C.O.D = r^2 \times 100\%$. This results to 14.66%.The result revealed that research output contribution to nation development is 14.66%. It connotes that research output of the academic staff in polytechnic made 14.66% contributions to the state of nation's development.

Decision: Since there is a positive relationship between the two variables and the relationship is significant, the null hypothesis (H_0) was therefore rejected and the alternate hypothesis (H_1) was accepted. This implies that research output of academic staff significantly contribute to the nation's development.

Table 4: The relationship between teaching effectiveness and national development

		Teaching effectiveness	National development
Teaching effectiveness	Pearson Correlation	1	.274**
	Sig. (2-tailed)		.000
	N	182	182
National development	Pearson Correlation	.274**	1
	Sig. (2-tailed)	.000	
	N	182	182

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

Source: Computed Data, 2018.

Table 4 shows the results of the correlational analysis conducted ascertained the degree of relationship between teaching effectiveness and nation's development. The Pearson correlation of r = 0.274 implies that there is a positive relationship between the two variables. The reported level of significance indicates the fact that the relationship is significant (0.0001). However, the strength of the relationship is weak. Thus, as obtained from the table ($r = 0.274$, $p < 0.05$, $n = 182$). The r value was further subjected to coefficient of determination in order to ascertain value of shared variance. The coefficient of determination is obtained using formula $C.O.D = r^2 \times 100\%$. This results to 7.51%. The result revealed that there is a shared variance value of 7.51% between the two variables. It connotes that teaching effectiveness made 7.51% contributions to the nation's development.

Decision: Since there is a positive relationship between the two variables and the relationship is significant, the null hypothesis (H_0) was rejected while the alternate hypothesis (H_1) was accepted. This implies that teaching effectiveness significantly contributes to the nation's development.

5. Discussion of Findings

Based on the findings, it was firstly established that research output of academic staff significantly contributes to the nation's development. This implied that national development is a function of research output. However, the strength of the contribution which is 14.66% is positive but low. This implied that the polytechnic academic staffs are not more into researches. This finding agreed with the position of Chiemeke, Longe, Longe and Shaib (2009) which established that research output from Nigerian Polytechnics is not effective. It is therefore imperative for the academic staff in the polytechnic system in Nigeria to look more critically into conducting researches that will bring out innovations and inventions to fulfill their essence of existence.

Secondly, finding also indicated that teaching effectiveness significantly contribute to the nation' development with the low contributory percentage of 7.51. This implied that in the rating of the academic staff in the polytechnic system, teaching students contribute little to nation's development. Although a number of issues contribute to national development however it should not be this low. This can be as a result of the imbalance in the lecturer-students ratio which has resulted into ineffective teaching. **This corroborate the opinion of both** Mawoli and Babandako, (2011) and Sajuyigbe, Madu –Igwe and Babalola (2015) which attributed ineffective teaching to enormous teaching workload and high student-lecturer ratio mostly in the Nigerian public tertiary educational institutions. Therefore, for the academic staffs in the polytechnic system to contribute significantly into the nation's development, issues affecting ineffective teaching must be looked into.

6. Conclusion

Present outlook of the state of things in Nigeria shows that the nation is stranded in her quest for national development. To get out of this situation, the academics have enormous responsibility to play. However, with the present academic staff commitment to research and teaching little will be achieved in this direction. Therefore, government need to, as a matter of urgency, pay more attention to academics as the driving force of national development. Academic staff commitment to key performance indicators (research and teaching) is critical to achieve. With the motivation staff and provision of conducive working environment, the academic will be gingered to work towards this direction. More importantly, researches should be seen as a means of adding to the body of existing knowledge and not as a means to merely increase the numbers of publications or articles. Furthermore, teachers should equip themselves to face the challenge of the ever-changing society, and thus, employ better tools for teaching the students in other to reposition them for greater challenges ahead.

7. Recommendations

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

- For Nigeria to accelerate her development pace, academic staff in her tertiary institutions and precisely the polytechnic system needs to continuously seek ways to possess the right knowledge, skills, experience and qualifications to drive the process by way of effective teaching and worthwhile research output.
- There is need for academic staff to carry out problem solving research based studies that will promote national development as against re-cycling what has been done by existing researchers.
- Polytechnic systems also need to strengthen their partnership with town (industry) by sharing their research outputs through a well-defined memorandum of understanding

(MOU) to promote the nation's development.

- More encouragement and support from the Federal Government in terms of making more funds available for researches and provide more modern teaching tools for the academic staff in the polytechnic system.
- Also, we recommend that there is the need for the Federal Government to create a proper framework for the full implementation of these research findings.

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KIU Journal of Social Humanities Copyright©2020
Kampala International University ISSN: *2415-0843*; 5(2): 85-94

Nigeria's Federal Structure and the Rise of Separatist Movements in the Fourth Republic

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Abstract. This study examined the nature of the Nigerian federal political system with the view to identifying how the defects inherent therein have spawned a series of separatist movements from almost every part that makes up the federation. The study made use of data obtained from secondary such as textbooks, journal and newspapers. It adopted a framework of analysis anchored on the principles of shared rule and self-rule. The argument canvassed in this study is that the defects in the Nigerian federal system whose foundation was laid during the colonial era, centralisation introduced by the military and embraced by successive governments as well as distorted patterns of governance have been spurring separatist movements in Nigeria. They have distorted the principles of shared rule and self-rule, hence the increasing separatist movements from nearly every part of the nation. The study concluded that the increasing spate of separatist movements portends danger for the corporate existence of the Nigeria State. The study recommended among other things that there is the need to restructure the Nigerian State, reinvent the patterns of governance as well as total commitment to good governance and nation building. These have the capacity of dousing the spate of agitations for separate entities in the Nigerian State.

Keywords: Federalism, Federal Structure, Governance, Restructuring, Secession, Separatist movements.

1. Introduction

Nigeria's current federal structure can be linked to the 1954 Lyttleton Constitution, which formally made provision for the division of powers between the central government and the constituent units, namely, the Northern, Western, and Eastern regions. Though the practice of federalism in Nigeria has spanned over sixty years, it has at various times continued to be threatened by agitations for local autonomy and secession by different groups from the various ethnic nationalities.

In the early 1950s, the Northern region threatened to secede from the country twice if the conditions they clamoured for were not granted.(Okoh, 1999) The first attempt was at the Ibadan conference, and the second attempt was the aftermath of the self-government in 1956, which led to the popular eight-point programme signalling the intention of that region to quit the union.(Awofeso, 2017). Similarly, the Western region also threatened to secede if the colonial authorities failed to rescind the decision to excise Lagos from Western Nigeria. (Okoh, 1999) The most blatant attempt at a succession that was actualized was when the Eastern region under the leadership of Lt. Col Chukwuemeka Odumegwu Ojukwu seceded from the Federal Republic of Nigeria as the Republic of Biafra.

In the current Fourth Republic, Nigeria has witnessed a series of separatist and secessionist movements. Prominent among these groups include various militant organisations in the South-South region that have been agitating for resource control and development of the oil-rich Niger Delta region. Others include the most obvious ones from the Igbo dominated Eastern part of the country where we have the Movement for the Actualization of the Sovereign State of Biafra(MASSOB) and the Indigenous People of Biafra(IPOB). They have continued to agitate for the actualisation of Biafra. The activities of IPOB being led Nnamdi Kanu had on many occasions paralysed economic activities in major towns and cities in Eastern Nigeria following the series of sit at home orders to inhabitants of the region by the leadership of IPOB.

Agitations for local autonomy and threats of secession have equally come from the northern and western parts of the country. In the South West, there is the growing clamour for the practice of true federalism and lately the creation of the Republic of Oduduwa. Similarly, on June 7, 2017, some Northern Nigeria youth groups issued what they called the 'Kaduna Declaration,' where they gave orders to all Igbos residing in the North to leave within three months. They equally directed northerners residing in the South-East to vacate that region before October 1, 2017. The Northern youth groups said they would commence the implementation of what they called 'visible actions' to prove that they were no longer part of the federal union that includes the Igbo(Chiedozie and Isenyo (2017; Akhaine, Alabi, Njoku and Olumide,2017)

All that the preceding depicts is that the practice of federalism in Nigeria for over sixty years has not translated the Nigerian State to an enviable polity cherished by all and sundry. Instead, it has been characterized by mistrust and suspicion. It is against the backdrop of the resurgence of separatist movements that this study examines how the defective federal structure has spurred separatist movements in Nigeria's Fourth Republic. In doing this, apart from these preliminary remarks, the remaining part of the study is divided into five sections. The first segment focuses on conceptual and theoretical issues. The second segment delves into the origin and growth of the Nigerian federal system. The third section focuses on separatist movements in Nigeria with emphasis on how defective federal structure, centralisation and distorted pattern of governance are spurring separatist movements in Nigeria. The fourth section discusses how to douse separatist and secessionist agitations in Nigeria, while the fifth section concludes the study.

2. Conceptual and Theoretical Issues

2.1 The Concept of Federalism

There is a rich and vast literature on federalism generally, but one discernable thing that is clear is that the concept of federalism suffers from definitional quagmire (Idahosa and Aghahowa (1999) and as rightly pointed out by Elazar (1995),the terminology of federalism is characterised by a revealing ambiguity(Elazar,1995). The cogency of these observations can be discerned from the multiple definitions of federalism and its conflation with related concepts such as federation, federal political order which have been extensively discussed in the literature by various writers such as Eleazar(1995) Watts(1998), Jinadu(2002); Law (2013) Kalu & Bing (2016) to mention but few.

Despite the seeming controversies surrounding the meaning of federalism, many writers have adopted definitions that stem from its conception in terms of alliance or as a decentralized `political arrangement where there are different layers of government. Central to such arrangement is the division of powers between the central government and constituent units. Some of the definitions are presented below.

Similarly, Watts (1998), defines federalism as a political system characterised by two sub-systems. One is the central government and the other is state governments, in which the components government are coordinate in the sense that neither is politically subordinate to the other but which interact with each other at many points both cooperatively and competitively.

K.C. Wheare (1963) gave a classic definition of federalism, which has been adopted as a rewarding point of departure by many writers. He defines federalism as "the method of dividing powers so that the general and regional governments are each within a sphere coordinate and independent" (p. 11). This conception of federalism implies that under a federal system, the general and the constituent units each have an autonomous sphere of power that can be exercised independently of the other level. Wheare holds the view that the powers of the central government are exercised directly over individual citizens rather than indirectly through the states or provinces. Therefore, neither the central /federal government nor the state/regional government is subordinate to the other in legal authority (Wheare, 1963).

The view expressed by Sagay (nd), is not at variance with that of Wheare (1963), Watts (1995), and Elazar (1995) highlighted above. He avers that federalism refers to an arrangement whereby powers within a multi-national country are shared between a federal or central authority, and a number of regionalized governments in such a way that each unit, including the central authority, exists as a government separately and independently from the others, operating directly on persons and property with its territorial area. He asserts further that such a government has a will of its own and its apparatus for the conduct of affairs and with authority in some matters exclusive of all others (Sagay, nd).

Despite the variation in the views expressed by these writers, there is the agreement that federal system

refers to an arrangement where there is constitutional division of power between layers of governments. Certain conditions have widely been identified to be supportive or conducive for the creation, sustenance, and continued existence of ideal federations. These are:

- The desire of the diverse units for the union
- The desire for the autonomy of the constituent units
- The capacity to make the federal system work
- The absence of marked economic inequalities among the federating units
- A sense of military insecurity and its attendant need for a common defence.(Adefulu, 2001, p.59)

2.2 Separatism and Secessionism

Before delving into the causes of separatist movements in Nigeria, there is the need to differentiate it from the concept of secession. Though, these concepts are related and have often been conflated with each other in the literature, they are nevertheless different. Ryabinin (2017) advances the view that separatism is the movement for the territorial succession of a part a country with the purpose of creating a new state or receiving a certain degree of autonomy as for language religion and national issues (p.) Horowitz, (cited in Taiwo 2017) avers that separatism can best be described as a form of agitation for greater autonomy. The view expressed by Pavkovic & Cabestan (2013) is not at variance with those espoused by Ryabinin and Horowitz. They aver that separatism is a political movement that aims to reduce the political and other powers of the central government over the population of a targeted population and that the ultimate goal of separatism is succession. What then is secession?

Secession, according to Crawford (cited in Pavkovic & Cabestan, 2013) is the creation of a new state with the use or threat of force without the consent of the former sovereign state. This understanding of secession is that it goes beyond mere agitation for local autonomy to encompass total withdrawal from a state and the creation of a new state. Awofeso (2017) asserts that regardless of the nomenclature employed, secession of separatism describes a group behaviour seeking withdrawal from a larger political entity with the view to creating an independent new state separate from the one they belong. He advances the view that methods adopted by those groups to achieve their goal could be peaceful, violent and even armed struggle.

Flowing from the above, it could be seen that there is a different between separatism and secessionism. While the former aimed at reducing the control of the central government over a local territory, the ultimate goal of secession is the creation of a separate or new state different from the former sovereign state. From this understanding, separatists can be pacified by the devolution of powers to the sub-nationalities which have the potentials of addressing local peculiarities and preferences. However, secessionists believed that it is the total withdrawal from the former state that can guarantee their threatened interest and identity.

Reasons for separatist movements are many and transcend economic and cultural differences (Spencer 1998;Suesse 2016; Roehner & Rahilly, 2016; Ryabinin, 2017). Contemporary separatist movements are seen as a reaction to political issues such as unhealthy rivalry among communities protection against ethnic cleansing and genocide. Separatist agitations may also be in a form of resistance by victims of oppression, including denigration of their language, culture, or religion. A times, agitations for separateness may be championed by those who hope to gain politically from intergroup conflict and hatred. Similarly, a particular group may decide to dissociate itself from the generally accepted stereotypes in order to have more time to create happiness for its group in its preferred order (Taiwo, 2017). A discontented group that feels economically exploited by other powerful group may resort to agitation for a state of their own. This applies particularly to the Nigeria's situation where the Niger Delta region has not been favourably disposed to the principles for allocating revenues in the country, hence the clamour by the people for resource control and separate state. Groups may equally resort to agitations for local autonomy and separate existence if they perceived a threat to their religion, language, or other cultural traditions. The Boko Haram insurgency may be likened to this form of separatist movements (Taiwo, 2017).

3. Theoretical Framework of Analysis

As discussed in the preceding section, federalism is a form of government where there is a constitutional division of powers between constituent units and the central government. Elazar (1995) unequivocally asserted that federalism is the epitome of shared rule and self-rule. It is therefore, little wonder that the principles of self-rule and shared rule have become the parameters for measuring and understanding federal systems. Writers such as Watts (1995), Mueller (2017),Benz (2018) and several others have written extensively of shared rule and self-rule in

federal political systems. Suffice to say that on the one hand, the principle of self-rule means that the constituent units have powers to formulate and implement policies that may even deviate from or contradict the upper-level standards, the capacity to raise revenue, the liberty to accept or refuse federal funding for specific projects, or the ability to implement national rules according to regional specificities. The objective of self-rule is to capture the peculiarities of each of the constituent units.(Mueller, 2017)

On the other hand, the principle of shared rule refers to three-dimensional issues. First, it measures the extent to which component units in a federal polity take part in the making of central decisions along with other units. The second dimension is concerned with the degree of horizontal cooperation among components unit at the exclusion of the central government while the third dimension refers to the powers and competences of the central government. Thus, shared rule, therefore, means the total power at the disposal of the central agency and how the central agency exercises such powers(Mueller, 2017).

The implication of the preceding is that in a heterogeneous society like Nigeria, the distortion of the principles of self-rule and shared-rule tends to sow the seed of discord, suspicion, and rivalry. Distortion of self-rule means that local peculiarities and conditions are not cherished and protected. If people have such a feeling that their existence is being threatened they may start agitating or clamouring for separate entity with the belief that in such new entity, their threatened identity would be protected. Similarly the principle of shared rule presupposes that the various constituent units take part in the decision-making process along with the other units on issues of common interest. A situations where members of a constituent unit are of the view that their voices would be not be heard or that there is domination, they may see their existence threatened and therefore resort to agitation for either devolution or transfer of powers to the constituents units or outright withdrawal from the union.

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Flowing from the preceding, the position canvassed in this study is that the Nigeria's federal structure is highly defective, and coupled with the ascendancy of centralized tendencies and the appalling patterns of governance; the principles of self-rule and shared rules have continued to be distorted over the years. The attendant effects of these included the emergence of separatist movements from various parts of the country, particularly in the southeast and South-South regions of the Nigerian State. While some of the groups have been clamouring for the restructuring of the current federal structure to make it more functional and relevant to all segments of the country (Abbas & Wakili 2018), others are agitating for outright withdrawal from the Nigeria State with the impression that the pattern of governance in the country suggested that their identity and interest are being threatened. To these groups, the best option for protecting their identity is to create a new state of their own.

4. Origin and Growth of the Nigerian Federal System

We need to state that the origin of Nigeria's federation is linked to colonial rule. Before colonialism, there were various empires and kingdoms which did not only exist separately but were at different levels of development (Anyebe,2015). The Northern part of the country was made up of the Hausa State, the Kanen, Bornu Empire, the Fulani and the Tiv among others. The Western part composed of the famous Oyo Empire and the Benin Kingdom, with several other people brought under the dominance of these powerful kingdoms. In the eastern part, there were several segmented ethnic groupings such as the Igbos, Annang, Efik, Kalabari, and Ijaw city-states, which had been relating for several centuries back. The inhabitants of these empires and kingdoms were brought together under one colonial authority to form what is now known as Nigeria. (Idahosa and Aghahowa, 1999).

Though the amalgamation could be seen as the first stage of the emergence of federalism in Nigeria, the administration of the amalgamated northern and southern protectorates between 1914 and 1946 showed the contrary. The introduction of the elective principle in the Legislative Council under the 1922 Clifford Constitution gave credence to this perspective. Provision was not made for the representation of the Northern protectorate because three of the four elected seats were for Lagos. The other one was for Calabar and legislation for the Northern part of the country was by imperial order (Idahosa and Aghahowa, 1999) .Thus, it is apt to say that though the amalgamation sowed the seed of federalism, the colonial authorities administered the country as a unitary system for four decades.

However, images of Nigeria's federal system started appearing more clearly in 1939 when Sir Bernard Bourdillion, who was then the Governor of Nigeria, took some steps, which paved the way for the emergence of the Nigerian federation. Bourdillion

divided the country into three administrative unit's tagged Provinces in 1939, namely; the Northern, Eastern, and Western Provinces. These provinces were later called regions under the 1946 Richards Constitution, which incidentally brought the Northern and Southern protectorates together in the Legislative Council. Despite this development, Nigeria was still more or less a quasi-federal system. The 1946 Constitution succeeded only in introducing regionalism into the Nigerian government and politics.

The constitutional foundation of Nigeria's federal system was, however, laid in 1954 when the Lyttleton Constitution was promulgated. The 1954 constitution marked the beginning of the constitutional division of powers between the central and the then regional governments. It made provision for an exclusive legislative list containing items assigned only to the central government. The Constitution equally made provision for the concurrent legislative list, which both the central and regional government could make laws on, but with the proviso, that laws of the central government would prevail over that of the region in the events of the conflict. All other powers not classified as exclusive and concurrent were vested in the regional legislatures.

When independence was granted in 1960, the Independence Constitution retained the division of powers as enshrined in the 1954 Constitution. Powers were divided between the federal government and the regional governments. In 1963, Nigeria's federal structure was tampered with. A new region, that is, the Mid-Western region was carved out of the erstwhile Western region. Nigeria thus became a federation of four regions. This arrangement was in place until 1966 when the military government headed by Major-General J.T.U.Aguiyi-Ironsi dramatically terminated Nigeria's federal structure and replaced it with a unitary system. This was done through Decree No 34 otherwise called Unification Decree of 1966. When Lt Colonel Yakubu Gowon became the Head of State after a counter-coup of July 1966, he reverted to the federal system. In 1967, he divided the country into twelve states.

In 1976, Nigeria was further divided into nineteen states with the creation of seven states. That same year, that is, 1976, a nationwide reform of local government was carried out. Local government was designated as the third tier level of government with clearly stipulated functions and financial allocation from the Federation Account. When the 1979 Constitution came into being, local government was legally recognised and its functions entrenched in the Fourth Schedule of the Constitution. The nineteen states structure was maintained until 1987 when the Babangida led military administration created two additional states. This translated Nigeria to a federation of twenty-one states. .Nine and six states were created in 1991 and 1996, respectively, to increase the constituent units of the Nigerian federation. Currently, the Nigerian federation is made up of a federal capital territory, thirsty-six states, and seven hundred and seventy-four local government areas.

What can be discerned from the preceding is that the growth in the number of constituents units of Nigeria's' federation did not result from the annexation of new territories but the balkanization of the existing ones. The increase in the number of constituents units to a large extent can be seen to have resulted from the desire to deflate the influence of the majority ethnic nationalities. While this cannot be contested, the creation of states has not succeeded in this regard. The north-south dichotomy that was prevalent in the colonial era is still very much common sixty years after independence.

5. Separatist Movements in Nigeria

It has been asserted that the British sold the idea of federalism to the regional leaders with the belief that the differences in language, religion, and historical background could be accommodated by a federal system where each region would maintain its identity and yet remain in a federal Nigeria (Babalola, 2013). Incidentally, the structure of the Nigerian federation has remained an area where, despite over 60 years of federal practice, the country is still characterised by confusion and misunderstanding (Jinadu,2002,) Since the amalgamation in 1914 by Lord Lugard, the general belief that federalism is a solution to crises inherent in heterogeneous societies has been put to the test over decades in Nigeria. Lesson from the Nigerian federal system aptly shows that federalism is not a magical antidote for resolving problems and contradictions inherent in multi-ethnic societies. Fear of domination and mutual suspicions among the various ethnic nationalities have continued to hold sway in postcolonial Nigeria.

As noted earlier, explicit threat of secession first came from the Northern region at the 1950 Ibadan General Conference when leaders from that part of the country threatened to secede unless 50% of the seats in the federal House of Representatives was granted to the North, that nationally collected revenue should be allocated to the component regions

based on population, that no part of the Northern Region should be allowed to join the Western Region as was demanded by the Yoruba of Kabba, Offa and Igbomina; and that ministerial responsibility should only be introduced when the North was ready for it.(Okoh, 1999)

Leaders of the Northern region repeated the threat to secede in 1953 when a prominent member of the Action Group, Chief Anthony Enahoro, moved the motion for self-government in 1956. Sir Ahmadu Bello of the Northern People's Congress(NPC) amended the bill with 'as soon as practicable' followed by a motion for adjournment of proceedings which members of the Action Group(AG) and National Council Nigeria and Cameroon(NCNC) which later became National Council of Nigerian citizens considered as a delay tacit for the granting of independence. The AG and NCNC members walked out of the parliament. Representatives from the North were said to have been booed by Lagos crowd. This made them after meeting in Kaduna to come out with an eight-point programme expressing the exit of the Northern region from the Nigerian union.

Independence did not halt the agitations for separate entities. In post-colonial Nigeria, series of agitations for local autonomy and self-rule have threatened the corporate existence of the Nigerian State. In the early days of independence, Major Isaac Adaka Boro, an undergraduate chemistry student at the University of Nigeria Nsukka and his fellow members of Ijaw extraction, declared the Republic of Niger Delta over the spate of neglect of the oil-producing areas. Though the Nigerian government succeeded in crushing the movement, it nevertheless sowed the seed for the incessant agitations in the Niger Delta region for resource control, true federalism, and even a separate state being witnessed in recent years. As noted earlier, the most visible separatist movement aimed at secession occurred on May 30, 1967, when the erstwhile Eastern region led by Lt Col. Chukwuemeka Odumegwu Ojukwu declared the Eastern region the Republic of Biafra, a declaration that led to a thirty-month civil war between secessionist eastern Nigeria and the federal government.

In the ongoing Fourth Republic which came into being in 1999, Nigeria has been witnessing series of separatist movements from nearly all the sections of the country. However, agitations around the actualisation of Biafra have eclipsed other separatist agitations given the wrong impression that Biafra is the only separatist threatening the corporate existence of the country (Adibe, 2017). The question is, how does the nature of the Nigerian federal system explain the bourgeoning separatist movements experienced over the years? .

(i) Defective Federal Structure in Nigeria

The Political Bureau noted among other things in its report that: "at independence in 1960, Nigeria inherited a weak socio-political structure, a defective and unbalanced federation, an intensification of ethnic consciousness and rivalries, a subverted indigenous ethos of government and culture and above all, an inexperienced leadership"(FRN,1987:31) This observation by the Political Bureau among other things noted deep-seat imbalance the political structure of the Nigerian State stemming from the inequality of its component units, which placed one region in a dominant position in the federation. The defective structure of the Nigerian federation is visible in the following ways

First, the geographical size of the Northern region between 1954 and 1967 was more than the Eastern and Western regions put together. This started under the 1951 Sir John Macpherson Constitution wherein the Legislative Council made up of elected 136 members, the Northern region was allotted 68 seats while the East and Western regions were allocated 34 seats each. Sagay(n.d) noted that this omission of the colonial period has continued to affect the pattern of governance in recent years. For instance, in the House of Representatives, the North has 182 seats as against the South's 154, and this is replete in the Senate where the North has 57 while the South has 51. The implication of this as rightly pointed out by Sagay, is that no bill can pass through the House without the concurrence of the Northern states while at same time bills emanating from the north have the tendency to pass through the House even if the whole southern representatives oppose them(Sagay, nd). These constitutional provisions which skewed toward the North have continued to spur fear of domination and marginalisation which have been the major incubators for separatist movements and the clamour for secession by sections that have been feeling marginalised in Nigeria. As noted by Jinadu(2017), domination continues to reflect in the practice of federalism in Nigeria

Even though the erstwhile northern region has been divided into nineteen states, those states still see themselves as one when it comes to specific issues that border on north-south dichotomy. This arrangement, which negated the principle of federalism, has continued to breed agitations for the

practice of true federalism. Unfortunately, the calls for this reconfiguration of the Nigerian State have been seen in some quarters as the overture to the cessation of the Nigerian polity. Hence, successive governments have not summoned the courage to embark on restructuring the defective Nigeria's federal structure.

(ii) Centralised Tendencies.

It has been stated earlier that the military government led by Lt General J.T.U.Aguiyi- Ironsi, terminated the federal structure in Nigeria and replaced it with a unitary system. Though this development was reversed by Lt Colonel Yakubu Gowon immediately he became the Head of the state; centralisation has continued to be the pattern of governance in Nigeria. Nigeria is seen as a federation on paper and unitary in practice. Centralised tendencies are parts of the factors spurring separatist and secession agitations in the country.

We need to state that the incursion of the military into the Nigerian government and politics has distorted the practice of federalism in Nigeria. This has been rightly captured by Suberu cited in Tobi (2013), who asserts among other things that, although soldiers have always expressed a firm commitment to uphold Nigeria's federal structure, the military unified and centralised command system resulted in the distortion of the country's federal institutions as well as their degradation beyond recognition. Suberu avers that the outcomes of this have been the complete subordination of constituent state administrations to the unified military power structure through the appointment and frequent deployment by the central military authorities. Others included the direct interference of the central military government in operation, composition, and reforms of local government, the manipulation of statutory intergovernmental revenue sharing arrangements in such a way that it reinforced the financial hegemony of the centre. (Tobi, 2013).

Other contradictions spawned by centralised tendencies in the Nigerian federal system can be seen in the division of powers in all post-1966 constitutions. There is the need to note that the essence of the constitutional division of powers between the central and constituent units is to ensure that both the federal and the constituent units, that is, the state governments are in all intents and purposes independent of each other. However, what is common to all post-1966 Nigerian constitutions is that the states are made subservient to the federal government. Instead of devolution that promotes local initiative, centralisation that encourages dominant influence of central agencies has been intensified over the years, thus the increasing phenomenon of asymmetry central-local politics relations. Thus, despite the constitutional division of powers, Nigeria has been operating as a unitary system.

The dominance of the central government is aptly reinforced in the division of powers between central government and the states. The federal government has power to legislate on items on the Exclusive list and jointly with the states on the Concurrent Lists.In the event of conflict, the federal laws will prevail and the state laws will be declared null and void to the extent of the inconsistency. These Constitutional arrangements promote centralisation and central-local relations in which major policy decisions evolved from the central to the local with the attendant disempowerment of grassroots political actors. (Tobi, 2013).The cumulative effect of this is that participation in policy decisions on issues that affect the local dwellers have been the task assigned to central political actors. This trend has not only shrinked the space for participation by the local communities but created a situation in which programmes and projects executed are at variance with the needs and aspirations of the communities(Tobi, 2013)

Centralisation, as noted earlier, has equally undermined the functional existence of institutions of local governance. With the 1976 nationwide Local government reforms, the local government ought to be the engine of grassroots governance. This has not materialized because of the patterns of central-local relations, which made local government subservient to the state and local government. Local government lacks the autonomy to drive grassroots governance and development. The absence of local institutions to capture local peculiarities has fueled separatist movements agitating for greater autonomy to state and local governments in Nigeria.

The contradictions of centralisation are also visible in the realm of financial administration, usually called fiscal federalism. The sharing of federally collected revenue has tilted in favour of the central government and has been a source of fierce controversy and partisan politics among the federal, states and local governments in Nigeria. Apart from the issue surrounding vertical allocation, the horizontal allocation of revenue with little concern for the compensation for the environmentally degraded oil-producing states has ignited agitations for true federalism. It has equally spawned militancy, which

has not only undermined oil production but heightened insecurity in the oil-rich Niger-Delta region of Nigeria.

(iii) Distorted Patterns of Governance

While there is no gainsaying that defective federal structure and centralised tendencies since 1966 have spurred agitations for local autonomy and secession, the pattern of governance has equally failed to address those problems and therefore heightened the already tensed up system. This has been very visible in the Fourth Republic, particularly since 2015, when President Muhammadu Buhari APC led government came into power. This period has witnessed more than other periods incessant agitation and declaration that acerbated acrimony between various ethnic groups in Nigeria.

Commenting on the reawakened agitation for the actualisation of Biafra in the Eastern part of the country, Babalola advances the view that this resurgence can be explained within the context of the cry of marginalization and that Nigeria's federal system is characterised by lopsidedness, particularly in the allocation of national resources. Babalola argues further that the Igbo agitation for true federalism is about their perception of non-integration into mainstream politics since the end of the civil war in 1970, citing lack of federal presence in the region. He asserts further that

This sense of lack of belonging informs the views of some pro-self-determination groups like the Movement for the Actualisation of the Sovereign State of Biafra (MASSOB) and Indigenous People of Biafra (IPOB) that the Igbo people are no longer interested in being part of Nigeria and should be allowed to secede and form an independent state of Biafra.

The major complaints against the Buhari's administration are in the realm of the lopsidedness of appointments, the growing insecurity, the activities of the Fulani herdsmen without convincing responses from the federal government, increasing youth unemployment and series of other reasons. Besides these, little attention to the principles of democracy which could have consolidated socio-economic development of all the sections of the country and foster national consciousness and virile nation-building devoid of all senses of political suspicions has spurred separatist movements in Nigeria
Related to this is the adoption of the presidential system of government with its winner takes all, and losers lose all and the application of federal character principle which has not given equal opportunity to Nigerians but emphasizes place of origin. They have collectively continued to spur discontentment among Nigerias. Unfortunately, post 1966 constitutions that have upheld the presidential system and the federal character principles were engineered by the military and operated by conscious ethnic elites who lacked consensus on many national issues affecting the stability of the country.

6. Dousing Separatist Agitations In Nigeria

There is no doubt about the fact that the architecture of the Nigeria's federal structure is defective and has continued to witness a series of crises. The persistence and series of threats of eviction of the South-South and the South-East indigenes from the Northern part of the country at every slightest provocation have been continued to raise question or cast doubt on the continued existence of the Nigerian State. Discussion in this study has attributed the burgeoning separatist and secessionist movements to three factors. These are the defective and lopsided nature of the Nigerian federal system whose foundation was laid in the colonial era, centralization introduced by the military and have been upheld by successive civilian governments and the distorted patterns of governance that has not encouraged a sense of belonging to all segments of the country. Various mechanisms have been adopted by successive governments to promote unity, such as the establishment of unity schools, the introduction of the national youth service scheme, and the federal character principle to mention but few. These instruments of national integration have become counterproductive, particularly the federal character principle. They have failed to address the national question.

Similarly, the Nigerian local government system because of central-local relations in which local government is seen as a residual item of the State has not allowed for grassroots development or local self-government. The post-1966 Constitutions reinforced the dependence of the local government on the other two tiers of government in the Constitution(Adefulu, 2001). What this indicates is that the principle of self-rule is deficient in Nigeria's federal arrangement. The implication is that in order to reduce separatist movements, there is the need to have a revision of the Nigerian federal structure. This is where the calls for political restructuring come in. The calls for the restructuring of Nigerian State have been controversial because of the different meanings attached to it by different groups. It is wrongly interpreted to mean the cessation of the Nigerian

federation. Political restructuring should be seen as deliberate efforts at the reconfiguration of the structure of the Nigerian federation to engender the practice of true federalism where self-rule and shared-rule will reign supreme. This reconfiguration will address the imbalance in the federal structure, redefine the power relations between the central and the states, will make local governments function as an agent of grassroots development and governance and address current contradictions inherent in financial administration by fostering an appropriate revenue allocation formula that would promotes not only unity but peace and justice in Nigeria.

In addition to the restructuring of the Nigerian federal system, there is the need to address governance deficit so that various groups, both the majority and minority ethnic nationalities groups, would have reasons to believe that it is more rewarding to remain in united Nigeria than to break away. This, as suggested by Adibe (2017), would mean to make secession less attractive to various groups. This reinvention of governance would entail a nation-building process that would focus on the people, where development would spread, and national policies that have been counterproductive such as the federal character principle would be redefined to serve as potent instruments of national integration.

7. Conclusion

The problem of Nigeria's federal system though attributed to colonial exigency has not been appropriately managed to promote self-rule and shared rule. The various separatist movements aptly showed that the Nigerian federation is not an enviable entity. Fear of domination, alleged marginalization, economic exploitation, among others showed that there is the feeling that as currently structured, the Nigerian State is not addressing the peculiarities of the various nationalities. The future of the corporate existence of the Nigeria state is very important. Suppressing agitations may deter the agitations for a while but will resurface if the causes of the grievances are not addressed. The root causes can be addressed if the demands of the various groups are considered objectively and not with sentiments. Such consideration can only take place if a dialogue is instituted to discuss the future of the Nigerian State rather than the mere cosmetics approaches of successive governments which have not been able to address the inherent problems. This is a bitter pill that is capable of healing the ailing Nigerian federal system. The history of failed federal systems is mainly due to the non-adherence to the federal principle and failure to manage the federal project.

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Kampala International University ISSN: *2415-0843*; 5(2): 95-103

The Categorical Imperatives of a United States of Africa in the Age of Global Economic Competition

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Abstract. Africa has found itself in the background of socio-economic, political and technological developments. Long before the European incursion into Africa, the continent was the credo of civilization in various fields of human endeavors. It took three epochal events: slavery, colonialism and neo-colonialism to lay the foundation for the penetration and exploitation of the African peoples and societies. It is against this background we must understand and appreciate the present marginalization and underdevelopment in the continent. These epochal events distorted and disoriented the continent and its people to the extent that presently it is one of the poorest continents in the world. Therefore, the clamor for and move towards a United States of Africa are long overdue and inevitable. It will pull resources together, give the people itself in themselves and their abilities to develop their own way and give the continent respect in the community of nations. The paper argued that, all these can only be realized if certain normative obstacles are removed. These include: the subservient role of some African leaders and would be leaders to international capitalists; opposition from the developed countries that may lose out if such adventure succeeds, scarcity of political and economic resources to achieve such enterprise. The paper concludes that, the goal of United States of Africa is realizable provided the necessary steps as mentioned are taken, sustained and achieved.

Keywords: Economy, globalization, sustainability, progress, neo-colonialism

1. Introduction

Africa has consistently influenced the world community since the very origin of humankind. Africans participated in the growth and development of knowledge, the arts, and spirituality. The Pan-African movement was essentially anchored in this historical legacy and the imperative necessity of the continent and its diaspora to regain its dignity after centuries of slavery followed by colonial rule. The Pan-African movement, which was spearheaded mainly by the African Diaspora, was based on three main pillars, namely: (i) Shared historical and cultural values, (ii) Collective self- reliance and self-sufficiency, and (iii) Political freedom. The interaction between the movement and African researchers and political leaders has greatly influenced the struggle for independence in Africa, of which the search for unity and collective action was part and parcel. Since political independent, African countries have made several efforts to individually address the economic and social challenges confronting them with limited success. This and lack of good governance and an unfavourable international economic order has been some of the various impediments of African countries towards improving their development performance (Igbokwe-Ibeto, Osawe & Alegbeleye, 2014)

As an expression of the will to act- collectively on issues of common interest, the Organisation of African Unity (OAU) now African Union (AU) was established on May 25 1963 as a result of a compromise between supporters of a full political integration and those preferring a loose cooperation organization. The OAU made important

contributions, mainly through its Liberation Committee, to the freedom fight of countries that were still under colonial rule and to the struggle against apartheid in South Africa and the minority rule in former Rhodesia. Its membership, which includes all regions of the continent currently consist of 54 countries.

Africa has enormous potentials for development but, it has continued to baffle many scholars of Africa's political-economy that the continent of Africa remains one of the poorest and least developed in the world. For example, according to Igbokwe-Ibeto (2019), Africa epitomises the phenomenon of abject poverty and penury in the midst of plenty. No wonder the Bill and Melinda Gates Foundation report revealed that by 2050, more than 40% of extremely poor people in the world will be living in Africa precisely Nigeria and the Democratic Republic of the Congo (Vanguard, 2018:3). This is in spite of the fact that it hosts some of the world's most endowed human and material resources. Yet the continent and its peoples have failed to translate her enormous potentials into productive use for the benefit of its people in terms of physical and human development. Presently, the continent of Africa has some of the world's poorest people with abundant cases of hunger, diseases, ethno-religious conflicts, and endemic and chronic economic crises. While several efforts have been made by successive governments in Africa to launch their countries on the path of economic development and industrialisation, however, wrong development paradigm, overreliance on foreign precepts and techniques of management are some of the challenges facing Africa's quest for economic development (Igbokwe-Ibeto, 2019).

But these have not always been the case in the continent before now. In many aspects of human development, it was a trail-blazer. The continent at a point was the nerve centre of trade and commerce and in many respects showcased breakthroughs in science and technology that drew worldwide attentions and commendations. The continent experienced a down turn when imperialist interests began their penetration of Africa, first through trade expeditions and later by political and military adventure coupled with the cultural receptivity of Africa.

Thus, it took the tragic events of slavery colonialism and neo-colonialism to lay the foundation for the socio-economic and political crises that are presently being experienced in Africa. This is in spite of efforts made to address and redress the situation. These efforts have not impacted fundamentally on the multi-faceted challenges that confront the continent and its people.

The question that necessarily comes to mind at this juncture is, why is wide spread poverty prevalent in Africa when citizens live in the midst of plenty? Indeed. Why is Africa still basking in underdevelopment when she has all the required human and material resources to become a highly development economy? Why has it been difficult to resolve the crises of socio-economic and political development in Africa? What is the nature of these crises that confront the continent? Can the putative United States of Africa bring about the long awaited resolution of the hydra-headed challenges in the continent? Or would it be just one of the same things experienced across the continent in the past. These are some of the puzzles that we seek to unravel in this paper, with a view to laying the basis for a lasting development in this continent.

To discuss issues central to this paper, it is organized into the following sections. The first section examines conceptual and theoretical issues. The second examines the background to Africa's development. Third, explores the idea of the United States of Africa; how practicable it could be to the states in Africa and its people. The fourth, discusses the obstacles to the realization of the vision of the United States of Africa, in a global economic competition. The final section explores the implications of the creation of the United States of Africa.

2. Methodology

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

3. Conceptual and Theoretical Orientation

Concepts in social and management sciences do not easily lend themselves to universally agreed definition. This is rightly supported by Ewuim, Agbodike and Igbokwe-Ibeto (2015) who argued that every definition perhaps is only relevant within the

parameters set for a given investigation. The ultimate goal of every human organization, be it a state or business entity, is to bring about development in such a way and manner that at any given point in its evolution, it experiences a state that is progressively better than the previous one. In this progression from one state of being to another, the socio-cultural values of the forces driving the process must be distinct and clear. This will give their final output and outcome a formidable character. It is against this background that development has been conceived of, as a multi-dimensional process involving the reorganization of the entire economic and socio-cultural value system (Todaro, 1990). And in addition to improvement in income and output, it typically involves radical changes in institutional, social and administrative structures as well as in particular attitudes and behaviours even in customs and beliefs (Todaro, 1990:87). Yet, development as a concept refers to the ability of people to use their cultural values to improve the lives of the people and their environment. However, this process should not be pursued in a manner that is injurious to future generations. In other words, development should be pursued in such a way that takes care of the present needs without hindering the ability of future generations to cater for their own. Rudeback (1997:84) posits that development is a:

Comprehensive process through which population recovers its own resources and put them to work according to its own cultural values in order to resolve its individual and collective problems by creating over a period of time a frame of life where each stage is better than the proceeding one. Development should result from the dynamic and durable linking together of the natural environment and the socio-cultural setting of the population.

From the views expressed above, it is clear that development must involve the use of a people's cultural values to solve its challenges so that the synthesis that would be arrived at will be indigenous to the people, durable and an improvement on what they have had in the past. This kind of development takes a unique character that the people can truly call their own. This means development should be sustainable.

Sustainable development is seen as development that meets our present needs without compromising the ability of future generations to meet their own needs" (UN/ISDR, 2009). The United Nations identified three elements which should work together to ensure sustainable development. These are economic development, social development and environmental protection (UN General Assembly, 2005; Mekeown, 2002).

However, in the history of developed nations, development paradigm is guided by socio-economic and political ideology. The Japanese call theirs confuscianism. With this ideology, they have been able to pursue development with unparallel commitment and enthusiasm. The exponential growth they have experienced in very short period of time, attest to the efficacy of this ideology. Western Europe and North America call their modernization and have strived hard to persuade the rest of the world particularly Asia, Latin America and Africa to embrace this form of developmental process. Modernization is the total transformation of a traditional society into the types of technology and associated social organization that characterizes the advanced economically prosperous and relatively stable nations of the west. It is along this line of thought that Olugbemi (1990:11), graphically put modernization as: The process of change towards those types of social, economic and political systems that have developed in Western Europe and North America from the seventeenth century to the nineteenth and have then spread to other European countries and in the nineteenth and twentieth centuries to South America, Asian and African continents.

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Africa is endowed with abundant human and material resources that are capable of transforming the continent into a developed economy, but then due to internal and external reasons, the continent is still underdeveloped. This is in spite of the observations of Goulet cited in Igbokwe-Ibeto (2003:30) that underdevelopment is shocking: the squalor, diseases, unnecessary death and hopelessness of it all no man understands if underdevelopment remains for him a mere statistical reflection of low income, poor housing, premature mortality, the most emphatic observer can speak objectively about underdevelopment only after undergoing personally or vicariously, the shock of underdevelopment.

The above submission of Goulet depicts the seriousness with which underdevelopment should be rejected by Africa and Africans and indeed all societies. The infiltration into Africa of western socio-economic and political systems and values has displaced and distorted the evolving indigenous systems and values in Africa that should have served as foundation of an indigenous developmental process. But the socio-economic and political penetration and distortion of Africa's development patterns have continued to pose the greatest obstacle

to integrated and cohesive continent and a united people.

The current neo-liberal economic and political reforms going on in Africa is just another name for propagating western hegemony. In other words, it is modernization by other means. While African countries have strived hard to come out of their developmental cul-de-sac, the monstrous obstacles posed by western ideology, have so far proved a hard nut to crack for many African countries. Thus, years of development planning in Africa have not been able to effectively launch the continent on the path of sustainable development process. The reason for this situation cannot be properly understood by merely looking at the current deregulation of the continent's economy or the untidy multi-party democracy. There are structural reasons both political and economic for this state of growth in the continent.

Ironically**,** there have not been agreements on why Africa has remained a continent in distress. It is common to find conflicting accounts and discordant tones on the African predicaments. Mandami, 2002; Ake, 1993; Ekeh, 1975) have all identified the derooted manner in which the state emerged in Africa and the implication of this for development in the continent. For them, this has led to the alienation of the people in civil society from the state and its actions and activities. The conflict between the neo-traditional systems and the legal rational system of modern government can be explained from this perspective (Amuwo, 1998:187).

Scholars of the dependency genre are quick to identify the mal-integration of developing states in Africa into the world capitalist order that is based on unequal economic relations as the cause of the continent's many challenges. Amin (1987), Ake (1981), Rodney (1976), Galthung (1971), have all provided graphic details of how the unequal and unjust global capitalist system has rendered Africa underdeveloped at the expense of the developed West. When the above arguments are examined, a framework of analysis is arrived at that which encapsulates historical approach for the purpose of detailed and objective examination of categorical imperatives for United States of Africa in the age of global economic competition.

4. The Nature of Africa's Political-Economy

Africa is the most populous black continent in the world. It is potentially a great continent by reason of the enormous resources found within its boundaries but begging to be harnessed for the good of the common wealth. Today, Africa has found itself in the background of socio-economic, political and technological developments. Long before the European incursion into Africa, the continent was the credo of civilization in various fields of human endeavors. It took three epochal events: slavery, colonialism and neo-colonialism to lay the foundation for the penetration and exploitation of the African peoples and societies. It is against this background we must understand and appreciate the present marginalization and underdevelopment in the continent. These epochal events distorted and disoriented the continent and its people to the extent that presently it is one of the poorest continents in the world.

Africa is a paradox which illustrates and highlights neo-colonialism. Her earth is rich, yet, products that come from her soil continue to enrich not Africans predominantly but groups and individuals who operate to Africa's impoverishment (Nkrumah quoted in Mutiso and Rohio, 1975).

Several developments have mediated and shaped the contemporary African state. Slavery, colonialism, neo-liberalism, cultural receptivity of Africa, and the cold war had been mentioned. In spite of these forces of change, African societies still maintain some of its cherished traditional values that gave them their unique characters prior to the coming of the Europeans. While some of these values have been assimilated into the emergent social structure in Africa, substantial part of its original form remain strong and vibrant in many communities across the continent. Ake (1993:17) reminded us that:
African cultural "values" the communication of being rather than its privatization which is what Western culture values. In the western tradition, being is seen in terms of separation, independence, and conflict. African cultures regard being as communal. Persons have identity only because they belong to a community, their freedom lies in the concrete capabilities, privileges, and immunities, which derives from communal capabilities, privileges and communities which they derive from communal life.

Mandani (2002:41) has noted the customary basis of African political system and how it emphasized consultation, restraint to the abusive use of political power. Rulers in Africa's communities were not arbitrary but sought wide spread approval before, during and after decisions are made. Furthermore, "although tribes organized under the domination of elders, they contained redistributive mechanisms that thwarted tendencies to reproduce inequalities in a cumulative fashion" (Mandani, 2002:41).

All these however changed with the infiltration of Europeans into the hinter-land of most African communities and the introduction of the "process of commercial divide and rule programme" (Mandani, 2002:497). The emergent to colonial economy brought unequal relationship between the African farmer who produces mainly agricultural products and the Europeans who brought in semi-processed and processed goods. This period also witnessed the introduction of a new set of norms that saw the transfer of resources from the African economy to the colonial economy. Therefore, this new norm turned to be disadvantageous to Africans. Gavin and Oyemakinde (1980) put the issue succinctly thus: One speaks of "norms" but one of the norms that come with the new importance of the colonial economy was the very waywardness and uncertainty that resulted from the strengthened linkage between (Africa) and the world market which at that particular time and as it is today, was unusually unstable.

Apart from the waywardness and uncertainties in the world capitalist system, its exploitative character accounts for underdevelopment and dependence of the African continent upon the other continents of the world. One area this has been well demonstrated is in the negative balance of trade and payment between Africa and the western world i.e. Europe and North America. Yet, upon the combined influence of Christianity and Islam in Africa, no African country has officially allocated a national holiday in honor of gods of indigenous religion. All African countries have national holidays that either favours Christian or Muslim faith believers both of which are imported religion and festival. The indigenous religion is at best ethnical rather than national occasions. Also typical is, the political importance which European languages have acquired in Africa. While nobody talks about Francophone or English speaking Asians, African countries are usually categories in terms of the European language they have adopted as official medium of expression e.g. English or French speaking country. A number of people in former French African colonial territories retained dual citizenship with France even after political independence. It is speculated that some African heads of state may still secretly be citizens of France. Annual holidays in France continue to be part of the elite culture of francophone West and North Africa.

The emphasis on export of agricultural produces by African countries has not led to development of both its producers and the continent. One reason for this is the unequal terms of trade between the developed and developing countries in Africa. This argument is graphically presented by Goulbourne (1986). In his words, developed capitalist countries have found a way to arrest the tendency for the rate of profit to fall partly by political means – these countries are able to set the price for manufactured as well as imported agricultural goods through control of the market place and support of their government. By the same process, the expected benefits from greater productivity are reversed because African countries, like other Third World primary – goods producing countries, constantly need to produce more and more but receives less and less through adverse terms of trade.

All these distortions in a supposedly free market system do not come by chance. There are structural mechanisms put in place by the West to ensure their sustenance and by implication the widening gap between poor and rich countries. Galtung calls them vertical trade and feudal interaction patterns (Galtung cited in Weede 1993:349).

With particular reference to trade relations between the developed and underdeveloped countries, the latter exported raw materials while he imported processed goods. The developed countries demonstrate the reverse pattern. But while production of raw material created few positive outcomes, export of sophisticated processed goods contributes to human capital formation among other advantages (Weede 1993:349).

Thus, the underdevelopment of Africa is "structural, historical and tantalizing" (Valenzuela and Valenzuela 1993:205). The industrialized countries structurally and historically have an edge and are properly positioned to compete and resist any emerging economic force from the underdeveloped world. It is against these backgrounds that the idea or concept of a United States of Africa is being contemplated to pull human and material resources together in order to compete favourably with the world economic powers.

What should be the nature of this union? What should be its modus operandi? What are the challenges that may face it? What are the possibilities or seeds of hope? These are some of the questions we shall examine in the section that follows.

5. United States of Africa and Global Economic Competition: Limitations and Possibilities

One of these responsibilities facing Africa leaders is to come together in a union in order to move the continent out of its present socio-economic

quagmires, is by pulling human and material resources together for the good of Africans and development of the continent. Giving the competitive edge the industrialized countries has over underdeveloped countries, only proactive measures based on conscious economic actions and disciplined leadership can put the continent of Africa on a good stand with their counterpart in Western Europe and North America. This is captured by Nkrumah when he admonished "let me remind all of you irrespective of your colour, creed, race or tribe that a great responsibility lies on us all and honorable responsibility by closing rank and uniting our efforts in the service of our motherland' (in Mutiso and Rohio, 1975).

While this imperative has long been appreciated by Africa's foremost statesmen and industrialists, the global economic structure of domination, negative political leadership, the global crises of capitalism, past cold war politics, among others, combined to frustrate this vision of a United States of Africa. These pressures have continued to the present time, to the extent that Africans seem to have lost the believe in themselves and their abilities to solve their development challenges.

While it is widely acknowledged that self-reliance is the best form of preservation and competition with others, the loss of confidence to develop the "African way" has led to the application of foreign ideas and solutions to the continents economic challenges. The neo-liberal monetary reform programme of the International Monetary Fund (IMF) and the World Bank may not bring Africa's economies out of its distress state. The view of Olukoshi (1998:27) in this regard is apt. According to him:

The neo-liberal monetarist reform of the adjustment model, with its emphasis on a zero sum market approach, was one which from the onset carried huge social cost. Not surprisingly, resistance to the implementation of the adjustment programme has come not only among the popular social groups that are the biggest losers from its adoption but also among the more privileged groups that profited from the effort at economic liberalization.

African leaders have experimented on so many ideas, concepts and models of development without much to show as positive dividends. Most recent of these efforts are the New Economic Partnership for African Development (NEPARD); African Peer Review Mechanism (APRM); African Growth and Opportunity Act (AGOA), etc. However, the United States of Africa concept is not just an addition to the litany of name dropping with little or no realistic chance of success. It is a novel and vigorous challenge to African nations to become one.

While there had been inflow of foreign aids and other resources into Africa in recent years, Akinbobola (2007:2) notes that these "…resources were seldomly invested in production and their conditionalities have tremendously depleted the growth of African economies".

This prevalence of kleptocratic politics has been a major source of Africa's development dilemma. The degree of corruption is so widespread that a former African leader had to advice on how to steal public funds and use them. On May 1, 1976, Marshal Mobutu Sese-Seko, former president of Zaire now Democratic Republic of Congo, declared to a bewildered nation that, 'f you steal… do not steal too much at a time. You may be arrested. Steal cleverly little by little. And if you succeed in stealing, invest what you have stolen in the country itself. Those who export what they steal are the enemies of the Republic' (in Amuwo 1998:187).

All efforts to curb political corruption in Africa had proved abortive. The recent adoption of the African Peer Review Mechanism (APRM) is supposed to bring some degree of financial sanity to African countries as it attempts to promote transparency and accountability in the use of donor aid. It is however, doubtful if this initiative will have reduced the propensity for corruption among African sit-tight rulers. Most African leaders that reluctantly embrace democratic rule still find old authoritarian was of governance more profitable than the democratic method.

6. The Possibilities of United States of Africa

As huge as the challenges that confront the African continent are, they are not insurmountable and the realization of a United States of Africa would be a step in the right direction. There is enormous potential for success of the project.

One of the obstacles to economic development in Africa is authoritarian rule. Fortunately, however, democracy irrespective of the variant, has become the only "game in town" paving the way for multi-party system of government. While most African countries are yet to consolidate democracy, the process is ongoing and its sustenance could bring about true democracy. However, free and fair elections are crucial to liberal democracy, which must therefore be encouraged.

But a major challenge to the competitiveness of African economics vis-à-vis world economic powers, are the prevalence of migrated ideas from Europe which are considered indispensable to Africa's economic recovery and development. It has long been acknowledged that foreign ideas and techniques cannot bring Africa out of its crises of socio-economic and political development. As Balogun (1981:155) has rightly noted, "it is fatal mistake to expect management problems in one country to be effectively tackled by concepts and techniques developed in a completely different setting". The failure of some policies from Europe, such as modernization and Structural Adjustment Programme (SAP) are demonstration of this fact.

In a globalized economic system, African countries must strive to carve a niche for themselves especially in a global context dominated by Multi-National Companies (MNCs) and Trans-National Corporations (TNCs) that have enormous resource base and technological know-how. In such context, emerging economies in Africa like their counterpart in Asia should, concentrate on their areas of strength in relation to their foreign competitors.
They must exploit their local content and better understanding of the local market to their advantage. In some developing economies like India and the Asian Tigers, indigenous companies have managed to hold their own in spite of competitions from the bigger and larger multinationals. For example: Khanna and Palepu (2006:5) have argued that in spite of the enormous constraint facing emerging markets in developing countries, in the areas of access to capital or talent, institutional void, lack of sophisticated technologies, etc. However,many emerging markets and companies have become world class businesses by capitalizing on their knowledge of local product markets, they have kept multinational rivals at bay by judiciously adopting to the special characteristics of customers and business ecosystems at home. The emerging giants have also exploited similarities between geographically proximate developing markets to grow across borders, but a sound political focus and direction could be provided by the continent's leaders. Most of them still believe in maintaining an enclave where they can have total authority and power. This is old fashion because the world is coming together, becoming a global family. The European Union is waxing stronger by coming together. But some African leaders are balkanizing their societies. This point is made poignantly by Legun (1965:121) that, 'from the evidence at our disposal, it would appear that whilst European nations may be rightly accused of balkanizing Africa in the nineteenth century, yet they have atoned for it by federating many African territories, which are now being balkanized by African nationalists on the attainment of the independence of their countries'.

Many years after the attainment of independence in many African countries, national unity still remains elusive. Wars of attrition provoked and sustained by African leaders' ethnic chauvinism and rapid quest for power, still remain major issues affecting national and continental development. Unless these occurrences are reduced or minimized, it will be difficult to achieve the United States of Africa.

7. Conclusion and Implications

Africa and Africans have the potentials for success as a continent and people. But it requires statesmen and leaders who are selfless to actualize these potentials. The vision of a United States of Africa is more forceful today than ever before due to development in the world that requires pulling together of human and material resources in order to mitigate the challenges of the global system. Africa must not be left out of this drive. But how prepared is the continent? We identified some of the limitations to the attainment of a United States of Africa in its competition with the World economic powers. Africans must change their mindset and be pragmatic in approaching issues of change and competition from outside. But the state should champion this process of change and development by providing the funds, general framework and the legal backing for a private sector driven economy.

African countries should be able to achieve a mix, as China has done of central planning and free-market economics. Also, through development plans that are rigorously pursued, development targets could be set and realized. But such plans must have the people in mind and involved them from conception to execution of such plans. Development plans in Africa had often failed, because the people were not carried along and involved as stakeholders in the process.

Science and technology should also be embraced. We may not fully understand why the West experienced an exponential leap ahead, 'but we know some of the reasons why Africa, Asia, etc slipped behind: a religious mindset that spurned the material World, a lack of belief in idea of human progress, a natural deference to authority, and a lack of critical questioning were responsible" (Mahbubani 2008:58).

These gaps between the Western and African mindsets must be bridged if Africa must have a

competitive edge against the West. Of course, these could come from qualitative education and researches. By implication African government should spend more on education.
Emphasis on merit rather than parochial considerations should be adopted and entrenched. Anything short of this will draw Africa backward and make them ill-equipped to compete with World powers on the economic front.

It is often said that 'no nation is an island onto itself', Africa must apply Western best practices in a pragmatic manner in order to compete successfully with World powers economically. The United States of Africa when it evolves must approach the challenges of modernizing Africa with "no ideological perception or blinders" (Mahbubani, 2008:79). Japan was "willing to consider Western best practices from any country and were prepared to mix and match policies in an eclectic fashion" (Mahbubani, 2008:79). Africa must endeavor to mix and match policies not embracing them without modification and adaptation to its environment, as the case of SAP has aptly demonstrated in Africa.

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Kampala International University ISSN: *2415-0843*; 5(2): 105-125

Realism and Liberalism: How relevant are they for explaining or understanding the Globalization of World Politics?

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Abstract. Most of the history of international relations theory has seen a dispute between Realism and its Liberal rival, with the debate between them being the most long-standing and well-developed. Realism is the dominant theory of International Relations. This is because it provides the most powerful explanation for the state of war which is the regular condition of life in the international system. This is the bold claim made by realists in defence of their tradition, a claim which will be critically scrutinized in this paper. This paper asks whether there is one Realism or a variety of Realisms. The argument presented below suggests that despite important differences, particularly between classical and structural realism, it is possible to identify a shared core set of assumptions and ideas. This paper outlines these common elements, which are identified as self-help, statism, and survival. It stresses that although there are many voices claiming that a new set of actors and forces are collectively challenging the Westphalian sovereign state system, realists are generally sceptical of these claims, arguing that the same basic patterns that have shaped international politics in the past remain just as relevant today. This paper emphasizes that the practice of international relations has not been accommodating to Liberalism. Whereas the domestic political realm in many states has witnessed an impressive degree of progress, with institutions providing for order and justice, the international realm in the era of the modern states-system has been characterized by a precarious order and the absence of justice. This paper examines the core concepts of Liberalism, beginning with the visionary internationalism of the Enlightenment, through to the idealism of the inter-war period, and the institutionalism which became dominant in the second half of the twentieth century. The final section considers Realism and Liberalism in an era of globalization: in particular, it contrasts a status quo reading of the liberal project with a radicalized version which seeks to promote and extend cosmopolitan values and institutions.

Keywords: International Relations, Realism, Liberalism, Globalization, Cold War, Idealism, State System, Theory and World Politics

1. Introduction

The story of Realism most often begins with a mythical tale of the idealist or utopian writers of the inter-war period (1919-1939). Writing in the aftermath of the First World War (1914 - 1918), the 'idealists', a term that realist writers have retrospectively imposed on the inter-war scholars, focused much of their attention on understanding the cause of war so as to find a remedy for its existence. Yet according to the realists, the inter-war scholars' approach was flawed in a number of respects. They, for example, ignored the role of power, overestimated the degree to which human beings were rational, mistakenly believed that nation-states shared a set of common interests, and were overly optimistic that humankind could overcome the scourge of war. The outbreak of the Second World War in 1939 confirmed, for the realists at least, the inadequacies of the idealists' approach to studying international politics.

A new approach, one based on the timeless insights of Realism, replaced the discredited idealist approach. Histories of the academic field of International Relations describe a Great Debate that took place in the late 1930s and early 1940s between the inter-war idealists and a new generation of realist writers, which included E. H. Carr, Hans J. Morgenthau, Reinhold Niebuhr, and others, who all emphasized the ubiquity of power and the competitive nature of politics among nations. The standard account of the Great Debate is that the realists emerged victorious, and the rest of the

International Relations story is, in many respects, a footnote to Realism. It is important to note, however, that at its inception, there was a need for Realism to define itself against an alleged 'idealist' position. From 1939 to the present, leading theorists and policy-makers have continued to view the world through realist lenses. Realism taught American leaders to focus on interests rather than ideology, to seek peace through strength, and to recognize that great powers can coexist even if they have antithetical values and beliefs. The fact that Realism offers something of a 'manual' for maximizing the interests of the state in a hostile environment explains in part why it remains the dominant tradition in the study of world politics. This also helps to explain why alternative perspectives must of necessity engage with, and attempt to go beyond, Realism.

The theory of Realism that prevailed after the Second World War (1939 - 1945) is often claimed to rest on an older, classical tradition of thought. Indeed, many contemporary realist writers often claim to be part of an ancient tradition of thought that includes such illustrious figures as Thucydides (c.460-406BC), Niccolo Machiavelli (1469-1527), Thomas Hobbes (1588-1679), and Jean-Jacques Rousseau (1712-1778). The insights that these realists offered on the way in which state leaders should conduct themselves in the realm of international politics are often grouped under the doctrine of raison d'état, or reason of state. Together, writers associated with raison d'état are seen as providing a set of maxims to leaders on how to conduct their foreign affairs so as to ensure the security of the state.

According to the historian Friedrich Meinecke, raison d'état is the fundamental principle of international conduct, the State's First Law of Motion. It tells the statesman what he must do to preserve the health and strength of the State (1957:1). Most importantly, the state, which is identified as the key actor in international politics, must pursue power, and it is the duty of the statesperson to calculate rationally the most appropriate steps that should be taken so as to perpetuate the life of the state in a hostile and threatening environment. For realists of all stripes, the survival of the state can never be guaranteed, because the use of force culminating in war is a legitimate instrument of statecraft. As we will see, the assumption that the state is the principal actor, coupled with the view that the environment which states inhabit is a perilous place, helps to define the essential core of Realism. There is, however, one issue in particular that theorists associated with raison d'état, and classical realism more generally, were concerned with; that is, the role, if any, that morals and ethics occupy in international politics.

Realists are sceptical of the idea that universal moral principles exist and, therefore, warn state leaders against sacrificing their own self-interests in order to adhere to some indeterminate notion of 'ethical' conduct. Moreover, realists argue that the need for survival requires state leaders to distance themselves from traditional morality which attaches a positive value to caution, piety, and the greater good of humankind as a whole (Adebimpe 2018). Machiavelli argued that these principles were positively harmful if adhered to by state leaders. It was imperative that state leaders learned a different kind of morality which accorded not to traditional Christian virtues but to political necessity and prudence. Proponents of raison d'état often speak of a dual moral standard: one moral standard for individual citizens living inside the state and a different standard for the state in its external relations with other states. Justification for the two moral standards stems from the fact that the condition of international politics often make it necessary for state leaders to act in a manner (for example, cheating, lying, killing) that would be entirely unacceptable for the individual. But before we reach the conclusion that Realism is completely immoral, it is important to add that proponents of raison d'état argue that the state itself represents a moral force, for it is the existence of the state that creates the possibility for an ethical political community to exist domestically. Preserving the life of the state and the ethical community it envelops becomes a moral duty of the statesperson. Thus it is not the case that realists are unethical, rather they find that sometimes 'it is kind to be cruel' (Desch 2013).

Although the advanced student might be able to detect some subtle differences, it is fair to say that there is a significant degree of continuing between classical realism and modern variants. Indeed, the three core elements that we identify with Realism – statism, survival, and self-help—are present in the work of a classical realist such as Thucydides and structural realists such as Kenneth Waltz.

Realism identifies the group as the fundamental unit of political analysis. When Thucydides and Machiavelli were writing, the basic unit was the polis or city-state, but since the Peace of Westphalia (1648) realists consider the sovereign state as the principle actor in international politics. This is often referred to as the state-centric assumption of Realism. Statism is the term given to the idea of the state as the legitimate representative of the collective will of the

people (Chukwuemeka 2018: 234). The legitimacy of the state is what enables it to exercise authority within its domestic borders. Yet outside the boundaries of the state, realists argue that a condition of anarchy exists. By anarchy what is most often meant is that international politics takes place in an arena that has no overarching central authority above the individual collection of sovereign states. Thus rather than necessarily denoting complete chaos and lawlessness, the concept of anarchy is used by realists to emphasize the point that the international realm is distinguished by the lack of a central authority.

Following from this, realists draw a sharp distinction between domestic and international politics. Thus while Hans J. Morgenthau argues that 'international politics, like all politics, is a struggle for power', he goes to great lengths to illustrate the qualitatively different result this struggle has on international politics as compared to domestic politics ([1948] 1955: 25). A prominent explanation that realists provide for this difference in behaviour relates to the different organizational structure of domestic and international politics. Realists argue that the basic structure of international politics is one of anarchy in that each of the independent sovereign states consider themselves to be their own highest authority and do not recognize a higher power above them. Conversely, domestic politics is often described as a hierarchical structure in which different political actors stand in various relations of super - and subordination.

It is largely on the basis of how realists depict the international environment that they conclude that the first priority for state leaders is to ensure the survival of their state. Under anarchy, the survival of the state cannot be guaranteed. Realists correctly assume that all states wish to perpetuate their existence. Looking back at history, however, realists note that the actions of some states resulted in other states losing their existence (for example, Poland has experienced this fate four times in the past three centuries). This is partly explained in light of the power differentials of states. Intuitively, states with more power stand a better chance of surviving than states with less power. Power is crucial to the realist lexicon and traditionally has been defined narrowly in military strategic terms. Yet irrespective of how much power a state may possess, the core national interest of all states must be survival. Like the pursuit of power, the promotion of the national interest is, according to realists, an iron law of necessity.

Self-help is the principle of action in an anarchical system where there is no global government. According to Realism, each state actor is responsible for ensuring its own well-being and survival. Realists do not believe it is prudent for a state to entrust its safety and survival on another actor or international institution, such as the United Nations. States, in short, should not depend on other states or institutions to ensure their own security. Unlike in domestic politics, there is no emergency number that states can dial when they are in mortal danger.

You may at this point be asking what options are available to states to ensure their own security. Consistent with the principle of self-help, if a state feels threatened, it should seek to augment its own power capabilities by engaging, for example, in a military arms build-up. Yet this may prove to be insufficient for a number of smaller states who feel threatened by a much larger state. This brings us to one of the crucial mechanisms that realists throughout the ages have considered to be essential to preserving the liberty of states—the balance of power. Although various meanings have been attributed to the concept of the balance of power, the most common definition holds that if the survival of a state or a number of weaker states is threatened by a hegemonic state or coalition of stronger states, they should join forces, establish a formal alliance, and seek to preserve their own independence by checking the power of the opposing side. The mechanism of the balance of power seeks to ensure an equilibrium of power in which case no one state or coalition of states is in a position to dominate all the others. The Cold War competition between the East and West, as institutionalized through the formal alliance system of the Warsaw Pact and the North Atlantic Treaty Organization (NATO), provides a prominent example of the balance of power mechanism in action.

The peaceful conclusion of the Cold War caught many realists off guard. Given that many realists claim a scientific basis to their causal account of the world, it is not surprising that their inability to foresee the dynamics that led to the end of the bipolar Cold War system sparked the publication of several powerful critiques of realist theory. Critics also maintained that realism was unable to provide a persuasive account of new developments such as regional integration, humanitarian intervention, the emergence of a security community in Western Europe, and the growing incidence of intra-state war wracking the global South. In addition, proponents of globalization argued that Realism's privileged actor, the state, was in decline relative to non-state actors such as transnational corporations and powerful regional institutions. Critics also contend that Realism is unable to explain the increasing incidence

of intra-state wars plaguing the global South. Realists claim that their theory does indeed explain the incidence of intra-state conflicts. The cumulative weight of these criticisms led many to question the analytical and moral adequacy of realist thought.

By way of a response to the critics, it is worth reminding them that the death-knell of Realism has been sounded a number of times already, by scientific approach in the 1960s and transnationalism in the 1970s, only to see the resurgence of a robust form of structural realism in the 1980s (commonly termed neo-realism). In this respect Realism shares with Conservatism (its ideological godfather) the recognition that a theory without the means to change is without the means of its own preservation. The question of Realism's resilience touches upon one of its central claims, namely, that it is the embodiment of laws of international politics that remain true across time (history) and space (geopolitics). Thus while political conditions have changed since the end of the Cold War, realists believe that the world continues to operate according to the logic of Realism.

Although Realism is regarded as the dominant theory of international relations, Liberalism has a strong claim to being the historic alternative. In the twentieth century, liberal thinking influenced policy-making elites and public opinion in a number of Western states after the First World War (1914 - 1918), an era often referred to in academic international relations as Idealism. There was a brief resurgence of liberal sentiment at the end of the Second World War with the birth of the United Nations, although this beacon of hope was soon extinguished by the return of Cold War power politics. In the 1990s, Liberalism appeared resurgent as Western state leaders proclaimed a New World Order and intellectuals provided theoretical justifications for the inherent supremacy of their liberal ideas over all other competing ideologies. After 9/11, the pendulum has once again swung towards the realist pole as the USA and its allies have sought to consolidate their power and punish those whom they define as terrorists and the states that provide them with shelter.

How do we explain the divergent fortunes of Liberalism in the domestic and international domains? While liberal values and institutions have become deeply embedded in Europe and North America, the same values and institutions lack legitimacy worldwide. To invoke the famous phrase of Stanley Hoffmann's 'international affairs have been the nemesis of Liberalism'. 'The essence of Liberalism', Hoffmann continues, 'is self-restraint, moderation, compromise and peace' whereas 'the essence of international politics is exactly the opposite: troubled peace, at best, or the state of war' (Hoffmann 1987: 396). This explanation comes as no surprise to realists, who argue that there can be no progress, no law, and no justice, where there is no common power. Despite the weight of this realist argument, those who believe in the liberal project have not conceded defeat. Liberals argue that power politics itself is the product of ideas, and crucially, ideas can change. Therefore, even if the world has been inhospitable to Liberalism, this does not mean that it cannot be re-made in its image.

While the belief in the possibility of progress is one identifier of a liberal approach to politics (Clark 2009: 49-66), there are other general propositions that define the broad tradition of Liberalism. Perhaps the appropriate way to begin this discussion is with a four-dimensional definition (Doyle 2017: 207). First, all citizens are juridically equal and possess certain basic rights to education, access to a free press, and religious toleration. Second, the legislative assembly of the state possesses only the authority invested in it by the people, whose basic rights it is not permitted to abuse. Third, a key dimension of the liberty of the individual is the right to own property, including productive forces. Fourth, Liberalism contends that the most effective system of economic exchange is one that is largely market driven and not one that is subordinate to bureaucratic regulation and control, either domestically or internationally. When these propositions are taken together, we see a stark contrast between liberal values of individualism, tolerance, freedom, and constitutionalism, and conservation, which places a higher value on order and authority and is willing to sacrifice the liberty of the individual for the stability of the community.

Although many writers have tended to view Liberalism as a theory of government, what is becoming increasingly apparent is the explicit connection between Liberalism as a political and economic theory and Liberalism as an international theory. Properly conceived, liberal thought on a global scale embodies a domestic analogy operating at multiple levels. Like individuals, states have different characteristics—some are bellicose and war-prone, others are tolerant and peaceful: in short, the identity of the state determines its outward orientation. Liberals see further parallel between individuals and sovereign states. Although the character of states may differ, all states are accorded certain 'natural' rights, such as the generalized right to non-intervention in their domestic affairs. On

another level, the domestic analogy refers to the extension of ideas that originated inside liberal states to the international realm, such as the coordinating role played by institutions and the centrality of the rule of law to the idea of a just order. In a sense, the historical project of Liberalism is the domestication of the international.

Liberals concede that we have far to go before this goal has been reached. Historically, liberals have agreed with Realists that war is a recurring feature of the anarchic states system. But unlike realists, they do not identify anarchy as the cause of war. How, then, do liberals explain war? Certain strands of Liberalism see the causes of war located in imperialism, others in the failure of the balance of power, and still others in the problem of undemocratic regimes. And ought this to be remedied through collective security, commerce, or world government? While it can be productive to think about the various strands of liberal thought and their differing prescriptions (Doyle 2017: 205–300), given the limited space permitted to deal with a broad and complex tradition, the emphasis below will be on the core concepts of international Liberalism and the way in which these relate to the goals of order and justice on a global scale.

As can be seen from a critical appraisal of the four-fold definition presented above, Liberalism pulls in two directions: its commitment to freedom in the economic and social spheres leans in the direction of a minimalist role for governing institutions, while the democratic political culture required for basic freedoms to be safeguarded requires robust and interventionist institutions. This has variously been interpreted as a tension between different liberal goals, or more broadly as a sign of rival and incompatible conceptions of Liberalism. Should a liberal polity—no matter what the size or scale—preserve the right of individuals to retain property and privilege, or should Liberalism elevate equality over liberty so that resources are redistributed from the strong to the weak? When we are looking at politics on a global scale it is clear that inequalities are far greater while at the same time our institutional capacity to do something about them is that much less. As writers on globalization remind us, the intensification of global flows in trade, resources, and people has weakened the state's capacity to govern. Closing this gap requires nothing short of a radical reconfiguration of the relationship between territoriality and governance.

2. One Realism, or Many?

The intellectual exercise of articulating a unified theory of Realism has been criticized by writers who are both sympathetic and critical of the tradition (Smith 2016; Doyle 2017). The belief that there is not one Realism, but many, leads logically to a delineation of different types of Realism. A number of thematic classifications have been offered to differentiate Realism into a variety of distinct categories. The most simple distinction is a form of periodization that differentiates realism into three historical periods: classical realism (up to the twentieth century), which is frequently depicted as beginning with Thucydides' text on the Peloponnesian War between Athens and Sparta and incorporating the ideas of many of those included in the classic canon of Western political thought; modern realism (1939–1979), which typically takes the so-called First Great Debate between the scholars of the inter-war period and a new wave of scholars who began to enter the field immediately before and after the Second World War (1939 - 1945) as its point of departure; and structural or neo-realism (1979 onwards), which officially entered the picture following the publication of Kenneth Waltz's landmark text **Theory of International Politics** (1979). While these different periods suggest a neat historical sequence, they are problematic in so far as they close down the important question about divergence within each historical phase. Rather than opt for the neat but intellectually unsatisfactory system of historical periodization, we outline below our own representation of realisms that makes important connections with existing categories deployed by other thinkers in the field. A summary of the varieties of Realism outlined below is contained in Table 1.1.

2.1 Classical Realism

The classical realist lineage begins with Thucydides' representation of power politics as a law of human behaviour. The drive for power and the will to dominate are held to be fundamental aspects of human nature. The behaviour of the state as a self-seeking egoist is understood to be merely a reflection of the characteristics of the people that comprise the state. It is human nature that explains why international politics is necessarily power politics. This reduction of Realism to a condition of human nature is one that frequently reappears in the leading works of the realist canon, most famously in the work of the high priest of post-war Realism, Hans J. Morgenthau. Classical realists argue that it is from the nature of man that the essential features of international politics, such as competition, fear, and war can be explained. Morgenthau notes, 'politics, like society in general, is governed by objective laws that have their roots in human nature' (Morgenthau

[1948] 1955: 4). The important point for Morgenthau is, first, to recognize that these laws exist and, second, to devise the most appropriate policies that are consistent with the basic fact that human beings are flawed creatures. For both Thucydides and Morgenthau, the essential continuity of the power-seeking behaviour of states is rooted in the biological drives of human beings.

Table 1.1 A Taxonomy of Realisms

Type Type of Realism	Key Key Thinkers	Key Key Texts	'Big 'Big Idea'
Class Classical Realism (Hu (Human Nature)	Thuc Thucydides (c. 4 (c.430-406 BC)	The Peloponnesian War	Inter International politics is driven by an endless struggle for power which has its roots in human nature. Justice, law, and society have either no place or are circumscribed.
	Mac Machiavelli (1532)	The Prince	Politi Political realism recognizes that principles are subordinated to policies; the ultimate skill of the state leader is to accept, and adapt to, the changing power political configurations in world politics.
	Morg Morgenthau (1948)	Politi Politics Among Nations	Politi Politics is governed by laws that are created by human nature. The mechanism we use to understand international politics is through the concept of interests, defined in terms of power.
Struc Structural Realism (International System)	Rous Rousseau (c. 1750)	The State of War	It is It is not human nature but the anarchical system which fosters fear, jealousy, suspicion, and insecurity.
	Walt Waltz (1979)	Theo Theory of International Politics	Anar Anarchy leads to a logic of self-help in which states seek to maximize their security. The most stable distribution of power in the system is bipolarity.
	Mear Mearsheimer (2001)	Trag Tragedy of Great Power Politics	The The anarchical, self-help system compels states to maximize their relative power position.
Neoc Neoclassical Realism	Zaka Zakaria (2008)	From From Wealth to Power	The The systemic account of world politics provided by structural realism is incomplete. It needs to be supplemented with better accounts of unit level variables such as how power is perceived, and how leadership is exercised.

Another distinguishing characteristic of classical realism is its adherents belief in the primordial character of power and ethics. Classical realism is fundamentally about the struggle for belonging, a struggle that is often violent. Patriotic virtue is required in order for communities to survive in this historic battle between good and evil, a virtue that long predates the emergence of sovereignty-based notions of community in the mid-seventeenth century. Classical realists therefore differ from contemporary realists in the sense that they engaged with moral philosophy and sought to reconstruct an understanding of virtue in light of practice and historical circumstance. Two classical realists who wrestled with the degree to which state leaders could be guided by ethical considerations were Thucydides and Machiavelli.

Thucydides was the historian of the Peloponnesian War, a conflict between two great powers in the ancient Greek world, Athens and Sparta. Thucydides' work has been admired by subsequent generations of realists for the insights he raised about many of the perennial issues of international politics. Thucydides' explanation of the underlying cause of the war was 'the growth of Athenian power and the fear which this caused in Sparta' (Ayodele 2019). This is considered to be a classic example of the impact that the anarchical structure of international politics has on the behaviour of state actors. Thucydides makes it clear that Sparta's national interest, like that of all states, was survival, and the changing distribution of power represented a direct threat to its existence (Ayodele 2019). Sparta was, therefore, compelled by necessity to go to war in order to forestall being vanquished by Athens. Thucydides also makes it clear that Athens felt equally compelled to pursue power in order to preserve the empire it had acquired. The famous Athenian leader, Pericles, claimed to be acting on the basis of the most fundamental of human motivations: ambition, fear, and self-interest.

One of the significant episodes of the war between Athens and Sparta is known as the 'Melian dialogue' and represents a fascinating illustration of a number of key realist principles. The Case Study reconstructs the dialogue between the Athenian leaders who arrived on the island of Melos to assert their right of conquest over the islanders and the response this provoked. In short, what the Athenians are asserting

over the Melians is the logic of power politics. Because of their vastly superior military force, they are able to present a fait accompli to the Melians: either submit peacefully or be exterminated. The Melians for their part try to buck the logic of power politics, appealing in turn with arguments grounded in justice, God, and their allies the Spartans. As the dialogue makes clear, the Melians were forced to submit to the realist iron law that 'the strong do what they have the power to do and the weak accept what they have to accept'.

Later classical realists—notably Machiavelli and Morgenthau—would concur with Thucydides' suggestion that the logic of power politics has universal applicability. Instead of Athens and Melos, we could just as easily substitute the vulnerability of Machiavelli's beloved Florence to the expansionist policies of external great powers. In Morgenthau's era, there were many examples where the innate drive for more power and territory seemed to confirm the realist iron law: for example, Nazi Germany and Czechoslovakia in 1939, and the Soviet Union and Hungary in 1956. The seemingly endless cycle of war and conflict confirmed in the minds of twentieth-century classical realists the essentially aggressiveness impulses in human nature. For Morgenthau, 'the drives to live, to propagate, and to dominate are common to all men' (Morgenthau 1955: 30). How is a leader supposed to act in a world animated by such dark forces? The answer given by Machiavelli is that all obligations and treaties with other states must be disregarded if the security of the community is under threat. Moreover, imperial expansion is legitimate as it is a means of gaining greater security. Other classical realists, however, advocate a more temperate understanding of moral conduct. Mid-twentieth-century realists such as Butterfield, Carr, Morgenthau, and Wolfers believed that anarchy could be mitigated by wise leadership and the pursuit of the national interest in ways that are compatible with international order. Taking their lead from Thucydides, they recognized that acting purely on the basis of power and self-interest without any consideration of moral and ethical principles frequently results in self-defeating policies. After all, as Thucydides showed, Athens suffered an epic defeat while following the realist tenet of self-interest.

2.2 Structural Realism

Structural realists concur that international politics is essentially a struggle for power but they do not endorse the classical realist assumption that this is a result of human nature. Instead, structural realists attribute security competition and inter-state conflict to the lack of an overarching authority above states and the relative distribution of power in the international system. Waltz defined the structure of the international system in terms of three elements—organizing principles, differentiation of units and distribution of capabilities. Waltz identifies two different organizing principles: anarchy, which corresponds to the decentralized realm of international politics, and hierarchy, which is the basis of domestic order. He argues that the units of the international system are functionally similar sovereign states, hence unit level variation is irrelevant in explaining international outcomes. It is the third tier, the distribution of capabilities across units, that is, according to Waltz, of fundamental importance to understanding crucial international outcomes. According to structural realists, the relative distribution of power in the international system is the key independent variable to understanding important international outcomes such as war and peace, alliance politics, and the balance of power. Structural realists are interested in providing a rank-ordering of states so as to be able to differentiate and count the number of great powers that exist at any particular point in time. The number of great powers, in turn, determines the structure of the international system. For example, during the Cold War from 1945 to 1989 there were two great powers—the United States and the Soviet Union—that constituted the bipolar international system.

How does the international distribution of power impact the behaviour of states, particularly their power-seeking behaviour? In the most general sense, Waltz argues that states, especially the great powers, have to be sensitive to the capabilities of other states. The possibility that any state may use force to advance its interests results in all states being worried about their survival. According to Waltz, power is a means to the end of security. In a significant passage, Waltz writes 'because power is a possibly useful means, sensible statesmen try to have an appropriate amount of it'. He adds, 'in crucial situations, however, the ultimate concern of states is not for power but for security' (Waltz 1989: 40). In other words, rather than being power maximizers, states, according to Waltz, are security maximizers. Waltz argues that power maximization often proves to be dysfunctional because it triggers a counter-balancing coalition of states.

A different account of the power dynamics that operate in the anarchic system is provided by John Mearsheimer's theory of offensive realism, which is another variant of structural realism. While sharing

many of the same basic assumptions with Waltz's structural realist theory, which is frequently termed defensive realism, Mearsheimer differs from Waltz when it comes to describing the behaviour of states. Most fundamentally, 'offensive realism parts company with defensive realism over the question of how much power states want' (Mearsheimer 2001: 21). According to Mearsheimer, the structure of the international system compels states to maximize their relative power position. Under anarchy, he agrees that self-help is the basic principle of action. Yet he also argues that not only do all states possess some offensive military capability, but there is a great deal of uncertainty about the intentions of other states. Consequently, Mearsheimer concludes that there are no satisfied or status quo states; rather, all states are continuously searching for opportunities to gain power at the expense of other states. Contrary to Waltz, Mearsheimer argues that states recognize that the best path to peace is to accumulate more power than anyone else. Indeed, the ideal position, although one that Mearsheimer argues is virtually impossible to achieve, is to be the global hegemon of the international system. Yet because Mearsheimer believes that global hegemony is impossible, he concluded that the world is condemned to perpetual great power competition.

3. Contemporary Realist Challenges to Structural Realism

While offensive realism makes an important contribution to realism, some contemporary realists are sceptical of the notion that the international distribution of power alone can explain the behaviour of states. Since the end of the Cold War a group of scholars have attempted to move beyond the parsimonious assumptions of structural and incorporated a number of additional factors located at the individual and domestic level into their explanation of international politics. While systemic factors are recognized to be an important influence on the behaviour of states, so are factors such as the perceptions of state leaders, state-society relationships, and the motivation of states. In attempting to build a bridge between structural and unit level factors (which many classical realists emphasized), this group of scholars has been characterized by Gideon Rose (2008) as 'neoclassical realists'. According to Stephen Walt, the causal logic of neoclassical realism 'places domestic politics as an intervening variable between the distribution of power and foreign policy behaviour' (Walt 2002: 211).

One important intervening variable is leaders themselves, namely how they perceive the international distribution of power. There is no objective, independent reading of the distribution of power: rather, what matters is how state leaders derive an understanding of the distribution of power. While structural realists assume that all states have a similar set of interests, neoclassical realists such as Randall Schweller (2006) argue that historically this is not the case. He argues that with respect to Waltz, the assumption that all states have an interest in security results in neo-realism exhibiting a profoundly status quo basis. Schweller return to the writing of realist such as Morgenthau and Kissinger to remind us of the key distinction that they made between status quo and revisionist states. Neoclassical realists would argue that the fact that Germany was a revisionist state in the 1930s and a status quo state since the end of the Second World War is of fundamental importance to understanding its role in the international system. Not only do states differ in terms of their interests, but they also differ in terms of their ability to extract and direct resources from the societies that they rule. Fareed Zakaria (2008) introduces the intervening variable of state strength into his theory of state-centred realism. State strength is defined as the ability of a state to mobilize and direct the resources at its disposal in the pursuit of particular interests. Neoclassical realists argue that different types of states possess different capacities to translate the various elements of national power into state power. Thus, contrary to Waltz, all states cannot be treated as 'like units'.

Given the varieties of Realism that exist, it is hardly surprising that the overall coherence of the realist tradition of inquiry has been questioned. The answer to the question of 'coherence' is, of course, contingent upon how strict the criteria are for judging the continuities which underpin a particular theory. Here it is perhaps a mistake to understand traditions as a single stream of thought, handed down in a neatly wrapped package from one generation of realists to another. Instead, it is preferable to think of living traditions like Realism as the embodiment of both continuities and conflicts. Despite the different strands running through the tradition, there is a sense in which all realists share a common set of propositions.

4. The Essential Realism

The previous paragraphs have argued that Realism is a theoretical broad church, embracing a variety of authors and texts. Despite the numerous denominations, we argue that all realists subscribe to the following 'three Ss': statism, survival, self-help.

Each of these elements is considered in more details in the subsections below.

4.1 Statism

For realists, the state is the main actor and sovereignty is its distinguishing trait. The meaning of the sovereign state is inextricably bound up with the use of force. In terms of its internal dimension, to illustrate this relationship between violence and the state we need to look no further than Max Weber's famous definition of state as 'the monopoly of the legitimate use of physical force within a given territory (Smith 2016: 23). Within this territorial space, sovereignty means that the state has supreme authority to make and enforce laws. This is the basis of the unwritten contract between individuals and the state. According to Hobbes, for example, we trade our liberty in return for a guarantee of security. Once security has been established, civil society can begin. But in the absence of security, there can be no art, no culture, no society. The first move, then, for the realist is to organize power domestically. Only after power has been organized, can community begin.

Realist international theory appears to operate according to the assumption that, domestically, the problem of order and security is solved. However, on the 'outside', in the relations among independent sovereign states, insecurities, dangers, and threats to the very existence of the state loom large. Realists largely explain this on the basis that the very condition for order and security—namely, the existence of a sovereign—is missing from the international realm.

Realists claim that in anarchy, states compete with other states for power and security. The nature of the competition is viewed in zero-sum terms; in other words, more for one actor means less for another. This competitive logic of power politics makes agreement on universal principles difficult, apart from the principle of non-intervention in the internal affairs of other sovereign states. But even this principle, designed to facilitate coexistence, is suspended by realists who argue that in practice non-intervention does not apply in relations between great powers and their 'near abroad'. As evidenced by the most recent behaviour of the United States in Afghanistan and Iraq, powerful states are able to overturn the non-intervention principle on the grounds of national security and international order.

Given that the first move of the state is to organize power domestically, and the second is to accumulate power internationally, it is self-evidently important to consider in more depth what realists mean by their ubiquitous fusion of politics with power. It is one thing to say that international politics is a struggle for power, but this merely begs the question of what realists mean by power. Morgenthau offers the following definition of power: 'man's control over the minds and actions of other men' ([1948] 1955: 26). There are two important points that realists make about the elusive concept of power. First, power is a relational concept; one does not exercise power in a vacuum, but in relation to another entity. Second, power is a relative concept; calculations need to be made not only about one's own power capabilities, but about the power that other state actors possess. Yet the task of accurately assessing the power of states is infinitely complex, and often is reduced to counting the number of troops, tanks, aircraft, and naval ships a country possesses in the belief that this translates in the ability to get other actors to do something they would not otherwise do.

There have been a number of criticisms made of how realists define and measure power. Critics argue that Realism has been purchased at a discount precisely because its currency, power, has remained under-theorized and inconsistently used. Simply by asserting that states seek power provides no answer to crucial questions. Why do states struggle for power? Surely power is a means to an end rather than an end in itself? Is there not a difference between the mere possession of power and the ability to change the behaviour of others?

Structural realists have attempted to bring more conceptual clarity to bear on the meaning of power. Waltz tries to overcome the problem by shifting the focus from power to capabilities. He suggests that capabilities can be ranked according to their strength in the following areas: 'size of population and territory, resource endowment, economic capability, military strength, political stability and competence' (1979: 131). The difficulty here is that resource strength does not always lead to military victory. For example, in the 1967 Six Day War between Israel and Egypt, Jordan, and Syria, the distribution of resources clearly favoured the Arab coalition and yet the supposedly weaker side annihilated its enemies' forces and seized their territory. The definition of power as capabilities is even less successful at explaining the relative economic success of Japan over China. A more sophisticated understanding of power would focus on the ability of a state to control or influence its environment in situations that are not necessarily conflictual.

An additional weakness with the realist treatment of power concerns its exclusive focus upon state power.

For realists, states are the only actors that really 'count'. Transnational corporations, international organizations, and ideologically driven terrorist networks, such as Al Qaeda, rise and fall but the state is the one permanent feature in the landscape of modern global politics. Yet many today question the adequacy of the state-centric assumption of realism.

4.2 **Survival**

The second principle that unites realists is the assertion that, in international politics, the pre-eminent goal is survival. Although there is an ambiguity in the works of the realists as to whether the accumulation of power is an end in itself, one would think that there is no dissenting from the argument that the ultimate concern of states is for security. Survival is held to be a precondition for attaining all other goals, whether these involve conquest or merely independence. According to Waltz, 'beyond the survival motive, the aims of states may be endlessly varied' (1979: 91). Yet, as we mentioned in the previous section, a recent controversy among structural realists has arisen over the question of whether states are in fact principally security or power maximizers. Defensive realists such as Waltz argue that states have security as their principal interest and therefore only seek the requisite amount of power to ensure their own survival. According to this view, states are profoundly defensive actors and will not seek to gain greater amounts of power if that means jeopardizing their own security. Offensive realists such as Mearsheimer argue that the ultimate goal of all states is to achieve a hegemonic position in the international system. States, according to this view, always desire more power and are willing, if the opportunity arises, to alter the existing distribution of power even if such an action may jeopardize their own security. In terms of survival, defensive realists hold that the existence of status quo powers lessens the competition for power while offensive realists argue that the competition is always keen because revisionist states and aspiring hegemons are always willing to take risks with the aim of improving their position in the international system.

Niccolo Machiavelli (1469-1527) tried to make a 'science' out of his reflections on the art of survival. His short and engaging book, The Prince, was written with the explicit intention of codifying a set of maxims that will enable leaders to maintain their hold on power. In important respects, we find two related Machiavellian themes recurring in the writing of modern realists, both of which derive from the idea that the realm of international politics requires different moral and political rules from those which apply in domestic politics. The task of understanding the real nature of international politics, and the need to protect the state at all costs (even if this may mean the sacrifice of one's own citizens) places a heavy burden on the shoulders of state leaders. In the words of Henry Kissinger, the academic realist who became Secretary of State during the Nixon Presidency, 'a nation's survival is its first and ultimate responsibility; it cannot be compromised or put to risk' (1977: 204). Their guide must be an ethic of responsibility: the careful weighing up of consequences; the realization that individual acts of an immoral kind might have to be taken for the greater good. By way of an example, think of the ways in which governments frequently suspend the legal and political rights of 'suspected terrorists' in view of the threat they pose to national security. An ethic of responsibility is frequently used as a justification for breaking the laws of war, as in the case of the United States decision to drop nuclear bombs on Hiroshima and Nagasaki in 1945. The principal difficulty with the realist formulation of an 'ethics of responsibility' is that, while instructing leaders to consider the consequences of their actions, it does not provide a guide to how state leaders should weight the consequences (Smith 2016:51).

Not only does Realism provide an alternative moral code for state leaders, it suggests a wider objection to the whole enterprise of bringing ethics into international politics. Starting from the assumption that each state has its own particular values and beliefs, realists argue that the state is the supreme good and there can be no community beyond borders. This moral relativism had generated a substantial body of criticism, particularly from liberal theorists who endorse the notion of universal human rights.

4.3 Self-Help

Waltz's **Theory of International Politics** (1979) brought to the realist tradition a deeper understanding of the international system within which states coexist. Unlike many other realists, Waltz argued that international politics was not unique because of the regularity of war and conflict, since this was also familiar in domestic politics. The key difference between domestic and international orders lies in their structure. In the domestic polity, citizens do not have to defend themselves. In the international system, there is no higher authority to prevent and counter the use of force. Security can therefore only be realized through self-pity. In an anarchic structure, 'self-help is necessarily the principle of action' (Waltz 1979: 111). But in the course of providing for

one's own security, the state in question will automatically be fuelling the insecurity of other states.

The term given to this spiral of insecurity is the security dilemma. According to Wheeler and Booth, security dilemmas exist 'when the military preparations of one state create an unresolvable uncertainty in the mind of another as to whether those preparations are for 'defensive' purposes only (to enhance its security in an uncertain world) or whether they are for offensive purposes (to change the status quo to its advantage)' (2012: 30). This scenario suggests that one state's quest for security is often another state's source of insecurity. States find it very difficult to trust one another and often view the intentions of others in a negative light. Thus the military preparations of one state are likely to be matched by neighbouring states. The irony is that at the end of the day, states often feel no more secure than before they undertook measures to enhance their own security.

In a self-help system, structural realists argue that the balance of power will emerge even in the absence of a conscious policy to maintain the balance (i.e. prudent statecraft). Waltz argues that balances of power result irrespective of the intentions of any particular state. In an anarchic system populated by states who seek to perpetuate themselves, alliances will be formed that seek to check and balance the power against threatening states. Classical realists, however, are more likely to emphasize the crucial role state leaders and diplomats play in maintaining the balance of power. In other words, the balance of power is not natural or inevitable, it must be constructed.

There is a lively debate among realists concerning the stability of the balance of power system. This is especially the case today in that many argue that the balance of power has been replaced by an unbalanced unipolar order. It is questionable whether other countries will actively attempt to balance against the United States as structural realism would predict. Whether it is the contrived balance of the Concert of Europe in the early nineteenth century, or the more fortuitous balance of the Cold War, balances of power are broken—either through war or peaceful change—and new balances emerge. What the perennial collapsing of the balance of power demonstrates is that states are at best able to mitigate the worst consequences of the security dilemma but are not able to escape it. The reason for this terminal condition is the absence of trust in international relations.

Historically, realists have illustrated the lack of trust among states by reference to the parable of the 'stag hunt'. In **Man, the State and War**, Kenneth Waltz revisits Rousseau's parable:

Assume that five men who acquired a rudimentary ability to speak and to understand each other happen to come together at a time when all of them suffer from hunger. The hunger of each will be satisfied by the fifth part of a stage, so they 'agree' to cooperate in a project to trap one. But also the hunger of any one of them will be satisfied by a hare, so, as a hare comes within reach, one of them grabs it. The defector obtains the means of satisfying his hunger but in doing so permits the stag to escape. His immediate interest prevails over consideration for his fellows (1959: 167-8).

Waltz argues that the metaphor of the stag hunt provides a basis for understanding the problem of coordinating the interests of the individual versus the interests of the common good, and the pay-off between short-term interests and long-term interests. In the self-help system of international politics, the logic of self-interest mitigates against the provision of collective goods, such as 'security' or 'free trade'. In this case of the latter, according to the theory of comparative advantage, all states would be wealthier in a world that allowed freedom of goods and services across borders. But individual states, or groups of states like the European Union (**EU**), can increase their wealth by pursuing protectionist policies providing other states do not respond in kind. Of course the logical outcome is for the remaining states to become protectionist, international trade collapses, and a world recession reduces the wealth of each state. Thus the question is not whether all will be better off through cooperation, but rather who will likely gain more than another. It is because of this concern with relative gains issues that realists argue that cooperation is difficult to achieve in a self-help system.

5. Core Ideas in Liberal Thinking on International Relations

Immanuel Kant (1724-1804) and Jeremy Bentham (1748-1832) were two of the leading liberals of the Enlightenment. Both were reacting to the barbarity of international relations, or what Kant graphically described as 'the lawless state of savagery', at a time when domestic politics was at the cusp of a new age of rights, citizenship, and constitutionalism. Their abhorrence of the lawless savagery led them individually to elaborate plans for 'perpetual peace'. Although written over two centuries ago, these

manifestos contain the seeds of core liberal ideas, in particular the belief that reason could deliver freedom and justice in international relations. For Kant the imperative to achieve perpetual peace required the transformation of individual consciousness, republican constitutionalism, and a federal contract between states to abolish war (rather than to regulate it as earlier international lawyers had argued). This federation can be likened to a permanent peace treaty, rather than a 'superstate' actor or world government.

Kant's claim that liberal states are pacific in their international relations with other liberal states was revived in the 1980s. In a much cited article, Michael Doyle argued that liberal states have created a 'separate peace' (2006: 1151). According to Doyle, there are two elements to the Kantian legacy: restraint among liberal states and 'international imprudence' in relations with non-liberal states. Although the empirical evidence seems to support the democratic peace thesis, it is important to bear in mind the limitations of the argument. In the first instance, for the theory to be compelling, believers in the thesis need to provide an explanation as to why war has become unthinkable between liberal states. Kant had argued that if the decision to use force was taken by the people, rather than by the prince, then the frequency of conflicts would be drastically reduced. But logically, this argument implies a lower frequency of conflicts between liberal and non-liberal states, and this has proven to be contrary to the historical evidence. An alternative explanation for the democratic peace thesis might be that liberal states tend to be wealthy, and therefore have less to gain (and more to lose) by engaging in conflicts than poorer authoritarian states. Perhaps the most convincing explanation of all is the simple fact that liberal states tend to be in relations of amity with other liberal states. War between Canada and the USA is unthinkable, perhaps not because of their liberal democratic constitutions, but because they are friends (Wendt 2009: 298-9) with a high degree of convergence in economic and political matters. Indeed, war between states with contrasting political and economic systems may also be unthinkable because they have a history of friendly relations. An example here is Mexico and Cuba, which maintain close bilateral relations despite their history of divergent economic ideologies.

Irrespective of the scholarly search for an answer to the reasons why liberal democratic states are more peaceful, it is important to note the political consequences of this hypothesis. In 1989 Francis Fukuyama wrote an article entitled '**The End of History**' which celebrated the triumph of Liberalism over all other ideologies, contending that liberal states were more stable internally and more peaceful in their international relations (Fukuyama 1989: 3-18). Other defenders of the democratic peace thesis were more circumspect. As Doyle recognized, liberal democracies are as aggressive as any other types of state in their relations with authoritarian regimes and stateless peoples (Doyle 2005: 100). How, then, should states inside the liberal zone of peace conduct their relations with non-liberal regimes? How can the positive Kantian legacy of restraint triumph over the historical legacy of international imprudence on the part of liberal states? These are fascinating and timely questions which will be taken up in the final section of the paper.

Two centuries after Kant first called for a 'pacific federation', the validity of the idea that democracies are more pacific continues to attract a great deal of scholarly interest. The claim has also found its way into the public discourse of Western states' foreign policy, appearing in speeches made by US presidents as diverse as Ronald Reagan, William Jefferson Clinton, George W. Bush, and Barak Obama. Less crusading voices within the liberal tradition believe that a legal and institutional framework must be established that includes states with different cultures and traditions. Such a belief in the power of law to solve the problem of war was advocated by Jeremy Bentham at the end of the eighteenth century. 'Establish a common tribunal' and 'the necessity for war no longer follows from a difference of opinion' (Luard 2012: 416). Like many liberal thinkers after him, Bentham showed that federal states such as the German Diet, the American Confederation, and the Swiss League were able to transform their identity from one based on conflicting interests to a more peaceful federation. As Bentham famously argued, 'between the interests of nations there is nowhere any real conflict'.

Cobden's belief that free trade would create a more peaceful world order is a core idea of nineteenth-century Liberalism. Trade brings mutual gains to all the players, irrespective of their size or the nature of their economies. It is perhaps not surprising that it was in Britain that this argument found its most vocal supporters. The supposed universal value of free trade brought disproportionate gains to the hegemonic power. There was never an admission that free trade among countries at different stages of development would lead to relations of dominance and subservience.

The idea of a natural harmony of interests in international political and economic relations came

under challenge in the early part of the twentieth century. The fact that Britain and Germany had highly interdependent economies before the Great War (1914-18) seemed to confirm the fatal flaw in the association of economic interdependence with peace. From the turn of the century, the contradictions within European civilization, of progress and exemplarism on the one hand and the harnessing of industrial power for military purposes on the other, could no longer be contained. Europe stumbled into a horrific war killing 15 million people. The war not only brought an end to three empires but also was a contributing factor to the Russian Revolution of 1917.

The First World War shifted liberal thinking towards a recognition that peace is not a natural condition but is one which must be constructed. In a powerful critique of the idea that peace and prosperity were art of a latent natural order, the publicist and author Leonard Woolf argued that peace and prosperity required 'consciously devised machinery' (Luard 2012: 465). But perhaps the most famous advocate of an international authority for the management of international relations was Woodrow Wilson. According to this US President, peace could only be secured with the creation of an international organization to regulate the international anarchy. Security could not be left to secret bilateral diplomatic deals and a blind faith in the balance of power (Asekun 2019: 277). Just as peace had to be enforced in domestic society, the international domain had to have a system of regulation for coping with disputes and an international force which could be mobilized if non-violent conflict resolution failed. In this sense, more than any other strand of Liberalism, Idealism rests on the domestic analogy (Suganami 2009: 94-113).

In his famous "Fourteen Points' speech, addressed to Congress in January 1918, Wilson argued that 'a general association of nations must be formed' to preserve the coming peace—the League of Nations was to be that general association. For the League to be effective, it has to have the military power to deter aggression and, when necessary, to use a preponderance of power to enforce its will. This was the idea behind the collective security system which was central to the League of Nations. Collective security refers to an arrangement where 'each state in the system accepts that the security of one is the concern of all, and agrees to join in a collective response to aggression' (Roberts and Kingsbury 2013: 30). It can be contrasted with an alliance system of security, where a number of states join together usually as a response to a specific external threat (sometimes known as collective defence). In the case of the League of Nations, Article 16 of the League's Charter noted the obligation that, in the event of war, all member states must cease normal relations with the offending states, impose sanctions, and, if necessary, commit their armed forces to the disposal of the League Council should the use of force be required to restore the status quo (Chidiebere 2018).

The League's constitution also called for the self-determination of all nations, another founding characteristic of liberal idealist thinking on international relations. Going back to the mid-nineteenth century, self-determination movements in Greece, Hungary, and Italy received support among liberal powers and public opinion. Yet the default support for self-determination masked a host of practical and moral problems that were laid bare after Woodrow Wilson issued his proclamation. What would happen to newly created minorities who felt no allegiance to the self-determining state? Could a democratic process adequately deal with questions of identity — who was to decide what constituency was to participate in a ballot? And what if a newly self-determined state rejected liberal democratic norms?

The experience of the League of Nations was a disaster. While the moral rhetoric at the creation of the League was decidedly idealist, in practice states remained imprisoned by self-interest. There is no better example of this than the United States' decision not to join the institution it has created. With the Soviet Union outside the system for ideological reasons, the League of Nations quickly became a talking shop for the 'satisfied' powers. Hitler's decision in March 1936 to reoccupy the Rhineland, a designated demilitarized zone according to the terms of the Treaty of Versailles, effectively pulled the plug on the League's life-support system (it had been put on the 'critical' list following the Manchurian crisis in 1931 and the Ethiopian crisis in 1935).

According to the history of the discipline of International Relations, the collapse of the League of Nations dealt a fatal blow to Idealism. There is no doubt that the language of Liberalism after 1945 was more pragmatic; how could anyone living in the shadow of the Holocaust be optimistic? Yet familiar core ideas of Liberalism remained. Even in the early 1940s, there was recognition of the need to replace the League with another international institution with responsibility for international peace and security. Only this time, in the case of the United Nations there was an awareness among the framers of the Charter of the need for a consensus between the great powers

in order for enforcement action to be taken, hence the veto system (Article 27 of the UN Charter), which allowed any of the five permanent members of the Security Council the power of veto. This revision constituted an important modification to the classical model of collective security (Robert and Adeyemi 2016: 315). With the ideological polarity of the Cold War, the UN procedures for collective security were still-born (as either of the superpowers and their allies would veto any action proposed by the other). It was not until the end of the Cold War that a collective security system was put into operation, following the invasion of Kuwait by Iraq on 2 August 1990.

An important argument advanced by liberals in the early post-war period concerned the state's inability to cope with modernization. David Mitrany (1943), a pioneer integration theorist, argued that transnational cooperation was required in order to resolve common problems. His core concept was ramification, meaning the likelihood that cooperation in one sector would lead governments to extend the range of collaboration across other sectors. As states become more embedded in an integration process, the 'cost' of withdrawing from cooperative ventures increases.

This argument about the positive benefits from transnational cooperation is one which informed a new generation of scholars (particularly in the USA) in the 1960s and 1970s. Their argument was not simply about the mutual gains from trade, but that other transitional actors were beginning to challenge the dominance of sovereign states. World politics, according to pluralists (as they are often referred to) was no longer an exclusive arena for states, as it had been for the first three hundred years of the Westphalian states-system. In one of the central texts of this genre, Robert Keohane and Joseph Nye (1972) argued that the centrality of other actors, such as interest groups, transnational corporations, and international non-governmental organizations (**INGOs**), had to be taken into consideration. Here the overriding image of international relations is one of a cobweb of diverse actors linked through multiple channels of interaction.

Although the phenomenon of transnationalism was an important addition to the international relations theorists' vocabulary, it remained underdeveloped as a theoretical concept. Perhaps the most important contribution of Pluralism was its elaboration of interdependence. Due to the expansion of capitalism and the emergence of a global culture, Pluralists recognized a growing interconnectedness in which 'changes in one part of the system have direct and indirect consequences for the rest of the system' (Little 2006: 77). Absolute state autonomy, so keenly entrenched in the minds of state leaders, was being circumscribed by interdependence. Such a development brought with it enhanced potential for cooperation as well as increased levels of vulnerability.

In his 1979 work **Theory of International Politics**, the neo-realist Kenneth Waltz attacked the pluralist argument about the decline of the state. He argued that the degree of interdependence internationally was far lower than the constituent parts in a national political system. Moreover, the level of economic interdependence—especially between great powers—was less than that which existed in the early part of the twentieth century. Waltz concludes: 'if one is thinking of the international-political world, it is odd in the extreme that "interdependence" has become the world commonly used to describe it' (1979: 144). In the course of their engagement with Waltz and other neo-realists, early Pluralists modified their position. Neo-liberals, as they came to be known, conceded that the core assumptions of neo-realism were indeed correct: the anarchic international structure, the centrality of states, and a rationalist approach to social scientific inquiry. Where they differed was apparent primarily in the argument that anarchy does not mean durable patterns of cooperation are impossible: the creation of international regimes matters here as they facilitate cooperation by sharing information, reinforcing reciprocity, and making defection from norms easier to punish. Moreover, in what was to become the most important difference between neo-realists and neo-liberals, the latter argued that actors would enter into cooperative agreements if the gains were evenly shared. Neo-realists dispute this hypothesis: what matters is a question not so much of mutual gains as of relative gains: in other words, a neo-realist state has to be sure that it has more to gain than its rivals from a particular bargain or regime.

There are two important arguments that set neo-liberalism apart from democratic peace Liberalism and the liberal idealists of the inter-war period. First, academic inquiry should be guided by a commitment to a scientific approach to theory building. Whatever deeply held personal values scholars maintain, their task must be to observe regularities, formulate hypotheses as to why that relationship holds, and subject these to critical scrutiny. This separation of fact and value puts neo-liberals on the positivist side of the methodological divide. Second, writers such as Keohane are critical of the naïve assumption of nineteenth-century liberals that commerce breeds

peace. A free-trade system, according to Keohane, provides incentives for cooperation but does not guarantee it. Here he is making an important distinction between cooperation and harmony. 'Co-operation is not automatic', Keohane argues, 'but requires planning and negotiation' (1986: 11). In the following section we see how contemporary liberal thinking maintains that the institutions of world politics after 1945 successfully embedded all states into a cooperative order.

6. Realism, Liberalism and the Globalization of World Politics

The paper opened by considering the often repeated realist claim that the pattern of international politics—wars interrupted for periods characterized by the preparation for future wars—have remained constant over the preceding twenty-five centuries. Realists have consistently held that the continuities in international relations are more important than the changes, but many find this to be increasingly problematic in the present age of globalization. But the importance of Realism has not been diminished by the dynamics of globalization. It is not clear that economic interdependence has made war less likely. The state continues to be the dominant unit in world politics. And globalization should not be seen as a process that is disconnected from the distribution of power in the international system. In this sense, this current phase of globalization is fundamentally tied to Westernization and, to be even more specific, Americanization.

Not surprisingly, leading realist thinkers have been quick to seize on the apparent convergence between our post-9/11 experience and the cycle of violence predicted by the theory. There were, however, some apparent contradictions in the realist account of the conflict. To begin with, the attacks on the US homeland were committed by a non-state actor. Had one of the significant norms of the Westphalian order become unhinged, namely, that war happens between sovereign states? Not only was the enemy a global network of Al Qaeda operatives, their goal was unconventional in that they did not seek to conquer territory but challenge by force the ideological supremacy of the West (Brown, Nartin and Rengger 2012). Set against these anomalies, the leading states in the system were quick to identify the network with certain territorial states—the Taliban government of Afghanistan being the most immediate example, but also other pariah states who allegedly harboured terrorists. The United States was quick to link the overthrow of Saddam Hussein's Iraq with its global war on terror. Moreover, rather than identifying the terrorists as transnational criminals and using police enforcement methods to counter their threat, the USA and its allies defined them as enemies of the state who had to be targeted and defeated using conventional military means.

For realists such as John Gray and Kenneth Waltz, 9/11 was not the beginning of a new era in world politics so much as a case of 'business as usual' (see their essays in Booth and Dunne 2002). What matters most, argues Waltz, are the continuities in the structural imbalance of power in the system and the distribution of nuclear weapons. Crises are to be expected because the logic of self-help generates periodic crises. Their analysis is a stark rejoinder to the more idealist defenders of globalization who see a new pacific world order emerging out of the ashes of the previous order. According to realists, 9/11 was never going to trigger a new era in governance: the coalition of the willing that was forged in the immediate aftermath was, in Waltz's terms, 'a mile wide', but only 'an inch deep'. How prophetic those words have proven to be. The war against Iraq was executed by the USA with the UK being the only significant diplomatic and military ally. Not only did most states in the world oppose the war, leading American realists were public in their condemnation (Guzzini 2018). Iraq, they argued, could have been deterred from threatening both the security of the United States and its neighbours in the Middle East. Furthermore, a costly military intervention followed by a lengthy occupation in the Middle East has weakened the USA's ability to contain the rising threat from China. In short, the Bush Presidency has not exercised power in a responsible and sensible manner.

Behind the rhetoric of universal values, the USA has used the war to justify a wide range of policy positions that strengthen its economic and military power while undermining various multilateral agreements on arms control, the environment, human rights, and trade.

Realists do not have to situate their theory of world politics in opposition to globalization per se; rather, what they offer is a very different conceptualization of the process. What is important about a realist view of globalization is the claim that rudimentary transnational governance is possible but at the same time it is entirely dependent on the distribution of power. Given the preponderance of power that the USA holds, it should not be a surprise that it has been one of the foremost proponents of globalization. The core values of globalization—liberalism, capitalism, and consumerism—are exactly those espoused by the

United States. At a deeper cultural level, realists argue that modernity is not, as liberals hope, dissolving the boundaries of difference among the peoples of the world. From classical realists such as Rousseau to structural realists such as Waltz, protagonists have argued that interdependence is as likely to breed 'mutual vulnerability' as peace and prosperity. And while questioning the extent to which the world has become any more interdependent in relative terms, realists insist that the state is not going to be eclipsed by global forces operating either below or above the nation-state. Nationalism, realists have continuously reminded us, remains a potent force in world politics.

When applying liberal ideas to international relations today, we find two clusters of responses to the problems and possibilities posed by globalization. Before outlining these, let us briefly return to the definition of Liberalism set out at greater length earlier, the four components being: juridical equality, democracy, liberty, and the free market. As we will see below, these same values can be pursued by very different political strategies.

The first alternative is that of the Liberalism of privilege (Richardson 2017: 18). According to this perspective, the problems of globalization need to be addressed by a combination of strong democratic states in the core of the international system, robust regimes, and open markets and institutions. For an example of the working out of such a strategy in practice, we need to look no further than the success of the liberal hegemony of the post-1945 era. The US writer, G. John Ikenberry, is an articulate defender of this liberal order. In the aftermath of the Second World War, the USA took the opportunity to 'embed' certain fundamental liberal principles into the regulatory rules and institutions of international society. Most importantly, and contrary to Realist thinking, the USA chose to forsake short-run gains in return for a durable settlement that benefited all states. According to Ikenberry, the USA signaled the cooperative basis of its power in a number of ways. First, in common with liberal democratic principles, the USA was an example to other members of international society in so far as its political system is open and allows different voices to be heard. Foreign policy, like domestic policy, is closely scrutinized by the media, public opinion, and political committees and opposition parties. Second, the USA advocated a global free-trade regime in accordance with the idea that free trade brings benefits to all participants (it also has the added advantage, from the hegemon's point of view, of being cheap to manage). Third, the USA appeared to its allies at least as a reluctant hegemon that would not seek to exploit its significant power-political advantage. Fourth, and most importantly, the USA created and participated in a range of important international institutions that constrained its actions. The Bretton Woods system of economic and financial accords and the NATO security alliance are the best examples of the highly institutionalized character of American power in the post-1945 period. Advocates of this liberal hegemonic order note wryly that it was so successful that allies were more worried about abandonment than domination.

The post-1945 system of regulatory regimes and institutions has been successful in part due to the fact that they exist. In other words, once one set of institutional arrangements becomes embedded it is very difficult for alternatives to make inroads (Baldwin 2013). There are two implications that need to be teased out here. One is the narrow historical 'window' that exists for new institutional design; the other is the durability of existing institutions. 'In terms of American hegemony, this means that, short of a major war or a global economic collapse, it is very difficult to envisage the type of historical breakpoint needed to replace the existing order' (Ikenberry 2009: 137).

Let us accept for a moment that the neo-liberal argument is basically correct: the post-1945 international order has been successful and durable because US hegemony has been of a liberal character. The logic of this position is one of institutional conservatism. In order to respond effectively to global economic and security problems, there is no alternative to working within the existing institutional structure. This is a manifesto for managing an international order in which the Western states who paid the start-up costs of the institutions are now experiencing significant returns on their institutional investment (Grieco 2017). At the other end of the spectrum, the current order is highly unresponsive to the needs of weaker states and peoples. According to the United Nations Development Programme, the resulting global inequality is 'grotesque'. One statistic is particularly graphic: the richest 20 per cent of the world's population holds three-quarters of the income, the poorest 20 per cent receive only 1.5 per cent.

Given that Liberalism has produced such unequal gains for the West and the rest, it is not surprising that the hegemonic power has become obsessed with the question of preserving and extending its control of institutions, markets, and resources. When this hegemonic liberal order comes under challenge, as it

did on 9/11, the response is uncompromising. It is noticeable in this respect that President George W. Bush mobilized the language of Liberalism against Al Qaeda, the Taliban, and also Iraq. He referred to the 2003 war against Iraq as 'freedom's war' and the term 'liberation' is frequently used by defenders of 'Operation Iraqi Freedom'.

Given the primacy of the neo-conservative ideology underpinning the Bush presidency, one needs to proceed with caution when advancing the claim that many liberal principles underpin contemporary American foreign policy. Nevertheless, the official discourse of US foreign policy overlaps in interesting ways with a number of liberal values and ideas (Rhodes 2013), as can be seen in Bush's speech at the West Point graduation ceremony in June 2002. A key opening theme in the speech is how force can be used for freedom: 'we fight, as we always fight, for a just peace'. Bush then goes on to locate this argument in historical context. Prior to the twenty-first century, great power competition manifested itself in war. Today, 'the Great Powers share common values' such as 'a deep commitment to human freedom'. In his State of the Union address of 2004, he even declared that 'our aim is a democratic peace'.

The potential for Liberalism to embrace imperialism is a tendency that has a long history (Doyle 2006: 1151-69). We find in Machiavelli a number of arguments for the necessity for republics to expand. Liberty increases wealth and the concomitant drive for new markets; soldiers who are at the same time citizens are better fighters than slaves or mercenaries; and expansion is often the best means to promote a state's security. In this sense, contemporary US foreign policy is no different from the great expansionist republican states of the pre-modern period such as Athens and Rome. Few liberals today would openly advocate imperialism although the line between interventionist strategies to defend liberal values and privileges and imperialism is very finely drawn. Michael Doyle advocated a policy mix of forcible and non-forcible instruments that ought to be deployed in seeking regime change in illiberal parts of the world.

This strategy of preserving and extending liberal institutions is open to a number of criticisms. For the sake of simplicity, these will be gathered up into an alternative to the Liberalism of privilege that we will call radical Liberalism. An opening objection made by proponents of the latter concerns the understanding of Liberalism embodied in the neo-liberal defence of international institutions. The liberal character of those institutions is assumed rather than subjected to critical scrutiny (Grieco 2017). As a result, the incoherence of the purposes underpinning these institutions is often overlooked. The kind of economic liberalization advocated by Western financial institutions, particularly in economically impoverished countries, frequently comes into conflict with the norms of democracy and human rights. Three examples illustrate this dilemma. First, the more the West becomes involved in the organization of developing states' political and economic infrastructure, the less those states are able to be accountable to their domestic constituencies, thereby cutting through the link between the government and the people which is so central to modern liberal forms of representative democracy (Hurrell and Woods 2005: 463). Second, in order to qualify for Western aid and loans, states are often required to meet harsh economic criteria requiring cuts in many welfare programmes; the example of the poorest children in parts of Africa having to pay for primary school education (Booth and Dunne 2009: 310)—which is their right according to the Universal Declaration of Human Rights—is a stark reminder of the fact that economic liberty and political equality are frequently opposed. Third, the inflexible response of international financial institutions to various crises in the world-economy has contributed to a backlash against Liberalism per se. Richard Falk put this dilemma starkly: there is, he argues, a tension between 'the ethical imperatives of the global neighbourhood and the dynamics of economic globalization' (1995a: 573). Radical liberals argue that the hegemonic institutional order has fallen prey to the neo-liberal consensus which minimizes the role of the public sector in providing for welfare, and elevates the market as the appropriate mechanism for allocating resources, investment, and employment opportunities.

A second line of critique pursued by radical liberals concerns not so much the contradictory outcomes but the illiberal nature of the regimes and institutions. To put the point bluntly, there is a massive democratic deficit at the global level. Issues of international peace and security are determined by only 15 members of international society, of whom only five can exercise a power of veto. In other words, it is hypothetically possible for up to 200 states in the world to believe that military action ought to be taken but such an action would contravene the UN Charter if one of the permanent members was to cast a veto. If we take the area of political economy, the power exerted by the West and its international financial institutions perpetuates structural inequality. A good example here is the issue of free trade, which the West has pushed in areas where it gains from an open

policy (such as in manufactured goods and financial services) but resisted in areas that it stands to lose (agriculture and textiles). At a deeper level, radical liberals worry that all statist models of governance are undemocratic as elites are notoriously self-serving (Smith 2018).

These sentiments underpin the approach to globalization taken by writers such as Danielle Archibugi, David Held, Mary Kaldor, and Jan Aart Scholte, among others, who believe that global politics must be democratized (Held and McGrew 2012). Held's argument is illustrative of the analytical and prescriptive character of radical Liberalism in an era of globalization. His diagnosis begins by revealing the inadequacies of the 'Westphalian order' (or the modern states-system which is conventionally dated from the middle of the seventeenth century). During the latter stages of this period, we have witnessed rapid democratization in a number of states, but this has not been accompanied by democratization of the society of states (Held 2003). This task is increasingly urgent given the current levels of interconnectedness, since 'national' governments are no longer in control of the forces which shape their citizens' lives (for example, the decision by one state to permit deforestation has environmental consequences for all states). After 1945, the UN Charter set limits to the sovereignty of states by recognizing the rights of individuals in a whole series of human rights conventions (Cox, Ikenberry and Inoguchi 2000: 1-17). But even if the UN had lived up to its Charter in the post-1945 period, it would still have left the building blocks of the Westphalian order largely intact, namely: the hierarchy between great powers and the rest (symbolized by the permanent membership of the Security Council); massive inequalities of wealth between states; and a minimal role for non-state actors to influence decision-making in international relations.

In place of the Westphalian and UN models, Held outlines a cosmopolitan model of democracy. This requires, in the first instance, the creation of regional parliaments and the extension of the authority of such regional bodies (like the European Union) which are already in existence. Second, human rights conventions must be entrenched in national parliaments and monitored by a new International Court of Human Rights. Third, reform of the UN, or the replacement of it, with a genuinely democratic and accountable global parliament. Without appearing to be too sanguine about the prospects for the realization of the cosmopolitan model of democracy, Held is nevertheless adamant that if democracy is to thrive, it must penetrate the institutions and regimes which manage global politics.

Radical liberals place great importance on the civilizing capacity of global society. While the rule of law and the democratization of international institutions is a core component of the liberal project, it is also vital that citizens' networks are broadened and deepened to monitor and cajole these institutions. These groups form a linkage between individuals, states, and global institutions. It is easy to portray radical liberal thinking as 'utopian' but we should not forget the many achievements of global civil society so far. The evolution of international humanitarian law, and the extent to which these laws are complied with, is largely down to the millions of individuals who are active supporters of human rights groups like Amnesty International and Human Rights Watch (Falk 2005: 164). Similarly, global protest movements have been responsible for the heightened sensitivity to environmental degradation everywhere.

This emphasis on what Richard Falk calls 'globalization from below' is an important antidote to neo-liberalism's somewhat status quo-oriented worldview (Walker and Abiodun 2019: 112). But just as imperialism can emerge from a complacent Liberalism of privilege, the danger for radical liberals is naivety. How is it that global institutions can be reformed in such a way that the voices of ordinary people will be heard? And what if the views of 'peoples' rather than 'states' turn out to be similarly indifferent to global injustice? There is a sense in which radical liberal thought wants to turn back the clock of globalization to an era in which local producers cooperated to produce socially responsible food in the day and wove baskets or watched street theatre in the evening. It is not clear that such an organic lifestyle is preferable to purchasing relatively inexpensive goods from a multinational supermarket outlet or finding entertainment on multichannel television. Perhaps the least plausible aspect of the radical liberal project is the injunction to reform global capitalism. Just how much of a civilizing effect is global civil society able to exert upon the juggernaut of capitalism? And can this movement bridge the globalization divide in which democratic institutions are territorially located while forces of production and destruction are global?

7. Conclusion

There are good reasons for thinking that the twenty-first century will be a realist century. Despite efforts of federalists to rekindle the idealist flame, Europe

continues to be as divided by different national interests as it is united by a common good. As Jacques Chirac put it in 2000, a 'united Europe of states' was much more likely than a 'United States of Europe'. Outside Europe and North America, many of the assumptions which underpinned the post-war international order, particularly those associated with human rights, are increasingly being seen as nothing more than a Western idea backed by economic dollars and military 'divisions'. If China continues its rate of economic growth, it will be more economically powerful than the USA by 2030 (Adekson 2019: 398). By then, realism leads us to predict, that Western norms of individual rights and responsibilities will be under threat. Rather than transforming global politics in its own image, as Liberalism has sought to do in the twentieth century, the West may need to become more realist in order for its traditions and values to survive the twenty-first.

The euphoria with which Liberals greeted the end of the Cold War in 1989 has dissipated to a large extent by 9/11 and the war on terror. The pattern of conflict and insecurity that we have seen at the beginning of the twenty-first century suggests that liberal democracy remains at best an incomplete project (Paul and Hall 2019). Images and narratives from countries in every continent—Afghanistan, Liberia, Chechnya, Columbia, Burundi, the Democratic Republic of Congo, Iraq, Myanmar, Zimbabwe, and so on—remind us that in many parts of the world, anti-liberal values of warlordism, torture, intolerance and injustice are daily occurrences. Moreover, the reasons why these states have failed can to some extent be laid at the door of liberalism, particularly in terms of its promotion of often irreconcilable norms of sovereignty, democracy, national self-determination, and human rights (Hoffmann 1995-6: 169).

A deeper reason for the crisis in Liberalism is that it is bound up with an increasingly discredited Enlightenment view of the world. Contrary to the hopes of Bentham, Hume, Kant, Mill, and Paine, the application of reason and science to politics has not brought communities together. Indeed, it has arguably shown the fragmented nature of the political community, which is regularly expressed in terms of ethnic, linguistic, or religious differences. Critics of Liberalism argue that the universalizing mission of liberal values, such as democracy, capitalism, and secularism, undermines the traditions and practices of non-Western cultures (Gray 2015: 146). When it comes to doing inter-cultural politics, somehow Liberals just don't seem to take 'no' for an answer. The Marxist writer Immanuel Wallerstein has a nice way of expressing the dilemma over universalism. Liberals view it as 'a "gift" of the powerful to the weak' which places them in a double bind: 'to refuse the gift is to lose; to accept the gift is to lose' (in Brown 2009).

At the outset, the paper pointed to a tension within Liberalism. The emphasis on personal liberty, unfettered trade, and the accumulation of property can lend itself to a society riven with inequality, suspicion, and rivalry. Pulling in the opposite direction, Liberalism contains within it a set of values that seek to provide for the conditions of a just society through democratic institutions and welfare-oriented economies. Projecting this tension on to a global stage leads to two possibilities for Liberalism in an era of globalization. The neo-liberal variant is one where relatively weak institutions try to respond to the challenge of coordinating the behaviour of states in a decentralized international order. In this world economic growth is unevenly distributed. As a consequence, preventive military action remains an ever-present possibility in order to deal with chaos and violence produced by dispossessed communities and networks. The more progressive model, advocated by radical liberals, seeks to heighten regulation through the strengthening of international institutions. This is to be done by making institutions more democratic and accountable for the negative consequences of globalization. The charge of utopianism is one that is easy to make against this position and hard to refute. In so doing, liberals of a radical persuasion should invoke Kant's axiom that 'ought' must imply 'can'.

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KIU Journal of Social Humanities Copyright©2020
Kampala International University ISSN: *2415-0843*; 5(2): 127-135

Impact of Open and Distance Learning on the Educational Development of In-service Teachers for Sustainable Development

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Abstract. Education is the key to human capacity development and progress. It's a tool that promotes technological development, for expanding education to all and sundry, and towards achievement of MDSs, the role of open and distance education in training of teachers in order to meet the require manpower is paramount. Open and Distance Learning (ODL) is a significant medium for the realisation of SDGs in Nigeria. Teachers' professionalism deserves a major transformation if the nation is sincere and determined to achieve the SDGs by examining various opportunities offered through modern technology. This study adopted a descriptive survey research design to examine the impact of ODL on the training of in-service teachers for sustainable development, a step towards making education accessible, affordable and lifelong. Four research questions were raised and one hypothesis was generated. A structured questionnaire consisting of 24 items in 4 sections was used for data collection. A sample of 245 participants was randomly selected from Lagos and Awa Study centres. The instrument was developed and validated by the experts in ODL and evaluation with a reliability index of 0.77 using Cronbach Alpha technique. Data were analysed using mean ratings and regression analysis. Findings revealed that online distance learning has a great impact on the training of the in-service teachers and that ODL ($\beta = .1.734$; $t = 13.512$; $p < .05$) is a potent contributor to educational development of in-service teachers. The study recommended that SDGs Goal 4 can be achieved with adequate provision of training through ODL to in-service teachers.

Keywords: Open and Distance Learning, Educational development, In-service teachers, Sustainable Development Goals (SDGs), Human capacity development, Teachers' Professionalism, Education, Distance education, teachers' training, Lifelong learning

1. Introduction

Intergovernmental efforts in September 2015 agreed to set the world on a path towards sustainable development by the adoption of the 2030 Agenda for Sustainable Development. This agenda set out quantitative objectives across the social, economic, and environmental dimensions of sustainable development. The 17 Sustainable Development Goals (SDGs) form a cohesive and integrated package of global aspirations the world commits to achieve by 2030. Building on the accomplishments of their predecessors the Millennium Development Goals (MDGs), the SDGs address the most pressing global challenges of our time, calling upon collaborative partnerships across and between countries to balance the three dimensions of sustainable development-economic growth, environmental sustainability, and social inclusion (Matte, Moyer, Kanuri, Petretta, Bulger, and Swaney, 2015). Goal 4 of SDGs is set to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. It is on this premise that provision of education to all and sundry rests. For a nation to achieve goal 4 of SDGs, there is a need to strengthen the school education by providing opportunities to teachers for improving their professional capabilities/capacities because no country's education can rise above the quality of the teachers. The development of a country can be determined by whether its citizens have good education or not. The better the quality of education that a country has, the faster it is likely to develop (Johan and Harlan, 2014). As a result, teachers see the need to develop themselves in order to keep abreast with trends and innovations, they want to

develop themselves without losing their jobs, this prompted majority of them to go for in-service training through ODL institutions.

Education is a key factor for sustainable development and bedrock of a nation's development. It is a tool that promotes technological development of a nation. Education is seen as a purposive, conscious or unconscious, psychological, sociological, scientific and philosophical process, which brings about the development of the individual to the fullest extent and also the maximum development of society in such a way that both enjoy maximum happiness and prosperity. Education is of great importance to all nations... (Omolewa, 2001). It is a veritable tool to catalyse socio-economic development of any nation. Education is one of the most powerful weapons which can be used to change the nation, a nation cannot develop unless her citizens are well educated. Education is one of the essential instrument for achieving sustainable growth and development in any nations. This is why United Nations Educational Scientific and Cultural Organisation (UNESCO) places education on her priority being the foundation on which peace and sustainable development rest on. UNESCO (2014) defines sustainable education as that which empowers learners to take informed decisions and responsible actions for environmental integrity, economic viability and a just society, for the present and future generations while respecting cultural diversity. ODL is recognised as a distinct sector of education to be organised nationwide and given individuals flexibility in the development of the human resources towards national development (Jedege, 2016).

In-service education can simply be defined as the relevant courses and activities in which serving teachers may participate to upgrade their professional knowledge, skills, and competence in the teaching profession. The potentials and importance of education necessitates in-service teachers desire to learn through Open and Distance Learning. Distance education has become popular in Nigeria and it is seen officially as a reliable, better option of furthering ones education among in-service teachers and adults generally. Demand for qualified teachers has been high and will continue to be so as countries around the world work to ensure that all their citizens can access education through to high school level as a minimum, and beyond – a highly desirable goal (UNESCO 2007). In Nigeria, a wealth of open and distance-delivered teacher education programmes exists, using a variety of approaches. The drive force to make educational development imperative was the driving force behind distance-delivered teacher education in Nigeria. Simpson and Kehrwald (2010) observed that recent years have seen teacher education becoming a more credential led profession. Teaching has become a profession that requires a degree. This trend to formal credentialing is sure to continue along with the need for the lifelong learning associated with participation in knowledge societies. This resulted into is formal continuing professional development programmes for teachers as the need for career-long professional development is recognised more and more. Alabi and Ige (2014) highlighted the rationale for in-service education of teachers as follows:

- pre-ponderance of unqualified teachers in the educational system
- improvement of the curriculum
- unsatisfied admission demands
- issue of unemployment
- poor performance of students in examinations
- degrading quality of teaching
- education gap between the southern and northern parts of Nigeria

Continuing education can be regarded as the entire body of educational processes whatever the content level and method, whether formal or otherwise, whether they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship, whereby persons regarded as adults by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications or turn them in a new direction and bring about changes in their attitudes or behaviour in the two fold perspective of full personal development and participation on balance and independent social, economic and cultural development

1.1 Open and Distance Learning

The idea of Open and Distance Learning (ODL) was first introduced into the educational system in Nigeria in 1983 and was resuscitated in 2002 with the awakening of the vision that informed the initial establishment of the university. Its creation was borne out of the need of people to learn at their comfort zone and outside the confines of conventional school system. It was envisioned to admit and satisfy the education and skill needs of Nigerians no matter their status, age and circumstances. It is correspondence courses that metamorphosed into distanced education. ODL varies distinctively in it approach of study, it is a type of education where learners are separated by distance and learners learn at their conveniences. It operates a

fluid system that allows working class, e.g. teachers, civil servants to upgrade and learn or get certificated on the job. Creed (2001) defined distance education as an educational process in which a significant proportion of the teaching is conducted by someone located away from the learners.

Ajadi, Salawu and Adeoye (2008) said distance education is a system of education characterized by physical separation between the teacher and the learner, in which instruction is delivered through a variety of media. Jegede (2016) defined open and distance learning as a form of instruction by a mode other than the face-to-face method, where there is physical separation between the teacher and the learner, and instruction takes place through a variety of media including print and modern ICT. Yusuf (2006) defined distance education as a student-centeredness of education which deals with the use of print and electrical technologies to present individual lesson to learners at a distance.

The International Council for Open and Distance Education defined open and distance education as any form of learning in which the process enables individual learners to exercise choice over any one or more of a number of aspect of learning with an educational process in which a significant proportion of the teaching is conducted by someone removed in space and or time from the learners (NOUN, 2017). The role of ODL in the training of teachers needed for the success of SDGs is very germane and enormous.

1.2 Statement of the Problem

The teacher is regarded as the main source that determines quality in education. The Federal Republic of Nigeria, in realization of the importance of education to national development, agreed that the quality of any educational system depends largely on the quality of its teachers. Teachers need to go for further studies in order to improve themselves which invariably will affect their output (students). The worrisome figures reported by United Nations agencies worldwide and especially the Sub-Saharan Africa region had the lowest percentages of trained teachers in pre-primary (48 per cent), primary (64 per cent) and secondary (50 per cent) education levels call for concern. The Goal 4 of SDGs goes beyond school enrolment; it looks at proficiency levels, the availability of trained teachers and adequate school facilities, and disparities in educational outcomes. It aims at achieving the goal of universal primary and secondary education, affordable vocational training, access to higher education and more. As a result, there is need for teachers to go for in-service training and re-raining in order to achieve SDGs. Based on the above, the study, therefore, sought to examine the impact of ODL on the educational development of in-service teachers for sustainable development in Nigeria.

1.3 Significance of the Study

The study is significant in the sense that it would assist teachers to discover that they are key players in achieving SDGs, Goals 4. Teachers need to equip themselves with core skills, trends and innovations in order to achieve academic excellence. It would sensitize and help teachers to see that they need to go for further training in order to keep abreast with teaching professionalism and they can achieve this through ODL. The study would assist the teacher to re-discover that they are bigwig in the teaching and in attaining SGDs Goal 4, as results they need to go for training, re-training and upgrade their academic qualifications.

1.4 Purpose of the Study

The purposes of the study are to:

- Examine the impact that ODL has on the training of in-service teachers.
- Establish the contributions of ODL on the training of in-service teachers.
- Determine relevance of ODL to the training of in-service teachers.
- Examine the challenges facing ODL in the development of in-service teachers.

1.5 Research Questions

The following questions were raised:

- What impact does ODL has on the training of in-service teachers?
- What are the contributions of ODL on the training of in-service teachers?
- What is the relevance of ODL to the training of in-service teachers?
- What are the challenges facing ODL in the development of in-service teachers?

1.6 Hypothesis

One hypothesis was generated for the study:

H_o: There is no significance relative impact of ODL on the educational development of in-service teachers towards sustainable development

2. Methodology

This study adopted the descriptive survey research design. The study consisted of two hundred and fifty (250) participants sampled across Lagos and Awa Study Centres in Lagos and Ogun States. Purposive sampling technique was used based on the pre-determined criterion, that only those who are practicing teachers will be participants of the study. However, only two hundred and forty five (245) of them completely filled and returned their questionnaires. Four research questions were raised and one hypothesis was generated and tested. The instrument for data collection was a 24-item, multiple response questionnaire developed by the researcher validated by lectures at Faculty of Education, National Open University of Nigeria, Abuja and Olabisi Onabanjo University, Ago-Iwoye, Ogun State, which the respondents filled and returned. The questionnaire had two sections (demographic and questions) dealing respectively on impact of ODL on the training of in-service teachers. The candidates were requested to indicate their extent of agreement or disagreement with some identified statements about their experiences with ODL and their educational development. Section A contained demographic information while Section B contained a 24 items divided into four sub-section with response options of Strongly Agree (SA) which is assigned 4-points; Agree (A) which is assigned 3-points, Disagree (D) which is assigned 2-points and Strongly Disagree (SD) which is assigned 1-point. The instrument had a reliability index of 0.77 established using the Cronbach alpha formula. The value obtained was considered high enough and hence reliable and adequate for the study. Data collected through structured and validated questionnaire were analysed using descriptive statistics (simple percentages, means and standard deviation). A cut-off point of 2.50 was adopted for decision making. This implies that items with mean values of 2.50 and above were accepted while those with mean values less than 2.50 were rejected. The hypothesis is analysed through quantitative analysis (regression analysis) at 0.05 level i.e. 95% confidence limit.

3. Results

Data Presentation and Interpretation

This section presents the qualitative and quantitative analysis showing the impact of Open Distant Learning (ODL) on the educational development of in-service teachers for sustainable development. The analysis was structured in line with each research questions and hypothesis so as to make a valid conclusion based on the findings.

Analysis of Demographic Information

Table 1: Distribution of Respondents by Demographic Information

Variables	Parameters		Frequency (f)	Percentage (%)
Gender	Male		94	38.4
	Female		151	61.6
Teaching Experience	Below 5 years		58	23.7
	5-10 years		80	32.7
	11-15 years	58		23.7
	Above 15 years	49		20.0
Age Group	Below 25 years		37	15.1
	26-30 years		56	22.9
	31-35 years		55	22.4
	36-40 years		58	23.7
	Above 40 years		39	15.9
Highest Qualification	NCE		148	60.4
	HND/B.Sc/B.A.		70	28.6
	M.A/M.Sc		27	11.0

The table above presents the distribution of respondents by demographic information of respondents. According to the result of the analysis, 94(38.4%) of the respondents were male while 151(61.6%) were female. This indicated that majority of the sample audience were female gender. Also, in terms of teaching experience, 58(23.7%) each had below 5 years of teaching experience and 5-10 years of teaching experience had 80(32.7%), 11-15years of teaching experience had 58 (23.7%) while 49(20%) had above 15 years of teaching experience. By implications, majority of the respondents had between 5-10 years of teaching experience.

Moreover, based on age group, 37(15.1%) were below 25 years of age, 56(22.9%) were between 26-30 years of age, 55(22.4%) were between 31-35 years of age and 58(23.7%) were between 36-40 years of age while 39(15.9%) were above 40 years of age. This can be deduced that majority of the respondents were between 26-40 years of age. Consequently, 148(60.4%) of the respondents had NCE as their highest qualification and 70(28.6%) had HND/B.A. while 27(11.0%) has Master's Degree and equivalent. By implication, it can be deduced that since majority had the least minimum requirement that qualified them as a teachers, they need open distance learning in their respective discipline towards sustainable educational development.

Research Questions One: What impact does ODL has on the training of in-service teachers?

Table 2: Impact of Open Distance Learning on the Training of In-service Teachers

S/N	Items	SD(%)	D(%)	A(%)	SA(%)	Mean	SD
1	Flexibility of Open and Distance Learning (ODL) encourages me to further my studies while working as a teacher.	NIL	NIL	29.4	70.6	3.71	0.46
2	Educational sustainability can be achieved through ODL in training of teachers.	NIL	1.2	53.1	45.7	3.44	0.52
3	ODL allows me to go for higher studies for professional development in teaching.	NIL	2.4	49.8	47.8	3.45	0.55
4	ODL allows me to study at my own pace	2.9	6.5	48.6	42.0	3.30	0.72
5	ODL has helped me to develop skills such as time management, research, written communication, leadership experience and using varieties of technology in learning.	NIL	3.7	50.6	45.7	3.42	0.56
6	ODL programmes / institutions (NOUN, NTI) are recognized by government.	1.2	1.6	33.5	63.7	3.60	0.59
	Grand Mean = 3.49 Criteria mean =2.50						

Table 2 presents the descriptive statistics showing the impact of open distance learning on the training of in-service teachers. The result above indicated that a grand mean values (3.49) is greater than the criterion mean (2.50). Therefore, online distance learning has a great impact on the training of the in-service teachers. This implied that teachers who want to further their education without losing their jobs have the opportunity to do so through ODL programmes.

Research Questions Two: What are the contributions of ODL on the training of in-service teachers?

Table 3: Contributions of ODL on the Training of In- Service Teachers

S/N	Items	SD(%)	D(%)	A(%)	SA(%)	Mean	SD
7	ODL made it possible to change my study centre as a result of transfer by my employer or spouse	1.2	9.8	44.5	44.5	3.32	0.70
8	ODL will assist the nation to achieve Sustainable Development Goals in education.	NIL	3.7	45.	50.6	3.47	0.57
9	ODL encourages computer literacy skills and enable learners to be aware of their potentials.	NIL	1.2	47.8	51.0	3.50	0.55
10	ODL allows attendance in class at my suitability	2.4	26.5	37.6	33.5	3.02	0.84
11	ODL provides good chances to learn using new technologies	1.2	7.3	60.0	31.4	3.22	0.63
12	ODL is cheap, accessible and affordable	2.4	18.8	55.1	23.7	3.00	0.72
13	ODL offers an excellent ways to maximize employee skills and talents without losing valuable working hours	NIL	9.8	53.5	36.7	3.27	0.63
14	ODL allows in-service teachers with families growth without losing valuable income and family bond	2.4	18.4	51.8	27.3	3.04	0.75
	Grand Mean = 3.21 Criteria mean =2.50						

Table 3 shows the participants' perception on the contributions of ODL on the training of in-service teachers. The Grand mean of 3.21 which greater than 2.50 criterion mean indicates that participants agreed that ODL has significantly contributed to the training of in-service teachers in Nigeria.

Research Questions Three: What is the relevance of ODL to the training of in-service teachers?

Table 4: Relevance of ODL to the training of in-service teachers

S/N	Items	SD(%)	D(%)	A(%)	SA(%)	Mean	SD
15	ODL is an avenue for both slow and fast learners (in-service) teachers to learn and improve themselves.	NIL	10.2	43.3	46.5	3.36	0.66
16	Conventional institutions is better and educational sound than ODL Institutions	1.2	23.7	48.6	26.5	3.00	0.74
17	ODL offers short courses, full length degree and other distance qualifications which make it easier to advance my teaching career.	1.2	6.1	59.9	33.1	3.24	0.62
18	Various technologies and social networking assisted my online learning	NIL	2.4	62.4	35.1	3.23	0.52
19	I prefer ODL institutions than conventional institutions because ODL encourages me to learn at my own pace.	2.4	14.3	56.7	26.5	3.07	0.71
	Grand Mean = 3.19	**Criteria mean =2.50**					

Table 4 shows the relevance of ODL to the training of in-service teachers. A grand mean of 3.19 which is above the criterion mean of 2.50 was obtained, this indicates that respondents agreed that in-service training has improved the way teachers prepare their lesson notes and control classroom activities; in-service training has given teachers the opportunity to learn different trends and innovations in teaching-learning situation. The opportunity of working and learning through ODL Programme has improved in-service teachers' knowledge of the educational process.

Research Questions Four: What are the challenges facing ODL in the development of in-service teachers?

Table 5: Challenges facing ODL in the Development of In-Service Teachers

S/N	Items	SD(%)	D(%)	A(%)	SA(%)	Mean	SD
20	ODL programmes are sub-standard.	16.3	23.3	38.8	21.6	2.66	0.99
21	Through ODL I have developed self-disciplined and self motivated life style	2.4	2.9	61.6	33.1	3.25	0.63
22	ODL involves some complicated technology which is difficult for me to operate	7.3	29.8	45.3	17.6	2.73	0.84
23	Various technologies and social networking assisted my online learning	16.7	38.8	32.2	12.2	2.40	0.91
24	I prefer ODL institutions than conventional institutions because ODL encourages me to learn at my own pace.	1.6	21.2	55.5	21.6	2.97	0.70
	Grand Mean = 3.21	**Criteria mean =2.50**					

Table 5 shows the challenges facing ODL in the development of in-service teachers. Based on the criteria mean of 2.50 and the calculated means of 3.21, it was discovered that the use of complicated technology which is difficult to operate, pedagogical skills of online lectures and lack of computer system to enhance online programmes were identified and perceived as challenges facing ODL in the development of in-service teachers. Nevertheless, the information provided above indicates that there are challenges facing ODL in the development of in-service teachers.

Research Hypothesis: There is no significant relative impact of ODL on the educational development of in-service teachers towards sustainable development

Table 6: Relative Impact of Open and Distance Learning (ODL) to the Prediction of Educational Development of the In-service Teachers

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	37.916	4.036		9.394	.000
ODL	1.734	.128	.655	13.512	.0000
$R = .655^a$; $R^2 = .429$; $p < .05$, F = 182.569					

a. Dependent Variable: Educational Development

Results in Table 6 also indicated that open and distance learning ($\beta = 1.734$; $t = 13.512$; $p < .05$) has potent impact on the educational development of in-service teachers towards sustainable development. This indicated that in order to enhance educational development of in-service teachers towards sustainable development, open and distance learning is an important variable that needed to be considered. Also with the goodness of fit of about 43%, ($R = .655^a$; $R^2 = .429$; $F_{(1,244)} = 182.569$; $p < .05$), it is concluded that the model above have a high forecasting power.

4. Discussion

Research question one revealed that online distance learning has a great impact on the training of the in-service teachers. Ajani (2018) noted that every teacher should be allowed to access various in-service professional development activities regularly for sustainability of professional development. Also Junaid and Maka (2015) asserted that alternative training may take the form of full- or- part time study at a college or university for upgrading teachers' qualifications. Provision of in-service training is what NOUN set out to achieve through ODL medium. Quality of teachers can be improved upon through on-line courses for teacher for sustainable development.

Research question two revealed that ODL significantly has contributed to the training of in-service teachers in Nigeria. Amadi (2013) was of the opinion that teachers' education is an important area where distance education has been used extensively to provide pre-service teachers preparation, upgrading of academic qualifications and in-service teachers continuing professional development and content areas and instructional methods. She said further that distance education plays an increasingly important role in helping to address shortage of teachers.

Research question three discovered that ODL is highly relevance in the development of in-service teachers. Amaka (2013) discovered that ODL has been used to reach new constituencies of potential teachers who would not otherwise have become 'professional' teachers.

Research question four discovered that the use of complicated technology which is difficult to operate was identified as one of the challenges facing ODL in the development of in-service teachers. Musingafi, Mapuranga, Chiwanza and Zebron (2015) identified various challenges facing ODL in the development of in-service teachers, these are lack of sufficient time to study, problem related to the access and use of ICT, lack of support from employers, others are delayed in feedback, delayed or lack of study material. Apart from the above, Ndayambaje, Bimenyimana, and Ndahayo, (2013) also identified failure of using ICT modern technologies, limited resources such as library access and textbooks, poor record and learner support systems, inadequate number of staff and used facilities, and drop out as well as failure on behalf of the students (in-service teachers) as problems facing ODL. Also, insufficient knowledge and use of information communication technology (ICT) was one of the challenges facing ODL in Nigeria (Ogunyinka, Okeke and Adedoyin, 2015).

Result from the hypothesis revealed that open and distance learning is a potent contributor to educational development of the in-service teachers towards sustainable development of the nation. Okebukola (2014) opined that new breed of quality ODL trained will produce better quality basic and post-basic graduates. According to him, literacy rates will rise and ills associated with the present high level of illiteracy including religious intolerance and poverty, will diminish. Also, in-service training as perceived by teachers enhances teachers' productivity to a great extent. The finding of this study is in agreement with the finding of Eze (2015), who investigated the impact of training and retraining on teachers' productivity in Enugu State and found that training and re-training enhanced teachers' productivity to a great extent.

5. Conclusion

The findings of this study have some implications for the Nigerian education system in order to attaining Goal 4 of the SDGs. The nation cannot afford to remain behind in this global trend, therefore, importance of teachers quality in achieving SDGs cannot be downplayed (Akinwalere,2017). Also, in order for Nigeria to rise above poverty level, literacy needs to be seen as a tool for the achievement of SDGs Goal 4 (Bitrus, 2017), this can be achieved when teachers' quality is enhanced. One of the means of obtaining this; is through ODL programmes. Teachers' qualities are assessed through their credentials, knowledge and experience, mastery of content / coursework, Teachers Registration Council of Nigeria (TRCN) and regular continued learning as well as in-service training which the teachers bring to classroom to improve teaching-learning process. There is no doubt that for teachers' efficient classroom management, appropriate teaching methods and to keep abreast with trends and innovation in the teaching-learning situation, teachers need to go for further training. They can achieve this without the fear of losing their jobs, it only ODL that permit teachers to learn on the job.

6. Recommendations

Based on the conclusion, it is recommended that:

- Teachers should see the desirability to develop and equip themselves through

various in-service professional development programmes offered in ODL institutions.

- Teachers need to go for regular training and re-training in order to improve their qualities.
- A policy should be put in place to allow teachers to go for training and re-training through ODL in order to keep abreast of trends and innovations in teaching-learning situations.
- ODL institutions should be adequately funded to overcome several challenges contending with distance education.

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Kampala International University ISSN: *2415-0843*; 5(2): 137-144

Adversarial Executive-Legislative Relations on Governance in Nigeria: Insights from Buhari's Presidency (2015-2019)

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Abstract. The impasse that characterized the executive-legislature relationship under President Buhari's administration has become a major concern to Nigerians. This has slowed the processes of governance in Nigeria since 2015 following the inauguration of Dr. Bukola Saraki and Rt. Hon. Yakubu Dogara led National Assembly against the interests of the presidency and the ruling party, All Progressive Congress (APC). The forces in the APC and the presidency had severally moved to indict and remove Saraki from office as the President of Nigerian upper legislative arm using the Code of Conduct Tribunal (CCT) to no avail. This development has culminated in a frosty relationship between the executive and the legislature. Thus, it has become difficult for the APC-controlled executive to reach out to reason with the leadership of the National Assembly on issues of common concern. Relying on secondary data and institutional conflicts theory, the paper argued that to promote good governance and democratic sustainability in Nigeria, the nation's political actors need to wean themselves off the persistent culture of impunity and flagrant disregard to the rule of law which can be considered a major factor that triggers executive-legislative conflicts in the Buhari's first term in office as President of the Federal Republic of Nigeria.

Keywords: Adversarial, Executive-Legislative, Relations, Governance, Buhari's Presidency

1. Introduction

The returned to democratic rule in 1999 sixteen years of the military regime in Nigeria was received with hope and expectation by Nigerians. This is not only because of the opportunity that democratic governance gives to the people to participate directly in decision-making but, it allows them to elect their representatives at all levels of government in a free and credible elections. The returned to democratic rule after years of the military regime in Nigeria made it possible for civilian leaders to effect a fundamental transformation of the nation's socio-political system through collaborative input of all arms of government.

According to Roberts (2007), the principle of separation of power that exists in democratic government allows all arms of government to collaborate with each other towards actualization of the government objective. It also enables them functioning according to the dictates of the constitution. As it is being practiced in advance democratic states, the executive arm of government is established to implement law and coordinate the affairs of the state, legislature is made to make law and carry out oversight functions on the activities of the executive while judiciary accordingly is established to interpret and adjudicate on judicial related matters in the state. Therefore, each arm of government is independent in the acts of performing their responsibility and this collaborative function enhances democratic sustainability and effective governance in the state.

However, Momodu and Matudi (2013) argues that the quest for good governance in Nigeria has been threatened by unending conflicts between the legislative and executive arms of government who has been entangled in a constant battle for supremacy and control of the policy-making and implementation process of the government. This conflict has

jettisoned the tenets of the principles of separation of powers which clearly states that the three arms of government shall be independent of the control of each other. Momodu and Matudi (2013) opine further that the executive-legislative relationship in Nigeria since 1999 has been characterized more by dysfunctional conflicts which often deadlock the policy-making, implementation process and ultimately inhibit good governance in the country. The impasse has resulted in impunity and flagrant disregard for the rule of law. It has triggered political conflicts and made the two arms of government not being on the same page on the issue of governance.

During Obasanjo's administration, Eme and Ogbochie (2014) aver that an attempt was made to assert the influence of the executive on the legislature and this later resulted in conflicts between the executive and the National Assembly. The frequent frictions resulted to the frequent change of leadership at the Senate with the removal of three Senate Presidents within the first three years of the administration. The scholars maintain further that during Obasanjo's administration, the domineering power of the President was more inclined to overturn the leadership of the National Assembly that refused to bend to his dictatorial tendency.

Schmidt (2006) believes that rule of law, constitutionalism and the due process was always mentioned as key aspects of governance, but the practice of governance itself shows very little linkage to the general demands of constitutionalism and the rule of law especially when the executive and legislative arms of government were not aligned in deepening democratic rule. This actually had some uncomplimentary effects on governance and democratic consolidations in Nigeria (Daniel, 2017). However, the Yar'Adua/ Jonathan presidency witnessed some little improvement on the issue of executive-legislative relationship. The complementary relationship has resulted in a pleasant and attainment of the goal of democratic governance in the country.

As claimed by Louis (2012), the efficient the government in a democracy, whether it is a Presidential or Parliamentary, the three arms of government must have a harmonious working relationship in the cause of maintaining their institutional independence. In order to promote the cordial relationship between the two arms of the government, it is very necessary for the leadership in each arm of government to come together as one and prevents any form of movement in the cause of performing their official functions that may hinder the smooth operations of governmental activities in the country. But shortly after the 2015 inauguration, the desires of President Buhari to have a harmonious relationship with the legislative arm of government proved abortive. The administration's aim of getting needed support of the other two arms of government towards effective implementation of this agenda became a big task to achieve.

The event of the last four years really indicates that actualization of the President Buhari's government agenda was threatened because of the impasse and supremacy of power between the legislative and executive arms of the government. This actually impacted negatively on developmental policies of the administration (Ojeifo, 2018). It is in the light of this that this paper examined those intrigues that made the unhealthy relationship between the two elective arms of government under Buhari Presidency despite the fact that the majority of the members of the legislative, an arm of the government was elected from the same party like President Buhari in 2015 general elections. This paper, therefore, attempts to make both the breadth and diversity of the field more comprehensible by examining and identifying some major causes of the executive-legislative conflict between 2015-2109 and the impacts of the impasse on governance and democratic sustainability in Nigeria.

2. Methodology

The paper adopts a qualitative research design to examine those associated factors responsible for executive-legislative impasse under Buhari's administration. The study employed content analysis to examine its implication on governance and democratic sustainability in Nigeria. The paper which is theoretical in nature draws its argument basically from secondary data in order to improve on the reliability and validity of the paper.

3. Conceptual Issues

The Executive

The executive is a branch of government established with the responsibility of ensuring the day-to-day management of the government. It is an organ of government that is empowered to implement laws made by the legislature. As noted by Okpeh (2014), an executive can be regarded as an arm of government exercising authority and holding responsibility for the governance of the state. The executive executes and enforces the law in a political system in line with the principle of separation of

powers. Political authority is distributed among several branches (executive, Legislative, and Judiciary). The existence of the executive arm of government in a presidential system of the administration is, therefore, an attempt to prevent the concentration of power in the hands of a small group of people.

According to Ojo (1995), the executive does not pass laws but instead, it enforces the law made by the legislature and interpreted by the judiciary. The executive can be the source of certain types of law, such as a decree or executive the order which is the only source of regulations in the administration of the state. The head of government is assisted by a number of ministers who usually have responsibilities for particular areas of governance through a large number of government employees or civil servants. In a presidential system of government, Ojo (1995) argues that the head of government is also double as the President and the Head of State, but in a parliamentary system, he or she is usually the leader of the largest party in the legislature and regarded as the Prime Minister and the executive power is shared between the President and the Prime Minister.

Ojo (1995) opines further that while in a presidential system, the leader of the executive is both the Head of State and Head of Government. Therefore, the executive branch of government is broadly referred to as the arm of government responsible for the administration of laws enacted by the legislature. In Nigeria, Ignatius (2017) argues that the 1999 constitution provided for the presidential system of government and made the President and the State Governors as the head of an executive at both the federal and the state level. They exercised constitutional powers on the advice of other cabinet members for the effective implementation of government policies.

Ignatius (2017) argues that the executive responsible for providing government services to the people through civil servants working in the ministries and other agencies of the government. Each is headed by a Permanent Secretary, a senior civil servant appointed by the President on the recommendation of the Head of the Civil Service and the Ministers are also appointed by the President subject to the approval of the Senate. They are responsible for policy implementation in their various Ministries. In order to carry out official responsibility perfectly in the ministry, a Minister is often assisted by one or more Ministers of State appointed by the President. According to Chizobe (2014), during the first republic, Nigeria practiced parliamentary system of government, the Ministers were appointed among the legislature and meet as a body called the Cabinet, and it was chaired by the Prime Minister.

The Cabinet operated as a deliberative body that determines the legislative and executive policy of the government. Cabinet meetings are held on a weekly basis with fundamental to the operations of the executive government. As stipulated in chapter VI of the 1999 constitution, the executive arm of government performs many functions which clearly differentiate it from the legislature. Those functions include implementation of laws, maintenance of law and order, making of law through its power of delegated legislation, it prepares the budget, it oversees day to day running of the administration, the head of executive signs bills into law and intimates bills into parliament in order to speed the wave of governance in Nigeria.

The Legislature

The legislative an arm of government is a major institution of the state that promotes democratic governance. It is an institution where people directly involved in the democratic process through their elected representatives. The institution is significant to democratic sustainability because it serves as a means of checks and balances and saddled with the responsibility of law-making for the good governance of the state. According to Steven and Matthew (2009), the legislature is widely regarded as the voice of the people. It is the hearth of liberal democratic tradition and core ingredient underlining the representative character of democracy. The institution is the most representative arm of government where divergent interests can be expressed constitutionally.

As claimed by Shugart (1992), the legislature is a deliberate assembly to make laws for good governance in the state and it forms an important part of the government in the separation of powers model. The legislature enacts law for good governance and steer governing actions with exclusive authority to perform oversight function on the activities of the executive arm of government. In a democratic state, the legislature is most commonly popularly directly elected by the people. The legislature is the representative of the people with the primary function of making law for the state. In Nigeria, the constitution recognized the bicameral legislature with the House of Representatives made up of 360 members. The Senate has 109 members as provided in section 4(1) of the 1999 constitution (as amended).

Together in all, they are referred to as the National Assembly.

Daniel (2017) avers that the primary function of the legislature is to make laws for the peace, order, and good government in Nigeria. The National Assembly also has the power to legislate on items in the concurrent list as provided for in section 4(4) (a) of the constitution. Constitutional responsibilities of legislature cut across all tiers of governments (Fashagba, 2009). Since 1999 when Nigeria returned to democratic rules, the legislature is enduring un-interrupted legislative activities where the legislative powers, duties, and functions are well spelled out in section 4 of the 1999 constitution. It conferred on the National Assembly the provisions for the exercise of legislative powers. The legislature is a sensitive arm of government constitutionally empowered to make, perform oversight functions, and approved the financial requests of the executive.

This unique function hereby distinguishes the nation's legislative arm of government the executive and judiciary in a democratic state. The roles ascribed to the legislative arm of government in modern democracies include representation, law-making and oversight responsibilities over the activities of the executive. However, in the cause of performing those functions, it has generated a series of controversies recently because of the domineering attitude of the executive.

Governance

The concept of governance is not a new concept but it has to do with the nature of governance style adopted by ruling elites. The concept has been in both political and academic discourse for a long time. It is a form of connection between the government, its agencies and the society. According to Samuel (2002), governance comprises all of the processes undertaken by the government of a state. It is a form of decision-making that is set to solve societal problems. It is a form of policy consideration aimed at resolving social phenomena in the state. Inlay terms, it could be described as political processes that exist informal institutions with accountability, transparency, and openness in the application of the rule of law.

Samuel (2002) contends further that governance is part of governmental decisions and rules structured for accountability; it is a process through which constitutional power is being wielded to formulate policies relating to the well being of the people. It involves the act of exercising constitutional power related to the activities of the state and serves as the bedrock of good government. Adetunji (2013) avers that governance also involves interaction between the formal institutions and those in civil society. It refers to processes that concern the public life and social upliftment in the state. Therefore, governance is a high level of organizational effectiveness in relation to policy-formulation in the state.

4. Theoretical Framework

4.1 Institutional Conflicts Theory

The paper adopted institutional conflict theory to explain its position. It gives in-depth analysis of executive-legislative face-off in Nigeria's democratic governance. The theory was propounded by Schmidt (2006), it emphasizes the state as a structure of interest within which rational actors follows in competition over scarce resources in the heart of all social relations. The theory as lays by Osakede and Adesanya (2017) focuses on the relations among the level of government, implementation of norms and the manner in which pursuit of interest caused different types of conflicts in the normal life of the citizens, the theory believes that conflict arises when executive-legislative pursue incompatible goals and this makes conflicts an inevitable in the cause of performing the constitutional responsibilities in the state.

Osakede and Adesanya (2017) maintain that, an institutional conflict also arises in the state when resources, status, and power unevenly distributed between the levels of government, and that these conflicts become the engine for social change. Conflicts exist whenever incompatible activities occur and an action that is incompatible with another prevents obstruct interference causes injuries to other groups. The theory, therefore, serves as a guide to understanding how executive-legislative impasse under the Buhari administration has resulted in the major division along the political line. This has caused poor policy formulation and implementation of the programs that made bad governance an order of the day in Nigeria.

5. Legislature and Oversight Functions in Ni geria

In order to carry out their function as contained in section 4 (1) of the 1999 constitution (as amended), the National Assembly usually divided into standing or ad hoc committees. The purpose of these committees is to facilitate in carrying out oversight

functions on the activities of the executive. The purpose of oversight is to ensure that the laws enacted by the parliament are well implemented in line with the policy of the government. As observed by Biarkan (2009), oversight has been defined as a process of ensuring the effectiveness of the executive arm of government towards implementation of the laws. Unlike the parliamentary system of the government, the source of power to oversight the activities of the executive is contained in section 88 of the 1999 constitution and confers investigative powers on the legislature.

Obiyan (2007) notes that the legislature posses the power to confirm the appointment of Ministers and other officials of the government in the federation. This is contained under section 147(2) where Ministers have to be confirmed by the Senate. Also, the impeachment of the President and the Vice President is contained in section 143 of the constitution can also be regarded as oversight function of the legislature. The mode of carrying out law-making functions is also contained in Section 58 & 59 of the 1999 constitution (as amended). All other functions of the legislature apart from lawmaking can be categorized into oversight functions. However, the oversight responsibility of the legislature is done to prevent the arbitrary use of office by the executive. It also helps in ensuring the effectiveness and efficiency of the executive in the cause of performing its official functions in government.

6. Overview of Executive-Legislature Impasse under President Buhari's Administration

The executive-legislative impasse experienced under President Buhari's first tenure in the office can be traced to the decision of some forces in the All Progressive Congress (APC) and the Presidency which made several and unsuccessfully moved to remove the then Senate President Bukola Saraki and his Deputy, Ike Ekweremadu using the Code of Conduct Tribunal and the regular Courts to indict them over alleged criminal offenses ranging from false asset declaration, corruption and falsification of the Senate rules (Ojeifo, 2018).

This development has indeed aggravated the hostilities between the Senate leadership and the APC/Presidency. The causes and effects of the intractable hostility were that lobbying which is an essential instrumentality for securing the requisite legislative support and approval was scorned by the executive from the outset and replaced with blackmail while the legislature took solace in filibustering executive bills and requests that were perceivably "thrown" at the National Assembly for consideration. That development culminated in a frostier relationship between the executive and the National Assembly. It became difficult for the APC-controlled executive to reach out to the leadership of the National Assembly for understanding on issues that would typically require legislative support (Ojeifo, 2018).

This impasse made the federal legislature to treat executive related matters with antagonism and reluctance. The admission of the frosty relationship between the two arms of the government by President Buhari at the party's National Executive Committee (NEC) underscores his frustrations. He told the party's apex organ that the frequent friction between the Presidency and the lawmakers then has slowed down the delivery of his campaign promises to Nigerians. The President's confession, which confirmed the existence of the gulf between the two arms of government later, triggered more altercations since the emergence of the leadership of the then the 8th National Assembly.

Ojiabor (2018) argues that the festering executive/legislative feud then had dire consequences for Buhari's administration change agenda. Although, such friction is not alien to Nigeria's political landscape, especially, when the ruling the party has no comfortable majority in the National Assembly, this is perhaps the first time it is being admitted that frequent clashes between the two arms of the government has grown so large to slow down governance in Nigeria. It is an open secret that since the inauguration of the 8th National Assembly on June 9, 2015, the two arms of government have been locked in a cat and mouse game. The presidency and the lawmakers were rarely on the same page on issues of national importance.

The crisis of trust stemmed from the contentious emergence of the leadership of the upper and lower chambers of the National Assembly. Contrary to the wish of the ruling party's leadership, Dr. Bukola Saraki emerged Senate President and Ike Ekweremadu, a People's Democratic Party (PDP) lawmaker was elected Deputy Senate President. At the Green Chamber, Yakubu Dogara and Lasun Yusuff were elected as Speaker and Deputy Speaker. Jimoh (2018) opines that the faceoff between the two arms of government under President Buhari's first term was triggered by several issues. The administration of President Buhari in the area of executive-legislative management was not too impressive towards the effective realization of the change agenda of the government.

7. Causes of Executive-Legislature Impasse in Buhari's Presidency (2015-2019)

The causes of the executive-legislative impasse in President Buhari's first term in office include:

The EFCC Logjam: As averred by Ojiabor (2018), the issue of nomination and confirmation of Ibrahim Magu as the Chairman of the Economic and Financial Crimes Commission (EFCC) has been regarded as one of the effects of the impasse on governance in Nigeria. The Senate rejected the request on the ground of an indicted report submitted to it by the Department of State Services (DSS) and the Presidency rejected the Senate decision on Magu's confirmation. Since then he has been working on an acting capacity following the insistence of the Presidency that the nominee remained its best man for the job. This however made the Senate pass another resolution does not consider any the presidential nomination that was not listed in the constitution if the President did not comply with their resolution.

Endless wait by Boards' Appointees: Jimoh (2018) argues that the faceoff between the executive and legislative arm of the government between 2015-2018 in Nigeria also resulted in putting on hold the inauguration of some nominees of the government into boards of federal agencies especially, the ones that required legislative approval. The attempt to force them to resume without the Senate confirmation was reprimanded and threatened with severe sanctions by the Senate. This also resulted in unending cold-war between the executive and legislative arms of government in the first term of President Buhari's administration.

Budget Impasse: The regular delay in the passage of the national budget since the assumption of the leadership of the 8th National Assembly under Dr. Bukola Saraki and Rt. Hon. Yakubu Dogara became worrisome to the government and the people of Nigeria. According to Ojeifo (2018), when the nation's annual estimates were presented, the assurances from the National Assembly leadership to give it speedy passages were not fulfilled because of their contending issues with an executive arm under President Buhari. For those four years, the issue of the passage of national budgets always has been the buck-passing and blame games between the two arms. This graciously impacted negatively on governance and democratic sustainability in Nigeria.

Open Bickering: To show the depth of how mistrust between the two arms of government affected governance under Buhari's first tenure in office. The House of Representatives had once taken on the then Minister of Solid Minerals & Steel Development, a loyalist of President in the cabinet, Dr. Kayode Fayemi when a vote of no confidence was passed on him and this made some Nigerians wonder why a federal government with comfortable control of the two chambers of the National Assembly cannot get anything is done without muzzle-flexing (Oji, 2018).

Elections timetable: The issue of reordering sequence of election as claimed by Ojiabor (2018) came as a result of the decision of the last National Assembly to capitalize on the impasse to propose sudden amendment to the nation's electoral Act which could result to change the order of 2019 general elections. The refusal of the President to assent to the amended electoral Act generated series of argument between the two arms of the government before the election was finally conducted without using the amended version.

7.2 Effects of Executive-Legislative Impasse on Governance in Nigeria

It has resulted in slow Pace of Governance: The impasse has created suspicious and hostility between the two organs of government and this has brought down the processes of governance activities in Nigeria. The impasse has created tension and political instability which encouraged impunity and disregard for the rule of law among the political class in the first term of President Buhari. The implications of this according to Osakade and Adesanya (2017) have resulted in poor governance that breeds political instability in Nigeria.

Political Consequences: Legislative-executive impasse has adversely affected the process of governance and overheating the nation's political system. This impasse has actually threatened the peace, unity and inter-parties collaboration through unending conflicts between the legislature and the executives who are often entangled in a constant battle for supremacy that made them jettisoning the tenets of the principles of separation of powers as enshrined in the 1999 constitution as amended (Daniel, 2017).

Social Cultural Consequences: Executive-legislative impasse under Buhari administration also has serious ethno-religious effects in Nigeria. The introduction of an ethno-religious variable into the legislative-executive impasse as maintained affects the unity and national integration in Nigeria. Ojiabor, (2018) argues that the impasse has caused series of agitation from different ethnics group in calling for self-actualization and restructuring the unit of

Nigeria. The failure and mobility of the executive and the legislature to co-exist and provide the pillars for sustainable development through the initiation and implementation of sound policies have a damaging effect on the Nigeria's democratic governance.

Policy Formulation and Implementation Process: The policy making and implementation process as argued by Osakade and Adesanya (2017) have engendered the smooth running of the affairs of the state. However efficient management of the executive-legislative impasse can also assist in averting its dysfunctional consequences and associated with the passage of Bills that affects the well-being of Nigerians.

8. Conclusion

The executive-legislative impasse as witnessed under President Buhari's administration has impacted negatively on governance and democratic sustainability in Nigeria. The unhealthy relationship between the two arms has translated to major division along the socio-political line and this to some extent has translated into disunity among Nigerians. As noted by Osakade and Adesanya (2017), the face-off between the executive and legislature under President Buhari administration represents an expression of the contest for power and this has made the two organs of government regarded themselves not as co-equals partners but as rivals.

In this regard, the executive under President Buhari intended to dominate and meddle in the affairs of the legislature which was vehemently rejected by the parliament led by Dr. Bukola Saraki and Rt. Hon. Yakubu Dogara. The frequency of the impasse as averred by Oji (2018) has over-heating political space thereby provided room for disunity and national disintegration. It also serves as a way of planned usurpation of power and functions of the legislature by the executive led by President Buhari. It is in light of this assumption that this paper recommends that there is need for the nation's political actors to work towards the promotion of harmonious relationship in order to promote good governance and constitutionalism in Nigeria.

The principle of separations of power needs to be faithfully upheld by President Buhari and his Cabinet members while the impasse can be fully curtailed when periodic interactive meetings can be promoted by all the organs of government for more critical dialogue to be discussed in order to facilitate good governance and democratic sustainability in Nigeria.

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KIU Journal of Social Humanities Copyright©2020
Kampala International University ISSN: *2415-0843*; 5(2): 145-153

Between Diplomacy and Imperialism: The Vestiges of Portuguese Influence on Benin Kingdom

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Abstract. The contacts African had with the Europeans presented several sides of experiences. For most of them, it led to loss of independence which commenced with a violent attack on their cultural beliefs. The fore bearers of these contacts were the explorers and missionaries whose ultimate objectives were the exploitation of the economic resources of the Africans. Thus, trade and religion were major instruments of the imposition of alien rule. The people of the Old Benin Kingdom were known for cherishing their cultural values. They had experiences with the Portuguese and the British. While the Portuguese were their trading partners who exchanged ambassadors with Benin, the British on the other hand, although cam as traders and missionaries, were more violent in their approach towards the Benin people. This paper therefore, is an attempt to assess the impact of the Portuguese in their relationship with the Benin Kingdom and the influence they were able to leave behind.

1. Introduction

The relationship between African people and Europeans which started on a mutual basis subsequently degenerated to one of master-servant relationship. Colonial rule had often been depicted as a civilizing mission who the colonized people were in dire need of. The arrival of the Portuguese in the last quarter of the fifteenth century marked the beginning of the much cherished relationship in Benin history. In the relationship, between the Portuguese and old Benin Kingdom, trade became the most important thing, as no political conquest took place. In fact, it was a relationship based on mutual respect and appreciation of each other's cultural values. The cultural exchange that followed was therefore reciprocal. This was unlike what followed the invasion of 1897 which led to the imposition of political dominance and control by the British.

The focus of this paper is the examination of the impressive influence of Portuguese culture on a society that is known to cherish and jealously protect its traditional culture and value. This is most significant when it is realised that the influence by the Portuguese though external in nature did not come as a result of imposition, but voluntary acceptance.

1.1 The Pre European Benin Kingdom

Benin, which is now the capital of Edo State, Nigeria, used to be the cultural and political hub of an ancient kingdom, "which stretched from the lower Niger in the East, to the frontiers of modern Dahomey in the West, and far in land, taking in much of Yorubaland. (It must be noted that the extent of influence on some Yoruba communities remains a subject of dispute). The People of the kingdom, called Bini, spoke the Edo language" (Buah, 1981).

The origin of the Bini people is usually confused with the establishment of the current dynasty. In all the traditions of origin of the people, it is acknowledged that the Bini people have always existed in their present locations. As observed by A.F.C. Ryder (1984), although some form of state may have existed among the Edo before the thirteenth century, the specific establishment of a kingdom was attributed by both Benin and Yoruba tradition to Oranyan, a scion of the prestigious ruling family of Ife, who was said to have been seen sent to Benin by the king, his father, probably around 1300, at the invitation of a

number of Benin chiefs (Aderibigbe, 1956; Egharevba, 1968; Ryder, 1984). However, the hermitic influence on the tradition of origin can still been seen in reference to Egyptian origin in some of the narrations.

The geographical area covered by the Benin people is approximately 8,653sq.km. It is primarily a rainforest zone of a low-lying plain covered with porous, reddish sand called "Benin sand". The area is on the edges of the Delta proper of the Niger River, and it is drained by a series of deeply entrenched rivers and small streams flowing in a general north-south direction. The major rivers are Siluko, Osse, Orhionwon, Ikpoba and Ovia. There are few hills to the East. The Climate is hot and humid with temperatures reading 100^{0f} $(38)^{0F}$ and is characterized by two distinct seasons, the wet and dry (Anene, 1965).

The Benin Kingdom reached its peak as a coastal power in the period between the sixteenth and seventeenth centuries, and until it was invaded by the British in 1897 was still a dominant force in the area. Until then, it had survived as an independent kingdom, through the heroic, efforts of its rulers like Ewaka (c 1200) Oguela (c 1280), Ewuare the Great (1440-73) and many more.

1.2 Portuguese Arrival and Inter-Group Relations

Joas Affonso d'Aveiro is usually regarded as the first Portuguese to arrive Benin in 1485. However, there is another reference to Roy de Sequeira coming in 1472 (Bleke, 1975). Whoever, may have arrived first, there is no dispute, however, that the Portuguese were the first Europeans to reach Benin City, the Kingdom capital.

The coming of the Portuguese to Africa was in search of the gold trade and the legendary Presta John. At the time they arrived Benin coastline, a Lisbon Merchant, Fernando Gomes, held the lease of the Guinea trade. By 1471, Gomes and his seaman had reached a port of the Guinea, which they called Coast de Mina, and it was in the following year that they got to the Bight of Benin. At the time of their arrival, they were unable to get enough slaves off the coast and had to turn to the rivers in the Bright of Benin. It became the practice for a few sails to detach from the main fleet and make their way inward in search of slaves. The geographical location of the Benin people put them outside the swamp forest area. So in their travels inland, the Portuguese came across mostly Ijaw people and the Urhobo, who were further inland. Thus, it was possible for the Portuguese to trade in the rivers without knowing of the existence of Benin, and had to eventually penetrate inland to establish contact with them. It was through this route that they arrived at the entry pot of Ugboton, from where they made their final journey to Benin.

The Portuguese, on getting to Benin were highly impressed with what they saw. These men who back in their places were used to the narrow confines of the walls and the small towns of Europe were fascinated by the spaciousness of the 'great city of Benin' and this made a powerful impression on them. This indeed confirmed that there was a state of far greater consequence than the petty chiefdoms which they were used to seeing on the coast (Bradbury, 1937).

They were well received by Oba Ozolua, who subsequently agreed that the Chief of Ugboton should accompany them to Lisbon so that he could learn more about the ways of the Whiteman (Ryder, 1962).

The choice of the Chief of Ughoton could be attributed to two main reasons. The first reason was because of importance of his village as the location of 'port' of Benin and the second which was one of the first immediate entry point/contact point of European trade, and, most important was his status as the ***Edaiken*** heir to the throne. The visit of the Chief of Ugboton to Portugal marked the beginning of a long lasting relationship between Benin Kingdom and the Portuguese. This visit culminated in the establishment of diplomatic relations, which was immediately followed by trade.

In spite of this early contact, the Portuguese were unable to dominate the trade of Benin for a number of reasons.

First, most of the areas the Portuguese had first traded before 1486 laid outside the Benin's sphere of influence and remained largely independent of it in the following years. At the same time, the Portuguese were not the only European trading interest in the area. Others could only operate with its licence. All interests however, wanted slaves from Benin and the rivers. The Ijaw and Itshekiri as well as the Edo of Benin, managed to meet their own supply quota of slaves by selling criminals and outcasts of their societies, by drawing upon existing slave markets and lastly by disposing of war captives (Agbontean, 1997). Oba Ozolua's numerous successful campaigns must have swollen the number of prisoners available for sale in this period, but there is no reason to suppose that this policy of conquest was in any way prompted by the opening of the European slave trade.

Many of the slaves were shipped away and exchanged for gold at a great profit.

Benin Kingdom is known worldwide for its arts. The artistic traditions of pre-colonial Benin were firmly established in the peoples way of life and maintained by traditional guilds specially designed for this purpose (Kimble, 1937). This guild has been associated with the origin of the kingdom since about 900AD (Kimble, 1937). By the second half of the fifteenth century, when Benin made contact with the Europeans, the development of Benin art under the guild system had reached its apex. New raw materials, broadened experienced, new design and representation of wider imaginative scope made Benin arts unrivalled. However, the decline of the kingdom gave way also to the decline of the system, which had developed closely with the monarchy for centuries (Ben-Amos, 1999).

The over-all impacts of the Portuguese influence on Benin are normally seen in terms of religious conversion, assistance in warfare, and the introduction of European goods. The supply of brass used in casting both cannon and the works of arts commonly referred to as bronzes was a greater part of the gains of the contact. The reflection of these impacts on Benin art can be said to have engendered a number of forms that are manifest both in exploited bronze and ivory. The bronze and very artifacts could reasonably be ascribed to the initial period of contact between the two cultures (Ben-Amos, 1999). It would seem that not only did such forms first appear in that period, but that many persisted and were repeated in the art throughout subsequent stages of development right into the present century. Notable are representations of Portuguese heads appearing on ivory and brass armlets; of tall figures of Portuguese on ivory tusks; and of torsos, on bronze plaques.

European weaponry and armour of the 15^{th} and 16^{th} centuries were frequently adapted with all kinds of designs, including floral motifs (Broadbury, 1959). The factors influencing Benin art at the time of this first contact with Europeans were undoubtedly beyond the considerable increase in the supply of brass metal for casting but also included the personal dress and baggage of the visitors themselves. In their luggage, the Portuguese were likely to have had small ivory caskets, the lids of which were subtly carved by Indian craftsmen; perhaps a few European illuminated books, and perhaps, examples of Indian painting (Dark, 1973). Such items may have stimulated the Edo artist: the arrangement of figures on plaques might have been suggested by similarity arranged designs of Indian paintings. The Portuguese had earlier made incursion into Indian in 1498 (Egharevba, 1968).

Oral history suggests that Esigie's reign (1504-1550) was remarkable in many ways. The first and the most important was in regard of the arts and artifacts. The period witnessed the production of the finest works of Benin art. The impact of the Portuguese, which was touched on earlier, combined with Oba Esigie's regal abilities, his liberal tendencies in accepting the Portuguese religious and social reforms, and his political problems, must have together created a climate in which fermentation of idea started to stimulate artists and citizens alike (Ryder, 1977).

At the same time, as Professor Ryder has established, considerable supplies of brass were entering the Benin Kingdom (Dark, 1973). We may suppose, therefore, that a whole new host of ideas were absorbed by the artists of Benin. This newness of ideas coincided with an influx of raw materials and led to the production of new forms. For instance, the efflorescence of art in Oba Esigie's time, as a stimulus of Portuguese contact, led to the production of the rolled-collar beds, the fine pectorals and other works in ivory, such as two gongs and possibly, a pair of armlets, the first of two major types of queen mother heads, and, about the middle of the 16^{th} century, the first plaques; those with a circled cross as a background motif (dark, 1973).

Other items probably of this period are works like the dwarfs, head of a dwarf, and the figure of a cross-bow man and a fine hip mask in the British Museum (Dark, 1973). Also, many Afro-Portuguese ivory have graced the courts of Princes during the renaissance and the cabinet of curiosities in Barque times. These include salt-cellars, spoons, forks, hunting horns of great refinement. These were initially thought to have originated from Indian or China but were in fact from Benin and Sierra Leone. Citing Fagg, a former keeper of the **London Museum of Mankind**, Ben-Amos (1999) writes that: *... Fagg's intelligent guess has been confirmed by other studies devoted to this problem in the last 25 years and many unanswered questions have found satisfying solutions, especially regarding the origin of the artifacts, now established as being the ... Sierra-Leone and Nigeria (Benin).*

The Afro-Portuguese ivories were made not for the local market, but by contract of the Portuguese. Drawing upon the image defined by the Portuguese, Benin sculptors incredibly made objects they otherwise knew nothing about. Among the works of arts , is the image of an angel. Another image in

bronze, showing European soldier "at the arrival of the Portuguese in the pose of firing his gun (Bradbury, 1937). Most importantly, the lasting impression/impact of Portuguese contact with Benin, on its art, is in the area of raw materials that were subserviently adopted for production. Today, most of Benin cast arts, if not all, are done in brass which originated from the Portuguese period.

2. Oral Tradition and Proverbs

Although the Benin people had no written language or record of their civilization, nonetheless, they developed an artistic system of recording events in traditional ways. This recording system had been found to offer more detail and depth than Portuguese records. Much of what has been achieved in Benin studies are derived from oral and art records confirmed by archaeology and allied studies (Egharevba, 1968).

Benin oral traditions have it that Oba Ozolua was king when the Portuguese first came to Benin. It is also claimed that in the early years there were four Portuguese visitors among them only one out of them persistently demanded for slaves and the Benin people did not like him. Benin records also claimed that the Oba appointed people who kept pots of water along the route for the Portuguese to find water on their journeys to and from their factory at Ughoton. In the early years, the Benin people had favourable impression of the Portuguese that were sustained by other Europeans as revealed in Benin proverbs and sayings. Also, impressions of the Portuguese can also be found in songs. One particular Edo song sung by children and young maidens of old Benin in their moonlight games goes thus:

I le ema gie ebo
O ye ihieghe fi me;
Ai he emwin owie
I gba he ne ebo

Meaning
I cooked a meal of pounded yam for the whiteman;
He rewarded me with the gift of some herbs;
It is unlucky to refuse the day's first gift;
Else I would have rejected the whiteman's gift (Oduntan, 2002).

It is of course impossible to accurately date the origins of these proverbs and songs, many of them could have originated and developed only after the Portuguese pioneering venture, and during the intense exchanges that characterized Benin relationship with the Europeans.

However, given the intensity of the Portuguese impression, for which relics of the Portuguese venture still survive in Benin language, arts, cultures, etc, it is clear that the early Portuguese were not different from the images sustained by other Europeans. On the whole, the Benin proverbs, sayings and songs considered the Portuguese as self-seeking, disinterested in Edo ways, merciless and uncompassionate people (Aisien, 2001).

3. Social Life and Culture

After the Portuguese introduced firearms into Benin 500 years ago, the *Igun* guilds in the city took up the elaboration of these weapons locally. The guilds made Dane guns, and also pistols which the Edos called *Ovbisegba*. However, the *Igun* guilds made only arms, but not ammunition. Portugal might have been generous to Benin with her metals and her metallurgy, but kept the knowledge of chemistry exclusively (Aisien, 2001). Thus, Benin was never able to make gunpower and had to depend on Europe in the following centuries for supplies of the powder. This is because gunpowder was item of trade which was partly depended upon by the Europeans to make profit.

There is the *Uguakpata* hairdo worn by chiefs alone, which can be found on the famous FESTAC mask; the carved ivory hip pendant of a noble personage, Queen Idia, mother of Oba Esigie, consisting of a row of the repetitively carved heads of an European Catholic Bishop. These heads are eleven in number and the long hair and flowing beard identify him as a Prince of the church that is a Bishop, an Archbishop, a Cardinal, or the Pope himself (Aisien, 2001). The *Uguakpata* hair do of the FESTAC mask was the carvers representation of the head of the Roman Catholic Bishop of the Benin City of Oba Esigie, 1504-1550, (Ryder, 1977).

The Portuguese also brought along with them variety and colour which infused itself into the habit of the Benin people. Aside from the special garment of the chiefs which was made to resemble that of the Catholic Priests, velvet mostly red, became associated with the Benin monarch and royalty in general. Velvet featured in the gifts presented to the oba from Portugal (Akenzua, Interview, 2003). Also, it was common for chiefs to use linen shirts as a symbol of their status in the society because linen shirts were usually given to chiefs and messengers of the Oba from the king of Portugal, while silk shirts were restricted to the Oba alone.

The womenfolk also learnt to make use of the wide variety of coral and glass beads, which could be found in Benin at the time, for their personal adornment and beautification. Also, banglets as a fashion statement begin to feature prominently on Benin women (Isekhure, interview, 2002). The Portuguese introduced the "Big Umbrella" to Benin, the fan, was also used as a symbol of power and prestige (Akenzuan, interview, 2003). The Benin people also learnt to use spoon as part of their culinary etiquette, alongside the use of tumblers called *Akalaka* in Benin City.

The Portuguese also brought along with them personal effects, such as mirrors, kitchen utensils, and some other items of beautification which may not have been altogether foreign to the average Benin person, such as combs and brushes. It is also believed that the hair-do of the Oba's wives, exclusive to them alone, was made to resemble that of the European counterparts. This could have been possible by means of European illustrated books. Sometimes they gave gifts of medicine, in the form of a bark of a tree, known to contain quinine a remedy for malaria. Spices such as curry were also introduced to a select few, which may have been used by Benin women in the preparation of their traditional dishes (Bradbury, 1973).

4. Christianity in Benin

When the Benin-Idah war ended about the year 1516, the Europeans in Benin were greatly relieved. This was because they were able to turn their energies to what really was of interest to them in the kingdom; the conversion of the people to Christianity, instead of their being obliged to help out in Oba Esigie's tedious series of warfare since he succeeded Ozolua, his father, to the throne (Egharevba, 1968). The letter written in Benin City by Duarte Pires to Dom Manual, the king of Portugal on the 20th October, 1516 and reproduced in J.U. Egbarevba's *Short History of Benin*, paints a vivid picture of the Benin City of Oba Esigie soon after the Idah war ended. The letter said that:

Peace had returned to the kingdom; the European, even through Priest of God, had been away with Esigie to Idah for a whole year, and had helped Benin to defeat the Igalas: the Preaching of the Gospel: the great Mystery, and the conversion of the Benin people to Christianity which had been shelved because of the total
commitment of the kingdom to the war effort was not possible, now that the war was over; the effort
to convert the pagan kingdom to Christianity had begun in earnest. Already Oba Esigie had built a Church (presumably the Cathedral along Akpakpava road in Benin). Esiegie had ordered those closest to him-the Crown Prince Orhogbua, and two important palace Chiefs, to become Christians; the spark of literacy had been introduced into Benin amongst the royals and noblemen and these persons proved proficient in it (Bradbury, 1973).

Duarte Pires' letter, a key in the understanding of the early years of Portugal in Benin also explains very satisfactorily, why, in spite of the of the unchallengeable military advantage which Esigie possessed at the time over all the other kingdoms and peoples of the region of West Africa, the Idah war proved to be the last major campaign of the Oba (Bradbury, 1973). The energies of rulership were now directed inwards, towards changing the society, and coping with internal opposition engendered by these changes. The European power which sponsored these changes was happy that there could be no more external distraction which might hamper the successful unraveling of the Great Mystery to and acceptance by the generality of the Benin people as had already been done with regard to the palace (Egharevba, 1968).

For the greater portion of the thirty four years for which he reigned after the war, Esigie devoted his energies to building Churches in town and the suburbs. The sites of the four churches are known, three of them very well, the fourth is not so well known. These churches were built at Akpakpava, Ogbelaka, Erie and the fourth at Ugbuague, located at No. 3, Idahosa Street, Ugbuagbue Quarters (Aisien, 2001).

The biggest of the four churches built in the town, and the headquarters of the Benin Christian Mission was the Cathedral on Akpakpava Road. Recent evidence has confirmed that the site was once the seat of a Bishop colonizers, on the conquest of Benin in 1897:

…discovered on arrival in Benin City that the Portuguese had in fact built a church in the city which was probably the seat of a Bishop as evidenced by the discovered of Episcopal cross (Aisien, 2001).

The discovery of the Episcopal cross in Benin in the early years of the 20th century, an artifact which could be found in association with the presence of an officer of the church not below the rank of a Bishop, is good evidence of the Cathedral status of the church built in Akpakpava by Oba Esigie. Another evidence which corroborates this chance finding can be seen in the FESTAC mask consisting of eleven heads of a

European Catholic Bishop. It is argued that the church in the Benin city of Oba Esigie could not have been important enough to accommodate the office of a Bishop, then. The least that could be suggested was that the Portuguese Roman Catholic Bishop of the Nigerian off-shore Island of Sao Tome paid a pastoral visit to the Benin church, and the Benin artist adopted the august visitor as his subject for Uguakpata adornment of the representation of the face of a Benin royal personage which he was carving in ivory (Aisien, 2001).

The Akpakpava Cathedral built by Oba Esigie was of a large size. Its frontage was on Akpakpava road, and its rear on Ehondor Street. Cathedral and castle-builders from Portugal probably constructed the edifice, but the more likely scenario was that the resident Priests themselves did the supervision, with the artisan guilds of the city put at their disposal by Esigie, doing most of the construction (Aisien, 2001). It is worthy of note that some twenty years before Esigie became the Oba, castle-builders had been sent by King John II to construct a more substantial and enduring edifice on the soil of West Africa. This was the Elmina Castle, now in Ghana, built on the seashore with materials brought by sea from Europe (Aisien, 2001).

However, the Akpakpava Road Cathedral was not destined to enjoy the robustness of the construction which Elmina Castle enjoyed Benin City was too far inland from Ugboton, and Ugboton was too far by boat from the open Atlantic for appropriate building materials to have been brought from Europe for the Cathedrals construction. Building materials especially stone, were not available in the alluvial soil of the Benin kingdom, thus the best materials which the builders could have had for the walls of the edifice was the kneaded mud. All Benin homes and places have been constructed of this material since time immemorial.

Akpakava Road, on which the Cathedral stood was said to have been constructed by Oba Ewuare, Esigie's grandfather (Aisien, 2001). But it was the Portuguese in Benin that gave the road the name by which it is now known.

Inspite of the endnote explanation above, a plausible manner of derivation of the name '*Akpakpava'* surfaced recently when the subject was discussed with the Roman Catholic Archbishop of Benin, His Grace Patrick Ebosele Ekpu. The story of the construction of the Benin City Cathedral 500 years ago was told, and the world '*Papaver'* (the Latin name of the medicinal Poppy plant found on Akpakpava road by Portuguese Priest), mentioned in association with the street on which the new Cathedral stood. In a flash the Archbishop exclaimed quietly in Latin: Papa via; the "Pope's Way" or "Pope's Road" (Ryder, 1962).

For two centuries the Christian church struggled to take root and survive in the soil of Benin. But by the year 1713, Priest stopped coming to Benin and the Beni Church lapsed into idolatry, which is the native religion of the land (Aisien, 2001). However, a sort of synthesis had taken place between the Chrisitian religion and the native one such that at *Arousa* the premier shrine, the Lord God Almighty was worshipped as with other shrines dedicated to him. God was propitiated with chalk, cowries, pods of pumpkin and strips of white and red linen in these shrines. The *Ohensa*, native priest of the Akpakpava Cathedral, after taking over from the 16th century Roman Bishop, would come before the Oba in the palace, holding his staff of office, which represented the Episcopal cross of the Catholic Bishop of the Benin of Oba Esigie, 1594-1550, (Egharevba, 1968).

The Arousa N'Ogbelaka is vastly important to the Nigerian nation. Benin City was the place where Christianity was first preached and accepted. The Arousa shrine is one of the many relies still possessed by the old city which tells the story of the first arrival of Christianity into Benin halfway into the second Christian millennium. The acceptance of Christianity by Esigie, and his efforts to make Edoland embrace the new religion shook Benin to its foundation and nearly led, not only to Esigie's loss of his throne, but also to a complete dynastic change in Benin (Egharevba, 1968).

He also incorporated into the palace ritual many of the usages of the Roman Catholic Church. The Maltese cross, with its four limbs of equal length, which was the form of cross the Portuguese brought to Benin, was adopted as a palace motif, and can be seen reproduced today on the *Ada*, the state sword of the Oba of Benin. It is also liberally reproduced, in coral, on the hats and other regalia of the monarch and his chiefs. The Morning and mass said in those days by Priests for Oba Esigie continue to be celebrated today, especially the Evening Mass or vespers, which metamorphosed into the daily *Eghuae Ematon* palace ceremony when the indigenous religion of the land later swallowed up the foreign religion as bush does to an untended patch of cultivated land (Aisien, 2001).

5. Education

Encouraged by his victory over the Igallas in the Idah war (1516), an unrestrained Esigie devoted all his

energy to the encouragement of the acceptance of Christianity in Benin. Thus, he went on to build a Cathedral and three chapels. A fourth chapel was situated in the Oba's palace by Oba Esigie is use.

It is probable that the three chapels built in the city were in reality intended as schools, with a little chapel attached to each, where Mass was said before the days teaching began. This supposition is provoked by the fact that two of the three "chapels", those of *Ogbelaka* and Ugbague, have the same adjective attached to them. Each is referred by its priests as: Aruosa n'Ewaen, "the chapel of wisdom" or "the chapel of knowledge" (Aisien, 2001).
With the building of the Akpakpava Cathedral therefore, three schools were probably built, in the densely populated areas of the town, where the teaching of the rudiments of literacy was attempted. The schools were built as more Portuguese Priests became available to man them. Christianity, like Islam, is a literate religion. The three satellite Aruosa in the city, and perhaps also, those which were built in some of the near-villages were in reality like the "Ile Kewu" the "Arabic House" or the Quoranic center in Islamic communities, where the Moslem Imam teaches children, clutching their wooden slates, how to read and write in Arabic and therefore, how to read, write and recite the Koran (Aisien, 2001).

If these suppositions are acceptable, then the *Aruosa* shrines at *Ogbelaka,* Eric and Ugbabue in Benin City are in reality the sites of the earlier Christian schools in the geographical context of Nigeria, just as *Arousa n'Akpakpava* is the site of the earliest church in the country. These three sites would represent the first efforts of Portugal to bring the inestimable gifts of literacy to Benin, under the guidance and encouragement of Oba Esigie.

Oba Orhogbua, Esigie's son, a converted and convinced Christian who reigned from 1550-1578, was the most formally educated Oba of Benin until Akenzuwa II of the 20th century. He was educated outside Benin perhaps at first, in the off-shore Island of Sao Tome, then, later in the metropolitan capital of Lisbon in Portugal. He trained with his eye on ultimately becoming a Catholic Priest. He was still overseas when his father, Oba Esiegie, died. When he arrives in Benin from Europe he had choice to make; to take up his patrimony as the Oba of Benin, or to practice the procession of the priesthood of the church. It was in this regard that the Edo's said;

Ai no Oba, wo ebo:
"You cannot be king, and concurrently be a Priest to a deity (Aisien, 2001).

Orhogbua became the Oba of Benin and relinquished his priestly duties to the few Portuguese Priests and the native clergy which the Priests had trained as Catechists to help at the altar. The advantages of Orghogbua's overseas education began to show immediately he became Oba. Considerable time had elapsed since the death of his father and his own arrival home.

In the interval, the numerous women in the royal harem had dispersed to their various homes and had begun to co-habit with other men. This was a capital offense in the kingdom. Thus, against the insistence of the chiefs, Orhogbua forbade the execution of the women their consorts, and the offspring of their co-habitation (Aisien, 2001).

The other advantages of his overseas education and enlightenment which Orhogbua conferred on the kingdom were his love for the sea, and how his love influenced the running of the affairs of Benin. He turned the extensive lagoon system running parallel to the Bight of Benin into Benin lake, and became the lord of all lands bordering this lake. He founded an Enogie-ship on the island of Lagos. During the reign of this wise king, trade with the Portuguese developed fast. Ughoton became an important port in the Western Niger Delta and so Benin grew on the tolls and custom duties levied by the Oba. He was also clearly a strong warrior for he enforced tribute payments from all parts of the empire and in the mid-1550's conquered all the coastal lands up to Lagos where he left a permanent garrison. Tradition in Lagos says that their first Oba, the Eleko of Eko, was a son of Oba Orhogbua of Benin (Aisien, 2001).

During this long period of Orhogua's reign Christianity and education looked after themselves in Benin as best as they could, limping along without the royal presence they needed for support and encouragement. By the time Ehengbuda, Oba Orhogbua's son, succeeded the throne and came to the end of his own reign, Christianity had gone 'native' in Benin. The Cathedral, and the chapel's attached to the places of learning, both in the city and in the near villages had become:

"Aro Osa" or "Aruosa"
"Shrines to the Supreme God"

The Catechists and the trained "Brothers" who were left in charge of the places of worship when the Vatican and Portugal could no longer sustain the missionary efforts of manning them with ordained Priests, became the:

"Ohen Osa" or "Ohensa"
"Priests of the Supreme God" (Aisien, 2001).

6. Benin Vocabulary and Crops

With the arrival of the Portuguese also came various crops that were foreign to the Benin people. Pineapples, coconuts, oranges, were some of such food items not only introduced to Benin, but later grown on Benin soil. Such food items were introduced gradually into the kingdom and have since constituted part of the diet of the Benin people. Coconuts eaten with roasted corn or cassava is considered a delicacy in some parts of Edo land.

The arrival of these crops which were foreign to Benin people necessitated the need for the people to coin words or adapt words from the Portuguese for which they would be known. Thus the orange fruit came to be known as "*alimo"*; the pineapple as "*ediebo"*; the coconut as "*uviebo"*, etc. Some of these words have one thing in common which is the noun, "*ebo"* in Benin language literally means "white man" or "white person" and can be used in the context pertaining to a white person.

Besides edible items introduced by the Portuguese, untensils, such as spoons, called "Kuye" in the Benin languages; tumbler, called "Akalaka"; calabash, called "Okuye", were also introduced among others[55]. It would seem, in the above examples, that the Benin people during the time of the Portuguese visit were trying to copy or imitate Portuguese tongue. Another prominent example is found in the adaptation of the word "sanguine" which has been modified in the Benin context to "Esagien".

Fragments of the Portuguese language are also used in the palace as a special language of the important high-ranking chief to ensure secrecy among them. This special language or court language cannot be understood by the average Benin person and serves its special purpose at the Palace.

7. Conclusion

The paper was opened with a cursory look at the history of Benin and its in inhabitant focuses mainly the vestiges of Portuguese relations with Benin. An understanding of the culture of the Benin people help to distinguish between what is indigenous and what is borrowed. It also helps us to understand the reactions of the people towards a foreign culture.

The contact between the Benin and Portuguese people resulted in trade and other relations, which impacted both positively and negatively on Benin people. They exchanged various items such as, pepper, semi-precious stone, beads, cloth, slaves and a variety of gifts, meant for the king of Portugal, the Oba of Benin and their messengers. In addition to this, envoys were also exchanged between Portugal and Benin, the Oba himself was said to have made a trip to Lisbon in Portugal. In effect, trade and contact between Portugal and Benin Kingdom led to cultural borrowing. For example, Benin shifted its preference for copper manila to those made of brass.

Legacies of the Portuguese can also be found in the areas of art, sculpture and social life. The Portuguese infused life into the already vibrant art of Benin by making brass available in large quantities. At the time of the Portuguese visit, the Benin craftsmen were recorded to have made images and designs that had hitherto been alien to them. An example can be found in the crafted image of an angel. Also spoons, forks, salt-cellars and hunting horns were also depicted by the Edo artists of that period. Many of such works are still in existence till date.

Vestiges of the Portuguese contact with Benin people can also be found in the oral tradition, songs and proverbs of the Benin people. Stories about the first visitors to the Benin kingdom abound in Benin oral history and tradition. Oral tradition records that Oba Ozolua was king at the time of that visit and how the strange visitors demanded for slaves. Oral tradition also records that the Portuguese though highly welcomed at first, later began to lose favour in the eyes of the Benin people and this image was sustained by subsequent European visitors. Records of the Portuguese are also contained in their songs. Though the period of the Portuguese visit was short, they also managed to introduce guns and gunpowder into Benin; they were equally responsible for the attire and hair-do of the Benin chiefs.

The greatest influence of the Portuguese can perhaps be found in the area of religion with the introduction of Christianity under Catholicism. Overtime, the dogmas and emblems used in the practice of the Catholic faith have synthesized with the indigenous traditional practice. The introduction of Christianity also led to the spread of literacy among the Benin people. This is a very significant aspect of Portuguese impact because Benin City may well be the area where the first church was built, Christianity preached and literacy imparted. This is contrary to the assumption and popular believe that Christianity was first preached under the Agia tree in Badagry in 1842. Contact with the Portuguese led to the building of the first four churches in Benin, the sites of which can still be found in Benin City today. The son of Oba Esigie, Orhogbua, who took over the mantle of leadership after his father's death, trained in Lisbon,

Portugal, to become a priest. Consequently, though he could not serve in that capacity, his overseas education had a positive impact of great magnitude on Benin kingdom.

This paper has also been able to address the impact of the Portuguese on Benin language and crops. The appearance of alien commodities also led to an enrichment of the Benin vocabulary, such that words like 'kuye' meaning 'spoon' were introduced. A special language used in the palace by the Oba and his special chiefs is made up of mainly Portuguese words for the purpose of secrecy.

In conclusion, it is necessary to point out that despite the relatively short period of contact between the Benin and the Portuguese 1472-1517, as compared with the longer contact with the British from the time of the invasion in 1897, it is wrong to assume that the Portuguese left no legacies of lasting imprint on the Benin people. This paper has been able to shed light on the neglected areas of the brief but enduring encounter with the Portuguese. Aspects of the impact of the Portuguese discussed in this paper are those which have stood the test of time. They can be found in relics and artifacts, which exist in Benin City till date, such as, the Holy Aruosa Cathedral, a number of artworks on display at the National Museum, Benin the Uguakpata hair-do and the traditional attire of the chiefs to mention but a few. We have also been able to establish that although the Benin cultural heritage has been carefully preserved and guarded over the centuries, it has however, succinctly imbibed some aspects of the Portuguese culture into its core practices. In fact, there is still room for further in-depth study into the period of Portuguese contact with the Benin kingdom.

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Part Two
Social Psychology

KIU Journal of Social Humanities Copyright©2020
Kampala International University ISSN: *2415-0843*; 5(2): 157-162

Assessment of Psychological Trauma Symptoms among Teachers in Conflict Areas: The Case of Biu Local Government Area of Borno State

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Abstract. There are rising need for literatures on psychological trauma symptoms considering the increase in conflict and traumatic experiences in Nigeria. The present study had assessed psychological trauma symptoms among teachers in a conflict area using a descriptive survey. The participants used for the study were 107 primary school teachers, 60 (56.1%) males and 47 (43.9%) females and were willing to participate in the research. Trauma Symptoms Checklist-40 (TSCL-40) was used in assessing all the participants. The study hypothesis was statistically tested, using chi-square statistical tool. The outcome revealed, there was a significant rate of dissociation among the teachers, with 61.7% of the teachers with dissociation symptoms ($\chi^2 = 5.841$, $p = 0.016$); Also, a significant rate of the teachers indicated anxiety symptoms, with 60.7% of the teachers displaying symptoms of anxiety ($\chi^2 = 4.944$, $p = 0.026$); furthermore, a significant proportion of the teachers had sleep deprivation symptom, with 62.6% indicting sleep deprivation ($\chi^2 = 6.813$, $p = 0.009$). However, there was no significant rate of depression ($\chi^2 = 0.084$, $p = 0.772$), sexual abuse trauma ($\chi^2 = 0.458$, $p = 0.499$), and sexual problems ($\chi^2 = 0.757$, $p = 0.384$). There is need for further study on psychological trauma symptoms amongst other professionals, such as medical health care workers in conflict area.

Keywords: Psychological Trauma, Conflict, Teachers, Symptoms

1. Introduction

Boko Haram insurgency in Northern Nigeria has brought about an increase in internally displaced persons (IDP) and as such brought about different traumatic experiences both at the IDP camp and the community in which the insurgency is taking place or had took place. Lawrence R, Melinda S, M.A., &Jeanne S (2020) viewed trauma as emotional or psychological as a result of extraordinarily stressful events that shatter your sense of security, making you feel helpless in a dangerous world. Psychological trauma can leave you struggling with upsetting emotions, memories, and anxiety that won't go away. It can also leave you feeling numb, disconnected, and unable to trust other people. While trauma (death of a loved ones, rape, loss of goods and property) can be seen as a normal reaction to a horrible event, the effects of such experience can be so severe that they interfere with an individual's ability to live a normal life. Although in cases such as this, help may also be needed to manage or treat the stress and dysfunction caused by the traumatic event and to restore those individuals that went through the experience to a state of emotional well-being.

Although the causes and psychological trauma symptoms are various, there are some basic signs of trauma that you can look out for. Individuals who have endured traumatic events will often have night terrors, edginess, irritability, poor concentration and mood swings. Disoriented and in a shock state, they may not respond to conversation will often appear withdrawn or absent minded even when speaking. Also, trauma can be caused by an overwhelmingly negative event which causes a lasting impact on the victim's mental health and emotional stability with the aid workers such as teachers who a scene to impact knowledge and are the first point of contact in a conflict or post conflict area tend to be exposed to the traumatic experience in which pupils in the community had experience. Sometimes trauma is

virtually unnoticeable even to the victim's closest friends and family. These cases illustrate the importance of talking to someone after a traumatic event has occurred, even if they show no initial signs of disturbance. Trauma can manifest days, months or even years after the actual event.

Paleness, lethargy, fatigue, poor concentration and a racing heartbeat that are emotional response is seen as one of the most common ways in trauma manifestation. Some common emotional symptoms of traumatic experience are: sadness, anger, denial and emotional outbursts. Trauma victims also may redirect the overwhelming emotions they had experience towards family members and friends, making trauma so difficult for caregivers as well. In turn it is hard for teachers to help someone rather they who them away, but understanding the psychological trauma symptoms that come after a traumatic event can help ease the process. While the effects of trauma can take place either within a short period of time or in years the effects of trauma should be addressed immediately to prevent mental health disorders in a long run.

Trauma is often but not always associated with being present at the site of a trauma-inducing event. It is also possible to sustain trauma after witnessing something from a distance. Young children are especially vulnerable to trauma and should be psychologically examined after a traumatic event has occurred to ensure their emotional well-being and best to it, if not the teachers. Given the aforementioned factors, societies envisioning a future populace who solve problems without war are left to determine how to create and retain a cadre of highly competent and resilient teachers (Patterson, Collins, & Abbott, 2004) who can overcome seemingly insurmountable challenges in times of conflicts.

In Nigeria, researchers and studies in recent times have been focused on internally displaced person and the community affected with the negativity of man to man and little have been done on finding out the psychological effect on teachers. Although researchers have begun to investigate the prevalence of psychological trauma symptoms among practitioners of occupations related to human communication associated to health, education, and social services during crises, there is little research specifically investigating the psychological health of teachers in insurgency zone in Nigeria. This dearth of literature precipitates the present study to fill this gap.

2. Objectives of the Study

The objective of the study is carryout an assessment of psychological trauma symptoms among primary school teachers in an insurgency area in Borno State, Nigeria. The study assessed the following specific objectives:

- Assessed the prevalence of dissociation among primary school teachers in Biu local government area of Borno State.
- Assessed the prevalence of anxiety among primary school teachers in Biu local government area of Borno State.
- Assessed the prevalence of depression among primary school teachers in Biu local government area of Borno State
- Assessed the prevalence of sexual abuse trauma index among primary school teachers in Biu local government area of Borno State.
- Assessed the prevalence of sleep disturbance among primary school teachers in Biu local government area of Borno State
- Assessed the prevalence of sexual problems among primary school teachers in Biu local government area of Borno State.

3. Hypotheses

The following hypotheses were tested in the study:

- There will be a significant number of dissociation among primary school teachers in Biu local government area of Borno State
- There will be a significant high rate of anxiety among primary school teachers in Biu local government area of Borno State
- There will be a significant high rate of depression among primary school teachers in Biu local government area of Borno State
- There will be a significant high rate of sexual abuse trauma index among primary school teachers in Biu local government area of Borno State
- Primary school teachers in Biu local government area of Borno State will significantly have high rate of sleep disturbance
- There will be a significant high rate of sexual problems among primary school teachers in Biu local government area of Borno State

4. Method

4.1 Participants

The participants in the study were 107 primary school teachers that have experienced and are still experiencing insurgency in Biu local government area of Borno State. Participants were selected based

on purposeful selection method. A total of 27 (25.2%) of the participants were between 18 – 28 years of age, the majority 53 (49.5%) were between 29 – 39 years of age, 19 (17.8%) were between 40 – 50 years of age, and 8 (7.5%) of the study participants were 51 years and above. There were 60 (56.1%) males and 47 (43.9%) females. The majority 68 (63.6%) of the study participants have been teaching in the area for between 1 – 10 years, and 26 (24.3%) have between 11 – 20 years teaching experience in the area, while 10 (9.3%) had between teaching in the area for between 21 – 30 years, and 3 (2.8%) of the participants had been teaching in the area for over 30 years. Data on the educational qualification of the study participants indicated that the majority 90 (84.1%) had National Certificate of Education (NCE), and National Diploma (ND), 7 (6.5%) had a Bachelor of Science degree, 5 (4.7%) had Bachelor of Education (B.Ed), 2 (1.9%) had WAEC/GCE qualifications, and a combined 3 (2.7%) had HND, Bachelor of Arts degree (B.Arts), and a Doctor of Philosophy (Ph.D.) respectively. Results revealed that 70 (65.4%) of the teachers earned between N10,000 – N50,000 monthly.

4.2 Design

The study design is a descriptive survey. This is appropriate as the descriptive research is an appropriate choice when the research aim is to identify characteristics, frequencies, trends, correlations and, and categories of a parameter or variable within a population.

4.3 Instruments

The Trauma Symptom Checklist – 40 (TSC-40) was used as a measure of psychological trauma symptoms. Developed by Briere and Runtz (1989), the TSC-40 is a 40-item self-report measure of symptomatic distress in adults arising from childhood or adult traumatic experiences. It measures aspects of posttraumatic stress as well as other symptoms found in some traumatized individuals. Respondents are asked to rate how often they have experienced each symptom in the last two months using a 4-point frequency rating scale ranging from 0 ("never") to 3 ("often"). The TSC-40 has six subscales: Anxiety, Depression, Dissociation, Sexual Abuse Trauma Index, Sexual Problems, Sleep disturbances and yields a range of scores 0-120 with higher score representing severity of trauma. According to the authors, this measure is intended exclusively for research purposes. The Sexual Problems subscale displays reasonable reliability (alpha = .73); (b) the Sleep Disturbance subscale (alpha = .77); (c) the reliability for the SATI is alpha = .62; and (d) the total TSC40 score is highly reliable (alpha= .90).The score for each subscale is the sum of the relevant items, listed below: Dissociation: 7, 14, 16, 25, 31, 38; Anxiety: 1, 4, 10, 16, 21, 27, 32, 34, 3,9; Depression: 2, 3, 9, 15, 19, 20, 26, 33, 37; Sexual Abuse Trauma Index 5, 7, 13, 21, 25, 29, 31; Sleep Disturbance 2, 8, 13, 19, 22, 28; and Sexual Problems 5, 9, 11, 17, 23, 29, 35, 40.

4.3 Procedure

The researchers went to various primary schools in Borno State, where the researchers purposefully selected primary school teachers who were willing to participate in the research after the researchers had explained the purpose of the study to them. Questionnaires were given to participants at various times, and were collected the next day due to the busy schedule of the participants. Completed questionnaires were collected scored and analysis.

4.4 Method of Data Analysis

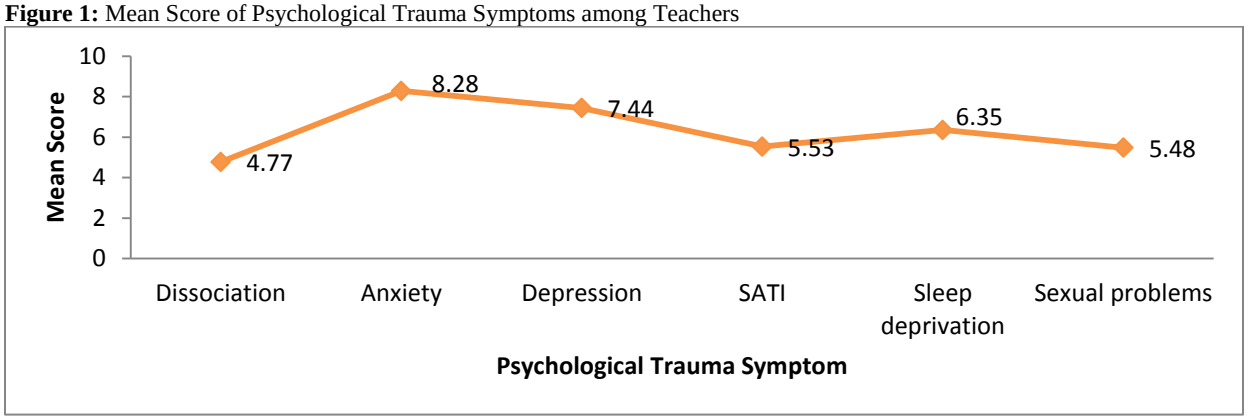
The chi-square statistical tool was used test for proportions of psychological trauma symptoms. The chi-square is appropriate as it tests for frequency counts, and as such tests for differences in proportion among parameters. The 0.05 alpha level was used as the study significance level.

5. Results

Mean Score of Psychological Trauma Symptoms among Teachers

Figure 1, shows the line chart of psychological trauma symptoms mean scores. The chart revealed a mean score of 4.77 for dissociation, 8.28 for anxiety, 7.44 for depression, 5.53 for sexual abuse trauma, 6.35 for sleep deprivation, and 5.48 for sexual problems. This shows that high scores were obtained for anxiety and depression.

Figure 1: Mean Score of Psychological Trauma Symptoms among Teachers



Prevalence Rate of Psychological Trauma Symptoms among Teachers

Table 1 shows the proportion of psychological trauma symptoms among teachers. The result revealed that there was a significant rate of dissociation among the teachers, with 61.7% of the teachers with dissociation symptoms (χ^2 = 5.841, p = 0.016); Also, a significant rate of the teachers indicated anxiety symptoms, with 60.7% of the teachers displaying symptoms of anxiety (χ^2 = 4.944, p = 0.026); furthermore, a significant proportion of the teachers had sleep deprivation symptom, with 62.6% indicting sleep deprivation (χ^2 = 6.813, p = 0.009). However, there was no significant rate of depression (χ^2 = 0.084, p = 0.772), sexual abuse trauma (χ^2 = 0.458, p = 0.499), and sexual problems (χ^2 = 0.757, p = 0.384).

Table 1: Rate of Psychological Trauma Symptoms among Teachers

	Observed N	%	Chi-Square (χ^2)	P -value
Dissociation				
Normal	41	38.3		
Dissociation	66	61.7	5.841	0.016*
Anxiety				
Normal	42	39.3		
Anxiety	65	60.7	4.944	0.026*
Depression				
Normal	52	48.6		
Depression	55	51.4	0.084	0.772
Sexual Abuse Trauma				
Normal	50	46.7		
Sexual Abuse Trauma	57	53.3	0.458	0.499
Sleep Deprivation				
Normal	40	37.4		
Sleep Deprivation	67	62.6	6.813	0.009*
Sexual problems				
Normal	58	54.2		
Sexual problems	49	45.8	0.757	0.384

*Significant

6. Discussion

The findings of the study revealed that there was a significant rate of dissociation among the teachers. Also teachers indicated a significant level of anxiety symptoms, Furthermore, a significant proportion of the teachers had sleep deprivation symptom. However, there was no significant rate of depression, sexual abuse trauma, and sexual problems. Findings of Ozdemir, Celik and Oznur (2015) revealed that individuals exposed to conflict situations had higher dissociation levels than those not exposed to conflict situations. Also, Gulsum, O'zdemir, Celik, Uzunand Ozsahin (2009) established that exposure to higher levels of stress and experience traumatic events more frequently increased levels of dissociation.

It is likely to conclude that while low dissociation levels occur as part of a defense mechanism against stressors, high dissociation levels in response to stress play an important role in the development of Posttraumatic Stress Disorder (Briere, Scott

&Weathers2005; Bowins, 2004). Dissociative symptoms are generally related to poorer academic functioning (Perzow, Petrenko, Garrido, Combs, Culhane & Taussig, 2013).

Studies have indicated elevated levels of anxiety among teachers that are faced with stressful situations (Aslrasouli &Vahid, 2014). Teachers in these situations tend to have relatively high burnout levels and lower resilience levels (Sharifian, 2017), and trauma and emotional dysfunction in teachers during and after war might have an impact on teachers' emotional exhaustion and burnout. Furthermore, Rimaz, Anthony, Darian, John, Paul, Hans and Devon, (2019) found that sleep deprivation causes profound deficits in attentional flexibility, with individuals indicating heightened and substantial struggle with handling response to conflict situations.

In addition, providing quality education in the midst of conflict is a daunting task for teachers and teachers in conflict areas are exposed to psychological trauma virtually every day.

7. Limitation of Findings

The study has several other limitations. First, the size of our study population was relatively small. Also, the use of self-report questionnaires may create a source of bias in that participants may exaggerate, misunderstand a question due to lack of knowledge and respond inaccurately, or answer questions in ways that they feel are socially desirable.

The second main limitation is the representativeness of the study samples. The teachers who participated in this study did so voluntarily, so there was no random selection involved to ensure that the sample was representative of the study population. Therefore, caution is needed when generalizing these results.

8. Conclusion

The study carried out an assessment of psychological trauma symptoms of teachers in conflict area, and found significant prevalence rate of dissociation, anxiety, and sleep deprivation among these cohorts in conflict areas. Psychological trauma during crisis impacts teachers, and is also highly associated with lack of teacher training on psychological management skills and personal accomplishment.

9. Recommendations

The following recommendations are made in the study:

- Future studies should compare teachers in active war zones with those who have had war zone experiences but were fortunate enough to flee to refugee camps in neighboring countries.
- Future research could also consider examining the resilience of teachers with differing levels of resilience, burnout, and psychological trauma symptom levels of teachers.
- Research should consider conducting studies regarding the influence of training and workshops to improve resilience and coping strategies of teachers in war zones that have depersonalization, anxiety, and sleep deprivation.
- There is need for more psychological trauma symptoms studies to be conducted amongst other professionals such as medical health care workers in conflict area.

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KIU Journal of Humanities Copyright©2020
Kampala International University ISSN: *2415-0843*; 5(2): 163-167

Assessment of Family Violence Health Consequences among the Classified Married Women in Ogun State, Nigeria

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Abstract. The purpose of this study was to assess the health consequences of family violence among women in Ogun State. Two (2) hypotheses were postulated, while Descriptive research design was used for this study. The population for this study is all married women in Ogun State. These women were categorized into four (4) as married women with children, without children, with pregnancy and without pregnancy. One Thousand two hundred (1200) respondents were used for this study. Self-structure questionnaire was used to collect data for the study. The reliability of the instrument was 0.92.Multiple regression was used to determine the acceptance and non - acceptance of the hypotheses formulated at $p < 0.05$. The result of the study indicated that PSTD, Dissociative disorder, Anxiety, Depression, Substance Abuse, and physical deformity were family violence health consequences among married women in Ogun State. Based on the findings of this study, some recommendations were made that Government should setup a legal body to attend to battered women to adjust to trauma; Women should be encouraged to discuss violence issues freely without any timidity; Churches and mosques should intensify effort in rendering marital counseling without limiting it to potential couples but follow it up after marriage.

Keywords: Family Violence, Health Consequences, Married Women, Family Violence Theories.

1. Introduction

Family Violence covers material, societal, poignant cruelty with acts of belligerence within relationships considered as family link akin to family connections (Gibbons, 2015). It is a pattern of offensive behaviours by one kin against another. Its forms include physical belligerence or attack such as hitting, kicking, biting, shoving, restraining, slapping, throwing objects, threats, sexual abuse; emotional abuse; scheming or bossy; stalking; reflexive/stealthy abuse acknowledged as neglect; and economic deprivation (Seimeniuk, Krentz, Gish & Gill, 2010; Alokan, 2013). A family member could be subjected to more than one form of violence. These violence include forced Marriage and Underage Marriage; Physical Abuse or Battering; Sexual Abuse; Hard Labour or Child Labour, Emotional Abuse, Neglect and Abuse of Widows (Ayantayo, 2011). Irrespective of all the sociological types of family like polygamy, monogamy, extended, compound family, nuclear, and blend family exiting among people family violence occurs.

A number of family violence cases abound in Nigeria which are seldomly reported or brought to the public particularly among the wealthy family due to its perceived dent on their family image comparing with family of low socio-economic status, (Kalesanwo & Adenuga, 2013). There are reports on spouse abuse mainly wife beating, while the police intervention is limited once there is no previous harms like loss of sight, hearing, power of speech, facial disfigurement or life threatening injuries; in fact, court and police were reluctant to intervene in many rural areas once the case did not exceed customary norms in the areas, (Ashimolowo & Otufale, 2012; Australian Bureau of Statistics [ABS], 2013; Bartels, 2010; Bellis, Hughes, Perkins & Bennett, 2013). Discriminatory laws exacerbated the problem owing to the penalty for sexual assault of a man that is more severe than the penalty for the same offence against a woman, (Kalesanwo & Adenuga, 2013).

A cursory look at the cause violence at home through Marital Power Theory, this theory affirm that power falls into power bases, power processes and power outcomes. The power bases consist of the chattels and resources that permit one partner to dominate over another. Power processes comprise the interactional techniques used by an individual to gain control; among the techniques are negotiation, assertiveness and problem-solving. Power outcome denote who really makes the decision among the partner (Dowse, Soldatic, Spangaro & van Toorn, 2016; Hellman, Johnson & Dobson, 2010; Howard & Linda, 2015; *Kelly & Julia, 2010;* Laing, 2010). Therefore, many women are prone to family violence because they lack power. In fact, many women remain in the violent home due to Traumatic Bond. As affirmed by Traumatic Bonding Theory, women continue to stay with an abuse partner due to power imbalance within the relationship and the intermittent nature of the violence (McCluskey, 2010; Nicholas, 2015; Phillips & Vandenbroek, 2014; Richards, 2011; Thompson & Smith, 2011; United Nations, 2010; (WHO), 2010).

Though the perpetrator dominates, the power relationships polarize over time, and women being the weaklings in the relationship become increasingly dependent on the perpetrator. The moments between abuse and positive displays of affection cement the legitimacy of the relationship causing Stockholm syndrome, (Ashimolowo & Otufale, 2012; ABS, 2013; Bartels, 2010). The violated women are intensely grateful for little affection which could be in kind or catch shown by the abuser, making them to rationalize the acts of family violence, and deny their anger. Therefore, they feel the need to occupy the abuser's mind to please, as they see the world from abuser`s perspective, (Bellis, Hughes, Perkins & Bennett, 2013; Dowse, Soldatic, Spangaro & van Toorn, 2016).

Violence against women in the home is regarded as private issue which needs to be shielded from external attention. A customs of stillness reinforces the victim`s stigma instead the condemnation of the perpetrator of the crime. In fact, the criminal justice system in Nigeria provides little or no protection for women from family violence. The incidents of family violence noted across the country through a study is, 64.4 % women in work places had been beaten by a partner. 56.2% market women had experienced violence. 20% of urban and 29% of rural women could not acknowledge violence, (Hellman, Johnson & Dobson, 2010; Howard & Linda, 2015; *Kelly & Julia, 2010;* Laing, 2010; McCluskey, 2010; Nicholas, 2015; Phillips & Vandenbroek, 2014; Richards, 2011; Thompson & Smith, 2011; United Nations 2010; WHO, 2010).

It has been noted that most homes are out of order as a result of violence, there is wary that the case post ill-health on the victims especially the women therefore. In Ogun State; violence at home become prevalence phrase in day-to-day language regardless of family status, and types, violence prevail, particularly wife beating and stalking leading to maiming of partner, (Kalesanwo & Adenuga 2013). Experts reported that not less than 42 cases of husband and wife fighting, out of 45 cases registered by Divisional Police, while customary court has nothing less than 20 cases of divorce on yearly basis. This is an indication that the study location is not free from the case of family violence (Kalesanwo & Adenuga 2013), with an observation that much study is yet to be done on family violence in this area. Therefore, it become imperative to study family violence focusing on it health implications among married women in Ogun State.

2. Objective

This study assessed heath consequences of family violence among the classified married women in Ogun State, Nigeria; determined whether the family violence health implications are the same among the identified categories of married women; and also come-up with suggestions that could help in reducing the health implications to the nearest minimum.

3. Research Hypotheses

Family violence health consequences (PSTD, Dissociative disorder, Anxiety, Depression, Substance Abuse, and physical deformity) will not be relatively significant among married women in Ogun State.

Family violence health consequences will not be significantly the same among the married women with minor, without minor, with pregnancy and without pregnancy.

4. Methodology

The descriptive survey research design was used for the study. This method is considered appropriate because it helps to describe record, analyze, and interpret conditions, as they exist based on data gleaned. The population of this study was all married women in Ogun State, Nigeria. These women were categorised into four (4) as married women with minor, married women without minor, married women with pregnancy and married women without

pregnancy. The entire state was divided into four (4) strata, using division as a criterion. Three (3) Local Government Areas were randomly were selected from each stratum, to make 12 Local Government Areas for the study. One hundred (100) respondents were randomly selected from each stratum, to make 1200 samples size for the study. The use of the divisions and sixty per cent (60%) of local government area in Ogun State permits fair representation for the generalization of the findings.

A self-structured questionnaire was used for this study. The questionnaire has 2 Sections. Section A elicit personal information of the respondents like year of marriage, religion of the respondents and the category, this helped to describe the respondents while section B was designed in line with Likert-scale of four modified rating with weight allotted, to enable respondents indicate their extent of agreement disagreement with the statement supplied, and to collect information on the variables under study. Its reliability (r) through Pearson Product Moment Correlation Coefficient yielded 0.92. The data obtained were analyzed using frequency count (f) and percentage (%) to explain demographic data of the respondents, while multiple regression was used to determine the acceptance and non-acceptance of the hypotheses formulated.

5. Results

Hypothesis 1: Family violence health consequences (PSTD, Dissociative disorder, Anxiety, Depression, Substance Abuse, and physical deformity) will not be relatively significant among married women in Ogun State.

Table 1: Regression analysis showing relatively perceived family violence traumas among young adults

Variables	**Unstandardized Coefficients**	**Standardized Coefficients**	**Beta**	**Rank**	**T.ratio**
	B	Std Error			
Constant	31.210	1.1820			26.3920
PSTD	0.131	0.098	0.071	2nd	3.2060
Dissociative disorder	1.020	0.081	0.305	1st	12.4150
Anxiety	0.132	0.160	0.053	4th	2.1635
Depression	0.133	0.061	0.054	3rd	2.1640
Substance Abuse	0.130	0.158	0.050	5th	2.1633
Physical Deformity	0.130	0.149	0.050	6th	2.1623

Table 1 presents the parameter estimate (B), the standard Error (SE), T-ratio and the probability level of association between the independent variables family violence and the dependent variable health consequences on married women. The Table showed that Dissociative disorder was the highest consequence ($b = 1.020$; $t = 12.4150$; $p < 0.05$). The second was PSTD ($b = 0.131$; $t = 3.2060$; $p < 0.05$). In order of rank Depression was the third significant health consequences of family violence on married women ($b = 0.133$; $t = 2.1640$; $p < 0.05$). The forth was Anxiety ($b = 0.132$; $t = 2.1640$; $p < 0.05$), Substance Abuse was the fifth ($b = 0.130$; $t = 2.1633$; $p < 0.05$) while Physical Deformity ($b = 0.130$; $t = 2.1623$; $p < 0.05$) being the sixth consequences was also significant. The result shows that family violence health consequences (PSTD, Dissociative disorder, Anxiety, Depression, Substance Abuse, and physical deformity) were relatively significant among married women. Therefore, the hypothesis 1 was rejected.

Hypothesis 2: Family violence health consequences will not be significantly the same among the married women with minor, without minor, with pregnancy and without pregnancy

Table 2: Summary of Regression Analysis of Family Violence Health Consequences among the married women with minor, without minor, with pregnancy and without pregnancy

Multiple R	R	Adjusted	SS	MS	F	Sig. P	Remark
0.002	0.316	0.089	1048.985	1.358	36.667	0.05	Reject

Table 2 indicates that there is strong correlation among the four categories of married women identified and family violence health consequences ($R = 0.316$). This implies that family violence health consequences were significant among the four categories of married women identified. Based on the Adjusted R-square = 0.089, the result shows that the 8.9% of the total variance in family violence health consequences among the categories of married women identified is due to other factors not included in this study. From table 2 also, the F-ratio shows that the adjusted R-square value = 0.089 is significant ($F_{(6.1996)} = 36.667$; $p < 0.05$). This indicates that the adjusted R-square value is not due to chance; therefore, hypothesis 3 which stated that family violence health consequences will not be significantly the same among the married women with minor, without minor, with pregnancy and without pregnancy was hereby rejected.

6. Discussion

Based on data collected, coded and analyzed, the result shows that family violence health consequences such as PSTD, Dissociative disorder, Anxiety, Depression, Substance Abuse and physical deformity were relatively significant among married women. The result corroborates Ashimolowo & Otufale, (2012); ABS, (2013); Bartels, (2010); Bellis, Hughes, Perkins & Bennett, (2013) assertion that family violence post health problems married women either with or without children; and with or without pregnancy.

They experienced loss of health, dignity, security, and freedom of self-determination with the visible signs of assault, which occur to the face, head, neck, breasts, abdomen, back and genitals. The consequence impaired their relationships, and capacity to provide their children's needs (Dowse, Soldatic, Spangaro & van Toorn, 2016; Howard & Linda, 2015; Laing, 2010; Kalesanwo & Adenuga 2013). Also support the assertion of Thompson & Smith, (2011); United Nations (2010) and WHO, (2010) that violence account for a substantial proportion of the injuries that bring married women to hospital emergency units. This is in line with the submission of Phillips & Vandenbroek, (2014) and Richards, (2011) that violated married women are prone to PSTD, Dissociative disorder, Anxiety, Depression, Substance Abuse and physical deformity. And psychological problems like depression and substance abuse is common among married women, (Hellman, Johnson & Dobson, 2010).

The study also revealed that family violence health consequences were significant among the four categories of married women identified and the health consequences were the same among the married women with or without children, with or without pregnancy. The result corroborates Ashimolowo & Otufale, 2012; ABS, 2013; Bartels, 2010; Bellis, Hughes, Perkins & Bennett, 2013) assertion that family violence post health problems married women either with or without children; and with or without pregnancy.

7. Conclusion

Based on the findings of this study the researcher concluded that family violence health consequences among married women in Ogun State include PSTD, Dissociative disorder, Anxiety, Depression, Substance Abuse, and physical irrespective of the category of married women; the consequence is that family violence affect married women in Ogun State, while there is slight family types also influence it.

8. Recommendations

As the result of the findings of this study, the researchers hereby suggest the following recommendations that:

- Government should setup a legal body to attend to battered women to adjust to trauma.
- Women should be encouraged to discuss violence issues freely without any timidity.
- Churches and mosques should intensify effort in rendering marital counseling without limiting it to potential couples but follow it up after marriage.
- Marriage counseling should be part of the activities of the social and information department of the local government to discourage going to loveless marriage to compliment the effort of the churches and mosques.
- Health professionals should be trained on how to help violated married women by knowing all the referral centres where the women can be helped, like local women aid group, the police community safety unit if any, etc.
- Women economic should be boosted through empowerment programme by government and relevant agencies to reduce their absolute dependence on partner.

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Kampala International University ISSN: *2415-0843*; 5(2): 169-176

An Assessment of Violent Crimes: Armed Robbery and Murder in Lagos State, Nigeria from 2015-2019

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Abstract. This study examined the prevalence of the violent crimes (murder and armed robbery) inLagos State between 2015 and 2019. Data was collected from Lagos State Police Command Ikeja, Nigeria Watch (**www.nigeriawatch.org)** 2015-1019, an online database which sources information from daily Nigerian press corporations (Vanguard, Leadership, The Guardian, Sun, This Day, Daily Independence, Punch, Nigerian Tribune, The Nation and Daily Trust) as well as other human rights organizations. Data covered the period between 2015 and 2019. The archival and retrospective research secondary data was used. Data was analyzed using descriptive statistics such as bar charts to compare the prevalence of murder and armed robbery in Lagos State between 2015 and 2019. Chi Square was also used to check the associations between the prevalence of murder and armed robbery between 2015 and 2019 in Lagos state. Results showed that there was a significant association between the number of murders (X^2= 35.39, 9.49, p<.05) and armed robberies (X^2= 603.57, 9.49, p<.05) between 2015 and 2019 in Lagos State. It was therefore recommended that programs should be put in place to build people's trust on the law enforcement agencies thereby increasing crime reportage.

Keywords: Assessment, Violent crimes, Armed robbery, Murder, Lagos State

1. Introduction

Nigeria is currently caught in the web of crime dilemma, manifesting in the convulsive upsurge of both violent and non-violent crimes (Emeh, 2011). Notable in this regard are the rising incidents of armed robbery, assassination and ransom-driven kidnapping, which are now ravaging the polity spreading fears and anxieties about public safety (Emeh, 2011). The upsurge of crime has been ongoing globally, while Nigeria have also been on the global crime map since 1980s (Dambazau,2007). These throes of crime for decades might be as a result of poverty, poor parental upbringing, and greed amongst the youth; get rich quick mentality, inadequate crime control model of national security among others.

Events of past few years show that the spate of crime has assumed a debilitating proportion and requires the intervention of policy makers in this regard. According to Osawe, crime portrays the inability of government to provide a secure and safe environment for lives, properties and the conduct of economic activities considering the alarming increase in criminal activities in Nigeria such as armed robbery, terrorism and other related crimes (Osawe, 2015). Olanrewaju avers that crime relates to drug use which has the social consequence on students manifesting in

various forms including assassination, kidnapping, kidnapping, lack of interest in education, armed robbery and other criminal offences (Olanrewaju, 1994).

Harries (2006) found violent and property crimes to be correlated with population density, while Baltagi (2006) had opined that although crime rates tend to increase with population density, the correlation is not significant. Kepple & Freisthler (2012) in their study found out that violent and property crime rates are positively associated with percentage of commercially zoned areas, percentage of one-person household and unemployment rate.

As it is in contemporary times, delinquency and criminal behaviours might be viewed as a common phenomenon in Nigeria and Africa at large and with the high rate of occurrence in recent time, it has also pose a great concern to citizens and the government at all levels. Crime statistics spread sheet on offences against persons, property and lawful authority and local acts, 2009 in all state commands in Nigeria and for the year 2008, were 35,109 offences against persons while in 2009 it was 38, 955 (an increase of 3,846 cases), offences against property in 2008 was 47,626 and in 2009 it was 64, 286 (an increase of 16,660 cases), offences against authority in 2008 was 5,938 and in 2009 it was 7,878 (an increase of 1,940 cases), offences against local acts in 2008 was 90,156 and in 2009 it was 1,378 (a decrease of 88,778 cases) (Nigeria Police Watch, ND). The actual experience of crime in Nigeria. revealed by the report of 2013 National Crime Victimization Survey (NCVS) by CLEEN Foundation confirmed that as much as a quarter of respondents (25.0%) said that they had been victims of crime during 2012. The survey also indicated that the number of victims of crime was highest in Enugu state with 70.0%, followed by Ekiti and Ebonyi States (both 65.0%). The national average was 25.0%. Katsina State had 9.0%, while Ogun State had the lowest score of 5.0%. Analyzing experience of crime by regions in Nigeria for 2012, the south east recorded highest with 44.0% while the North West recorded lowest score of 18.0% while, Lagos state also recorded 18.0%.

In this context, Lagos was second state most vulnerable site to kidnapping (4.0%), twentieth to robbery, seventh in physical assault (35.0%), fourth in theft of mobile phones (55.0%), third in car theft (5.0%) in Nigeria (CLEEN Foundation, 2013). Besides, the Lagos police command foiled 462 and 418 cases of robbery in 2012 and 2013 respectively. Out of the 1448 and 1263 vehicles stolen in Lagos in 2012 and 2013 respectively, 1187 vehicles were recovered in 2012 and only 954 vehicles have been recovered in 2013. In all, the police recovered 371 arms and 26058 ammunition in 2013 while 328 arms and 3553 ammunition were recovered in 2012. The police arrested 569 robbery suspects between November 2011 and October 2012 as against 522 recorded in the previous year. Moreover, 270 people were murdered in different parts of Lagos while a total of 32 policemen died in gun exchanges with armed robbers leading to the police killing 140 robbers (Manko, 2012).

Despite a Lagos law that has led to the disappearance of commercial motorcycle operators from the major streets of the city following claims that they are responsible for most criminal activities, the state of Lagos still ranks high as one of the states with the highest crime rates in Nigeria according to a new survey released by the CLEEN Foundation. In the survey, 67% of Lagos residents have fear of becoming victims of crimes; the general public believes that crime rate in Lagos actually increased from 12% to 21% between 2011 and 2014 making robbery (28%) and theft of property (17%) the more prevalent crimes in the state. The survey also shows that unlike its counterparts in the southwest geopolitical zone of Nigeria, which have seen reduction in assault-related crimes, assault cases in Lagos state skyrocketed from 27% to 38% in 2014 from 11% in 2011 (Ogundipe, 2014). The increase in crime, judging by available statistics appears to continue every year. Frightening as the data seem, they do not make the nature of the crime that produced them manifest. If 67.0% of Lagos residents have fear of becoming victims of crimes, 23.0% claimed to have experienced crime, the general public believed that crime rate in Lagos increased from 12.0% to 21.0% between 2011 and 2014 with robbery at 28.0% and theft of property at 17.0% as the more prevalent offences in the state (CLEEN Foundation, 2013), then crime rate in Lagos is high enough to justify this inquiry.

This study had look at the prevalence of violent crimes of murder and armed robbery in Lagos state between 2015 to 2019.

2. Objectives of the study

The main objective of this study is to assess the prevalence of the violent crimes (murder and armed robbery) in Lagos State between 2015-2019. While, the study had also sought to:

- Examine numbers of armed robbery cases in Lagos state between 2015 and 2019.
- Examine numbers of murder cases in Lagos State between 2015 and 2019.

3. Research Questions

- Will there be a statistically significant association between the numbers of armed robbery cases in Lagos State from 2015 to 2019?
- Will there be a statistically significant association between the numbers of murder cases in Lagos State from 2015 to 2019?

4. Scope of the Study

This study focused on assessing the prevalence of violent crimes (murder and armed robbery) in Lagos State between the years of 2015 and 2019.

5. Hypothesis

- There will not be a statistically significant association between the numbers of murder cases in Lagos State from 2015 to 2019.
- There will not be a statistically significant association between the numbers of armed robbery cases in Lagos State from 2015 to 2019.

6. Concept of Armed Robbery

Iwarimie-Jaja (1993) offers a detailed and simplified definition of the offence, He argues that it is the criminal act of a person or group of persons, who take arm whether guns, knives, club, bow and arrow or even spear, with the intent to commit robbery, or actually commits robbery, at day or night, on a person, premises or residences owned by another person or persons. This definition is the same with the meaning and definition given to the offence by Decree 2 Amended 1978 of the Federal Military Government of Nigeria.

Armed robbery in the opinion of the researchers, is an act whether or not premeditated, which is directed at the dispossession of another person's belongings, without the person's consent, either with force or threat of it, with any objects capable to inflict bodily harm on the victim, or the potential of it, and whether or not the offence was committed in the public, private, morning, afternoon or night. Common element in all these definitions is that the offence has the possibility or ability to cause bodily injury or shows the potential to wanting to do so.

Conklin (1972) viewed armed robbery and dubbed it the most "feared" crime; it entails a double element of fear: losing one's properties and, especially risking physical harm. He maintains armored robberies done in bank received extensive media coverage, perhaps as the researcher of this study evince, because a large sum of money is involved, or they represent strategic position in the capitalist economy.

7. Empirical Review

Otu (2003), had reported, that between 15 August 2000 and 21 November 2000, a total of 563 armed robbery cases were reported in Nigeria. Number of the victims killed and injured stand at 113 and 275 respectively. The number of armed robbers killed on the other hand, is 271, and those arrested are 763. Two hundred and nine (209) weapons were recovered, while 29 policemen's weapons were lost. Also, 81 policemen were injured and 24 killed.

Similar report is provided in *This day Sunday Newspaper* of 29 October 2000. It reported estimate that by December 2000, about 1350 people would have been shot and killed by armed robbers in Nigeria during the year under review. Another 2564 would have been maimed. Still, another 3064 armed robbery operations would have been accomplished. The paper (2000: 11) concludes that this data is not exhaustive. It depicted and graph iced the gory scenario of armed robbery in modern Nigeria as: Every day, at least three people somewhere in the country will be killed, and as readers go through the paper, a head is being blown away, a stomach is being ripped open and limb is being shattered by bullets whizzing of the barrel of an armed robbers' gang.

Iwarimie-Jaja (1999a: 149) drew from other important sources, and documented armed robbery trends in the city of Port Harcourt between the periods 1970-1990. He observed that the least recorded years are 1971 and 1972, that each had one case. This apparently reflects the inadequacy in crime statistics as earlier pointed out in section 2.8.3 because it is fraught with suspect, to assume that only one robbery incident each occurred during these two years. The maximum record is against 1984 and 1985, with 50 and 45 cases each. Incidentally, these latter periods mark the gory entry of Nigeria into the era of economic and social morasses.

Reviewing further literature, Iwarimie-Jaja (1999a: 155-156) notes that armed robbery which he rightly described as the most horrifying crime to the Nigeria populace, recorded a total of 2258 cases between the period of 1985 and 1987 in twenty one states of the Federation. Of this, 343 figures he notes involved loss of life.

According to the UNODC report of 2013, firearms are the most widely used lethal weapon for homicide, accounting for (41 percent) of the total global homicide rate in 2012, which represents 177,000 out of the total of 437,000 homicide; the use of physical force and blunt objects among others accounts for about (35 percent) of the total global homicide rate for the period, which represents 157,000 out of the total of 437,000 homicide cases; while homicide due to sharp objects (knives, machetes, razors, swords, bayonets, broken glass, screwdrivers, ice picks, and stilettos) accounts for (24 percent) of the total global homicide rate for the same period which represents 104,880 out of the total of 437,000.

While in 2012 only 437,700 persons were victims of intentional homicide globally which represents 6.2 persons per 100,000 population (UN's Secretary General's report on Crime Prevention and Criminal Justice, 2015).Available (UNODC 2012) data indicates that, of persons convicted of homicide, by sex and by region globally as at 2012, America recorded (96 percent for convicted males, and 4 percent for female convicts); Asia recorded (95 percent convicted males; 5 percent female convicts); while Europe recorded (92 percent males, and 8 percent for female homicide convicts). On the global scale, of the 53 countries surveyed, males constitute (95 percent of global homicide convicts, while females represent 5 percent of the convicts).Another gender dimension to homicide is the fact that females are often the victims of intimate partner and family homicide globally. Of all the women killed in 2012, about 93,000, 43,600 of them which represents (47 percent) met their death on account of family members or intimate partners. Records from various regions reveals that (42 percent) of women killed in Africa occurred through these medium, Americas (38 percent); Asia (55 per cent); Europe (55 percent); while Oceania recorded (73 percent). Conversely, of all the male homicide victims, only (6 percent) were killed by family or intimate partners. Records reveal that (5 percent) of men in Africa out of the global (6 percent) were killed by intimate partners; Americas (5 percent); Asia (6 percent); Europe (18 percent); Oceania (26 percent).

8. Theoretical Review

8.1 Life Course Theory

The life-course approach argues that crucial life events can have an impact on criminality (Sampson & Laub, 1993; 2003b), in that negative life events (e.g. job loss, divorce) could increase the likelihood to engage in criminal behavior and positive experiences (e.g. strong parental attachment, job satisfaction) are likely to reduce offending (Sampson & Laub, 2005). More specifically, the life-course perspective proposes that as offenders become older, strong social bonds develop and thus the individual may reconsider criminal behaviour, as there may be aspects of their life that would be deemed at risk, such as employment or marriage (Elder, 1985; Laub, Nagin, & Sampson, 1998; Sampson & Laub, 1990). Benda (2005) also noted that social bonding had an impact on the age of first arrest. There are strong links between this theory and recidivism following imprisonment, as researchers have argued that incarceration reduces the offender's options to continue their life in a traditional manner, including their ability to develop career prospects or maintain strong social attachments to family and friends (Baaij et al., 2012; Cale, Plecas, Cohen, & Fortier, 2010; Nieuwbeerta, Nagin, & Blokland, 2009).

8.2 Strain Theory

Strain theory was introduced by Merton (1957), with the belief that there are approved societal goals, or norms, held by a given culture that members of society work towards and reap the benefits when achieving such goals (e.g. work hard to develop a career to achieve job security and wealth). However, for some individuals, there may be instances in which the social reward is insignificant, or is dissimilar to that received by other members of society, thus creating feelings of illegitimacy and putting a strain on the situation (Vold, Bernard, & Snipes, 2002). This strain can be felt by various people, yet tends to have more of an impact on those with a lower socioeconomic status. Thus, strain arises within cultures as a result of a disparate emphasis on goals being equally achievable by all members of society (e.g. wealth and success) and limitations placed on people as a result of social structure (e.g. restricted educational opportunities; Merton, 1957). In view of the societal goal of 'wealth', individuals who struggle to achieve this via the approved social means and methods may then review other methods in which to achieve this, such as burglary, gambling or drug dealing (Vold et al., 2002). Cloward (1959) extended Merton's view that some individuals were limited in their ability to legally achieve the successful cultural goals; to consider that such individuals also had numerous illegal options within their subculture, society or neighborhood. Furthermore, Cloward (1959) added that it was not simply that the opportunity arose in an environment to behave criminally, but that the individual must also be aware of how to take advantage of such an opportunity through learned means.

8.3 Eysenck Personality Theory

At the root of Eysenckian theory are two major shaping forces: one's inherited nervous system and environmental conditioning forces. These impact three critical personality features or temperaments: extraversion, neuroticism and psychoticism. Each is claimed to be associated with norm-violating behavior. The *extravert* (a quality measured by various scales and corresponding to conventional use of the term) is outgoing, risk-taking, impulsive and requires a lot of activity. While these needs certainly can be accommodated through law-abiding activities, they predispose the individual to seek out excitement, which oftentimes can be found in deviant or criminal activity. The source of this extraversion lies in the person's central nervous system. Persons with lower arousal levels of the cerebral cortex require more stimulation to achieve optimal arousal. The *introvert*, by contrast, requires only very low levels of stimulation. To add to this problem, the person who has low cortical arousal is also more difficult to indoctrinate with a conscience through a conditioning process. Their low arousal results in less absorbency of social lessons and response to sanctions. *Neuroticism* (distinct from the more typical clinical mental disorder) refers to ones' degree of emotionality. It is how excitable one is, which is proffered to be a function of the autonomic nervous system. The more neurotic individual is thought more likely to engage in deviance, due to lack of control. Finally, psychotocism (extreme insensitivity, cruelty, etc.) was thought to be a function of testosterone, serotonin, and monoamine oxidase levels, but has been considered far less than the extraversion and neuroticism continua.

9. Methodology

The archival research design was adopted since retrospective data was used. Quantitative data on crime fatalities were collated from the Lagos State Police Command, Ikeja, Nigeria Watch (www.nigeria upwatch.org), an online database which sources information from daily Nigerian press corporations (Vanguard, Leadership, The Guardian, Sun, This Day, Daily Independence, Punch, Nigerian Tribune, The Nation and Daily Trust) as well as other human rights organizations. The data covered the period between 2015 and 2019. This restriction was placed due to the availability of data within the period under study.

The data was analyzed using the Chi Square statistical tool to test the associations between the prevalence of murder and armed robbery between 2015 and 2019 in Lagos state. Tables and a bar chart were used to show a descriptive representation of murder and armed robbery in Lagos State. The analysis was based on the overall crime incidents and fatalities in Armed Robbery and murder between 2015 and 2019 in Lagos State.

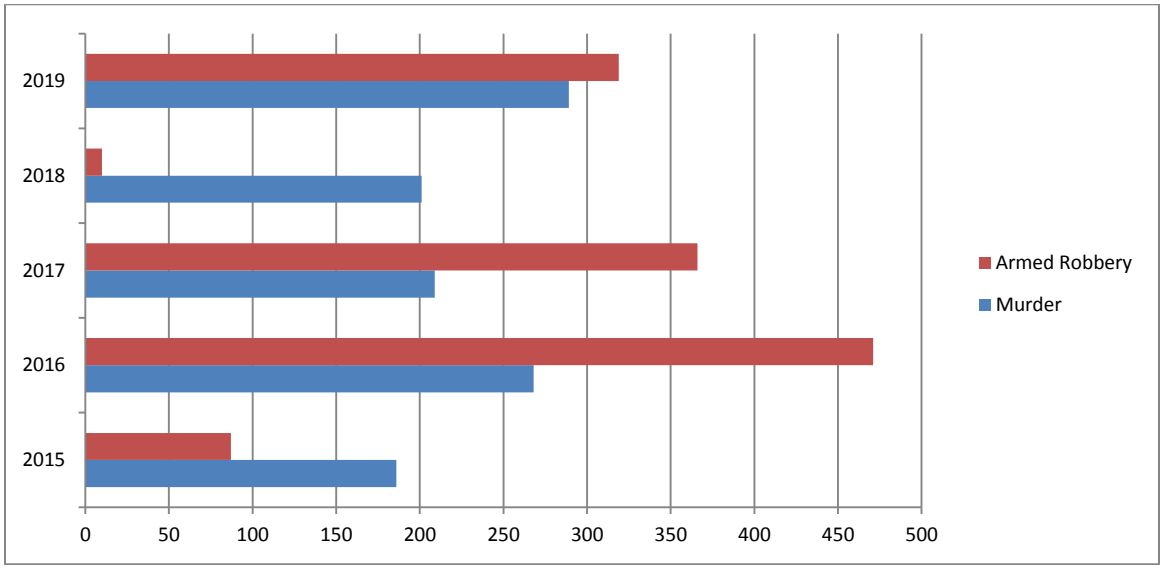
10. Results

Table 1: Showing the frequency of murder and armed robbery in Lagos State between 2015 and 2019

YEAR	MURDER	ARMED ROBBERY
2015	186	87
2016	268	471
2017	209	366
2018	201	10
2019	289	319
∑	**1,153**	**1,253**

Data Source: *Crime Statistics, Lagos State Police Command, Ikeja*

Figure 1: Bar Chart showing the prevalence of Armed Robbery and Murder in Lagos State between 2015 and 2019.



Testing Hypothesis 1: There will not be a statistically significant association between the numbers of murder cases in Lagos State from 2015 to 2019.

YEAR	Frequency Observed (fo)	Frequency Expected (fe)	fo - fe	$(fo - fe)^2$
2015	186	230.6	-44.6	1989.16
2016	268	230.6	37.4	1398.76
2017	209	230.6	-21.6	466.56
2018	201	230.6	-29.6	876.16
2019	289	230.6	58.4	3410.56
∑	**1,153**			**8141.2**

$$X^2 = \sum \frac{(fo - fe)^2}{fe}$$

$$= \frac{8141.2}{230.6}$$

= **35.30**

Degree of Freedom = N – 1

Where N= Number of categories

So, df = 5 – 1

df = 4

Interpretation of Result: From the table of chi square at significant level of 0.05 and degree of freedom of 4, the critical value is 9.49. Since the calculated value (35.30) is greater than the critical value (9.49), I reject the null hypothesis and accept the alternative hypothesis and then conclude that there is a significant association between the number of murders committed between 2015 and 2019 in Lagos State.

Testing Hypothesis 2: There will not be a statistically significant association between the numbers of armed robbery cases in Lagos State from 2015 to 2019.

YEAR	Frequency Observed (fo)	Frequency Expected (fe)	fo – fe	$(fo - fe)^2$
2015	87	250.6	-163.6	26764.96
2016	471	250.6	220.4	48576.16
2017	366	250.6	115.4	13317.16
2018	10	250.6	-240.6	57888.36
2019	319	250.6	68.4	4678.56
∑	**1,253**			**151255.2**

$$X^2 = \frac{\sum(fo - fe)^2}{fe}$$

$$= \frac{151255.2}{250.6}$$

$$= 603.57$$

Degree of Freedom = N – 1
Where N= Number of categories
So, df = 5 – 1
df = 4

Interpretation of Result: From the table of chi square at significant level of 0.05 and degree of freedom of 4, the critical value is 9.49. Since the calculated value (603.57) is greater than the critical value (9.49), I reject the null hypothesis and accept the alternative hypothesis and then conclude that there is a significant association between the number of armed robberies committed between 2015 and 2019 in Lagos State.

11. Discussion of Findings

This study assessed the prevalence of the violent crimes of armed robbery and murder in Lagos State between 2015 and 2019. Data collected from the Department of Crime Statistics, Lagos State Police Command, Ikeja revealed that there has been a total of one thousand one hundred and fifty-three (1153) murders in Lagos state between 2015 and 2019 and a total of one thousand two hundred and fifty armed robberies within the same time. Data from the bar chart shows that the highest number of armed robberies (471) in Lagos State was recorded in 2016, while the lowest number (10) was recorded in 2018. This number shows that there was a sharp decline in the number of armed robberies between 2016 and 2018; however, the number had increased in 2019 with 319 recorded cases of armed robbery. Data from the bar chart above also shows that the highest number of murders in Lagos state between 2015 and 2019 was recorded in 2019 (289). The lowest recorded number of murder cases within this time range falls at 186, a number recorded in 2015. The data pattern shows a steady increase in the prevalence of murder in Lagos State between 2015 and 2019. The figure also shows that armed robbery has been more prevalent than murder in Lagos state between 2015 and 2019. A total of 1,253 armed robberies have been recorded while 1,153 murders have been recorded within the same time range. Two hypotheses were also tested in the study. Both null hypotheses were however rejected since a significant association was found between the number of murders and armed robberies that occurred between 2015 and 2019 in Lagos State.

12. Conclusion

From the findings of the study, we can conclude that armed robbery has been more prevalent than murder in Lagos State between 2015 and 2019. From the data presented, we can also conclude that there has been a steady increase in the prevalence of murder in Lagos State between 2015 and 2019. Armed robbery on the other hand showed no specific pattern, however, there was a sharp decline in the number of armed robberies between 2016 and 2018; however, the number peaked again in 2019 with 319 recorded cases of armed robbery.

There are cases of violent crimes reported in various media platforms on a daily basis in Nigeria. If we can track the prevalence of these crimes in specific areas, and know the areas that are highly affected, resources can be directed to curb the menace in those areas. Most agencies that fight against crime in Nigeria, especially the Nigerian Police Force (NPF) have undermined the relevance of reviewing crime statistics and also overlooked the predictive ability of statistical data on crime. However, this study is a wake-up call and has analyzed the prevalence of crime in Lagos State, and from the data presented, we can try to predict future rates of the violent crimes of murder and armed robbery in Lagos State, and put appropriate measures in place to prevent them.

13. Recommendations

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

- Further studies should be carried out to examine the causes of violent crimes in Lagos State.
- The law enforcement agencies should be re-oriented on the importance and predictive ability of crime statistics.
- Programs should also be put in place to build people's trust on the law enforcement agencies, thereby increasing crime reportage.
- Community Policing should be encouraged at all levels of the state.

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Gender Differentials in Perception of Women Participation in Political and Community Development in Ogun East Senatorial District, Nigeria

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Abstract. This study investigated the differentials in perception of gender on women participation in politics and community development in Ogun East Senatorial District, Nigeria. A questionnaire tagged labelled "women participation in politics and community development questionnaire" was administered on one hundred and seventy-two (172) political and career office holders in the study area. Inferential statistical of t-test was used to analyse the data collected. Findings revealed that significant differences exist in the perception of male and female respondents as to the number of women voted into elective offices; the level of women participation in decision-making; and outcome of women appointed into political offices. On the basis of the findings, recommendations were made for greater involvement of women in politics and community development.

Keywords: Gender, women, participation, perception, community, development

1. Background to the Study

There has been growing interest internationally in the issue of women political participation and community development. Today more than ever before, women's participation in the political and community development process has not only been recognized as issue of human rights, but also as a critical panacea to address the problem of gender inequality of society. From history, women and women's organizations have significantly contributed significantly to the social development of human society in different spheres. Individually and collectively, women have been involved in economic, political, social and cultural processes.

In the field of social sciences, there are various definitions and debates of political participation by scholars. The aim is not to engage in this academic debate of how narrow or broad political participation is or should be, rather just to give a simple contextual clarification. Thus, political participation deal with the various ways in which individuals get involve in the administration of the political affairs of his/her community. It is the active engagement by both women and men in political process that affect their lives. Active engagements mean exercising one's civic rights to vote, stand for election into political office, join of political party, involve the political campaigns of the political parties, and to exert influence in the decision-making process at different levels of administrations- national, state and local (Huntington, Nelson & Harvard University, 1976;). Then women's political participation is the equal involvement of women in the governance of the communities to which they belong either through election and appointment on merit. It is the opportunity and ability to participate at all stages, in all aspects of political life and decision making process equally with men. Community and by extension the country is better for it, if political participation and decision-making reflects the input from all members of the community without discrimination. Studies have revealed that women play a vital role in the community by taking care of all societal activities. And that increased women's involvement in decision-making has resulted in a larger economic benefit, cooperation and more peaceful resolution of conflicts. It is thus imperative to raise women's engagement in politics by sensitising them to available opportunities, skills and self-confidence development (Kassa 2015; Mutongu, 2012).

Nigeria, is the most populous country in sub-Saharan Africa and ranked 10th in the world with estimated population of 183 million of which, 90,989,254 (49.7%) are females and 92,387,474 (50.3%) are males (National Bureau of Statistics, 2016). The

Nigeria constitution like many of other countries in Section 15 which constitution recognises the principle of equality among its citizens and prohibits discrimination on the bases of ethnic origin, sex (gender), religion, or linguistic affiliation. Despite the numerical strength, and constitutional declaration, Nigerian women are under represented almost in all spheres of the country's economy such as politics, education, agriculture, and business enterprises. For instance, Nigerian women contribute close to 70 per cent of agricultural workforce yet get less of accruing returns. Only 24% women as against 76% men are in the federal civil service. Furthermore, less than 14% of the total management level positions are women, while

17.5% of those engaged in the medical professions are women compared with the 82.5% men (National Bureau of Statistics, 2012; 2016). There are as many as five times of judges and permanent secretaries are men than women. Men with dependent pay less tax than women with dependants. In the rural community, about 79 percent of the work force are women yet have limited access to land.

Since the return to democratic dispensation in 1999, concerted efforts have been made by women groups, women advocate and activities, civil society organizations, Nigerian government and international agencies and donor communities to increase women participation in politics and decision making to no avail (Egwu, 2015). Table 1 captures the percentages of representation of men and women from 1999 – 2015. House of Assembly, House of Representation, Senate and Deputy Governor Statistics revealed that in 2007 election, only 5.5% of the house of assembly members were women. Of the 990 candidates who contested elections for house of assembly election in 2015, 60 that is 6.1% merged elected as winners: six deputy governors, nine senators, 27 national representatives, and 55 in various state Houses of Assembly. There are 109 seats in the senate; only three females were elected to the upper house in 1999, 4 in 2003 and 9 in 2007 while 8 got elected in 2015. In the house of representative which was 360 seats. 13 women were there in 1999, 21 in 2003, and 25 in 2007. The 36 states House of Representative together have 990 seats; women got 12 in 1999, 38 in 2003, and 54 in 2007. Furthermore, from the statistics, it is evident that the country's politics is still largely dominated by men in elective offices. In 2015, the total registered voters was 68,833, 476, with men had 22, 944, 984 registered and women had 45, 888, 984 registered (www.inec.2015). This simply implies that women have numerical strength but their numbers are irrelevant in governance. It shows that they participate only in rallies, campaigns, and voters' registration, voting and contesting. Available statistics shows that over 49% of the voters' registration populations are women yet only 7% (INEC, 2011) are in governance. Nigeria women have the lowest representation of 5.9% in the National legislature when compared to most other Africa countries. In countries such as South Africa, Swaziland, Seychelles, Namibia and Mozambique, women hold one-third of parliamentary seats. In the last three decades, there has been increase in women legislators in Africa from 1% to 14.6% (Kassa 2015; Mutongu, 2012). In Nigeria, women have not been very successful in altering their political and economic space and have not been able to close the gap between them and their men counterpart in gaining access to political decision-making and participation. For example, Uganda has 34.6%, South Africa (43.2%), Ethiopia (27.7%) and Cameroun (20.1%) (Daily Times, May 18th 2012).

Literature evidence shows that women face several obstacles to participating in political life. The current under-representation of women in political position is the result of multiple factors. These factors are both structural and functional barriers which differ across countries and culture (Arqimandriti, & Llubani, 2015; Damilola, 2010). In their study Akinleke and Afolayan (2015) examine the effect of socio-cultural factors such as age, level of education, gender and electoral system on women participation in politics and reported that age, level of education, gender disparity and social prejudice all affect the women involvement in politics in Nigeria.

Studies of Kassa (2015) in Ethiopia also showed that different casual factors such as; economic, religious, social and cultural factors contributed to women's poor political participation in the country. The study further revealed that Ethiopian women lack access to political decision making when compared to their men counter parts at all levels of government. Hora (2014) observed that socio-cultural attitudes, lack of experience in public decision-making, lack of self confidence, fear of what others think of them, over burden of domestic responsibilities and lack of role models among women leaders are some of the major barriers hindering women from public leadership and decision-making positions.

Several studies show that a gender difference in political participation exists from an early age and across culture. For instance, Coffé and Bolzendahl (2010) using the 2004 ISSP data from 18 countries to investigate gender gaps in political participation. The study found that demographic and attitudinal

characteristics influence participation differently among men and among women, as well as across types of participation. Jenkins (2005) found modest gender differences in conventional political participation and greater differences with community service or voluntary commitments. The study reported that young men to be slightly more active.

There is dearth of research in Nigeria on the subject which is the deeply-rooted belief that women participation must be study within the historical, cultural, social and political contexts each region in the country. In order to improve women's political participation, we need to understand how members of the community especially in the political arena or actors view the role of women in politics and community development. Therefore, this study seeks to understand the differential perception of gender roles in political participation and community development in Ogun East Senatorial District, Ogun State with a view to understand. In view of the above therefore, the following six hypotheses were formulated:

$H0_1$. There is no significant difference between male and female respondents' perception of the number of women voted to elective political offices in Ogun East Senatorial District of Ogun State.
$H0_2$. There is no significant difference between male and female respondents' perception of the degree of women participation in political and elective offices in Ogun East Senatorial district.
$H0_3$. There is no significant difference between male and female respondents' perception of the level of women participation in decision making process of Ogun East Senatorial district of Ogun State.
$H0_4$. There is no significant difference between male and female respondents' perception of the achievement of women appointed into political/elective offices in Ogun East senatorial zone.
$H0_5$. There is no significant difference between male and female respondents' perception of the influence of women in community development in Ogun East Senatorial District.
$H0_6$. There is no significant difference between male and female respondent' perception of the outcome of women appointed into any political administrative post in Ogun East senatorial district of Ogun State.

2. Method

This study is a quantitative study which employed the descriptive survey design. The population of the study were all the political office holders and career officers in Ogun East Senatorial District of Ogun State. Ogun east is the largest senatorial district of the three in Ogun State in term of land space and population in the state. Ogun east is made up of nine local government areas. These are: Ijebu East, Ijebu North, Ijebu North East, Ijebu-Ode, Ikenne, Odogbolu, Ogun Waterside, Remo North and Sagamu Local Government Areas. The district is predominantly rural. It is a patriarchal society that keeps women in a subordinate position. Farming is the main occupation of men and women in this area

A sample of one hundred (100) political office holders and one hundred (100) career officers in Ogun East Senatorial district were randomly selected from five local government areas of nine local government areas in the district. Twenty political officers and twenty career officers were selected from each of the selected local government area. Of the total 200 questionnaires administered, 28 were returned incomplete and the 172 remaining questionnaires, (86%) were completed and used for the analysis.

The main instrument used for this study was questionnaire tagged Women Participation in Politics and Community Development Questionnaire (W.P.P.C.D.Q). The questionnaire was made up of three sections. Section A requires the respondent to provide demographic data information. Items include the sex, post or cadre, qualifications, and political district. Section B contains items that focus on the political and community participation in Ogun East Senatorial District with "Yes" and "No" options for the respondent. Section C contains thirty (30) items, which requires the respondents to give their opinion on participation in politics and community development. The section C of the questionnaire was designed, using the four-point Likert scale. To determine the reliability of the instrument, it was subjected to a test-retest of a two-week interval. A coefficient Alpha of .79 was obtained. Data collected were analysed using the independent t-test statistical technique.

3. Results

Results of data analyses are presented in Table 1 – 6 below.

The first hypothesis states that: There is no significant difference between male and female respondents' perception of the number of women voted to elective political offices in Ogun East Senatorial District of Ogun State.

Table 1: Test of significant difference between male and female respondents' perception of the number of women elected to elective offices.

Variable	N	Mean	SD	Df	t cal	t critical
Male	90	83.14	1.78	170	738	1.96
Female	82	85.87	3.81			

P>.05

The results in Table 1 revealed that there is a significant different in male and female respondents' perception of the number of men and women voted to elective political offices. The calculated t – value of 7.38 was found to be higher than the critical t – value of 1.96 at the .05 level of significance. The null hypothesis was therefore rejected by this finding.

The second hypothesis states that: There will be no significant difference between male and female respondents' perception of the degree women participation in political and elective offices in Ogun East Senatorial district.

Table 2: Test of significant difference between male and female respondents' perception of the degree of women participation in political and elective offices

Variable	N	Mean	SD	Df	t cal	t critical
Male	90	84.22	1.78	117	1.92	1.96
Female	82	84.68	1.68			

The results in Table 2 revealed that there is a significant different in male and female respondents' perception of the degree of women participation in political and elected offices. The calculated t – value of 1.92 was found to be lower than the critical t – value of 1.96 at the .05 level of significance. Therefore, the null hypothesis is accepted.

The third hypothesis states that: There is no significant difference between male and female respondents' perception of the level women participation in decision making process of Ogun East Senatorial district of Ogun State.

Table 3: Test of significant difference between male and female respondents' perception of the level of women participation in decision-making process.

Variable	N	Mean	SD	Df	t cal	t critical
Male	90	84.07	0.18	170	3.55	1.96
Female	82	84.85	1.9			

P>.05

The results in Table 3 revealed that there is a significant different in male and female respondents' perception of the level of women participation in decision-making process. The calculated t – value of 3.55 was found to be higher than the critical t – value of 1.96 at the .05 level of significance. Therefore, the null hypothesis was rejected by this finding.

The fourth hypothesis states that: There is no significant difference between male and female respondents' perception of the achievement of women appointed into political/elective offices in Ogun East senatorial zone.

Table 4: Test of significant difference between male and female respondents' perception of the achievement of women appointed into political or elective offices

Variable	N	Mean	SD	Df	t cal	t critical
Male	90	84.31	1.75	170	1.17	1.96
Female	82	84.59	1.77			

P<0.05

The results in Table 4 revealed that there is a significant different in male and female respondents' perception of the achievement of women appointed into political/elective offices. The calculated t – value of 1.17 was found to be lower than the critical t – value of 1.96 at the .05 level of significance. Therefore, the null hypothesis is accepted.

The fifth hypothesis states that: There is no significant difference between male and female respondents' perception of the influence of women in community development in Ogun East Senatorial District.

Table 5: Test of significant difference between male and female respondents' perception of the influence of women in community development.

Variable	N	Mean	SD	Df	t cal	t critical
Male	90	84.25	1.65	170	1.54	1.96
Female	82	84.65	1.9			

P> .05

The results in Table 5 revealed that there is a significant different in male and female respondents' perception of the influence of women on community development. The calculated t – value of 1.54 was found to be lower than the critical t – value of 1.96 at the .05 level of significance. Therefore, the null hypothesis was accepted.

The sixth hypothesis states that: There is no significant difference between male and female respondents' perception of the outcome of women appointed into any political administrative post in Ogun East Senatorial District of Ogun State.

Table 6: Test of significant difference between male and female respondents' perception of the outcome of women appointed into political administrative posts.

Variable	N	Mean	SD	Df	t cal	t critical
Male	90	84.09	1.66	170	2.96	1.96
Female	82	84.83	1.83			

P>.05

The results in Table 6 indicated that there is a significant different in male and female respondents' perception of the outcome of women appointed into political administrative offices. The calculated t – value of 2.96 was found to be higher than the critical t – value of 1.96 at the .05 level of significance. Therefore, the null hypothesis was rejected.

4. Discussion and Conclusion

The objective of this paper has been to investigate the gender differential of women participation in politics and community development. Using data gathered from a research designed structured questionnaire on participation in politics and community development, which was subjected to t-test analysis. All the six null hypotheses formulated and tests were rejected. Thus, the findings suggest that there were statistical significant difference between male and female perception of women participation in politics and community development. From the results, the mean scores of female respondents were higher than their male counterpart which indicated that women possessed positive perception of women level women participation in decision making, influence of women in community development and outcome of women appointed into political administrative posts.

These results strengthen Akinleke and Afolayan (2015) opinion that women participation in politics and community development will differs and restrictive in Nigeria.

This study has shed lights to the women political participation in Ogun east senatorial district. It was revealed that, in the study area women's participation in politics and community development is limited. If could be concluded that there is a differential perception of the number of men and women / voted into elective political offices and the level of women participation in decision-making. Also, differential perception exists in the influence of men and women in community development. Again in the outcome of men and women appointed into political administrative offices. It is recommended that government and community should recognize women's role and contribution to the society. Women should be encouraged not only to join but also be active participants in the politics and community organizations in order to show their potential for community and development.

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Teachers' Perception of Implementation of Quality Assurance on Senior Secondary School Students' Academic Performance in Ilesa West Local Government Area, Osun State, Nigeria

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Abstract. The annual unimpressive academic performance of secondary school students at both internal and external examinations is not only embarrassing to significant stakeholders in the education industry, but constituted source of grave concern to the entire nation. Several studies had been carried out in different dimensions towards providing solution to this ugly development, which up till now has defied solution. This study examined teachers' perception of the implementation of quality assurance on senior secondary school students' academic performance in Ilesa West Local Government Area, Osun State, as part of continuous search for solution to this problem. The study employed descriptive survey design. Two hundred and fifty (250) teachers randomly drawn from secondary schools in Ilesa West Local Government Area of Osun State, Nigeria, were involved in the study. A self-designed and validated questionnaire titled: "Quality Assurance Questionnaire (QAQ)" provided data for the study. Data analysis was carried out with the use of Statistical Package for Social Sciences (SPSS) 25 version, making use of descriptive statistics of mean scores and standard deviation, as well as average mean analysis. Results showed that participants were only aware of three out of eleven items as components of quality assurance namely: safe school and classroom environment ($\bar{x}$=2.00); school mission ($\bar{x}$= 1.98); and frequent monitoring of students' success ($\bar{x}$=1.87). The results also showed that none of the quality assurance components was implemented in schools. However, the results further showed that quality assurance has the capacity to positively impact students' academic performance if well implemented in schools. Based on these findings, the following recommendations were made: State Ministry of Education should find way to implement all other components of quality assurance in order to enhance academic performance of secondary school students; the government in collaboration with education stakeholders should provide adequate infrastructural and instructional facilities that will enhance quality education; principals as school administrators should employ quality assurance techniques for the attainment of laudable secondary educational aims and objectives; and principals as quality assurance agents should concentrate more on adequate supervision and monitoring of teaching and learning process to ensure quality secondary education.

Keywords: Academic Performance, Adequate Supervision, Implementation, Quality Assurance, Quality Assurance Components, Quality Education, School and Classroom Environment, Standard of Education.

1. Introduction

Education is central to economic and political development of any country, and as well vital to competitiveness in an increasingly globalizing knowledge society. In any organisation performing a given task, supervision has to be in place to ensure that the desired quality and objectives are achieved (El-Khawas, Pietro-Jurand, & Nielsen, 2008). Quality is concerned with how good or bad a product is. It is about the standard of a product or service when compared with others. It therefore presupposes that there is a standard set against which the outcome

is compared (Ekundayo, 2010). Jaiyeoba and Atanda (2003) posited that quality is synonymous with standard, efficiency, excellence, relevance and worthiness. When applied to education, it is the success recorded when an institution provides learning experiences which enable students to effectively achieve worthwhile learning goals including appropriate academic performance of students (El-Khawas, Jurand, & Nielsen. 2008).

Quality assurance is a wide concept which covers all matters that individually or collectively influence the quality of products and/or services (Quinn, 2007). The American Heritage Dictionary defines quality assurance as a system of evaluating performance, with regard to the delivery of services or the quality of products provided to customers, patients or clients (Quinn, 2007). In order for a country to achieve high productivity in education, the quality assurance division should be strengthened to ensure positive delivery of quality education at both the public and private sector to regulate private education. Kimeu (2010), found that to improve students' performance head teachers are required to improve on the management of schools.

Quality assurance is important to school success in terms of its mission, goal and objectives. It is, therefore, imperative that school leadership put in place mechanisms to ensure that quality assurance practices are being followed in their schools with a sole aim of improving education quality and standards (Ajuoga, Indoshi & Agak, 2010). According to Abenga (2009), there have been concerns expressed by government bureaucrats, politicians and the public in general over what they perceived as lack of and/or inadequate Quality assurance practices in secondary schools.

Students' academic performance is a yardstick for determining the quality of education and this is influenced by many factors. With the persistent poor academic performance of secondary school students in Nigeria today, there is a need to identify strategies which secondary schools principals need to adopt in their role as quality assurance agents in order to improve on students' performance in national examinations. One of the ways to do this is for the school principals to be alive to their responsibilities which are geared towards ensuring quality in the school system. This is because no matter the amount of money invested in the school system, without proper coordination and effective supervision of activities at the school level, the investment becomes a waste. This therefore calls for the examination of the quality of the learning experiences being provided in all institutions of learning, secondary schools inclusive, as the government views the satisfactory performance of the education system as not only instrumental to, but also strategically related to economic development and international competitiveness (UNESCO, 2012). Kimeu (2010) observed that supervisory methods used by head-teachers were inadequate since they were limited to checking of teachers' records of work rather than training in supervisory methods in order to improve productivity.

Quality assurance plays a significant role in curriculum implementation when teachers are provided with in-service training. This training improves the teachers' ability to implement the curriculum effectively. They also oversee time management in schools to ensure that every subject has been allocated enough time in the timetable. The teachers should not only allocate time to subjects in the timetable but also utilize the time allocated to each subject judiciously and ensure that the syllabus is covered in good time (Kimeu, 2012). It is against this backdrop that this study was carried out to examine quality assurance as a factor influencing students' academic performance in senior secondary school in Ilesa West Local Government Area, Osun State.

2. Statement of the Problem

Students' academic performance is a yardstick for determining the quality of education. The persistent secondary school students' poor performance in national examination is influenced by many factors which include but not limited to expertise of the teaching staff, instructional materials, equipment, and programs within the school, admission and assessment of standards, the teaching and learning environment, the internal/external quality assurance mechanism in the school, the quality of the library and laboratories, management effectiveness, governance and leadership, parents' education, socio-economic factors, students' gender. Also, school managerial level, limited funds, laxity, and low number of field officers to conduct school assessments are all the factors influencing academic performance in schools (Berhanu,2011). Quality assurance and standards in education are integral parts of school system, and will continue to be central in education policy in the foreseeable future. However, as important as quality assurance is to the raising of standard of education, vis-à-vis improving students' academic performance, not much of empirical works has been done on it in the study area. Therefore, this study sought to enumerate the

components of quality assurance in secondary schools, found out how each component is being implemented in schools and examined how quality assurance maintenance has influenced students' performance. The findings of the study will help school managers to understand the importance of the components and elements of quality assurance in secondary school education. The study will provide them with formation relevant on establishing the best policy guidelines for implementation of quality assurance and standard policy in public secondary schools. The study is important in this period of Universal Secondary Education. The study therefore delved into possible strategy for improving school management and administration, teachers' work performance and achievement and academic outcome of students. The study findings would help to make informed decisions on areas of investment within the education sector and specifically school infrastructure, teacher capacity building and curriculum development. The findings of the study would also serve as a launching pad to rejuvenate the formulation and implementation of effective quality assurance strategies and policies in the quest for quality education in Nigeria. The findings of this study is of great prominence to the policy makers and Secondary school administrators as it points out major strategies to reshape the behavior of the teaching staff towards their job performance in improving the teaching-learning process.

3. Purpose of study

The main purpose of the study is to examine teachers' perception of the implementation of quality assurance on senior secondary school students' academic performance in Ilesa West Local Government Area, Osun State, while the specific objectives are to:

- determine teachers' awareness of the components of quality assurance in secondary school education
- examine how each component of quality assurance is being implemented in schools
- investigate the influence of quality assurance on students' academic performance

4. Research Questions

Answers were provided to the following research questions:

- What are teachers' level of awareness of components of quality assurance in secondary school education?
- How is each component of quality assurance implemented in schools?
- What are the influences of quality assurance on students' academic performance?

5. Methodology

The descriptive survey research design was adopted for the study. Survey research design makes use of selected representative sample for the purpose of generalizations on the entire population. It allows for use of questionnaire for data collection from the respondents. The population for this study comprised all secondary school teachers in Ilesa West local Government Area of Osun State. Participants for study comprised 250 secondary school teachers. Ten (10) teachers were randomly selected from Twenty-five (25) secondary schools in Ilesa West Local Government Council Area of Osun State, while the schools involved in the study were purposively selected to ensure that schools located in every nook and craning of the local government was catered for. A self-designed questionnaire by the researcher tagged "Quality Assurance Questionnaire (QAQ)" was used to collect pertinent data for the study. The questionnaires were administered on the teachers to elicit their opinions on their level of awareness, implementation and the influence of quality assurance on the academic performance of students in public secondary schools. The questionnaire contained four sections A to D. Section A deals with respondents' bio-data and has five items. Section B addresses components of quality assurance, with eleven items. Section C contained eleven items which investigated how effectively components of quality assurance were being implemented; while the last section had nine items on the influence of quality assurance on academic performance of students in schools. The Likert scale questionnaire type with Strongly Agree to Strongly Disagree was used.

In order to assure both face and content validity of questionnaire, the draft copy was shown to colleagues in the departments and experts in measurement and evaluation to critique. Their comments and observations were then made use to produce the final copy. The test re-test method was employed to determine the internal consistency of the instruments' items, which yielded 0.81 reliability coefficient. The questionnaires was pilot-tested on 20 respondents who were not part of the study sample was done twice within the interval of two weeks. The data collected were analyzed using descriptive statistics of mean scores, standard deviation analysis, and average mean analysis.

6. Results

Research Question 1: What are teachers' level of awareness of components of quality assurance in secondary school education?

To answer the research question, responses on components of quality assurance were summed up and subjected to mean and standard deviation analysis. A total score of between 1 – 1.50 = Not Aware; 1.51 – 2.0 = Aware. The summary of the results are as shown in Table 1.

Table 1: Quality Assurance Components Awareness Mean Scores **(250)**

S/N	Components of quality assurance in secondary school	Mean
7	Safe school and classroom environment	2.00
8	School mission	1.98
11	Frequent monitoring of students' success	1.87
4	Quality measurement and reporting	1.29
6	Home-school relation	1.22
10	Opportunities to learn and time on task	1.21
9	High expectation for success	1.20
5	School supervision and inspection	1.18
3	Effective management leadership	1.16
2	Availability of competent teachers	1.10
1	Good quality study programs	1.00

Source: *Internet Search, 2019.*

Shown in Table 1 are the awareness mean scores of quality assurance components in secondary schools by the teachers. It was revealed from the table that the top three items with 2.00, 1.98, 1.87 mean scores respectively, were the only components participants were aware of. These are the components whose mean awareness scores were greater than the benchmark awareness mean score of 1.50. Participants were not aware of or recognize items whose mean scores were below the benchmark mean score as component of quality assurance.

Research Question 2: How is each component of quality assurance implemented in schools?

To answer the research question, responses on how components of quality assurance had been implemented were summed up and subjected to average mean analysis. A total score of between 1 – 1.50 = Not Implemented; 1.51 – 2.0 = Fully Implemented. The summary of the results are as shown in Table 2

Table 2: Quality Assurance Components Average Implementation Mean Scores **(N = 250)**

S/N	Components of quality assurance in secondary school	Mean
1	Good quality study programs	1.02
2	Availability of competent teachers	1.06
3	Effective management Leadership	1.11
4	Quality Measurement and Reporting	1.26
5	School supervision and inspection	1.18
6	Home-school relation	1.26
7	Safe school and classroom environment	1.25
8	School mission	1.27
9	High expectation for success	1.24
10	Opportunities to learn, time on task	1.36
11	Frequent monitoring of students' success	1.34
	Average Weighted Mean Score	**1.21**

Source: *Field Survey, 2019.*

Table 2 indicated quality assurance components average implementation mean scores in schools. It revealed that none of the components of quality assurance was properly and effectively implemented in schools as the individual component mean score and the average weighted mean score of 1.21 were below the benchmark weighted mean score of 1.50.

Research Question 3: What are the influence of quality assurance on students' academic performance?

To answer the research question, responses on influence of quality assurance on students' academic performance were summed up and subjected to average mean analysis. A total score between 1 – 2.50 = Negative; 2.51 – 4.0 = positive influence. The summary of the results are as shown in Table 7.

Table 3: Average Mean Scores of teachers' perception of Influence of Components of Quality Assurance on Students' Academic performance

(250)

S/N		Mean
1	Makes for effective lesson delivery on the part of the teachers	3.86
2	Encourages school principal to be up and doing in their supervisory roles	3.51
3	Promotes good home-school relations	3.36
4	Encourages regular school inspection to ensure that goals of school are achieved	3.45
5	Increases high expectation for success	3.22
6	Promotes frequent monitoring of students' success	3.21
7	Makes the school and classroom environment safe for learning	3.30
8	Lead to higher students' academic performance	3.11
9	Does not improve students' academic performance	2.35
	Average Weighted Mean Score	**3.26**

Source: *Field Survey, 2019.*

Table 3 revealed teachers' perception of influence of quality assurance on students' academic performance. From the table, it was shown that quality assurance has positive influence on students' academic performance; because the benchmark weighted mean score stood at 2.50 and the average weighted mean score is 3.26 which is above the benchmark weighted mean score.

7. Summary of the Findings

Based on the analysis of the data above, the following were deduced:

- The main components of quality assurance in secondary school education the participants were aware of were safe school and classroom environment, school mission and frequent monitoring of students' success. This showed that participants were only aware of three (3) out of eleven (11) items of components of quality assurance.
- None of the quality assurance components was properly implemented in schools.
- Quality assurance had positive influence on students' academic performance.

8. Discussion of the Findings

The study examined Quality assurance as correlate of students' academic performance in senior secondary school in Ilesa West Local Government Area, Osun State. The first finding of this study revealed that the main components of quality assurance in secondary school education participants were aware of were safe school and classroom environment, school mission and frequent monitoring of students' success. This showed that participants were only aware of three (3) out of eleven (11) items of components of quality assurance. This is an unfortunate finding or discovery. If teachers at this stage of knowledge explosion cannot recognize parameters of quality assurance, it simply means that quality assurance is not being implanted in schools. This finding is similar to that of Onuma and Okpalanze (2017) who reported that provision of infrastructural facilities, recruitment of qualified teachers, secondary school curriculum implementation and effective leadership management are quality assurance parameters in secondary schools in Enugu State.

Second finding showed that components of quality assurance components were not being implemented in schools. This result is not surprising given the first finding above. This finding however, might be as a result of the fact that government of the day has relented in the monitoring process of the schools sampled in the local government, coupled with the fact that the principals may not have motivated enough to effectively discharge their duties. This finding negates that of Nwosu (2013) who reported that components of quality assurance were fully implemented. Also, Ajayi and Adegbesan (2007) whose finding revealed that quality assurance components in teaching profession are fully achieved in Nigeria.

Finally finding revealed that the influence of quality assurance on students' academic performance was positive. Quality assurance has the capability to positively impact students' academic performance if

well implemented in schools. The outcome of this study might be as a result of the fact that majority of the teachers sampled in this study had B.Ed./B.Sc./B. Tech. certificate which might influence their perception on the influence of quality assurance on academic performance of secondary school students. This finding is congruent with that of Emeruo (2012) who reported that the extent of application of quality assurance in Business Studies in the junior secondary schools in Enugu education zone of Enugu State was high.

9. Conclusion

This study concluded that teachers in Ilesa West Local Government Area, of Osun State were not familiar with most components of quality assurance in secondary schools, hence it was not implemented in schools, but then opined that proper implementation of quality assurance in school will improve students' academic performance.

10. Recommendations

Based on the foregoing findings, the following recommendations were made.

- School Principals should collaborate with ministry of education to organize workshop for the teachers on the importance and implementation of quality assurance in schools;
- The government in collaboration with education stakeholders should provide adequate infrastructural and instructional facilities that will enhance quality education.
- The best intellectuals should be employed as principals and teachers for adequate impartation of knowledge that will bring about quality education.
- Principals as school administrators should employ quality assurance techniques for the attainment of laudable secondary educational aims and objectives.
- There should be compressive collaboration between the supervising institutions to ensure the effective implementation of quality assurance guidelines and policies.
- There should be monitoring and evaluation of how these quality assurance techniques have been employed by principals for effective outcome and productivity.
- Principals as quality assurance agents should concentrate more on adequate supervision and monitoring of teaching and learning process to ensure quality secondary education.

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Kampala International University ISSN: *2415-0843*; 5(2): 189–201

Vigilante Group and the Fight Against Kidnapping: The Role of 'Yan Bula' in Kubau Local Government Area of Kaduna State, Nigeria (2016-2019)

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Abstract. The menace of kidnapping in Kaduna state is a recent phenomenon. It is not only confined to the metropolis but it goes to rural areas. Therefore, this research is aimed at examine the role of vigilante group called "Yan Bula" in the fight against kidnapping in Kubau Local Government Area of Kaduna State. It was due to the ineffectiveness of security agencies to combat any criminal act that led to the formation of various types of informal policing groups with different names at different communities. This study generated both primary and secondary data. The theoretical framework employed is Broken Window Theory which explains the independent variable ('Yan Bula Vigilante Group) while Structural Strain Theory explains the dependent variable (kidnapping). The study found out that illiteracy and unemployment are the major factors responsible for kidnapping in the study area. The menace of kidnapping and ineffectiveness of security agencies are also motives for the formation of 'Yan Bula Vigilante Group in the study area. The study recommends that government should make policies inclined towards entrepreneurial skill acquisitions which will create job opportunity for the youths, increase the level enrolment higher institutions and build a strong platform which will provide a mutual partnership between the informal policing groups and Nigerian formal policing institutions at all levels.

Keywords: Vigilante Group, Kidnapping, informal policing, formal policing

1. Introduction

In any given society, security of lives and property of the citizens coupled with respect to their fundamental rights are indispensable for full self-actualization and meaningful development. Policing role is geared towards monitoring the citizenry being pro-active in detecting and nipping crimes, even at inchoate stage, in the bud for peaceful and orderly society. The Cardinal role of the police force in Nigeria is to this effect. However, as a result of near failure of the police in this regard, coupled with cases of police extra-legal killing, torture and abuse of citizen's fundamental rights, harassment and intimidation of the citizenry, the need for setting up some other para-military security outfits, including community policing or the Vigilante Group of Nigeria (VGN) became inevitable.

The vigilante group is sometimes referred to as the informal policing structure or he voluntary policing sector (VPS). In Nigeria, these groups are referred to as vigilantes, neighborhood watch, community guards, or traditional police; vigilante is the most common term. The VGN in Kaduna dates to 1982, when it provided voluntary surveillance to the Tudun Wada community of Kaduna North local government, a safe haven for criminal activities. The operations of the vigilante groups now cover all twenty-three LGAs in the state.

The vigilante group has been existing in Kubau local government area since before the emergence of kidnapping menace that disrupted area. But it's not out of place to assert that it was due to the inefficiency of formal policing saddle with the responsibility of protecting the lives and property of people and rampant criminal activities particularly, kidnapping in the area led to the incessant formation of various vigilante groups across all over the local government area, primarily to end kidnapping and other criminal act. Therefore, one of the vigilante groups that was formed in Kubau local government area between 2016 and 2019 was 'Yan Bula vigilante group, aimed at tackling kidnapping in the area. This study examined the role of 'Yan Bula vigilante group

in the fight against kidnapping in Kubau local government area of Kaduna State, Nigeria (2016 - 2019).

1.2 Research question

- What are the roles of 'Yan Bula vigilante group in the fight against kidnapping in Kubau Local Government Area ?
- What are the factor responsible for kidnapping in Kubau local government area?
- What are the effect of kidnapping on people of Kubau local government area?

1.3 Objectives of the study

- To examine the role of 'Yan Bula vigilante group in the fight against kidnapping in Kubau Local Government Area.
- To analyze the factors responsible for kidnapping in Kubau Local Government Area.
- To examine the effect of kidnapping on the people of Kubau Local Government Area.

1.4 Research hypothesis

Ho: 'Yan Bula vigilante group has no significant role in the fight against kidnapping in Kubau Local Government Area.
Hi: 'Yan Bula vigilante group has significant role in the fight against kidnapping in Kubau Local Government Area.

1.4 Research methodology

The methods adopted for data collection in this research work are primary and secondary methods. The primary sources are questionnaire and interview. The secondary source are from textbooks, journals, magazines, newspapers and reports from the radio. This study adopted random probability sampling technique. One hundred (100) questionnaires were administered to some selected political wards due to the large size of the study area through the application of stratified sample technique. The questionnaires were both close ended and open ended. The method of data analysis involved the use of frequency distribution table and contextual analysis and the use of chi-square for the testing of hypotheses.

2. Review of literature

In any given society, security of lives and property of the citizens coupled with respect to their fundamental rights are indispensable for full self-actualization and meaningful development. Policing role is geared towards monitoring the citizenry being pro-active in detecting and nipping crimes, even at inchoate stage, in the bud for peaceful and orderly society. The Cardinal role of the police force in Nigeria is to this effect. However, as a result of near failure of the police in this regard, coupled with cases of police extralegal killing, torture and abuse of citizen's fundamental rights, harassment and intimidation of the citizenry, the need for setting up some other para-military security outfits, including community policing or the Vigilante Group of Nigeria (VGN) became inevitable.

2.1 Vigilantism

The word vigilantism is of Spanish origin and means: “watchman” or “guard” but its Latin root is vigil, which means “awake” or “observe". According to Yahaya & Musa (2019) cited in (Johnston, 1996), six elements of vigilant activities are:
- Minimal planning, preparation or premeditation.
- Private agents acting in a voluntary capacity.
- Activity undertaken without the states authority or support.
- A reaction to the real or perceived transgression of institutionalized norms.
- Aims to offer people the assurance that established order will prevail.

Vigilantism has been a label placed on so many different situations over the centuries that no precise definition can capture all its elements, and arguments inevitably arise over the appropriateness of categorizing some group or event as an example of vigilantism. According to Ernest Ogbozor (2016), vigilantism is a deliberate attempt by an organised group of citizens to maintain law and order and enforce norms and on behalf of their communities. These groups usually resort to the use of violence in the absence of constituted state official who are supposed to take action through the police or courts.

The essential defining elements of vigilantism are that it embodies the following: a social reaction to crime; actions taken by civilians (whether as individuals, or as members of clandestine groups, large crowds, or mass movements) as opposed to government officials; a response that involves violence that exceeds the legitimate use of force in self-defense; an intent to inflict punishment and pain in order to avenge a previous wrong or to deter future misconduct or to incapacitate dangerous persons; a belief that the resort to force is necessary and

justifiable because government agents cannot or will not provide protection or enforce the law; and a recognition that the remedies undertaken are illegal, since governments claim a monopoly over the legitimate use of force in the form of police and military action (Joston; and Moses)

2.2 Vigilante Group of Nigeria

The Vigilante Group of Nigeria (VGN) officially registered on February 18, 1999, with the Corporate Affairs Commission Companies and Allied Matters, the federal agency charged with registering not-for-profit organizations. The Vigilante Group of Nigeria was inaugurated to complement the services of the Nigerian Police Force in combating crime on the principle that in a democratic society. The police are entrusted by their fellow citizens to protect and service the public's fundamental rights, liberty, equality and justice under the law (Christian Obeagu, 2011).

The term "vigilante" is used loosely in Nigeria to refer to a range of different groups, each with different motives. The term has been applied to groups such as the Bakassi Boys, who were initially set up with the purpose of fighting crime without an explicit political agenda, as well as to others such as the O'odua People's Congress (OPC), a Yoruba ethnic militia active in the south-west of Nigeria. The OPC was initially created to advocate for autonomy for the Yoruba people, then extended its activities to fighting alleged criminals. In some of the northern states of Nigeria, there are other groups, also referred to as vigilantes, such as Yan Kato Dagora, Hisbah etc. In the part of Hisbah which are used to monitor and enforce observance of Sharia (Islamic law); some of them have administered instant punishments to those caught violating Sharia. A variety of other armed groups, many of them formed along ethnic lines in different parts of the country, are also described as vigilantes(Ernest Ogbozor, 2016).

2.3 Kaduna State Vigilant Service

On June 6, 2013, the Kaduna State House of Assembly ratified the State Vigilante Service Law, which legalized the operation of vigilante groups. The law states: “Vigilance Service is a registered service of people in a community that have agreed to render assistance on crime detection, prevention, and promotion of security consciousness in the community.” The law regulates the activities of the VPS to assist in securing lives and properties in the rural communities. The VGN in Kaduna dates to 1982, when it provided voluntary surveillance to the Tudun Wada community of Kaduna North local government, a safe haven for criminal activities. The operations of the vigilante groups is now cover the all twenty-three LGAs in the state. The VGN Kaduna chapter is one of the most well-established branches, largely because the VGN’s national headquarters were based in Kaduna before they were relocated to Abuja in 2011. Following the 2011 post-election violence in Kaduna, the Jema’a emirate of the Vigilance Service was established in Kafanchan to help protect the community from attacks. Kafanchan, the capital of Jema’a, had been adversely affected by the violence. The other voluntary policing actors in Kaduna are the community and neighborhood watches, with operations at the LGA and district levels. The community neighborhood watches were established to monitor activities of unknown gunmen in the southern Kaduna communities. The Antang and Sanga community watch groups are typical examples. However, the other parts of Kaduna State both Northern and Kaduna Central were not left behind in times of formation of various vigilante groups for safeguarding their community (Ernest Ogbozor, 2016).

2.4 Vigilante Groups in Kubau Local Government Area

The vigilante group has been existing in Kubau local government area since before the emergence of kidnapping menace that disrupted area. But its not out of place to assert that it was due to the inefficiency of formal policing saddle with the responsibility of protecting the lives and prosperity of people and rampant of criminal activities particularly kidnapping in the area led to the incessant formation of various vigilante groups across all over the local government area, primarily to end kidnapping and other criminal act. Therefore, one of the vigilante group that was formed in kubau local government area between 2016 and 2019 was 'Yan Bula vigilante group, aimed at tackling kidnapping in the area.
However, this resulted in structuralizing and joining hand with other neighboring watch groups, particularly the local government areas that border with kubau local government area. It also led to the formation and launching of vigilante group joint task force popularly known as 'Yan Bula vigilante group.
This 'Yan Bula vigilante group vigilante group comprised and enrolled various categories of people irrespective of ethnic groups and religious affiliation. The hunters, herdsmen, farmers and other brave individuals are the key actors of this group.

The government both at the state and local level support and control this 'Yan Bula vigilante group

through ensuring mutual collaboration both with police and soldiers in order to oversee their activities purposely to ensure that they work within the confine of national law. Their primary assignment is to fish out kidnappers everywhere they might hide themselves especially in the bush. Its worth of note that there was little or no financial support by the government to these vigilante groups.

2.5 Kidnapping

Kidnapping has now become a generic word both in public and private discuss going by its prevalence in the country. Literarily, the word, which has become notorious, putrid and nauseating in the ears of virtually everyone is derived from "kid" meaning; child and "nab" which means; to snatch. Adewale (2009) pointed out that kidnapping now appears to be an emerging concern in Nigeria though it is not a new phenomenon. It is as old as the word itself. But the motive may vary from country to country.

The kidnapping of all manner of persons has gained ascendancy in Nigeria. A malady previously unknown to the people has rapidly become domesticated. In the last 1990s the volatile oil rich regions of the Niger Delta witnessed this phenomenon on a large scale with the target being mostly expatriates and Nigerians in the oil business. It has spread throughout the country extending to places as far as Kano and Kaduna in the far Northern part of Nigeria. South-East and South-South Nigeria have become known as the kidnappers' playgrounds of Nigeria. Kidnapping seems easier compared to other forms of serious crimes.

Since 1673 the unfriendly world has been used to explain the practice of stealing of children for use as servants or labourers in the American colonies. So it has come to mean any illegal capture or detention of a person or people against their will, regardless of age (Ngwama J Chid, 2014).

Turner (2008) opined that the phenomenon of kidnapping and hostage taking began in the Niger Delta region as a freedom fight by militants protesting the degradation of their environment by oil industrial activities. According to Davidson (2010), a group of criminals armed with guns and cell phones apprehend unsuspecting victims and drag their victim into a secluded spot and begin to make phone calls to whomever and demand for a ransom (Journal of Law and Judicial System, 2018).

The police with a mandate to provide security for the people are often unprepared for the task at hand. They think their job is done if they manage to secure the kidnapped, but of the kidnappers nothing much is ever heard. As we all know, the police are poorly trained and poorly equipped, but beyond these inadequacies there are worrying signs that their loyalty is suspected. Some whistle blowers have come to grief for confiding in them. Churches, mosques, markets, schools, homes and the highway, all are susceptible to this menace. The abductees and their families are traumatised by the ordeal of kidnapping. Foreign investors are scared away from Nigeria. Nigerians are paying the price of poor governance and failures of leadership. Davidson (2010) points out that the general state of insecurity in some parts of the country has no doubt reached a stage where virtually everybody is now worried the direction the region is going. Presently, hardly can people sleep because of the fear of being robbed or kidnapped. The current security challenge in the country is better understood against existing evidence that even government officials and traditional rulers are not spared. Kidnapping are targeted at the executive, legislative, and the judicial branch of the government, and also their family members in spite of the tight security at their disposal. This has led to some of these officials relocating their families outside the geopolitical zone or outside the country, thereby leaving the civilian population at the mercy of the marauding gangs.

According to a Presidency source, Nigeria recorded 1177 cases of kidnapping in a space of 14 months from 2016 to 2017. While 525 suspects were prosecuted, 652 are still being investigated (The Eagle Online, 2017). The fact that over 1000 persons were arrested as kidnap suspect within such a short time speaks volume of the extent which the crime has eroded the security fabrics of the country (Victoria Nkemdilim: 2018).

Nigerian security system has been weakened in the face of this confrontation, a little has been done to find the socio-economic and underlining factors precipitating this crime. Several theories have been put forward to explain kidnapping within the Nigerian context. Economic Theory views kidnapping from economic concept of making ends to meet, Nseabasi (2009) citing (Tzanelli 2006, Gerth and Mills 1948: 56-7) has raised the idea that kidnapping is regulated by the laws of demand and supply and is a type of social action that involves the calculation on the most efficient means to the desired ends (Tzanelli (2006) Ngwama J Chid, (2014).

The Political theory of Kidnapping sees the act as a Political Tool which is motivated by attempt to

suppress, outsmart, intimidate and subjugate political opponents, like the case in Anambara state when the former Central Bank governor who then was PDP gubernatorial candidate had his father kidnapped by the aggrieved opponents of the same party who felt marginalised by the PDP political process. Turner (1998) as cited by Nseabsi (2009) established relationship between "money and politics" accordingly, where there are political motivations for kidnapping and where ransoms are also demanded. Such ransoms are often used to further the political objectives of the kidnapping organisation or simply to facilitate the survival of the organization (Nseabasi (2009); Ngwama J Chid, (2014).

Another theory views kidnapping from the angle of unemployment which pervade the countries labour market. This is blamed on the inability of the government to create adequate employment for the youth. (Nseabasi,2009 Umoh, 2010) posited that the political consequence of kidnapping activity has had a spill-over influence on the jobless youths and criminals who take it as a new substitute or complement to robbery and pick pocketing. Such a group of kidnappers target not only prominent and well-off individuals but also ordinary citizens who possess little wealth. The common target includes every perceived person with prospects of high and lucrative ransom including teenagers, children and adults alike (Ngwama J Chid, 2014).

The current state of anomie on our political history could be blamed on poor leadership elite who are unresponsive to this state of insecurity as they over concentrate on how to acquire political power. They place and give little or no value to matters concerning greater nation aspiration and the dignity of lives of the people. Increasing rate of kidnapping and other criminal activities is a direct consequence of failure of leadership. The political leadership is too engrossed with issue of power acquisition because of what they personally get out of it and negates the responsibilities expected of them. The character of our political leadership at all levels contradicts the logic and philosophy of governance which essentially is the promotion of human dignity and the protection of core values of society (Ngwama J Chid, 2014).

While there is need to condemn these acts of criminality, there is need also to condemn the security agencies for incompetence and complicity on their part. There is the need to restate that the Federal Government which has the exclusive power over security matters immediately put in place a mechanism for ending the booming kidnapping or hostage–taking racket particularly in some parts of the country, anything short of ending the prevailing tension, regime of fear and general insecurity is unacceptable to the Nigerians who have waited in vain for the realisation of the promises of democratic governance since 1999. The negative impact of the worrying trend on the economic wellbeing of the country was also lost on government (Ngwama J Chid, 2014). Every year, Nigerian universities graduate millions from higher institutions of learning. Since this administration/government came into existence, how many jobs has it created in the Federal Civil Service? So, the thing boils down to unbridled unemployment in the country.

2.6 Kidnapping in Kaduna State

In recent years, Kaduna state is experiencing an upsurge of kidnapping activities for ransom. The frequent occurrences of this new insecurity in the last few years of 2016 to date, has put the country and Kaduna state in danger, and have become a source of worried and concern with tenths of people from different socio-economic category are being kidnapped for ransom on daily bases.

According to Victoria Nkemdilim (2081) it was recently reported that notorious armed bandit operating along Abuja Kaduna express way had kidnapped 87 passengers traveling along the route. The bandits were said to have selected their victims based on appearances. In May 2018, unknown shooters attacked Mangada in Birnin Gwari LGA of Kaduna state where they kidnapped the three wives of a famous business man Adamu Nakwana. According to some armed bandits kidnapped 32 passengers along the Birnin Gwari axis of Kaduna state striping the female passengers naked as they moved them to the bush.

Therefore, kidnapping in Kaduna State become one of the most criminal activities in the state whereby, many people's lives and properties has been lost and unfortunately the security agencies saddle with the power to provide safety to the society are not doing well. The lack of modern equipment, unqualified personnels, poor security system, transparent, corruption and poor relationship between civilians and security personnels are said to be the major problems that promote the insecurity in the state and the nation at large. However, there are many kidnapping incidents that has been published by various Newspapers. However with the above reports of kidnapping in kaduna state, it clearly shows that the level of kidnapping in the state is overwhelming especially in the volatile areas of Birnin Gwari and kaduna-Abuja high way.

2.7 Kidnapping in Kubau Local Government Area

Kidnapping in Kubau local government area is a recent menace traceable to 2016. It was from this time, the people of this area started experiencing this such kind of new phenomenon of crime in the area. It's not out of place to assert that it's in a new search of green posture by the criminals particularly, armed robbers, burglaries motorcycle snatchers and cattle rustlers lead to the adoption of kidnapping by these criminals, because they do not gain a lot of money with former types of criminalities (Daily Trust, 2016).

Kidnapping has spread to the rural areas because the urban areas are becoming too hot for the criminals. There is a very high frequency of law enforcement activities by the Police and other security agencies in the urban areas. The rural areas are a little bit quieter. Since it began in the Niger Delta in 2005 by members of MEND who kidnapped an expatriate for political reasons, kidnapping has worsened and spread to rural Nigeria in the manner, and with the speed, of a dreadful epidemic, virtually for economic reasons. Kidnapping in the rural areas of Nigeria, the comparatively safer, easier and more assuring cash-spinning criminal enterprise in vogue, is entwined with robbery and cattle rustling, which are comparatively riskier, more difficult and time-consuming to organize and commit. With bank transfers, ATMs and such other facilities, merchants have ceased to carry substantial amounts of money enroute for armed highway robbers to feel satisfied of having snatched something worth their effort; with the current massive clampdown on cattle rustlers, it has become difficult and risky for the rustlers to rustle and dispose of the cattle for an amount of money, which they can easily garner with the simple kidnapping of the merchant or cattle- owner or one of his loved ones (Daily Trust, 2016).

Every blessed day, persons are kidnapped in villages and hamlets in Askiya and Damau wards of Kubau Local Government Area of Kaduna state. The kidnappers do not only target the rich men and government officials but even the common men were the victims of kidnapping. Some of them cannot raise the amount of money demanded by kidnappers. At times they usually sell their assets in order to meet the demands of kidnappers. Therefore, kidnaping in this area does not only cause social trauma to the people but effects their economic activities. For instance, the people of this area enjoy substantial benefits from agricultural activities, and when the kidnapping reached its climax many farms were deserted because many of them were kidnapped working in the farm or on their way to the farm.

One of the dens of criminals where they hide those kidnapped is Kuyat, popularly called Liberia at the Saminaka axis of the forest. Generally, persons kidnapped in this region are taken into the depth of Falgore Forest. At Maitunku, the first person to be kidnapped was the ward head, Mai-anguwa Tukur. The kidnappers have sacked the entire villages of Maitunku and Makerar-soja. The residents of those villages have dispersed to Damau and Anchau". Since kidnapping started here less than a year ago, I cannot immediately list all the persons kidnapped. Between Tuesday and Wednesday (30th and 31st August, 2016) nine persons were kidnapped at 'Yar-doka and Unguwar-lambu in Askiya ward. (Daily Trust, 2016). Communities most terrorized in kubau LGA include Maitunku, Maigwanda, Kagadama, Makerar- soja, Banki in Damau ward; Dokoki, 'Yar- doka, Tashar Tsamiya, Unguwar-Lambu and Kanwa in Askiya ward; all cattle-rearing hamlets in these wards; as well as a few other communities in Kargi ward, partly due to their proximity to the forest and partly due to the said resolve of the criminals to retaliate the killing of their collegues (Daily Trust, 2016).

Therefore, it can be proved that as a result of incessant kidnapping in the area which at times led to the lost of many lives and properties, dare the people of this area to defend themselves against the criminals. The police men who are unable to coupled with the situation decided to authorize the members of the community to punish whoever they catch for such criminal activities.

2.8 Theoretical Framework

This study employed on broken window theory and structural strain theory. Broken window theory was used to explain the place of Vigilante Group structures in crime control, while structural strain theory was used to explain the incidence of crime (kidnapping) in the society.

Broken window theory was proposed by James Q. Wilson and George Kelling in 1982. They used broken windows as a metaphor for disorder within neighborhoods. The theory focuses on the control and prevention of crime from within the community as against from outside the community. It explains how effective and efficient informal policing structures are in controlling crimes compared to the formal policing structure that is made up of 'strangers'. The theory holds that only the community members can safeguard themselves from crimes. This is because they live in the community and can work and watch

at all times. They also know who those potential criminals are and how best they can be contained. The core principle of informal policing structures is the constant maintenance of law and order in the various communities by members of that community. This is in line with the core notion of broken window theory, which asserts that the constant presence of police structures makes a community less conducive for crime and criminals. Increased police presence and enforcements of informal rules of conduct and laws can make a community seem less chaotic and safer, thereby, increasing the presence and involvement of residents in their community and lowering crime rates (Palmiotto, 2000).

The Broken Window Theory can be incorporated into the concept of informal policing in the sense that collective efforts by both the police and community dwellers can help alleviate the rate of crime in the community as the police see residents as partners in development and vice versa. The broken window theory asserts that if there is a crack anywhere in the community and no one is available or observant enough to take care of it, overtime it becomes a deep ditch that would pose a serious security risk to members of the society. The theory also assumes that most neighborhood crimes are more often than not perpetrated by offenders who reside near the victims; this makes crime primarily a local problem which can best be solved locally.

Structural strain theory was developed by Robert Merton in 1957 drew from the concept of "Anomie. Anomie is a concept developed by one of the founding fathers of sociology, Emile Durkheim, to explain the breakdown of social norms that often accompanies rapid social change. It was from this concept the American sociologist Robert Merton (1957) drew on this idea to explain criminality and deviance in the USA. His theory argues that crime occurs when there is a gap between the cultural goals of a society (e.g. material wealth, status) and the structural means to achieve these(e.g. education, employment). This strain between means and goals results in frustration and resentment, and encourages some people to use illegitimate or illegal means to secure success. Strain theory posits that the cultural values and social structures of society put pressure on individual citizens to commit crime (Scottish Center for Crime & Justice).

According to him, in every society, people experience strain whenever there is a disjuncture between the culturally accepted goals and the institutionalized (conventional) means of achieving these goals. According to Merton, the social and cultural structures of society contain two major elements. The first is the culturally defined goals (culture goals) which members of a society are encouraged to recognize and value as worth striving for. Examples of such goals are wealth, material possessions, etc. The second major element of the social and cultural structure of society is the means or modes which society has institutionalized or put in place for the pursuit of culture goals.

Robert Merton asserts that in pursuit of culturally accepted goals and the means to achieving these goals, five categories of people emerge in the society. They include: the conformists, ritualists, innovators, retreatists and the rebels. conformity, where people adhere to both goals and means, innovation, where the goals are accepted but a different way is used to achieve them, ritualism, where the means are used but the goals are lost, retreatism, where both the goals and means are rejected, and finally rebellion, where different goals and means a substituted for societies approved ones.

For the purpose of this study, the innovators are explained as it is the strand of the theory that suitably explains the issue of crime in the society. Innovators are those individuals that accept the cultural goals of society but reject the conventional methods of attaining those goals. Examples are Kidnappers, armed robbers, drug dealers, prostitutes. The innovators are constantly interested in achieving success in the society but they fail to follow the acceptable laid down procedures for this. They rather devise their own means of attaining success which is often times contrary to what is acceptable by members of the society. This results to all sorts of criminal activities. Innovators literarily invent crime to achieve success. Crime for them is the short cut to success as they consider the laid down procedures by the society so long and out of reach. It is pertinent to also note that the frustrations associated being unable to achieve success through laid down societal procedures oftentimes leads people into becoming innovators.

An example is a youth who has diligently gone to school and study so hard and comes out with a good grade expecting to get a job. When the job doesn't come the youth begins to think of other means of survival. In a situation like this he could invent kidnapping as a way of surviving the pains of having no job. The important of Broken Window Theory in our modern society in relation to crime and community policing can not be underestimated. Because the theory emphasize the role of informal policing (vigilante group) in securing the society. The

Broken Window Theory can be incorporated into the concept of informal policing in the sense that collective efforts by both the police and community dwellers can help alleviate the rate of crime in the community as the police see residents as partners in development and vice versa. The theory holds that only the community members can safeguard themselves from crimes. This is because they live in the community and can work and watch at all times. They also know who those potential criminals are and how best they can be contained. The core principle of informal policing structures is the constant maintenance of law and order in the various communities by members of that community.

While the relevance of structural strain theory to this research work is tremendous. The theory explain the cultural values and social structures of society put pressure on individual citizens to commit crime e.g poverty, unemployment etc. For instance kidnappers accepted cultural goals of the society (e.g. material wealth, status) but they rejected the legal means (e.g. education, employment) of the society. Crime for them is a short cut to success as they consider the laid down procedures by the society so long and out of reach. It is pertinent to also note that the frustrations associated being unable to achieve success through laid down societal procedures oftentimes leads people into becoming innovators (kidnappers). In this case we can also understand the reason why kidnappers embrace kidnapping in Nigeria They do so, because most of them were not be able to secure job resulted in embracing kidnapping as a means of achieving cultural goals of a sociey.

Also to draw upon Merton's writings was Albert Cohen (1955) who was interested in the fact that much of the offending behaviour was not economically motivated, but simply done for the thrill of the act which is backed up by the evidence that 18% of crimes in Britain today are vandalism. Cohen suggested that lower class boys aimed to emulate middle class values and aspirations, but lacked the means to attain success. This led to status frustration, a sense of personal failure and inadequacy, and in an attempt to gain status; they invert traditional middle class values by behaving badly and engaging in a variety of antisocial behaviours. Therefore, this also can be proved by looking at most of the kidnappers are economically weak, they are from very poor background.

The Broken Window Theory has been criticized for been legitimizing informal policing which can lead to misappropriation of application of law in the society. Because the informal personnel are usually recruited on voluntary basis, they are not based on formalities. It can also lead the violation of right of the people. However, informal policing structure may tend to be controversial and conflictual with formal policing. Informal police is vigilante group. They may have no skill and technique which is a preliminary and necessary requirement for security provision and maintenance of law and order in the society.

While the Strain Theory has been criticized base on it assertion that crime are committed in the process of achieving cultural goals in the society (e.g. material wealth, status). The critic is that the crime are also committed by those that have already owned these goals not only by those people that experienced strain.

Merton was also criticised by sociologists such as Valler for his emphasis on the existence of common goals in society. Valler argues that there are a variety of goals that people strive to attain at one time. In contemporary society, the realisation of Britain's multicultural society has meant that it is impossible to suggest one set of common goals that people subscribe to as there are too many cultures in society to have one common set.

3. Research Methodology

The research design adopted in this research study is the quantitative research design. The research design will enable the researcher to make assessment on employee's demographic factors as well as analyse their views and opinions regarding the role of 'Yan Bula vigilante group in the fight against kidnapping in Kubau local government area. The quantitative design also ensures that data are collected from the respondents by carrying out a sample survey.

Due to the large size of population, researchers often cannot test every individual in the population because it is too expensive and time consuming. Therefore, the population frame of this research study is the population of kubau local government area. This research study employed both simple random sampling techniques and Stratified Sampling. It is one in which each element of the population has an equal and independent chance of being included in the sample.

The main instrument used for data collection in this research study is questionnaire and interview. The questionnaire for this research study consist of two sections. Section A contains questions on the socio demographic attributes of the respondents while section contains the body of the research work which seeks to find out the respondents' views regarding the

variables of the research work.

The main techniques for data analysis in this study are based on frequency and percentage distribution analysis. These enabled the researcher to determine the highest and lowest frequencies and percentages of respondents' views on a particular question. The frequencies and percentage of responses are displayed on a frequency distribution table and textual analysis was used to complement the findings.

4. Data Presentation and Analysis

Table 4.2.1: Gender of the Respondents

Gennder	Respondents	Percentage (%)
Male	69	69 %
Female	31	31 %
Total	**100**	**100 %**

Source: Field Work, 2019.

Table 4.2.1: the above table shows the distribution characteristics of the respondents' gender. However, information on the table indicates that 69% of the respondents are male, while 31% of the respondents are female. Therefore, this implies that both the male and female are represented in this research study, thus the majority of the respondents are male.

Table 4.2.2: Age Distribution of the Respondents

Age	Respondents	Percentage (%)
18-25	52	52%
26-33	29	29%
34-40	11	11%
41 and above	8	8 %
Total	**100**	**100%**

***Source**: Field Work, 2019.*

Table 4.2.2: the table above shows the respondents' age distribution. However, information on the table indicates that 52% of the respondents are between the age range of 18-25, 29% of the respondents are between the age range of 26-33, 11% of the respondents are between the age range of 34-40, 8% of the respondents are between the age range of 41 and above. Therefore, this implies that the majority of the respondents are between the age ranges of 18-25.

Table 4.2.3: Marital Status of the Respondents

Marital Status	Respondents	Percentage (%)
Single	45	45 %
Married	44	44 %
Divorced	9	9 %
Widowed	2	2 %
Total	**100**	**100 %**

***Source**: Field Work, 2019.*

Table 4.2.3: the above table shows the marital status of the respondents. However, information on the table indicates that 45% of the respondents are single, 44% of the respondents are married, 9% of the respondents are divorced, while 2% of the respondents are widowed. Therefore, this implies that the majority of the respondents are single.

Table 4.2.4: Educational Qualification of the Respondents

Education	Respondents	Percentage (%)
Non Formal Education	1	1 %
Primary Education		
Secondary Education	29	29 %
Tertiary Education	70	70 %
Total	**100**	**100%**

***Source:** Field Work, 2019.*

Table 4.2.4: the above table shows the educational qualification of the respondents. However, information on the table shows that 1% of the respondent have non-formal education, 29% of the respondents have secondary qualification, while 70% of the respondents have tertiary qualification. Therefore, this implies that the majority of the respondents have tertiary qualification.

Table 4.2.5: Occupation of the Respondents

Occupation	Respondents	Percentage (%)
Farming	17	17%
Civil Service	31	31%
Business	19	19%
Student	26	29%
Unemployment	4	4%
Others	3	3%
Total	**100**	**100%**

Source: *Field Work, 2019.*

Table 4.2.5: the above table shows the occupation of the respondents. However, information on the table shows that 17% of the respondents are farmers, 31% of the respondents are civil servants, 19% of the respondents are businessmen, 26% of the respondents are students, 4% of the respondents are unemployed, while 3% of the respondents are from other occupations. Therefore this implies that the majority of the respondents are civil servants.

4.4 Testing Hypothesis

STEP I

Proposition

Ho: Yan Bula vigilante group has no significant role in the fight against kidnapping in Kubau Local Government Area between 2016 and 2019.

Hi: Yan Bula vigilante group has significant role in the fight against kidnapping in Kubau Local Government Area between 2016 and 2019.

STEP II

Tables

Variables	O	E	(O-E)	$(O-E)^2$	$\frac{(O-E)^2}{E}$
Yes	94	50	44	1,936	38.72
No	6	50	-44	1,935	38.72
Total	100				77.44

Therefore x^2 calculative is = 77.44

STEP III

Finding the x^2 critical value at 0.05 level of significance

df = k-1

= 2-1=1

Therefore x^2 critical value is = 3.84

STEP IV

Decision

The x^2 calculative (77.44) is greater than x^2 critical value (3.84) at 0.05 level of significance, therefore we reject Ho.

STEP V

Conclusion

Conclusively, Yan Bula vigilante group has significant role in the fight against kidnapping in Kubau Local Government Area between 2016 and 2019. at 0.05 level of significance.

Interview on Activities of 'Yan Bula Vigilante Group In Kubau Local Government Area

Nazifi Al-Hassan also known as kaura ma'aji Pambegua (the leader of 'Yan Bula vigilante group Pambegua division)

"I'm a hunter also the leader of 'Yan Bula vigilante group Pambegua division. 'Yan Bula means people that applied blue color on their faces so that to differentiate themselves with others during fighting against kidnapping in our area. This group was mainly formed primarily to fight against kidnapping in Kubau local government area. The group has two divisions one located at Anchau under the supervision of Anchau divisional police officer and the other one is located at Pambegua under the supervision of Pambegua divisional police officer. Therefore, I'm the leader of Pambegua division which comprise six political ward" Kaura Ma'aji said.

He further added that "We work hand in hand with SARS under the leadership of Abba Kyari the deputy commissioner of police. We rescued many kidnapped men and women time without numbers and we don't have the total numbers of these people but they are many. When we caught kidnappers during our operation we normally handover them to police station. However, these kidnappers also when were caught we usually give them an option for repentance and promise that they will no longer engage into any kind of criminal activities. Among them Muslims were given the holy Quran to swear with it and Christians were given the holy Bible to swear with it".

"We achieved much in fighting against kidnapping and other criminal activities under this group. Because before the formation of this group is known to everybody that people of Kubau local government area are in adversity of insecurity particularly the notorious areas like Jos road of in between Pambegua and Kudaru town. Thank God with the help of this group now kidnapping has become history in our area, because now we are approaching almost one year without reporting anyone been kidnapped. But honestly speaking still there are some iota of armed robbery and other criminal activities but are less compare to the past" Kaura Ma'aji maintained.

He also lamented that "we do not receive financial support either from local, state, and federal government or community members, we take the responsibility of this group by ourselves, we are just doing this for sake of Allah. Nevertheless, there was a time once the then Kaduna State commissioner of police gave us two hundred thousand naira (200000) when holding meeting with him at kaduna. Therefore, apart from this no any person or government officials give financial support to this group".

He also appealed that "What we needs from government is to build us an office and provide motorcycle or vehicle or both for patrol".

Sani Aliyu Kareh (member)

"I'm a member of 'Yan Bula vigilante group, I joined this group as a result of difficulty that we experienced particularly the menace of kidnapping in our area. Its true kidnapping has existed in our area, kidnappers use to come to our various houses and kidnapped our people and demand for ransom. Due to this the community members decided to confront these criminals and subsequently I joined them" Sani Aliyu said.

He further added that "there was a time that we chased the kidnappers into their hidden place which is called Liberia forest, the place is very notorious. Four of our members were killed during confrontation with them and we successfully rescued many abductees. We loss seven members in the curse of fighting against kidnapping in our area. We arrested more than thirty kidnappers some of them along with guns and money and we usually handover them to security personnel particularly the Nigerian army".

He also maintained that "Honestly speaking now our area is free kidnapping area, but we heard that they want to come back and continue with their illegal activities, they even call me through phone and intimidate me and they told me that they are coming back and I assured them that we are ready to crush them again".

Research findings

The finding shows that kidnapping has existed in kubau local government area between 2016 and 2019.

The finding shows that 'Yan Bula vigilante group was formed in Kubau local government area between 2016 and 2019.

The finding shows that kidnapping was high before the formation of 'Yan Bula vigilante group in Kubau Local Government Area between 2016 and 2019.

The research finding shows that kidnapping is presently low in kubau local government area.

In the research study we also find that illiteracy and unemployment are the major factors responsible for kidnapping in Kubau Local Government Area between 2016 and 2019.

The research finding shows that loss of lives and property are the effects of kidnapping on people of Kubau local government Area between 2016 and 2019.

The finding shows that it was kidnapping that led to the formation of 'Yan Bula vigilante group in kubau local government area between 2016 and 2019.

The finding shows that fighting against kidnapping is the role of 'Yan Bula vigilante group in kubau local

government area between 2016 and 2019.
The finding shows that 'Yan Bula vigilante group has significant role in the fight against kidnapping in kubau local government area between 2016 and 2019.
The finding shows that 'Yan Bula vigilante group have succeeded in the fight against kidnapping in kubau local government area between 2016 and 2019.

5. Conclusion

Vigilante group which also refers to as informal policing group has become inevitable as a result of poor performance by the Nigeria police force and other security agencies in safeguarding the lives and property of the citizens. Therefore, in almost every community, the citizens feel do not secured by the formal police force and this leads to the incessant formation of various vigilante groups in order to tackle the menace of criminality in their community. Kubau local government area is not an exception, despite the presence of various vigilante groups that were been in place in the area. Therefore, kidnapping in all its ramification had affected the people of Kubau local government area through the loss of their lives, property and psychological trauma.

In this research study we discover that it was due to the menace of kidnappings in which people and agencies saddles with legal authority to ensure security performed below expectation led to the formation of 'Yan Bula vigilante group primarily to fight against kidnapping in the area.

Also from the research study which was carried based on scientific method we find that illiteracy and unemployment are the major factors responsible for kidnapping in the study area. And also hypothesis shows that the 'Yan Bula vigilante group has significant role in the fight against kidnapping in kubau local government area of kaduna state. The research also shows that kidnapping was rampant before the formation of 'Yan Bula vigilante group in Kubau local government area. However, the menace of kidnapping has been curtailed by the activities of 'Yan Bula vigilante group.

6. Recommendations

This research study which examines the role of 'Yan Bula vigilante group in the fight against kidnapping in Kubau local government area of Kaduna state has come with the following recommendations aimed at ameliorating the security challenges for sustainable peace in the area in particular and the nation at large. These are the following recommendations:

- There is need to review the current strategy of dealing with the issue of kidnapping in Nigeria. In particular, there is the need to build a strong platform which will provide a mutual partnership between the informal policing groups and Nigerian formal policing institutions particularly, the Nigerian police force.
- Government at all levels should make policies and programmes such as entrepreneurial skill acquisition which will surely create employment opportunities for the youths especially the vulnerable ones. This is because the research discover that unemployment is one of major factor responsible for kidnapping in area and nation at large.
- There is need to sensitize and engage members of the public by the security agencies in tackling the issue of kidnapping and other kind of criminality.
- There should be proper protection of identities of the public members that supply useful information to the security agencies and officers and men of the security agencies.
- There is need to equip the security agencies with modern equipment and obsolete ones should be discarded.
- Employment into the security agencies should be based on merit not by nepotism or tribalism as what is mostly obtainable today.
- Officers and men of security agencies that are found to be corrupt should be dealt with accordingly.
- Anybody found conniving with kidnappers should be dealt with no matter how wealthy, politically or religiously connected the person may be.
- The government should finance vigilante groups so as to encourage it members to work diligently and shun corruption.
- This study also recommend that government should increase the level of education through the creation of higher institutions as the research discovered illiteracy is one of the major factors responsible for kidnapping in the area.
- Government should supervise all the activities of informal policing groups so as to avoid human right violation by these groups.
- The government should strictly deal with any kidnapper that has been caught by

ensuring proper application of justice on him by the court of law.

- Government should also initiates policies and programmes aimed at given tactical training and orientation to the members of informal policing groups.

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Premium times (2019, July 27) The Kaduna State Police Command has confirmed the kidnapping of a pastor of the Evangelical Church Winning All (ECWA), and 14 others. Premium.

Sahara Reporters (2019, April 29) Dr. Muhammad Abubakar, who is the Chairman of Universal Basic Education Commission (UBEC), and his daughter were kidnapped. Sahara.

Vanguard (2018, October 20) The traditional ruler of Agom Adara Mr. Maiwada Galadima and his wife were kidnapped at Maikyali village along Kaduna - Kachia road in Kachia Local Government area. Vanguard.

Vanguard (2019, April 2) About 37 Commuters were allegedly kidnapped by armed gunmen on the Kaduna-Abuja highway on Monday evening. Vanguard.

Vanguard (2019, July 23) Former commissioner of Education in Katsina State, Professor Halima Idris, was killed by the kidnappers. Vanguard.

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Kampala International University ISSN: *2415-0843*; 5(2): 203–213

Community Education for Rape Insulated Women Entrepreneurship in Akoko Land

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Abstract. The study had the desire of advancing whether Community education could assist in building a rape insulated women entrepreneurship in Akoko land. It does this by examining the demographic representation of the rape victims/ survivors, the pattern in which the survivors were raped, the effect on them, succor received, the punishment meted on the perpetrators and how community education could assist in curbing the menace. Linear snowball sampling technique was used to select twelve (12) women entrepreneurs that hawk/peddle finished products of their enterprises and who were victims/survivors of rape from the four (4) purposively selected skills (bakery, fishery, poultry and water processing). The study adopted frequency count, percentages and qualitative summaries in analyzing the data received. It was found that, rape is prevalent among peddlers of goods from enterprises, the pattern of exposure to rape among victims differs, excessive trepidation among the victims worked against building confidence to speak out, patriarchy, traditional stereotypes, gender inequalities, inefficiency and ambiguity in laws obstructed the prosecution of perpetrators of rape and growth of entrepreneurship in the study area. It was recommended among others, that a dire need of utilising the potentials in community education through concerted effort of all will assist in dousing the intense heat generated by rape in our society.

Keywords: Community education, women entrepreneurs, rape victims and insulation.

1. Introduction

It is amazing the potentials inherent in lifelong education. Perhaps, it is an upshot of consciousness arousal as stipulated in Paulo Freire's critical thinking ideology. The strength of lifelong education including one of its components which is community education, builds on a people's capacity with significant outcomes. The beauty of this is in the continuum and the fact that it can be utilized to meet both human and societal needs. Community education provides citizens with the necessary aesthetic, cultural and civic education both, as a process and a programme which is rooted in indigenous culture and tradition with a reflection of time and place. It could also be both formal and informal while exhibiting change from the status quo.

There can be no suitable time as this, for community education to serve as an instrument of change, stemming societal ills and improving the socio-economic status of growth. This is a reason why the researcher utilizes the opportunity of practicum in community development to do outreaches in markets and motor parks to create awareness on germane issues affecting the area. One of such is creating awareness on the ills of rape. The recent crave for overnight wealth, the high rate of immorality and crime among the people is awesome such that indigenous values had been eroded. A recent act of immorality in the society is rape and sexual violence. Globally, thirty-five percent of women and girls are assaulted annually while, eleven per cent are assaulted in twelve months in Nigeria (Channels Television, 8/12/2019). Rape is a form of sexual violence. It is the act of violently forcing someone to have sex. According to Wikipedia, rape is sexual assault, usually involving sexual intercourse or other forms of sexual penetration carried out against a person's wish. Rape is thus, a criminal offence.

It is not out of place to find children and adults especially, females peddling food items or finished products made by entrepreneurs in Nigeria. Nigerian women are enterprising, they produce commodities

ranging from food items, ornaments, soap, detergents, textiles and the like, these entrepreneurs are a pool of the informal sector and their productivity is labour intensive. They predominate cottage industries with family members as staff of these micro industries. Many a time, women entrepreneurs walk long distance or travel by vehicles to get raw materials or sell their products. Also, family members, especially, girls and women often peddle goods of these cottage industries. This had been the practice from time immemorial but had been aggravated by an influx of female entrepreneurs who now take entrepreneurship as succor for unemployment.

Although, the world frown at peddling of entrepreneurial finished products especially, when it is done by children. It is seen as child labour and an abuse of the child but it has become a culture in Nigeria, a developing economy as it serves as a way of improving the economy of the family. Before now, girls and women often walk or travel distances to do businesses and peddle their goods unhurt but the trend had changed. Women entrepreneurship is thus, beset with high intensity of heat, ranging from cultural barriers, structural and legal. Cultural and structural barriers include preference of boys' enrolment in schools against girls, child marriage which reduces economic participation and unpaid domestic/ care jobs for women and girls and allotting particular entrepreneurial training/skills to the female. The legal barriers include inequality in inheritance rights, limited or no access to financial structures and failure of apt legal protection from sexual abuse. Females of all ages are being abused and raped at school, homes, on street, when sent on errands, during trips and while peddling goods. Most of these girls and women are bread winners because of the high level of poverty in households and an increase in the representation of women as household heads in Nigeria.

Rape is a defiant behaviour, it could be seen as lack of self-control and foundational etiquette. Rape could be practiced by both sexes and age group. The adolescent may be more prone to indulge in sexual violence because of difficulties in adjusting to adulthood and taking responsibilities, as rape could manifest as a psychological health risk posing difficulties in adolescence which is a period in which they are beset with conflict and confusion in decision-making. According to Mchenry (2008) in Jacob (2014) Adolescents pass through anxiety which could put them under pressure and lead to unhealthy behaviour like substance use, unhealthy sexual behaviour, and crime. However, as earlier indicated, middle and older adults also engage in sexual misbehaviour. The most demeaning factor in rape cases is that laws to combat rape is filled with gaps and are rather ambiguous Fayemi (2019) especially in developing nations.

One is apt to ask the question; what has gone wrong with the assurance of an egalitarian society of the nation's philosophy? The domestication of eradicating of all forms of discrimination against women and girls, and the essence of being a signatory to the United Nations Sustainable Development Goals, in which Goal 5 is quite explicit- "achieve gender equality and empower all women and girls". This is a basic right that has multiplier effect on all other development areas in education, economy, health, decision- making and the like. Nigeria has undervalued her education as it is yet to make full use of the potentials, inherent in it including community education that could be disseminated in the formal form non- formal and informal.

The philosophy of community education include citizen involvement, total community participation and sharing of decision- making (Anyanwu, 1994). It is indicative that, learning will be useful for the individual, community and the global society to improve the present situation and achieve a sustainable better future. There is a growing belief in education, of its major impact on an individual, the community and national development which should be rooted in the culture and traditions of the people (Anyanwu, 1994). The traditional Nigerian society is that of communism where each person is a brother's and sister's keeper with a knot binding immediate, extended families and the community together.

With Western education and colonisation, foreign laws are domesticated. A salient law to check rape in Nigeria is engraved in the criminal code section 357 and 358. Anyone who violates this law by committing rape is liable to imprisonment for life either with canning or not. Why then is raping of women, girls and toddlers on the increase. Those peddling goods are more affected. It is against this background that this study sought to examine community education as an insulator towards protecting women entrepreneurs from rape.

2. Statement of Research Problem

Several barriers militate against women entrepreneurship in Nigeria which may include low education/ training, finance, child marriage and perhaps, the law, the new trend indicates that a major

factor that could impede women entrepreneurship is rape. Women often do businesses under precarious conditions, they lack the right networking, as such hours and days are expended on walking, making trips and peddling of goods from place to place which would have been saved for other productive ventures, these also expose women to a lot of danger including rape and insecurity. Whereas, rape is a criminal offence in Nigeria, carrying heavy penalty, day by day there are reports on raping of women and girls while carrying out their lawful duties such that, these entrepreneurs carry out their functions with fear of being attacked. Is it that the law against rape is not binding, functional or respected? What is happening to the right of free movement of citizens? It is against this background that this study professes that community education is an insulator for stemming rape in the practice of women entrepreneurship.

3. Research Questions

- What is the demographic representation of women entrepreneurs who are victims/ survivors of rape in the study area?
- In what pattern were the survivors raped?
- What is the effect of rape on these victims?
- Did these survivors receive succor?
- What is the punishment meted on the arrested rapists?
- Did community education assist in reducing the incidence of rape in the study area?

4. Literature Review

4.1 What is Rape?

The Oxford Advanced learner's Dictionary of current English (2010) defines rape as the crime of forcing somebody to have sex with one, especially using violence. Rape is a sexual assault and it is against human rights law. It is the act of using force or violence to have sexual intercourse or harassment against a person.

4.2 Rape and the Law

Rape is a heinous crime in Nigeria. The laws that legally control rape in Nigeria include:

- The criminal code which is applicable in all the Southern States
- The Penal code is applicable in all Northern States.
- The Criminal Laws of Lagos that is applicable only in Lagos State and.
- The Violence Against Persons Prohibition Act (VAPP Act). This Law is a Federal Law that is domesticated in Lagos, Anambra, Ebonyi and Oyo States.

The Criminal Code section 357 in Olakanmi (2015) reads:

Any person who has unlawful carnal knowledge of a women or girl, without her consent, or with her consent, if the consent is obtained by force or means of threats or intimidation of any kind, or false and fraudulent representation as to the nature of the act, or, in the case of a married woman by personating her husband, is guilty of an offence which is called rape p 3 Section 358 further says

Any person who commits the offence of a rape is liable to imprisonment for life, with or without caning (Olakanmi, 2015).

The Penal code of Nigeria (Section 282) reiterated:

"A man is said to commit rape, who has sexual intercourse with a woman in any of the following circumstance: against her wish, without her consent; with her consent, when the consent is obtained by putting her in fear of death or hurt"

While the criminal laws of Lagos State Section 258 asserted:

"Any man who has unlawful sexual intercourse with a woman or girl without her consent is guilty of the offence of rape"

Again, the violence Against Persons Prohibition Act Section 1 averred that

"A person commits the offence of rape if he or she intentionally penetrates the vagina of another person, anus with any other part of his/her body or anything else without consent, or the consent is obtained by force" (Guardian, Friday October, 2015)

Seven gaps in rape and sexual laws were identified by Equality Now Report which is indicative of a big lag in providing justice and effectively bringing to book rape and sexual violent criminals. The gaps are:

- Laws allowing the perpetrator reaching some form of "settlement" like marrying the victim.
- Laws framed in terms of moral bodily integrity thereby, perpetrating violence and discrimination.
- Laws that explicitly permit rape even of children.
- Laws permitting judicial discrete charges or define evidence based on assessment of the complainant.
- Laws that fail to recognize true impossible in situation of/or extreme vulnerability.
- Laws or practices inhibiting the prosecution of sexual assault.

- Laws requiring witness/corroboration, over burdensome evidence. (Equality Now Report, p1.)

4.3 Sustainable Development Goal 5

Goal 5 of sustainable development goals declared the equality of gender and empowerment of all women and girls. This goal says achieving gender equality and empowerment of all women and girls involves:

- Ending all forms of discrimination against all women and girls.
- Eliminating all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation.
- Eliminating all harmful practices, such as child, early and forced marriage and female genital mutilation.
- Recognising and valuing unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate.
- Ensuring women's full and effective participation and equal opportunities for leadership at all levels of decision- making in political, economic and public life.
- Ensuring universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the programme of Action of the International Conference on Population and development and the Beijing platform for Action and the outcome of their review conferences.
- Undertaking reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws.
- Enhancing the use of enabling technology, in particular information and communication technology, to promote the empowerment of women
- Adopting and strengthening sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels

Metadata-Goal 5 pdf updated 3/3/2016 Hppt://wbl.worldbank.org/abonties

Five years after the adoption of these, how far have we gone as a nation?

4.4 Empirical evidences of cases brought to court on rape in Nigeria

To establish rape as a criminal offence in Nigeria is highly cumbersome. The reality is that the law itself is ambiguous. This study attempts to prove this in some of the cases reviewed in Nigeria especially, the act of substantiating corroboration and penetration in rape.

According to Olakanmi (2015) when corroboration is used in relation to a confession:
(i) it may be used to describe evidence of facts which makes it unlikely that a false confession would be made by the prisoner.
(ii) it may denote independent evidence tending to prove the occurrence of facts otherwise appearing from the confessional evidence alone. Although, corroboration may or may not be necessary in supplying hypothesis with confession more or less consistently with innocence. But the circumstances of a given case may be such that it would be quite unsafe to act upon a confession, unless some particular piece of confirmatory evidence is true. It is, therefore, equally impossible to state as a general rule that always a conviction maybe based upon an express voluntary confession of the commission of criminal acts uncorroborated. Pg 20

Regarding corroboration of a retracted confession, the West African Court of Appeal in Kanu V.R (9) (14 W.A.C.A. at 32-33) in Olakanmi (2015) says:
"A voluntary confession of guilt, if it be fully consistence and probably,
Is justify regarded as evidence of the highest and most satisfactory
Nature wherever there is independent proof that a criminal act has been committed by someone p21

The evidence of rape between the State V. Olumuyiwa and Ayodele in Olakanmi (2015) is hereby tendered:
Bosede Sobayo, the complainant alleged that, she accompanied Tele Amosun to her house after school because Tele said her brother, Toyin Amosun, would like to see her on May 2, 1980. When they got to Tele's house, She met four boys- Toyin Amosun, Deji Johnson, Aikulola Olumuyiwa, George Ayodele and a girl – Bimbo Ilori. After a while Tele Amosun, Toyin Amosun and Bimbo Ilori left the room. Bosede Sobayo, the complainant wished to follow them but was restrained by the second accussed- George Ayodele who pushed her back and locked the door.

Aikulola Olumuyiwa alleged that Bosede Sobayo stole money and chains from him, he searched her bag .Her denial made Deji Johnson to struck her with his belt, she was ordered to undress, but she refused, then, they forcibly removed her clothes and threatened her with a knife, a candle and a cutlass. The trio Olumuyiwa, Ayodele and Deji Johnson all had intercourse with her. Toyin Amosun who was outside the room and through the window told the three to beat her up if she did not stop shouting. After she was released, she went home and reported to her mother who took her to the police. The complainants' mother confirmed this. p 23

A medical Doctor, Dr A. Majekodunmi examined the complainant on May 3rd 1980 and confirmed that she had injuries that suggested that she has been forcibly sexually assaulted within 24hours of the examination. The accused person admitted that it was true that they gathered at the Amosu's house, that three of those present left. But, the first accused said he was at the Amosu's to assist the second accused in solving mathematical problems, that Deji Johnson who was at large detained the complainant. He denied having sexual intercourse with her. The learned Judge held that, requesting the complainant to come to the house, the presence of those concerned and locking of the door suggested some arrangement between the accused- Toyin Amosun and Deji Johnson to bring the complainant to the house for illicit sexual purposes.

The learned Judge concluded by saying that, the relevant fact of the case constitute those issue that have been shown to be corroborated and other fact which have been shown from the evidence to complement the complainant's evidence and make the overall picture of each participant conduct emerge more clearly to the court. He also warned himself about Toyin Amosu's part of the evidence which was accepted and applied as being corroborative of that of the complainant more needful, and recorded that in spite of his being held as an accomplice, the court on an overall view of all evidences feel safe in acting on his evidence (were he to himself uncorroborated) because the other fact proved by other witnesses' evidence completes the picture given by him. Having regard to all submissions of law and the facts found, he held that the charge of rape under S. 298 of the Criminal Code has been proved against Aikulola Olumuyiwa and George Ayodele. They were then convicted of the offence. Pg34

Again, is a similar case of Julius V. STATE which was also reported in the Guardian Tuesday, October 1, 2019 tagged "Effect of failure to establish the element of penetration in a rape charge in retrospect. The vicissitudes of third arms of government in last 59 years was an appeal case of rape between John Julius – the Appelant and State as respondent. John Julius was arraigned on a two count charge of rape and assault contrary to section 358 and 352 of the Criminal Code Law, C16 Laws of Ekiti State of Nigeria, 2012. John Julius pleaded not guilty to the two charges.

At the trial, the appellant was said to have raped and assaulted one Alice Ozar, a 40years old woman at Oke-Imesin Road, Efon Alaaye, Ekiti on July 16, 2016. In his defence, the appellant denied and alleged that he was set up by Alice Ozar. John Julius who was seventeen years old then, was in search of a job to raise his school fees, he was engaged by Alice Ozar to work on her farm. After working on the prosecutor's farm, she refused to pay him instead, he was accused of raping and assaulting her. Initially, the case was reported to Urhobo Progressive Union at Efon Alaaye where the appellant seek to swear by the 'AYELALA' deity in which the prosecutor declined. A few days later Alice Ozar (prosecutrix) reported to the Police at Efon Alaaye where the appellant (John Julius) was charged to court.

Hon Justice J.O Adeleye convincted and sentence the appellant to life imprisonment on the offence of rape but discharged and acquitted him on assault.

However, in his appeal, the appellant want the court to:

- determine whether the trial court was right in convicting and sentencing the defendant/appellant to life imprisonment when the element of penetration was not proved.
- whether the trial court was right in convicting and sentencing the defendant/ appellant to life imprisonment without an option of fine where the evidence placed before the court were not properly evaluated which made the judgment of the court to be perverse.

Appellants counsel submitted that the respondent failed to prove the essential ingredient of the offence of rape therefore, the trial judge was wrong in convicting and sentencing the appellant to life imprisonment on the offence.
The appellant counsel relied on the case of ADONIKE V THE STATE (2005) ALL FWLR (Pt 772) 1631; (2005) LPELR-24281(SC) that the prosecution must prove:

- That the accused person had sexual intercourse with the prosecutrix.
- That the act of sexual intercourse was done without her consent or obtained by fraud, force, threat, intimidation, deceit or impersonation.
- That the prosecutrix was not his wife.
- That the accused has the mens rea, the intention to have intercourse with prosecutrix without her consent or that the accused acted reckless, not caring whether the prosecutrix consented or not.
- That there was penetration.

The appellant's counsel submitted that the respondent failed to prove penetration. That Alice Ozar (respondent) said: *"As I was going, the defendant gripped me from behind and pushed me on the ground, I started to struggle with him. The defendant tore my pant and had sexual intercourse with me"*
"This evidence was insufficient to establish an essential ingredient of rape which is penetration".

Also, the respondent did not tender any medical evidence or stained clothes with semen, which was fatal to the case. The learned counsel for the appellant also submitted that the trial court was wrong in convicting the appellant to life imprisonment without an option of fine because the decision of the trial court was based on improper evaluation of evidence before it which ought to be reviewed and set aside. That the trial court relied on inconsistent evidence of PW I as regards penetration ,hearsay evidence of PW2 and PW3 with respect to the scene of the crime and failed to consider the oral and documentary evidence of the appellant(Exhibit B) where the trial court would have come to a different conclusion.

The Court of Appeal was urged to exercise its power under Section 15 of the Court of Appeal Act and review the entire evidence to set aside the judgment of the trial court. The appellant's counsel also submitted that where the appellant is found guilty of the offence, the trial court was still wrong not to have granted an option of fine to the appellant. That the trial court under Section 316, (i) of the Ekiti State Administration of Criminal Justice Law has the discretionary power to impose fine in lieu of imprisonment referring to section 357 and 358 of the Criminal Code Law, Cap C16, Laws of Ekiti State of Nigeria, 2012.

The learned counsel for the respondent however, submitted that:

the trial court was right in convicting the appellant for the offence of rape as the respondent proved beyond reasonable doubt the offence of rape against the appellant on penetration, he held that penetration was proved by the respondent through the evidence of PW1 when she stated that

"The defendant tore my pant and had sexual intercourse with me……"

Which to him, was enough to establish penetration. He stated that it is not in all cases that medical evidence is required more so, that rape was not denied. Relying on POPOOLA V THE STATE (2012) ALL FWLR (Pt 617) 763; (2013) LPELR-20973 (SC). He added that the trial court has no discretion to convert the mandatory life imprisonment into an option of fine, but that the trial court only has the discretion to decide whether to add caning or not to the life imprisonment. That the Criminal Code Law of Ekiti State under which the appellant was tried and convicted is a Substantive Law while the ACJL is purely procedural. And that, the punishment prescribed under Section 358 of the Criminal Code Law is specific and definite and by virtue of Section 316 (s) of the ACJL, the ACJL will not apply.

Resolving the issues put forward by the counsels for the appellant and respondent, the Court of Appeal, relying on the cases of LUCKY V THE STATE (2016) LPELR-4054 (SC); AFOLABI VS COP (1961) LPELR-25028(SC); MUSA VS STATE (2018) LPELR-43846(SC); EZIGBO VS STATE (2012) LPELR-7855 (SC), outlined the salient proofs in prosecuting rape as earlier outlined by the appellants counsel to see whether they were proved by the prosecution.
The prosecutrix only stated that the appellant had sexual intercourse with her without prove and which the appellant denied. And the respondent failed to state categorically that it was without her consent.
It also added that there was no clear evidence of penetration of the male organ of the appellant into the organ of the respondent. The prosecution thus failed to prove beyond reasonable doubt the essential elements in rape.
Unanimously, the appeal was found meritoriously and allowed, setting out the trial court judgment, the accused was discharged and acquitted.41 Compiled by Law Pavilon (The Guardian October 1 Tuesday, 2019)

4.5 Rape on the Rise

The incidence of rape and sexual violence is growing at an unprecedented rate to the extent that this is being felt in almost all segments of the society. For

instance, the National Association of Nigerian Students (NANS) condemn the persistent occurrence of sexual harassment against women which is not unique to the universities but also prevalent in the society including religious settings. According to Adelaja (2019) in Jeariogbe (The Guardian Friday 25, 2019) sexual harassment against students was totally condemned, affirming that it was unacceptable and hindering development. It will be recalled that in 2019, a Professor of the Obafemi Awolowo University was dismissed for involving himself in sexual assault of one of his students. Also, on February 20 2020, a part time lecturer of the University of Lagos was jailed twenty-one years for involving in a similar offence.

Again, Ashiru, the Chairperson Academic Staff Union of Universities in (The Guardian, Wednesday October 9, 2019) reacted to a viral British Broadcasting Corporation investigative video which showed some lecturers of the University of Lagos and Ghana who were sexually harassing female students. He called for investigation and sanctioning of erring lecturers as ASUU is a union against unethical practices among colleagues. Furthermore, in a report captioned "Court remands 52 year old man over defilement in Olatunji (The Guardian Friday October, 11 2019) a 52 year old man defiled a 10 year old girl by calling her to his room on September 17, 2019 on the false pretense of sending her on an errand. This falls during the period of marking the International Day of the Girl Child. The United Nations expert applauded girls and young women for being courageous to confront gender equality, poverty and violence.

Similarly, a report captioned "Police nab man for allegedly defiling 12-years-old daughter in Sunday (The Guardian…. saw a 30 years old man defiling his own 12-years-old daughter. The victim, a pupil confided in her teacher that her father has been having carnal knowledge of her, threatening that he will kill her if she tells anyone. Again, a forty seven years old School Supervisor was sentenced to sixty years imprisonment by defiling a two years old toddler under the pretext of teaching her sex education.

Also, a report captioned 'Police nab man for allegedly defiling seven-year-old girl in Ogun (The Guardian…….) held that the suspect was arrested on October 4, when the father of the victim said she told him on arrival that the man who lives in the next building lured her into his room and sexually abused her. A good corroborating incident was that the pant of the victim was stained with blood. These incidences call for serious attention. Women at Risk International Foundation (WARIF).

The researcher further interviewed medical Doctors to ascertain the incidences of rape and what medical proof they look for as signs of corroborating rape incidences. All the five medical Doctors that were interviewed affirmed that rape is on the increase. They said that when a rape victim is brought to the hospital, the clinical evaluation before proceeding to court include, detailed history of the victim, physical examination and laboratory investigations. They said that unfortunately, signs to corroborate rape would have been eroded before most of the victims arrive at the hospital. In cases where the DNA needs to be proofed in order to confirm fingers prints of perpetrators, Nigeria lacks the amenities to confirm such. In most cases, perpetrators go unpunished.

4.6 Reducing Incidences of Rape through Community Education.

According to Abiona (2012), Community education addresses the multiple needs of individual, families, organizations and communities; providing an array of academic recreation, health services, using the thread of learning, to prepare people of all ages for active and healthy community life. It is problem centered, basically to satisfy the multifarious needs of the community. Pg 67 Further, Omolewa (1981) averred that traditional education promotes lifelong learning such as community education which strengthened the society while promoting cognitive, affective and psycho-motor domains of learners without being compartmentalized. The potentials in traditional community education are quite relevant to modern day issues and communities such that weaknesses in the formal education system/schooling could be amended to have a new outlook combining the formal, informal and the non-formal to move towards conflict resolution and better leaving for all. Community education could be both governmental and non-governmental. For instance, Women at Risk International Foundation (WARIF) is a foundation of change agent that seeks to educate, motivate and encourage discussion on all issues surrounding gender based violence. It says everyone has the right and free will to make informed decision about their sexual conduct and also respect the right and dignity of others. Pg 11

Affirming the importance of community education, it asserts that "We also have collective responsibility to protect the right, safety and wellbeing of all children at risk of rape and sexual assault".

The prosecution and conviction of sexual offenders, the laws that exist to govern rape are extremely low despite the prevalence of rape in our society (Dasilva-Ibru, 2019). She continued that established data is lacking while unconfirmed report of eighteen reported conviction in Nigeria is only seen in one publication. The CEO of WARIF,
Dr Dasilva- Ibru affirmed that this will encourage perpetrators to continue with impurity while survivors will hide in guilt and shame because of some patriarchal attitude like 'victim blaming' and fear of reprisals from the perpetrators' family and community members (Dasilva-Ibru, 2019).

Again, Mrs. Buhari, the wife of the President of Nigeria called for the prosecution of perpetrators of sexual harassment and violence against girls in Nigeria. She urged the public to speak up against sexual harassment both in higher institutions and the society. And that it is high time the malaise is given the urgency it deserves (Nwannekanma and Diamond, 2019 in the Gaurdian, Wednesday October 9, 2019).
Supporting this, Mrs Fayemi, the wife of Ekiti State Governor and Chairperson, wives of Governors, lamented lack of political will in persecution of perpetrators of sexual harassment and violence against women. As a victim of sexual harassment while in the university, she called for enactment of unambiguous policy on sexual harassment and the creation of register for perpetrators' to avoid recycling them in the society (Nwannekanma and Diamond 2019).

5. Methodology

The study employed stratified purposive sampling technique to select four big markets in the four local Government areas of Akoko land namely Ikare-Akoko main market, representing Akoko North-East, Oke- Agbe market representing Akoko North-West, Oba-Akoko market representing Akoko South-West and Isua market representing Akoko South-West. Female entrepreneurs who engage in poultry, fishery, bakery and processed water were captured. The study went further to select female children and wards who serve as staff, peddling\ hawking, finished products of these enterprises as the real target of this study. Finally, the study proceeded to utilize linear snow ball sampling techniques to pick three participants each among these female 'staff' hawking/peddling goods in each market. Once a participant was willing to speak out that she was a victim/survivor of rape, she further introduces another survivor whom they had earlier shared experiences together or was rescued. The participants make a total of twelve. Fifteen interview questions that were relevant to the variables were drawn. These questions were analysed using simple frequency counts, percentages and qualitative interpretation. Face to face in-depth interview was conducted with these participants. Each interview lasted about thirty minutes.

6. Discussion of Findings

Research Question 1: Demographic representation of respondents

Age
Of the twelve participants in the study 3 (25%) were between the ages of 14 and 18, 4(33.3%) were between the ages of 20 and 24, 3(25%) were between the age of 26 and 30 while 2(16.7%) were between the age of 32 and 40. This is an indication that rape cuts across productive and reproductive ages of women. This agrees with (Adegoke 2019).
Occupation/ Skills
2(16.7%) are bakers, they hawk bread 3(25%) work in the poultry, they hawk eggs. 4(33.3%) belongs to fishery skill, they hawk eggs while 3(25%) are skilled in water processing, these hawk sachet water also known as pure water.
Marital Status
8(66.7%) are married while 4 (33.3) are not. Of the eight that are married 6(50%) had four children, 2(16.7%) had three children, 1(8.3%)is not married while 3(25%) are widows.
Education
5(41.7%) are in the primary school, 3 (25%) are in the Secondary School while 4(33.3%) are early school leavers. This implies the rate at which girls drop out of school in the study area. This is in compliance with Alese(2011) that a significant proportion of entrepreneurs in developing economies are illiterates and early school leavers which made them to have skewed knowledge of entrepreneurship in which they were able to practice subsistence entrepreneurial activities

7. Discussion of Findings

Interview sessions were qualitatively done, as such they were captured as summaries

Research Question 2: The pattern of rape among these survivors?

All of the survivors said they were raped while hawking/peddling their products. They were teased in one way or the other. Some were asked to bring their products to uncompleted buildings, while some were told to drop their products and calculate the amount

that they would pay for everything, the victims were happy that they have finished selling their products for the day. They became friendly with the perpetrators, until they were left with them alone and were gang raped. This supports Adeoke (2019) that what led to the rape of victims are never the same. These hawkers believe so much in selling their products. In fact, often times, their parents/bosses would have intimidated them that they should make sure that they finish selling their products before coming back home. So, coming in contact with a customer, who is ready to pay for all the stuff is like a jackpot. This is in agreement with the high level of poverty in the study area and the nation at large (Alese, 2010).

They were also asked whether they reported the act and whether the culprits were brought to book. In their response, only fifty percent of them reported the incidence. They were too shy to report. They were not sure what people of the community will say. This agrees with Da Silva Ibru (2019) that majority of rape perpetrators were not brought to book. Often, the victims were afraid to speak out because of a patriarchal society that they live in whereas, community education will build strength in these weaklings.

Field Survey, January, 2019. Bread, fish, eggs and sachet water hawkers.

Research Question 3: The effect of rape on the Victims/Survivors, Stigmatization.

All of them said the experience was a big trauma on them. They lamented that there is no time they recount the ordeal that they are happy. Sixty percent said since it happened, they were withdrawn from friends and families. They feel ashamed and believe everybody knows their secret. More so, that those that raped them walk about with impunity. Thirty percent said, they had the intention of expanding their business but do not have the courage any longer because they now live in fear of another attack. The remaining ten percent said they still hawk for their masters because there is nothing they could do to earn a living. These supports (Buhari, Fayemi and Da Silva-Ibru 2019).

Field Survey, January, 2019. Bread, fish, eggs and sachet water hawkers

Research Question 4: Succor for the Victims/Survivors

All the victims/survivors interviewed said they noticed connivance between the perpetrators, the elders they reported to, and the police. The perpetrators settle police officers and they were always asked to settle amicably in which the cases were brought to a close. Victims were given meagre amount inform of 'settlement', provisions in form of beverages. One out of the twelve victims became a wife (the third wife) to the perpetrator when the parents discovered that she was pregnant. This affirms (Da Silva-Ibru, 2019) Buhari and Fayemi in Nwannekanma & Diamond, 2019). The victims did not receive succor from government since the cases were swept under the carpet.

Research Question 5: Punishment meted on the arrested rapists

All the survivors that reported said that, they reported the cases to their parents/bosses who later reported to elders in the community and later taken to the police station. Unfortunately, they were asked to settle amicably. They were afraid of a reprisal in the community and the stigma it will earn the family. One of them even explained in their dialect by saying "I was advised to allow sleeping dogs to lie" because "omin adugbo kii ru" meaning "people of a community should live in peace".

Unfortunately, this is awkward as elders of the community should actually learn that rape is capable of setting a community on fire. This agrees with (Equality Report Now 2002-2020 & Da Silva-Ibru,2019).

Field Survey January, 2019. Bread, fish, eggs and sachet water hawkers.

Research Question 6: Community education assisted in reducing incidences of rape in the study area.

The survivors testified that they came across awareness programmes of the researcher in garages and market places where people are sensitized on the need of reporting rape cases promptly and some self defense mechanisms like taekwendo and judo. They said if the awareness is spread to the community at their free and convenient time they will participate. This agrees with Anyanwu and Abiona.

Field Survey January, 2019. Bread, fish, eggs and sachet water hawkers

8. Recommendations

Based on the findings of the study, it is important to make the following recommendations in order to nib in the bud incidences of rape:

- Indigenous education need to be priotized and added to the curriculum in all the tiers

of our education system. This will bring back the eroded culture and moral values of our society which westernization and crave for overnight wealth had dented. Government need to give education priority in its annual budget to meet the UNESCO's standard as the present situation is appalling. While other E-9 Countries are making significant progress on their literacy level, Nigeria has continued to retrogress whereas education has increasingly been recognized as a tool for national development.

- There is the need to exploit all inherent potentials in all forms of education as formal education alone cannot meet the desired result of a nation. Public enlightenment, awareness creation, confidence building and early intervention could be woven into community education to prevent stem the tide of rape.
- This is the time to address all forms of gender stereotypes, patriarchal tendencies and culture that promotes inequality in our nation.
- Self defense mechanisms like taekwondo and judo being taught in communities to females will assist in insulating the heat generated by rape.
- Government need to review the Laws on rape and make the penalties stiffer.
- All necessary medical apparatus to establish rape incidences should be provided in hospitals.
- Government must as a matter of urgency reduce unemployment and poverty among its citizenry.
- It is high time Government provide welfare packages to its people.
- Communities should be able bring to bear resources for quality education as recipients and co contributors to the development of their nation as the responsibility of quality education should not be the sole responsibility of the government.
- The fight against rape should be the responsibility of all, for this reason, communities should be able to harness the strength of civil society organisations towards building institutional framework by providing services that will make victims of rape to speak out and prosecute culprits maximally.

9. Conclusion

From the foregoing discourse, it is instructive that the society is undergoing a lapse in social behaviour, preponderance of patriarchy, inequalities, gender violence and sordid relationship among peers which could not be handled by the present state of formal education in our society, and also obstructing entrepreneurship growth which would have assisted in reducing poverty among the people. Whereas, community education, a component of adult and lifelong education will provide the necessary impetus for community members to learn, be able to work together by bringing resources to bear through an integrated participation of people of all ages to enhance desirable social change such as stemming the menace of rape to create a sane and better world for ultimate living.

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Kampala International University ISSN: *2415-0843*; 5(2): 215–222

Effects of Lecture Method Supplemented with Powerpoint Presentation on Students' Academic Achievement in Biology

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Abstract. The effect of lecture method supplemented with powerpoint presentation and the moderating effect of learning style on students' achievement in biology were examined in the study. Randomized pre-test, post-test, control group, quasi-experimental design, involving 2x3 factorial matrix was adopted. The sample consisted of seventy four (74) SS 2 students offering biology in two purposively selected secondary school from Sagamu local government areas of Ogun State. Three hypotheses were formulated and tested at 0.05 level of significance. Three instruments were used to gather required data: Biology Achievement Test (r=0.69), Learning Style Self-Assessment Test (r=0.82) and Lecture Method supplemented with Powerpoint Presentation guide. Data were analyzed inferentially by analysis of covariance (ANCOVA). Multiple classification analysis (MCA) was used to analyze the data. Lecture method supplemented with powerpoint presentation had significant effect on students' achievement in biology ($F_{(1,61)}$=10.652, P< 0.05). However, no significant main effect of learning style was found on students' achievement in biology ($F_{(1,61)}$= 0.594, P>0.05). No significant 2-way interaction effect of learning style was found in students' achievement in biology ($F_{(2,61)}$= 0.312, P>0.05). In view of the findings, it was recommended that teachers should be encouraged to incorporate and integrate the use of lecture method with powerpoint presentation in the teaching of biology at senior secondary schools in Nigeria.

Keywords: Lecture Method, Powerpoint Presentation, Academic Achievement, Learning Style, Biology.

1. Introduction

The quality and effectiveness of teachers in the teaching – learning process at all levels of education are highly important to the learning outcomes. Teachers are indispensable in any educational system, and no educational system can rise above the quality of its teacher (Federal Republic of Nigeria, 2014). Good teachers are necessary for good education which in turn is indispensable for social change and national development. The teacher is learning facilitator, a consultant, guide, innovator, mentor, inspirator and moderator. Therefore, teachers constitute the pivot upon which schooling rotates. Teachers play an important role in terms of implementation of school curriculum, and influencing students' academic achievement (Ajayi, 2017; Oni, 2017).

The instructional delivery mode employed by the teachers play an important role in the academic achievement of the learners. In Nigeria, most teachers in secondary schools use lecture method which do not promote their critical thinking and aid retention; makes students passive and focuses mainly on memorization (Adebanjo, 2019; Awobodu, 2015; Olurinola, 2015).

Biology is one of the science subjects taught at senior secondary school level in Nigeria. According to Raji (2017), biology covers a wide scope, and serves as a spring board for many future careers in science and technology and has application, nearly in every field of life. It is a natural science that deals with the living world; how the world is structured, how it functions and what these functions are, how it develops, how living things came into existence, and how they react to one another and with their environment (Bilesanmi-Awoderu, Afuwape & Jolaosho, 2017).

Biology serves as a prerequisite subject for the study of medicine, pharmacy, nursing, agriculture, textile and clothing, forestry, biotechnology, nanotechnology and this implies that biology is involved in industrial set-up and the improvement of quality of life of the citizenry, hence it is said to be a catalyst of sustainable national growth and development (Adebanjo & Omoniyi, 2018). According to Adebanjo (2019), despite the importance of biology to the nation, the achievement of students in the subject has been very poor which has continued to be a major cause of concern to all stakeholders in Nigeria.

The minimum entry requirement into Nigerian tertiary institutions is that candidates wishing to study science - related courses must possess credit passes in ordinary level subjects, which include biology. In Ogun State, indices from examinations organised by WAEC showed that we have low enrolment and poor achievement in biology. Biology results of the May/June West African Senior School Certificate Examination (WASSCE) from 2014 to 2018 revealed a low percentage pass at credit level. In 2014, 9026 candidates enrolled for biology in the WASSCE, 3581 candidates passed at credit level representing 39.65% while 5445 candidates failed representing 60.35%. In 2015, 6128 candidates enrolled, 2686 candidates passed at credit level representing 40.45% while 3442 candidates failed representing 59.55%. In 2016, 6894 candidates enrolled, 2270 candidates passed at credit level representing 32.90% while 4624 candidates failed representing 67.10%. In 2017, 6035 candidates sat for biology, 1518 candidates passed at credit level representing 15.0% while 5416 candidates failed representing 85.00%. 6274 candidates enrolled for biology in 2018, 1986 candidates passed at credit level representing 31.00% while 3.885 candidates failed representing 69.00%. The implication of the trend in performance is that only a few students would eventually be able to pursue biology related courses in the higher institutions.

Literature search reveals that poor achievement in biology is as a result of the use of poor teaching strategies and inadequate instructional materials (Adebanjo & Omoniyi, 2018; Awobodu, 2016). Again, activity-oriented instructional strategies are not usually employed in biology classroom, as evident in the research findings of Adebanjo (2019). The lecture method used by most biology teachers involves only oral presentation of ideas and the teacher did most of the activities in form of talking while the students were passive listeners or slightly involved which resulted into rote learning.

These findings have led a number of science educators to conclude that science subjects are not effectively taught in our schools (Adebanjo, 2019; Raji, 2017). In addition to teaching problems, students perform poorly biology due to some biological concepts which are complex, abstract and difficult to comprehend especially in the area of genetics. Among such complex and difficult biology concepts are ecology and genetics (Adebanjo, 2019; Raji, 2017; WAEC, Chief Examiners' Report, 2018). Genetics is a topic in biology that is taught at the senior secondary school level. Genetics is a science of heredity and variation. The knowledge of genetics is important in the area of agriculture, inbreeding, outbreeding, animal breeding, plant breeding, medicine, counsellor, genetic engineering etc. It is important to point out that proper understanding of genetics by the students could assist in improving their performance in biology.

Questions on genetics have continued to pose difficulty for candidates as noted by WAEC Chief Examiners Report (WAEC, 2014, 2015, 2016, 2017 & 2018). A survey was carried out by the researcher on some SS II biology students in Ijebu North Local Government Area of Ogun State in order to confirm or refute this assertion that genetics is a difficult topic for learners to understand. The researcher posed the following question to students: "List the topics in biology that is difficult for students of SSII to grasp?" Survey report from the schools selected indicated that, genetics was ranked the most difficult topic in SSII to study; next was ecology. This implies that much attention should be given to this topic by biology teachers; hence the need for innovative and improved student centered teaching techniques to enhance teaching and learning of genetics.

Therefore, effective teaching connotes the ability of the teachers to communicate effectively and this cannot be done without knowing the characteristics of a learner and his problem and also by using the appropriate methods. According to Babayemi, Ahmed, Yisau and Babalola (2016) a combination of the lecture method with other approaches may improve the understanding and performance of biology concepts which will be more learner-friendly and student-centered. Also, it may remove the notion that lecture method is weak, thus increasing understanding and hence better achievement in biology. This implies that teachers should use the lecture method and supplement it with other innovative methods that may improve the students' achievement and retention. Therefore, in order to alleviate the problem of teaching of biology concepts, particularly genetics, the use of lecture method

supplemented with powerpoint presentation has been suggested by the researcher as innovative teaching methods.

Powerpoint is part of the Information and Communications Technology (ICT) programme developed by Microsoft in 1987. It consists of slides allowing the user to present messages (Asogwa, 2014). Powerpoint presentation could be used in the classroom for supporting students learning by combining computer and liquid crystal display (LCD) projector to display slides for illustrating a lesson (Effiong & Ekpo, 2016). Potentials of microsoft powerpoint include: its ability to do spell check, allowing the user to add, correct, make changes to the lessons, and finally use printout materials for students' personal use (Asogwa, 2014).

Powerpoint gives the user the opportunity to incorporate visual and auditory aspects to a presentation. It permits variety of manipulations by editing or text modification, removal of existing slides and addition of new slides to make lesson more organized and flexible. It can be regarded as a good instructional medium and a key for facilitating an effective teaching-learning process (Gambari, Yusuf & Balogun, 2015). Some researchers reported that powerpoint presentation increases visual quality in the learning process. They also contended that it takes less time to present a subject matter; therefore, more materials can be covered in the classroom. They also believed that it helps to keep students' interest and attention on the lecture; improves student learning and aids explanations of complex illustrations (Apperson, Laws, & Scepansky, 2006; Szabo & Hastings, 2000).

Several researches had shown that lecture method with powerpoint presentation has a positive effect on students' academic achievement when compared to lecture method. For instance, Babayemi, Ahmed, Yisau and Babalola (2016) examined the effect of enhanced conventional lecture method (conventional lecture method + powerpoint presentation) on students' academic achievement in basic science in Oyo State. The results indicated that the students taught basic science using enhanced conventional lecture method performed significantly better in post test achievement mean scores than their counterparts taught basic science using conventional lecture method. This finding indicated basic science could be taught and learnt meaningfully through the use of enhanced conventional lecture method because it is more learner-friendly and student-centered.

Bolorunduro (2005) determined the effectiveness of lecture method supplemented with powerpoint presentation on students' learning outcomes at junior secondary school level in integrated science. Findings revealed that there was significant difference between the mean achievement scores of the two groups in favour of those taught with lecture method + powerpoint presentation. Also, the attitude of those in lecture method + powerpoint presentation group was improved because the learners were delighted with what is being taught.

Gambari, Yusuf and Balogun (2015) examined the effectiveness of powerpoint on students' cognitive achievement in technical drawing in Minna, Nigeria. Influence of gender was also determined. Findings revealed that there was significant difference between the mean achievement scores of the two groups in favour of those taught with powerpoint presentation. Also, the powerpoint presentation improved the achievement of both male and female students taught.

Effiong and Ekpo (2016) determined the interactive effect of powerpoint instructional package and academic performance of educational technology students in the university of Calabar. The finding revealed that there was a significant difference between the performance of students taught educational technology using powerpoint instructional package and those taught using the conventional expository method, in favour of those taught using powerpoint instructional package.

However, although lecture method with powerpoint presentation seems to attract learners' attention and increase their motivation to learn. In addition to the possible influence of this package on students' achievement, some other factors inherent in students can also affect academic achievement. One of such factors investigated was the learning style of the learners.

The moderating effect of learning style was also considered in this study. Learning styles are concerned with how learners prefer to learn and how information should be presented using such styles as visual, auditory and kinesthetic (Clark, 2011). This allows learners the opportunity to become involved, no matter what their preferred style may be. Adebanjo (2019); Olurinola (2015); Omoniyi, Adebanjo and Olurinola (2018) found that there was no significant main effect of learning style on the students' achievement in biology and visual arts respectively. However, Hattie (2011) reported that learning style has significant effects on students' cognitive achievement in learning physics concepts. There is, therefore, a need to investigate how lecture method supplemented with powerpoint presentation

can interact with learning style in enhancing students' achievement in biology.

Therefore, effectiveness of lecture method supplemented with powerpoint presentation in biology has not been examined in Ogun State. This is the gap this study intends to fill. It is against this background that this study investigated effects of lecture method supplemented with powerpoint presentation and learning style on students' academic achievement in biology.

2. Statement of Problem

Research reports on the status of teaching biology in secondary schools in Nigeria showed that biology classroom activities are still dominated by teacher-centered methods, such as lecture and teacher demonstration methods, which have been found to be ineffective in promoting science teaching and learning in schools. The resultant effect has been students' persistent poor achievement in biology at both internal and external examinations in Nigeria. A combination of lecture method with powerpoint presentation can be used to enhance better understanding in biology concepts. Students at this level are prone to distractions and so the most important challenge facing teachers is to capture their attention and interest which will facilitate interactive class instruction. Probably, if powerpoint presentations are properly integrated into the teaching of biology topics, students will perform maximally in class or examinations. Therefore, this study aimed at finding out if lecture method is supplemented with powerpoint presentation could enhance effective teaching and learning of biology to improve students' academic performance.

3. Hypotheses

The following hypotheses were generated to guide the study and tested at 0.05 level of significance.

H_{O1}: There is no significant difference between the mean achievement scores of students taught biology using lecture method supplemented with powerpoint presentation and those taught with conventional teaching method.
H_{02}: Learning style will not significantly influence the effect of instructional package on students' academic achievement in biology.
H_{03}: The interaction effect of instructional package and learning style on students' academic achievement in biology is not significant.

4. Methodology

A quasi-experimental design using non-randomized, non-equivalent, pretest, posttest experimental group design was adopted for this study with 2 x 3 factorial matrix. Two levels of independent variables (experimental and control groups) and three levels of learning style (audio, visual and kinesthetics). The population for the study consisted of all senior secondary year two (SS II) students offering biology in public secondary schools in Ogun State, Nigeria. Seventy four (74) students offering biology participated in the study. A two-stage sampling technique was use in selecting the sample. Firstly, a purposive sampling technique was use to select two schools in Sagamu Local Government Area, Ogun Statae based on facilities and manpower and school type (public schools). Secondly, the two schools were randomly assigned to experimental group and control group respectively. The experimental group (n = 38) was taught using lecture method + powerpoint presentation, and control group (n = 36) was taught using conventional lecture method.

4.1 Instrumentation

The three instruments used to collect relevant data for the study were:

- Biology Achievement Test (BAT)
- Learning Styles Self-Assessment Test (LSSAT)
- Instructional Guide for lecture method supplemented with powerpoint presentation (LMP)

4.2 Biology Achievement Test (BAT)

A draft of 90 multiple choice objectives items was first developed and presented to two experts in Educational Evaluation with the table of specification for perusal and advice. Their suggestions and corrections were used to modify the items for adequacy, simplicity of language and relevant to content. Twenty (30) items which survived the item analysis constituted the Biology Achievement Test (BAT). The BAT was meant to measure students' achievement in genetics. The items were selected from the past questions of Senior Secondary Certificate Examination (WAEC and NECO) from 2014 to 2018 that corresponded to genetics (heredity and variation). The BAT is a multiple choice test-items with four options lettered A – D. The test items were constructed in such a way to reflect three categories of cognitive tasks of knowledge, comprehension and application. The face and content validity of the instrument was determined by the

perusal of two experts in biology and it was confirmed that the instrument was relevant, unambiguous, detailed and capable of eliciting the needed responses from the target population. Then, the twenty (30) items BAT was administered on a sample of 30 SS II students different from the students used for the main study and its reliability coefficient determined as 0.69 using Pearson Product Moment Correlation.

4.3 Learning Styles Self-Assessment Test (LSSAT)

LSSAT is an adapted version of Clark (2011). It was designed to help identify how students prefer to learn. The instrument was used to categorize students into of the three groups identified in the study (visual, auditory and kinesthetic). The inventory contains 30 items whose answers provide students with an indication of what their personal learning preference might be. The students were asked to respond to the thirty items to detect their learning style. Ten items each, representing the three categories, visual, auditory and kinesthetic were developed, and shuffled to control against respondents' fixation on any of the categories. The statements required respondents to indicate how each applied to him or her. Specifically *1* means Not Like Me, *2* means A Little Like Me, *3* means Like Me, *4* means A Lot Like Me. Scores were totalled to determine students' learning style preference. Copies of LSSAT were administered on a sample of 20 SS II students outside the main study but similar in characteristics to the students for whom the instrument was intended in order to re-establish its reliability for the present study. A Cronbach alpha coefficient of 0.82 was obtained. LSSAT was administered at the beginning of the treatment to categorized students into three learning style groups (visual, auditory and kinesthetic).

4.4 Instructional Guide for Lecture Method + Powerpoint Presentation (LMP)

This instrument was developed by the researcher and was meant for the experimental group. It is a student-centered instructional package that promoted active learning so that the interaction between the teacher and the students could be optimal. It contained lessons for four weeks of the treatment. Design elements of colour, animation and manipulation were introduced to influence learners' attention, interest, motivation and aspiration. The general information on the guide was: subject, class, topic, sub-topic, duration, instructional objectives, previous knowledge, instructional aids and reference book. The specific features of the guide were teachers' activities which are: daily review, assessment of students' previous work, brief introduction, teacher presenting learning tasks using powerpoint. The face and content validity of the instrument was determined by the perusal of two biology teachers and educational technologists experts. Their comments and recommendations helped to improve the instrument.

4.5 Treatment Procedure

In collecting the data for this research, the objectives and the modalities of the study were specified and operational guide was produced before the commencement of the treatment. In all, two biology teachers from the selected schools served as research assistants. A biology teacher in the experimental group was trained in the use of lecture method + powerpoint presentation while the teacher in the control group uses conventional method of teaching. The treatment period for all groups covered four weeks. At the beginning of the study, Learning Style Self-Assessment Test (LSSAT) and Biology Achievement Test (BAT) were administered to both experimental and control groups. Means scores on the LSSAT) was used to classify students into the (visual, auditory and kinesthetic) learning style groups, while scores on BAT served as pre-test scores (O_1) and as covariates for ANCOVA analysis. At the end of teaching, both experimental and control groups, the teachers re-administered the BAT as post-test (O_2). The following are the specific procedure for each group.

Experimental Group: This group was taught using lecture method with powerpoint presentation**.** The teacher explained the objectives of the lesson to the learners. The powerpoint with biology contents were presented using laptop via liquid crystal display (LCD) projector. The teacher presents information and displays animation of the biology contents in 2-dimensional view to the learners using PPT. Lesson demonstration was done by teacher and also learning tasks are presented using powerpoint presentation in the classroom. At the end of each unit, students attempted 10 (ten) multiple choice objectives questions after which the teacher then marked and scored accordingly. Lastly, the assignments were projected on the screen via the LCD projector.

Control Group: The control group was exposed to conventional method of teaching. The research assistants taught students in control group using some instructional charts to explain the concept of biology. Immediately after four weeks of treatment, BAT was administered as post-test to measure the achievement

of different groups. Scores from the post-tests (O_2) as well as those from already collated pre-test (O_1) were collated for analysis.

4.6 Data Analysis

The three hypotheses formulated were tested using the univariate analysis of covariance (ANCOVA) test with pre-test scores serving as covariates. The analysis was done at 0.05 level of significance. Multiple classification analysis (MCA) was used to show and explain the magnitude of the mean post-test achievement scores across the different levels of instructional package and learning style.

5. Results and Discussions

H_{O1}: There is no significant difference between the mean achievement scores of students taught biology using lecture method supplemented with powerpoint presentation and those taught using conventional teaching method.
The results of the main and interaction effects of lecture method supplemented with powerpoint presentation and learning style on students' schievement in biology is presented in table 1.

Table 1: ANCOVA of Students' Achievement in Biology According to Treatment and Learning Style Levels

Source of Variation	Sum of Squares	df	Mean Square	F	Sig. of F
Main Effects	195.680	1	195.680	28.926	0.000
Covariates (pre-test)	439.290	1	439.290	30.216	0.000
Treatment	180.607	1	180.607	10.652	0.000*
Learning Style	4.016	2	4.016	0.594	0.432
2 Way Interaction					
Treatment * Learning Style	14.603	2	14.603	2.312	0.141
Explained	678.068	12	84.821	12.642	0.000
Residual	750.899	61	17.508		
Corrected Total	1429.645	73			

*** Indicate significant F at 0.05 level; R Squared =.475; (Adjusted R Squared =.437)**

The result in table 1 shows significant outcome for treatment ($F_{(1, 61)} = 10.652$, $P < 0.05$) and this implies that there is significant difference in the mean post-test achievement scores of the students after exposure to the two levels of instructional strategy. As a result, the null hypothesis one (H_{01}) is rejected.

Table 2: Multiple Classification Analysis of students' achievement in Biology according to Treatment and Learning Style

Grand Mean = 25.403

Variable+ Category\ Treatment	N	Unadjusted Deviation	Eta	Adjusted for Independent + Covariates	Beta
1. Lecture Method + Powerpoint Presentatiom (LPP)	38	0.980		1.005	
2. Conventional Method Teaching (CMT)	36	-0.760	**0.284**	-1.080	0**. 270**
Learning Style					
1. Visual	45	0.243		0.302	
2. Auditory	19	-0.233		-0.304	
3. Kinesthetic	10	- 0.318	**0.082**	-0.399	**0. 100**
Multiple R Square					**0.096**
Multiple R Square					**0.309**

*** Indicate significant F at 0.05 level**

Table 2 presents the summary of the MCA analysis and showed the magnitudes of the adjusted mean post-test achievement scores of students in biology after exposure to the two levels of learning strategy. The result showed that with a grand mean of 25.403, the students exposed to lecture method supplemented with powerpoint presentation recorded higher adjusted mean post-test achievement score, 26.408 (i.e. 25.403 + 1.005) than the students exposed to conventional method of teaching who recorded

adjusted mean post-test achievement score of 24.323 (i.e. 25.403 -1.080). This outcome thus shows that lecture method supplemented with powerpoint presentation, with the higher adjusted mean post-test achievement score appears to be a better strategy for teaching and improving students' achievement in biology than the conventional method of teaching.

The significant effect of lecture method supplemented with powerpoint presentation (LPP) on students' achievement in biology is an indication that this LPP instruction was found to be effective. The superiority oof the LPP over CMT in enhancing students' achievement in biology could be attributed to the interest, enthusiasm and active participation in the LPP class and the students had adjusted to the new style of learning. The finding corroborated earlier findings of Effiong and Ekpo (2016); Gambari, Yusuf and Balogun (2015) who reported that powerpoint presentation improves students' achievement in educational technology and technical drawing.

H_{02}: Learning style will not significantly influence the effect of instructional package on students' academic achievement in biology.

The results of the main effect of gender in table 1 shows non-significant main effect of learning style on the students' achievement scores ($F_{(1, 61)} = 0.594$, $P > 0.05$). This outcome implies that there was no significant difference between the mean achievement scores obtained by the visual, auditory and kinesthetic participants in biology. As a result, the null hypothesis two is retained. However, the result of the multiple classification analysis (MCA) on learning style in Table 2 showed that with a grand mean of 25.403, the visual learners with adjusted mean post-test achievement score of 25.705 (i.e.25.403 + 0.302), followed by the auditory learners with adjusted mean post-test achievement score of 25.099 (i.e. 25.403 - 0.304) while the kinesthetic learners with adjusted mean post-test achievement score of 25.004 (i.e. 25.403 - 0.399) recorded the lowest mean achievement score. This outcome shows that the visual learners recorded the highest achievement scores in the experiment, although the obtained difference is not statistically significant. The finding is in consonance with Adebanjo (2019); Omoniyi, Adebanjo and Olurinola (2018) who reported no significant main effect of learning style on students' achievement in biology. The result however contradicts the finding of Hattie (2011) who reported a significant effect of learning style on students' attitude to learning concepts in physics.

H_{03}: The interaction effect of instructional package and learning style on students' academic achievement in biology is not significant.

The results of the 2-way interaction effect of instructional package and learning style in table 1 showed no significant interaction effect of the instructional package and learning style on the students' achievement scores in biology ($F_{(2, 61)} = 0.312$, $P > 0.05$) in the experiment. This means there is no significant difference in the mean post-test achievement scores of the participants having visual, auditory and kinesthetic learning styles after exposure to the two learning strategies (lecture method supplemented with powerpoint presentation (LPP) and conventional method teaching (CMT)). Hence, the null hypothesis three (H_{03}) is retained. The reason for this outcome is that students of the three learning styles had similar disposition to the instructional package used in the study since the students tend to show more interest in what they did and this is in agreement with the findings of Olurinola (2015) who reported that there is no significant interaction effect of the instructional package and learning style on the students' achievement scores in visual art.

6. Conclusion and Recommendations

The study had revealed significant difference in the performance of students taught biology using lecture method supplemented with powerpoint presentation and conventional method of teaching because lecture method supplemented with powerpoint presentation was more effective in promoting performance than the conventional method of teaching. Also, there is no significant difference between the mean achievement scores obtained by the visual, auditory and kinesthetic participants taught biology using lecture method supplemented with powerpoint presentation because the students find the package interesting and the performance was improved irrespective of their learning styles. Also, there is no significant interaction effect of the instructional package and learning style on the students' achievement scores in biology.

It is, therefore, recommended that teachers should be encouraged to incorporate and integrate the use of powerpoint presentation with lecture method in the teaching of biology at senior secondary schools in Nigeria. Since the findings of this study show that irrespective of learning styles, they all benefited and performed better when taught using lecture method with powerpoint presentation, therefore, federal and state government should equipped the Nigerian

public secondary schools with necessary information and communication technology facilities.

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Kampala International University ISSN: *2415-0843*; 5(2): 223–235

Effects of Pictorial Organizer on Basic Science and Technology Perceived Difficult Concepts and Students' Achievement in Plateau State, Nigeria

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Abstract. The study adopted Survey and Quasi-experimental research designs, particularly the non-randomized pre-test post-test control group were used to investigate the effects of pictorial organizer on Basic science and Technology perceived difficult concepts and students' achievement in Plateau State. The population of the study comprised of 1,327 Junior secondary three in the study area. A sample of 162 Junior secondary three student from two public secondary school in Mangu local Government area of Plateau State were selected using simple random sampling technique. Two research questions and four hypotheses were used. Basic Science and Technology Meaningful Learning Test (BSTMLT) and Basic Science and Technology Achievement Test (BSTAT) were used as instruments for data collection with three (3) essay, one practical question and twenty (20) items and multiple choice items respectively developed by the researchers and were validated by experts. The respective reliability co-efficient values of .738 and .913 were computed using Kuder-Richardson formula 20. The data collected for the study were analysed using Spss version 24.0 through The method of simple percentage, mean, standard Deviation to answer the research questions. While t-test of Independent sample was used in testing the hypotheses at 0.05 level of significance. The results of the study showed that pictorial organizer had positive effects on junior secondary three (3) Basic science and Technology students perceived difficult concepts achievement mean scores than those taught with conventional teaching method. On the investigation on gender and school location, there was no significant difference in the achievement of male and female, urban and rural schools using pictorial organizer. This is to say that pictorial organizer has no influence on gender and school location of Basic science and Technology students' perceived difficult concept achievement. It was recommended among other recommendations that Pictorial organizer learning strategy can be used for the teaching of Basic science and Technology to enhance high achievement in both female, male, rural and urban areas.

Keywords: Basic science and Technology, Difficulty concepts, pictorial organizer and Students academic achievement.

1. Introduction

Education in the formal sense refers to designs, strategies and processes intended to nurture and develop individuals in the society. This form of education is organised and practicalised within specialised institutions recognised for it. It is a process of imparting knowledge, skills and values to individuals for optimal performance and survival in the society. Nwokeocha (2012) and Obot (2015) defined education as a process that begins at birth and last till the moment of death. They also viewed education as the transmission of culture which each generation gives to the would-be successors in a meaningful structured processes, to assist them by developing in them the necessary skills for positive living in the society. This education could be in different field learning including science.

Basic science and Technology is the aspect of science a child comes across at the primary and junior secondary school level. Basic science prepares students at the junior secondary school level for the

study of core science subjects (physics, chemistry and biology) at the senior secondary level (Dawal 2015). This implies that for a student to be able to study science subjects at the senior secondary school level successfully, such a student has to be well grounded in Basic Science and Technology at the junior secondary school level. In view of this, Basic Science and Technology is given great emphasis in the Junior Secondary School curriculum. The major reasons why the Nigerian government introduced Basic science and Technology teaching in Nigerian secondary school are as follows: It provides students at the junior secondary school level a sound basis for continuing science education either in single science subjects or further integrated science; It enhances the scientific literary of the citizenry; It allows students to understand their environment in its totality rather than in fragments; It allows students to have a general view of the world of science; It serves as a unifying factor for the various science subjects. It is necessary for the learner to know these processes through the Integrated approach of learning science (FRN, 2014). For any nation to develop technologically, it should be able to effectively apply scientific knowledge and its principles in areas like health, agriculture, transportation, material and energy production, industry and communication in order to improve the quality of life of its people (Ikpenwa, 2005). This can be achieved by ensuring that primary school pupils and junior secondary one to three (JSI-JSIII) Basic science and Technology students are properly taught the basic scientific skills which include observation, communication, classification, measurement, inference, prediction, interpretation of data, experimentation, hypothesizing and formulation of models in science and technology. This will enable them live effectively within the global community.

Science is the systematic study of nature, organise body of knowledge in form of concepts, laws, theories and generalisation. It provides the basis for technological and industrial advancement which are both concerned with findings, workable solutions to practical human problems. Science generates knowledge by means of new discoveries that are often met with disbelief at first, but such knowledge eventually becomes widespread and common. Every school-age child knows the earth revolves around the Sun although this knowledge was rejected when it was first discovered. Most people have a basic understanding of natural processes such as how moisture evaporates then condenses and falls as rain or how oxygen travels through the body in the bloodstream. Science is the reason for the ever-increasing understanding that people have about the world around them.

Technology allows children and teenagers to be creative while also developing new skills and grasping an understanding of how things work. Technology education can provide students with a wealth of information and knowledge which they can use in the future to pursue a related career or simply as a subject of interest and intrigue. Technology is an increasingly significant part of the society children are growing up in today, so it is only natural that they should learn about the appliances and systems they rely on, on a daily basis. Technology like science, also inspires students to think and form questions based on what they see and learn; this will arouse learner's interest to gain further knowledge and understanding which they will then be able to pass on to others. Technology is an increasingly important aspect of modern school life and has dramatically changed the way teachers and students go about their daily activities.

Basic science and Technology curriculum can be delivered to bring about the desired development and its sustainability. However, the major challenges facing Basic science and Technology is the implementation of its curriculum due to poor monitoring and evaluation. Some topics covered in the Basic science and Technology curriculum in junior secondary three(JSIII) syllabus are: family traits, deforestation, desertification, erosion, bush burning, drug and drug abuse, body metabolism, sense organs, depletion of the ozone layer and its effects, reproductive health, non-living things: Elements, compounds and mixtures, resources from living-things, resources from non-living things: Soil and solid minerals, skill acquisition, the right and wrong application and implication of science and development, light energy, sound energy, magnetism, acids, base, salts and the ph scale to mention but a few. (Longyil 2018)

Pictorial organizer is a visual representation, a mind map or a pictograph. It may be in the form of charts, a map or a diagram. It engages learners with a combination of words and printed diagram and provides a visual aid to facilitate learning and instruction. Pictorial organizers form a powerful visual picture of information and allow the mind 'to see' undiscovered patterns and relationship between ideas (Nakiboglu, Kasmer, Gultekin & Donmez, 2010)

Pictorial organizers are used to develop higher order thinking skills as they encourage the use of critical thinking skills such as analysing abstract concepts while developing comprehension and expanding connections among ideas. Pictorial organizers are

also used to aid in organization and recall of information by organizing information visually student are able to recall it more readily. Memory of vocabulary words and content knowledge are equally enhanced by the use of pictorial organizers. Furthermore, the use of pictorial organizers is to promote autonomy. Pictorial organizers provide students with a means of breaking down procedures such as the writing process, into achievable steps, this motivates students to manage their own learning. Therefore, pictorial organizers can be used to teach difficult concepts perceived by JSIII Basic Science and Technology students for better achievement on the topics (Gil, Garcia and Joaquin,2003).

The word difficulty entails a situation where a learner is unable to comprehend the concepts to be taught, hence not being able to provide a conceptual understanding and meaning(meaningful) of the concepts in question. Difficulty arises when concepts in Basic Science and Technology demands a higher order of thinking that requires quantitative and qualitative analysis of the concept. Longyil (2018)

Evidence has shown that students in the sciences have difficulty in understanding some scientific concepts, this probably has contributed to poor performance in different categories of tests and examinations. Several reasons have also been found to be responsible for this. For example, Gongden, Gongden and Lohdip (2011) agreed that teacher and students' characteristics, examination pattern and science equipment were responsible for the poor performance of students in chemistry. It has also been observed that students' poor performance maybe due to difficulty in learning and perfecting the content and applying these when they are under examination condition. Gongden, Gongden and Lohdip (2011) furthermore, revealed that students' understanding of difficult concepts in the sciences in secondary schools, be due to lack of instructional materials which the students can see, touch, smell and hear in the process of learning (Tukur,2012). This implies that teaching is focused only on the traditional chalk and talk which leaves the student as passive recipients (Bakalyil, Danpe, Mark and Rinmark, 2008).

Related argument put forward by Behar and Polat (2007) concerns the many terms and symbols used in the teaching of various science concepts. Many such terms are new to the students and so cannot be linked to their cognitive structures which, according to Behar and Polat, may also cause information overload in the working memory. In addition, some terms are known by students, but in a different context and with a different meaning to that used in science. An example is the concept of 'work', confusion may result which adds to the perception of difficulty of the area of content.

Teachers therefore, should use different teaching strategies in teaching the students and the students should be allowed to source information themselves in terms of assignment and be involved in group discussion and micro teaching. These will make them to understand difficult concepts better Longyil (2018).

Academic achievements of a student in a particular subject or course is determined by short or long term goals acquired. According to Oxford Advanced Learners' Dictionary, to achieve means "to succeed in reaching a particular goal, status or standard especially by an effort for a long time". Achievement in Basic science and Technology goes to emphasize the effort or skills put in to acquire or achieve success.

Academic achievement may also be defined as the assessment outcome of a formal instruction in a cognitive domain within a defined subject matter that is explicitly taught (Ebel, 2009). The emphasis here is that academic achievement does not cover such domains as creativity, motivation or ethical sense. Learning achievement is the result or level of ability that has been achieved by students after attending a teaching- learning process within a certain time in the form of changes in behaviour, skills and knowledge and which is then measured, assessed and realised in numbers or statement. According to Cronbach (2001), the academic achievement of students in a normal classroom is not always the same. Some students perform very well and are regarded as high achievers, some averagely and are regarded as middle achievers while others perform very poorly and are known as low achievers. It has been correctly observed that no two individuals are exactly alike in their overall characteristics.

The concept of 'gender' could be discussed in terms of masculinity and feminity observed in an individual but the physical character of an individual may not be expressed psychologically or emotionally. For instance, careers or subjects that are feminine in nature such as catering are also practiced by boys while girls are studying Engineering and carpentry which was exclusive to boys previously Longyil (2018).

Some teachers are of the view that girls are intellectually incapable of competing with boys in science and mathematics as well as other difficult

tasks (Joseph, 2000). Some parents also discourage their girls from science and technology base careers saying that females who take up such careers may not be capable of managing their marital homes (Ifamuyiwa, 2003). The girls themselves feel discouraged by the attitude of teachers and parents and often suffer from low or conflicting self-esteem.

Studies such as Longyil (2010) have documented disparities in the learning of boys and girls in integrated science. The traditional idea that girls belong to the home and are to be trained for domestic activities, marriage and motherhood. While boys are to look outside for more challenging situations is not completely eradicated from the society despite advancement in literacy. This unfortunate situation prompted calls for a re-examination of current instructional approaches that will also provide equal learning opportunities for both male and female students and make for the intended change. The need to provide an empirical basis for those views necessitated the current study which experimented with pictorial organizer strategy teaching approach.The persistent poor achievement of students in science generally makes it imperative to keep searching for better teaching strategies for effective teaching and learning of scientific concepts especially at the junior secondary school level where the foundation is laid. Research reports by Inyang and Ekpenyong, (2000) Duguryil, (2004) Nwachukwu and Nwosu (2007) have revealed that the performance of graduates of Basic Science and Technology over the years leaves much to be desired in terms of their achievements in Basic Education and Certificate Examinations. Researchers and educators have used various teaching strategies such as demonstration, activity-based teaching, field trip methods in teaching Basic Science and technology, yet schools have continually graduated students with results that are not encouraging in the subject.

The need for more efficient approaches in teaching science subject like Basic Science and Technology has been the concern of many researchers. However, there is little or no proof that researchers of this type have been carried out in Mangu Local Government Area of Plateau state, hence the need for this study.

1.2 Research Questions

The study was guided by the following research questions:

- What are the topics in JSIII Basic Science and technology perceived by students to be difficult?
- Where are the pre-test and post-test achievement mean scores of the experimental and control groups in BSTMLT?

1.3 Hypotheses

The following null hypotheses were formulated and tested at 0.05 level of significance.

- There is no significant difference between the pre-test achievement mean scores of the experimental and control groups in BSTMLT.
- There is no significant difference between the post-test achievement mean scores of the experimental and control groups in BSTMLT.
- There is no significant interaction effect of gender on the achievement of post-test mean scores of students taught using pictorial organizers on school location.

2. Methodology

The study adopted survey and quasi-experimental, non-equivalent pre-test post-test control group research designs. Survey design was adopted in this research study as a preliminary investigation to identify topics in Basic Science and Technology with concepts perceived by JSIII students as difficult in Mangu Local Government Area. Quasi-experimental is a design where researcher uses intact class and does not always try to provide full experimental and control group through randomization (Emaikwu, 2015). The experimental group was taught using pictorial organizers, while the control group used the conventional lecture method to investigate the effects of pictorial organizers on Basic science and Technology perceived difficult concepts and student achievement. The population of the study is all the junior secondary schools three [J S 3] Basic science and technology students in Mangu local government area of plateau state which is 1,327. One hundred and sixty-two [162] junior secondary three basic science and technology students out of which eighty- two form the sample for the experimental group and eighty formed the control group. The experimental group for school A was made up of twenty- one males and twenty-two females, while the experimental group for school B was made up of nineteen males and twenty females. The control group for school A was made up of twenty- four males and fifteen females, while the control group for school B was made up of twenty- two males and nineteen females [see table 1].

Table 1: Distribution of Students in Two Sampled Schools for the Study Based on Gender in Mangu LGA of Plateau Central Educational Zone. Two Arms Were Used Each in the Selected Schools

S/No	Name of School	Gender		Total	Grand Total
		Boys	Girls	Sample Size	
1.	School A				
	Experimental group	21	22	43	
	Control group	24	15	39	
	Total	45	37	82	82
2.	School B				
	Experimental group	19	20	39	
	Control group	22	19	41	
	Total	41	39	80	80
	Grand Total	**86**	**76**		**162**

Basic Science and Technology Meaningful Learning Test [BSTMLT] and Basic Science and Technology Achievement Test [BSTAT] Which were developed by the researcher and validated by experts with reliability coefficient of 0.738 and 0.913 were used to test the instruments respectively using Kuder-Richardson K-R formula 20. The instruments were objectives questions with 40 multiple choice of two, four and five options A,B A,B,C and D and A,B,C,D, and E. 4 essay questions to answer any two and one practical question to answer. Two research questions and three null hypotheses tested at 0.05 level of significance guided the study. Data collected was analysed using mean and standard deviations to answer the research questions while T-test and Analysis of Covariance [ANCOVA] were used in testing the hypothesis. T-test and ANCOVA were used in this study to test for continuous or ordinal data, random sample data, normality of data distributed in bell shape, adequacy of sampled size, homogeneity of variance and normality, homogeneity of variance random in dependent samples, relationship between dependent variables [Y] and covariates [X] and also to test the significant differences or control the initial differences between groups with the pre- test serving as covariates respectively. Result revealed that student taught using pictorial organizers achieved better than those taught the conventional teaching method of J S 3 basic science and technology students in Mangu Local Government Area of Plateau State, it also shows that the achievement of students taught using pictorial organizers approach is not in any manner affected by their gender and school location.

The BSTMLT mean score of students were subjected to a two-way Analysis of Covariance (ANCOVA) having two levels of gender (male, Female) and two levels of school location (urban, rural). The main effect of gender yielded male ($\bar{x}$=51.00; SD =17.45) ($\bar{x}$=51.33; SD =17.31), F(1,81)=1.49, p>0.05. This indicates that BSTMLT mean score of the male did not significantly differ from that of female; meaning that the interaction effect of male and female was statistically insignificant.

Also the main effect of school location revealed that urban ($\bar{x}$=51.25; SD=16.74), rural ($\bar{x}$=50.91, SD=18.53), F (1,81)= .984, p>0.05 since p-value (.287) is greater than 0.05 level of significance. The null hypothesis was accepted in dictating that there was no statistically significant interaction effect of school location and gender which means that the mean scores of urban school students in BSTMLT was not significantly different from that of rural schools.

The BSTAT mean score of students was also subjected to a two-way analysis of covariance (ANCOVA). The main effect of gender yielded male ($\bar{x}$= 42.54; SD= 16.18), female ($\bar{x}$= 43.50; SD=14.99), F (1,81)= 2.465, p>0.05. since p-value (.551) was greater than 0.05, this indicates that BSTAT mean scores of the male did not significantly differ from that of female, meaning that the interaction effect of male and female was significantly insignificant.

Also the main effect of school location revealed that urban ($\bar{x}$= 40.77; SD= 15.73), rural ($\bar{x}$=46.73; SD=14.76), F(1,81)=1.854, p>0.05. since the p-value (.177) was greater than 0.05 level of significance, the null hypothesis was accepted indicating that there was no statistically significant interaction effect of school location and gender which means that the mean scores of urban school students in students' BSTAT was not significantly different from that of rural schools.

3. Results

From Table 2(a), 57(38%) of the students strongly agreed that topics under the depletion of the ozone layer such as location of the ozone layer, hazards of

the depletion of the ozone layer to life on earth are very difficult to learn. 43(28.67%) of the students agreed that the topics are very difficult to learn. 37(24.67%) of the students disagreed that the topics are not very difficult to learn. And 13(8.67%) of the students strongly disagreed that the topics are not very difficult to learn. It means that 100(66.67%) students agreed that the topics are very difficult to learn. While, 50(33.34%) students disagreed that the topics are not very difficult to learn.

For the right and wrong application and implications of science and development, 60(40.00%) of the students strongly agreed that the topic was very difficult to learn. 55(36.67%) of the students agreed that the topic is very difficult to learn. 20(13.33%) of the students disagreed that the topic is not very difficult to learn. 15(10.00%) of the students strongly disagreed that the topic is not very difficult to learn. So, 115(76.67%) of the students agreed that the topic is very difficult to learn while 35(23.33%) of the students disagreed that the topic is not difficult to learn.

For sound energy, 59(39.33%) students strongly agreed that the topic is difficult to learn. 41(27.33%) students agreed that the topic is difficult to learn. 35(23.33%) students disagreed that the topic is not difficult to learn. 15(10.00%) students strongly disagreed that the topic is not very difficult to learn.

For Magnetism, 60(40.00%) of the students strongly agreed that the topic is very difficult to learn. 45(30.00%) students agreed that the topic is very difficult to learn. 22(14.67%) disagreed that the topic is not very difficult to learn. 23(15.33%) students strongly disagree that the topic is not very difficult to learn. So, 105(70.00%) students agreed that the topic is very difficult to learn while 45(30.00%) students disagreed that the topic is not very difficult to learn.

For Acid, Base, Salt and pH scale, 70(46.67%) students strongly agreed that the topic is very difficult to learn. 40(26.67%) agreed that the topic is very difficult to learn. 20(13.33%) students disagreed that the topic is not very difficult to learn and 20(13.33%) students strongly disagreed that the topic is not very difficult to learn. 110(73.33%) students agreed that the topic is very difficult to learn while, 40(26.67%) students disagreed that the topic is not very difficult to learn. From Table 2(a), the remaining topics in the JSIII basic science and technology syllabus were not perceived difficult by the students.

Table 2(a): Topics perceived to be difficult by JS III students under the abstract nature in the syllabus of Basic Science and Technology

S/No	Topic(s)	SA	A	D	SD	Decision
1.	Family traits (Genetics)	37	13	57	43	Disagreed
2.	Soil erosion	20	14	50	66	Disagreed
3.	Flooding	11	22	54	63	Disagreed
4.	Bush burning	30	25	48	47	Disagreed
5.	Deforestation	15	35	55	55	Disagreed
6.	Desertification	10	20	58	62	Disagree
7.	Depletion of the ozone layer and its effect	57	43	37	13	Agreed
8.	Drug abuse	25	15	54	56	Disagreed
9.	Metabolism in the human body	30	25	50	45	Disagreed
10.	Sense organs	36	24	40	50	Disagreed
11.	Reproductive health	28	32	45	45	Disagreed
12.	Non-living things: element, compounds and mixtures	11	15	60	64	Disagreed
13.	Resources from living things	20	25	40	65	Disagreed
14.	Resources from non-living things: soil	30	28	45	47	Disagreed
15.	Resources from non-living things: solid minerals	40	20	42	48	Disagreed
16.	Skill acquisition	38	10	50	52	Disagreed
17.	The right and wrong application and implications of science and development	60	55	20	15	Agreed
18.	Light energy	20	25	55	50	Disagreed
19.	Sound energy	59	41	35	15	Agreed
20.	Magnetism	60	45	22	23	Agreed
21.	Electrical energy	20	25	61	44	Disagreed
22.	Radioactivity	35	25	50	40	Disagreed
23.	Acid, base, salt, pH scale	70	40	20	20	Agreed

Table 2(b) shows that 62(41.33%) students strongly agreed that the topics of the Ozone layer, its location, hazards to life on earth are very difficult to learn. 52(34.67%) agreed that the topics are very difficult to learn. 13(8.67%) of the students disagreed that the topics are not very difficult to learn. 23(15.33%) students strongly disagreed that the topics are not very difficult to learn. 114(76.00%) students agreed that the topics are very difficult to learn while 36(24.00%) students disagreed that the topics are not very difficult to learn.

For the topics on the right and wrong applications and implications of science and development, 62(41.33%) students strongly agreed that the topics are very difficult to learn. 50(33.33%) agreed that the topics are very difficult to learn. 15(10.00%) disagreed that the topics are not very difficult to learn. 23(15.33%) strongly agreed that the topics are not very difficult to learn. In summary, 112(74.67%) students agreed that the topics are very difficult to learn while 38(25.33%) students disagreed that the topics are not very difficult to learn.

For the topic sound energy, 58(38.67%) and 56(37.33%) students strongly agreed and agreed respectively that the topic is very difficult to learn. 15(10.00%) and 21(14.00%) students disagreed and strongly disagreed respectively that the topic is not very difficult to learn.

For the topic magnetism, 60(40.00%) and 54(36.00%) students strongly agreed and agreed respectively that the topic is very difficult to learn while 12(8.00%) and 24(16.00%) students disagreed and strongly disagreed that the topic is not very difficult to learn.

For the topics Acid, Base, Salt and pH scale 70(46.67%) and 40(26.67%) students strongly agreed and agreed respectively that the topics are very difficult to learn while 20(13.33%) and 20(13.33%) disagreed and strongly disagreed that the topics are not very difficult to learn. So, 110(73.33%) of students agreed that the topics are very difficult to learn while 40(26.67%) of the students agreed that the topics are not very difficult to learn. The remaining topics under lack of well-equipped laboratory facilities are not perceived to be difficult by JSIII students because they all disagreed that topics are not very difficult to learn.

Table2(b): Lack of well-equipped laboratory facility in my school, makes me perceive some topic in JS III syllabus as difficult.

S/No	Topic(s)	SA	A	D	SD	Decision
1.	Family traits (Genetics)	20	19	60	51	Disagreed
2.	Soil erosion	15	21	61	53	Disagreed
3.	Flooding	08	30	50	62	Disagreed
4.	Bush burning	10	15	55	70	Disagreed
5.	Deforestation	22	30	50	48	Disagreed
6.	Desertification	19	25	60	46	Disagreed
7.	Depletion of the ozone layer and its effect	62	52	13	23	Agreed
8.	Drug abuse	31	20	40	59	Disagreed
9.	Metabolism in the human body	26	32	42	50	Disagreed
10.	Sense organs	18	26	46	60	Disagreed
11.	Reproductive health	16	24	55	55	Disagreed
12.	Non-living things: element, compounds and mixtures	19	20	51	60	Disagreed
13.	Resources from living things	20	25	53	52	Disagreed
14.	Resources from non-living things: soil	15	30	40	65	Disagreed
15.	Resources from non-living things: solid minerals	25	30	50	45	Disagreed
16.	Skill acquisition	30	25	51	44	Disagreed
17.	The right and wrong application and implications of science and development	62	50	15	23	Agreed
18.	Light energy	27	18	50	55	Disagreed
19.	Sound energy	58	56	15	21	Agreed
20.	Magnetism	60	54	12	24	Agreed
21.	Electrical energy	15	25	60	50	Disagreed
22.	Radioactivity	20	35	50	45	Disagreed
23.	Acid, base, salt, pH scale	70	40	20	20	Agreed

From Table 2c 65(43.33%) and 50(33.33%) students strongly agreed and agreed respectively that the topics depletion of the ozone layer such as location of the ozone layer, hazards of the depletion of the ozone layer to life on earth are very difficult to learn. 20(13.33%) and 15(10.00%) students disagreed and strongly disagreed respectively

that the topics are not very difficult to learn. 115(76.67%) students agreed that the topics are very difficult to learn. While 35(23.33%) of the students disagreed that the topics are not very difficult to learn. For the remaining topics under lack of well-trained Basic Science and Technology, students all disagreed that the topics are not perceived to be difficult by them.

Table 2(c): Lack of well-trained Basic Science and Technology teachers in my school makes me perceive some topics in JS III syllabus difficult

S/N	Topic(s)	SA	A	D	SD	Decision
1.	Family traits (Genetics)	20	15	55	60	Disagreed
2.	Soil erosion	25	19	50	56	Disagreed
3.	Flooding	10	13	57	70	Disagreed
4.	Bush burning	6	7	69	68	Disagreed
5.	Deforestation	15	10	70	55	Disagreed
6.	Desertification	12	18	63	57	Disagreed
7.	Depletion of the ozone layer and its effect	65	50	20	15	Agreed
8.	Drug abuse	18	25	59	48	Disagreed
9.	Metabolism in the human body	25	15	56	54	Disagreed
10.	Sense organs	10	30	55	55	Disagreed
11.	Reproductive health	15	16	50	69	Disagreed
12.	Non-living things: element, compounds and mixtures	23	19	60	48	Disagreed
13.	Resources from living things	40	10	50	50	Disagreed
14.	Resources from non-living things: soil	38	15	57	40	Disagreed
15.	Resources from non-living things: solid minerals	20	19	50	55	Disagreed
16.	Skill acquisition	15	25	40	70	Disagreed
17.	The right and wrong application and implications of science and development	70	55	15	10	Agreed
18.	Light energy	29	18	28	75	Disagreed
19.	Sound energy	60	65	9	16	Agreed
20.	Magnetism	68	69	6	7	Agreed
21.	Electrical energy	21	26	50	53	Disagreed
22.	Radioactivity	30	16	54	50	Disagreed
23.	Acid, base, salt, pH scale	70	56	13	11	Agreed

From Table 2d all the 150 (100%) JSIII Basic Science and Technology students from the 10 selected schools disagreed that because of the involvement of some mathematical calculations in JSIII Basic Science and Technology syllabus, some topics were not perceived to be difficult by them. This is because, at this level serious Mathematical calculations are not involved. Therefore, students of JSIII Basic Science and Technology only perceive some topics in the JSIII syllabus difficult due to the abstract nature of the topics, lack of well-equipped laboratory facilities and lack of well-trained Basic Science and Technology teachers.

Table 2(d): I perceived difficult topic in JS III Basic Science and Technology syllabus because of some mathematical calculations.

S/N	Topic(s)	SA	A	D	SD	Decision
1.	Family traits (Genetics)	22	25	28	75	Disagreed
2.	Soil erosion	10	32	53	55	Disagreed
3.	Flooding	12	20	60	58	Disagreed
4.	Bush burning	6	9	67	68	Disagreed
5.	Deforestation	20	15	45	70	Disagreed
6.	Desertification	30	15	46	59	Disagreed
7.	Depletion of the ozone layer and its effect	29	34	40	47	Disagreed
8.	Drug abuse	32	29	45	44	Disagreed
9.	Metabolism in the human body	38	20	49	43	Disagreed
10.	Sense organs	34	22	50	44	Disagreed
11.	Reproductive health	27	30	40	53	Disagreed
12.	Non-living things: element, compounds and mixtures	15	36	49	50	Disagreed
13.	Resources from living things	15	20	40	75	Disagreed
14.	Resources from non-living things: soil	19	22	50	59	Disagreed
15.	Resources from non-living things: solid minerals	15	25	55	55	Disagreed
16.	Skill acquisition	20	30	50	50	Disagreed
17.	The right and wrong application and implications of science and development	15	25	55	55	Disagreed
18.	Light energy	20	25	55	50	Disagreed
19.	Sound energy	20	15	60	55	Disagreed
20.	Magnetism	19	16	50	65	Disagreed
21.	Electrical energy	16	20	59	55	Disagreed
22.	Radioactivity	17	18	53	62	Disagreed
23.	Acid, base, salt, pH scale	15	20	51	64	Disagreed

The result of the analysis in Table 3 reveals that the mean difference of the pre-test and post-test experimental group was 54.22 while the mean difference of the pre-test and post-test control group was 33.19. Therefore, the mean difference between pre-test, post-test experimental group and pre-test-post-test control group was 21.03. This is to say that pre-test, post-test experimental group was higher than the pre-test, post-test control group, so the intervention worked.

Table 3: Pre-test and post-test mean scores of the experimental and control groups in BSTMLT

Group	Test	N	$\overline{X}$	SD	$\overline{X}$ Diff.
Experimental	Pre-test	82	2.48	7.876	
	Post-test	82	56.70	24.579	54.22
Control	Pre-test	80	2.49	6.576	
	Post-test	80	35.68	25.350	33.19

The BSTMLT mean score of students were subjected to a two-way analysis of variance (ANCOVA) having two levels of gender (male, female) and two levels of school location (urban, rural). The main effect of gender yielded

male ($\bar{x}$ = 51.00; SD = 17.45), female ($\bar{x}$ = 51.33; SD = 17.31), F (1, 81) = 1.49, p > 0.05. This indicates that BSTMLT mean score of the male did not significantly differ from that of female; meaning that the interaction effect of male and female was statistically insignificant.

Also, the main effect of school location revealed that urban ($\bar{x}$ = 51.25; SD = 16.74), rural ($\bar{x}$ = 50.91, SD = 18.53), F (1, 81) = .984, p > 0.05. since p-value (.287) is greater than 0.05 level of significance. The null hypothesis was accepted indicating that there was no statistically significant interaction effect of school location and gender which means that the mean scores of urban school students in BSTMLT was not significantly different from that of rural schools.

The BSTAT mean score of students were subjected to a two-way analysis of variance (ANOVA) having two levels of gender (male, female) and two levels of school location (urban, rural). The main effect of gender yielded male ($\bar{x}$ = 42.54; SD = 16.18), female ($\bar{x}$ = 43.50; SD = 14.99), F (1, 81) = 2.465, p > 0.05. Since p-value (.551) was greater than 0.05, this indicates that BSTAT mean scores of the male did not significantly differ from that of female; meaning that the interaction effect of male and female was significantly insignificant.

Also, the main effect of school location revealed that urban ($\bar{x}$ = 40.77; SD = 15.73), rural ($\bar{x}$ = 46.73; SD = 14.76), F (1, 81) = 1.854, p > 0.05. Since the p-value (.177) was greater than 0.05 level of significance, the null hypothesis was accepted indicating that there was no statistically significant interaction effect of school location and gender which means that the mean scores of urban school students in students' BSTAT was not significantly different from that of rural schools.

Table 4a: Summary of ANCOVA for Interaction Effects on Gender and School Location on BSTMLT Achievement Test

Group	Source	Sum of Squares	df	MS	F	p-value
Experimental	Corrected Model	6984.385[a]	3	2328.128	4.329	.007
z	Intercept	23800.709	1	238000.709	44.255	.000
	Location	.208	1	.208	.000	.984
	Gender	6.380	1	6.380	.012	.914
	Location * Gender	617.926	1	617.926	1.149	.287
	Error	41948.993	78	537.808		
	Total	312509.000	82			
	Corrected Total	48933.378	81			

a. R Squared = .143 (Adjusted R Squared = .110)
p > 0.05 for Location
p > 0.05 for Gender
p > 0.05 for Location* Gender

Table 4b: Summary of ANCOVA for Interaction Effects on Gender and School Location on BSTAT

Group	Source	Sum of Squares	df	MS	F	p-value
Experimental	Corrected Model	3499.094[q]	3	1166.365	3.470	.020
	Intercept	22406.530	1	22406.530	66.653	.000
	Location	623.225	1	623.225	1.854	.177
	Gender	828.730	1	828.730	2.465	.120
	Location * Gender	185.123	1	185.123	.551	.460
	Error	26220.857	78	336.165		
	Total	376430.000	82			
	Corrected Total	29719.951	81			

a. R Squared = .118 (Adjusted R Squared = .084)
p > 0.05 for Location
p > 0.05 for Gender
p > 0.05 for Location* Gender

4. Discussion

The findings on the difficult concepts perceived by JS III Basic Science and Technology students in the JS III syllabus revealed that some topics were perceived by the students to be difficult while some were not. The statistics revealed that topics that were perceived by the students to be difficult had 66.7% and 68.66%.
This is in line with the research work of Akinmade (1992) who said that some topics are perceived by teachers and students as difficult are due to lack of teaching facilities, lack of trained teachers and the abstract nature of such topics. The result revealed that the use of pictorial organizer teaching method is superior to the conventional method in facilitating achievement in Basic Science and Technology.

The findings on the pre-test and post-test analyses of the experimental group of students showed that there is statistically significant difference between the pre-test and post-test achievement mean scores of the experimental groups exposed to pictorial organizers. This finding agrees with that of Adewoye (2008), Okey and Roth (2009) and Agogo (2010) who compared the pre-test and post-test achievement mean scores of students in science, technology and mathematics and reported that students build a better understanding of the concepts and develop strong problem solving skills with interactive engagement teaching method than the traditional lecture method. It is also in line with the findings of Adetunji, Bamidele and Awodele (2013) who said that a significant difference existed among the three groups used to determine the effects of historical simulations as advance organizers in story-telling instructional strategy (SIS). Story-telling Instructional Strategy combined with cartoon Instructional Strategy (SCIS) were compared with Conventional Teacher Expository Method (CTEM) on the improvement of students' performance in Basic Science and Technology concepts. A significant difference existed among the three groups. Students taught using SIS and SCIS were statistically better in post-test than students taught using the CTEM. The finding also agrees with the work of Adebola (2011) who found out that the use of advance organizers is an effective strategy for teaching and learning mathematics at the senior secondary school level. It also agrees with the works carried out by Ajala (2006), and Ojeifo (2000) which revealed that the use of advance organizers by students had facilitating effects on their learning of the concepts they were taught; the students' learning was enhanced through the use of advance organizers. The findings also agree with the work of Josiah and time (2016) who found out that the effect of study questions as an advance organizer on the experimental group makes them to achieved more than the control group who were not taught with study questions as advance organizers in Basic Science.

The findings on gender and school location revealed that gender and school location has no effect on the achievement of students in Basic Science and Technology when exposed to pictorial organizers. This finding is in line with the finding of Nwala (2007), Akinbola (2009), Abakpa and Iji (2011) that there is no significant effect of gender on students' achievement in science and technology. The findings are however not in agreement with the findings of Abiam and Odok (2006). Akinsola (2007) and Vale (2009) who concluded that gender differences do exist in students' achievement in Basic Science and Technology and Mathematics. This is not in agreement with the research findings of Kissau (2006) and Bosede (2010) who carried out studies on the influence of sex, type of school and location on students' achievement. The results of the studies differed with one favouring males in urban location in private schools and other favouring females in rural locations in public schools.

5. Conclusion

The study concluded that the use of pictorial organizers enhances students' achievement in Basic Science and Technology than the lecture method. The strategy can be used in teaching the difficult concepts perceived by JS III Basic Science and Technology subject since there is a significant difference in their achievement, gender and school location has no significant effect on students' achievement when exposed pictorial organizers.

6. Recommendations

- Basic Science and Technology teachers should use pictorial organizers because the strategies provide opportunity for Basic Science and Technology Students to achieved better and meaningfully.
- Seminars and workshops should be organized for teachers, particularly during holidays, to expose them to the principles and implementation process of pictorial organizers.
- Authors and curriculum planners should include pictorial organizers strategies in the teaching of Basic Science and Technology in their text books and the curriculum respectively.

7. Suggestions for further studies

- A study on other types of advance organizers and their effects on achievement and motivation to learn Basic Science and Technology Should be carried out.
- The experiment can be replicated for long period to see the impact of pictorial organizers on cognition of the students using other research designs.
- The experiment can be taken with students of different levels of intelligence.

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Part Three

Language and Literary Studies

KIU Journal of Humanities Copyright©2020
Kampala International University ISSN: *2415-0843*; 5(2):239–250

Language and Tenor of President Muhammadu Buhari's Speech on Covid-19 Pandemic

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Abstract. The study examined the language and tenor of President Muhammadu Buhari's Speech on covid-19 pandemic to the general populace. It explored the metadiscourse features and tenor of three President Muhammadu Buhari's covid-19 pandemic speeches given around 29th of March – 27th April, 2020. This was in view to describe the nationwide broadcast given by the president during the pandemic to sensitize the general public and reveal the government's plan, measure to be adopted to stop the spread of the pandemic, and concern of the government for the masses during lockdown period of covid-19 pandemic.The data were drawn from the President Muhammadu Buhari's Speeches on covid-19 pandemic from the internet. The three speeches on covid-19 pandemic were read to bring out the interactive and interactional metadiscourse features and the tenor of the speaker. The analysis of the data was guided using Hyland (2006) Theory on metadiscourse with Eggins' (1994) sub-classification of tenor continuum in interactions. The study revealed that the language of the speeches was formal. It was showed that while all the interactive and interactional metadiscourse elements such as hedges, boosters, self-inclusion, attitude markers and range of other writer-oriented markers of engagement in the speech were used in the speeches for the listeners' understanding. The tenor of the speaker and the listeners indicated that of unequal power; the social distance showed that the speaker and listeners have a kind of frequent contacts with one another during the pandemic through the broadcast. There was a numerical preponderance of interactive devices where transitional markers were most frequently subcategory used to show the importance of cohesion and coherence in formal speech. It was also discovered that the President used declarative sentences as a way of giving information to the audience and also for creating a natural conversational phenomenon between the president and the listeners so that the general populace could understand the intended message(s). The study concluded that examining nationwide broadcast given during this pandemic through the language use, metadiscourse elements, and tenor of discourse aid comprehension of the intended message being passed across to the audience.

Keywords: President's speech, Covid-19 pandemic, tenor of discourse, metadiscourse elements.

1. Introduction and Background to the Study

Language is not simply content that reflects and organizes our experiences of reality through the system of transitivity and theme; it is also used to encode interaction with other modes used in a text. The interpersonal metafunction is basically concerned with enacting social relationships between the speaker, writer, and the hearer and reader in a specific context of communication and deals with the clause as an exchange of information and as an exchange of goods and services (Halliday 2004).

According to Sapir (1970) cited by Aderibigbe (2004), language is a "purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols… it is the tool of significant experience". Language is an all-human affair, which is as important as the air we breathe. Language helps

us to express our innermost feelings and contributes to the good of the society.

Language and communication are interlocked. Language is referred to as a means through which we communicate our feelings. We cannot communicate without language as it is the vehicle through which we convey our messages. Language and communication are inextricable. People learn language to express ideas or thoughts. The essence of language is communication. All human communities, no matter where they live, primitive or civilized have their language. It must be noted that communication is a dual process in the transferring of an idea, thought or information from one person to the other so that it is understood and acted upon. Thus in communication, language is needed for the acquisition of necessary information, organization and planning of other details that will make communication achieve desired results. An idea or a message is disseminated from the source to the recipient(s) or the receiver through a channel in order to achieve a particular goal. Fairclough (2003, p.2) stresses that language is an irreducible part of social life, dialectally interconnected with other elements of social life.

Hyland (2005), states that metadiscourse is a relatively new approach that refers to the ways writers or speakers project themselves in their texts to interact with the receivers. It is a concept which is based on a view of writing or speaking as a social engagement. Hyland (2005, p. 17) defines metadiscourse as "writer's awareness of the reader and his or her need for elaboration, clarification, guidance and interaction". The elements of metadiscourse can be referred to as the linguistic options which are employed by writers or readers to direct the readers through the text and to show his stance. Metadiscourse is a way in which writers and speakers interact through their use of language with readers and listeners. It deals with understanding the relationship between language and its contexts of use. That is, metadiscourse examines how individuals use language to orient and interpret particular text and how they draw on their understanding of these to make their intended meanings clear to their listeners Hyland (2017, p. 20). It is the commentary on the text made by the producers in the cause of speaking (oral) or writing and the term is used in discourse analysis and language teaching Hyland (2017, 9. 1). Metadiscourse markers such as boosters, hedges self-mentioning etc. help speakers to step into the discourse and establish a suitable relationship with the arguments and their target audience. Speakers do take into consideration the needs and expectation of the hearers in order to present an argument and convince others about the validity of their point(s). Hyland (2006, p. 48) proposes his own classification of metadiscourse continuum into two dimensions of interaction – interactive and interactional. The interactive aspect and its linguistic signals cover much of what other scholars call textual and cohesion devices while interactional dimension includes hedges, boosters, attitude markers and range of other writer-oriented markers of engagement. Metadiscourse analysis focused on specialized varieties of language, rather than general conversational competencies. It looks at participants' role relationships, the persuasiveness of the text content(s) and the contribution of cohesive features to writer-reader (speaker-listeners) understanding. In addition, metadiscourse refers to how writers/speakers use language in consideration for how their readers/listeners are able to process and comprehend what is written or said in any text.

Tenor is the component of interpersonal metafunction of a text. The tenor of a text tells us three things about the text: what kind of person the speaker is, or how the speaker presents himself/herself to the listeners; it reveals the kind of persons the listeners are expected to be; and the kind of relationship that exists between the interlocutors (Michel 2015, p. 4). Eggins (1994, P. 64) sub-classifies tenor into four main dimension which are power, contact, affective involvement and orientation to affiliation. The dimension of power continuum talks about equal and unequal power and contact continuum relates to frequent and infrequent. Affective involvement continuum shows the participants are emotionally involved or committed in a situation which can either be high or low, while orientation of affiliation continuum reflects formal and informal situation. The implication of power continuum by Eggins (1994, P. 64) shows, for instance, that the roles of equal power can be between friend-friend and student-students; unequal power can be between boss-employee and teacher-student. Contact between husbands and wives can indicate frequent communication while contact between distant interactants may be infrequent. Also, the contact between teachers and their students indicates frequent contact and not an occasional one. The affection involvement between lovers, friends, teachers-students is high while co-workers in the place of work may be low. In contrast, while Eggins specifies affective involvement as elements that indicate speakers' intimacy, Butt *et al* (1996, P. 64) specifies the roles of the speakers in terms of agentive of social roles because when people are talking, they interact with language and use it to express interpersonal relationship. Butt's *et al's*

(1996) submission shows that the interactants interpersonal relationships reflect through talk which show their social identities such as 'friends', 'buyer and seller', 'husband and wife', 'boss and employee' and 'teacher and students'. Olaniyan (2012, p, 145) opines that tenor of discourse encompasses who is taking part in the interaction, the nature of the participants involved in the interactions, their status and role relationship which holds between the interactants (users of language) in a particular discourse.

2. Review of Related Literature

Studies on language use, metadiscourse and tenor of discourse are on ground by various scholars. So, we may not claim that we a breaking a new ground in this particular paper, but the different is that while earlier scholars focused on interpersonal meanings and uses of metadiscourse in academic writing, and political texts, the present study examines the effects of language use, metadiscourse features and tenor in understanding of the message being passed across to the general populace from the three speeches made by president Muahammudu Buhari's during covid-19 pandemic. Osoba (2012, p. worked on (mis)use of language in conflict management in Nigeria' Niger-Delta crisis. The study revealed how (mis)use of language has been one of the important factors for deepening Niger-Delta crisis. It employed stylistic/discourse analysis theories to investigate some selected statements from Nigeria Government and Niger-Delta region. The study concluded that language is a powerful tool for promotion of peace or propagation of war. Language can be used to manage all kinds of crisis. Olaniyan (2012, p, 145) observed tenor of the discourse in General Ibrahim Babangida' Independence Day broadcasts. The study revealed the participants in the discourse and their status. The study concluded that reading Independence Day broadcasts through the lens of the contextual variable of tenor is capable of enhancing better understanding of the text. Taiwo, (2012, p. 1) examined language and cultural identity in Nigeria Online Diaspora community. He used Nigeria village square as a case study and employed CMDA-Computer Mediated Discourse Analysis as theory for the study. The study concluded that Nigerians in Diaspora have unique ways of constructing their identities in the context of online discourse. Adel & Mauranen (2010), explained that there are diverse conceptualisation and classification of metadiscourse. There is a narrow and a broad approach to conceptualizing metadiscourse. The narrow approach delimits metadiscourse as comprising only linguistic elements that help to achieve textual functions while the broad approach defines metadiscourse as covering both linguistic elements and those used to deployed authorial attitudes Adel (2006, p. 180). Metadiscourse was originally introduced by the structural linguist Zelig Harris in 1959. Proposes, according to, categorisies, emphasises, defines, , explains, describes, identifies

3. Covid-19: The Origin

Generally, epidemics are perfectly natural events, and even science cannot fully prevent their outbreaks. Covid-19 according to Guo *et al* (2020) is an acute respiratory disease, caused by a novel coronavirus (SARS-CoV-2, which is previously known as 2019-nCoV). The disease was discovered in November 2019 when a cluster of pneumonia cases, caused by a newly identified coronavirus occurred in Wuhan, China. It was initially named 2019-novel coronavirus (2019-nCoV) but in January 2020 World Health Organisation (WHO) officially named it as coronavirus disease 2019 (COVID-19). Human-to-Human transmission of Covid-19 occurs mainly between family members, including relatives and friends who intimately have contact with patients or incubation carriers. There is also transmission between healthcare workers who treated the patients with this disease. There is also what is called nosocomial transmission and direct contact with intermediate host animals or consumption of wild animals is suspected to be the main route of transmission. Bats are reservoir of a wide variety of bird with coronavirus and individuals who are more susceptible to this disease are elderly people between age 65 and above with people who have underlying diseases. The underlying conditions that increase susceptibility are; Hypertension, Chronic obstructive pulmonary disease, Diabetes, and Cardiovascular disease. There is also sever complications which result in: Respiratory distress syndrome, Septic shock, Metabolic acidosis hard to correct, Coagulation dysfunction and Multiple organs failure. Current treatments mainly focus on symptomatic and respiratory support according to the Diagnosis and Treatment of Pneumonia Caused by COVID-19 issued by National Health Commission of the People's Republic of China while WHO recommended extracorporeal membrane oxygenation (ECMO) to patients with convalescent plasma and immunoglobulin G for critical cases (WHO, 2020 & NHCPRC 2020,Chen L, Xiong J, Bao L, Shi Y 2020). This pandemic is not the first to occur in human history. The Spanish flu killed an estimated 50 million people worldwide. It is not possible to have the scale of such death on covid-19 because of advancement in technology and modern medicine. As at the time of reporting this study, there is 90 percent

recovery rate worldwide. So, we can conclude that covid-19 is not a death sentence for people to panic about if we can listen and take to instructions given by trained experts and not to put forward non-challant attitude in any case.

4. General Information on Health

Health is a very complicated topic. It does not only include all the organs of the body, but emotion, relationship with others, and lifestyle (or the choice that is made). It is the level of functional and (or) metabolic efficiency of a living being. In humans, it is the general condition of a person in mind, body, and spirit. It also means to be free from illness, injury, and pain. World Health Organization (WHO) defines health in its broader sense in 1946 as "a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity".

The maintenance and promotion of health is achieved through different combinations of physical, mental, and social well-being together, sometimes referred to as the 'health triangle' (WHO, 1986). Also, health is not just a state, but also, "a resource for everyday life, not the objective of living, health is a positive concept emphasizing social and personal resources, as well as physical capabilities". Systematic activities to prevent or cure health problems and promote good health in humans are delivered by health care providers.

5. Theoretical Framework

To arrive at an accurate and meaningful analysis of the data, insight is drawn from Hyland's (2006) Theory on metadiscourse with Eggins' (1994) sub-classification of tenor continuum in interactions. The framework is appropriate for the analysis of both oral and written discourse. The theories examine language, metadiscourse and tenor construe in the discourse which involves orienting language as a form social process.

5.1 Hyland's Metadiscourse Theory

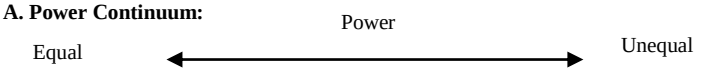
According to Hyland (2006, p. 268), there are two levels of metadiscourse: interactive and interactional metadiscourse. Interactive metadiscourse elements help to guide readers/listeners understanding of the discourse in accordance to the writers'/speakers' anticipation. Interactive metadiscourse elements include: code glosses (e.g. such as, in order words), transitional markers, (e.g. in addition, and, thus, and but), frame markers (e.g. finally, to conclude, my purpose), endophoric markers (e.g. noted about, in section 1, see the figure above) and evident markers (e.g. according to X, John states). The interactional metadiscourse elements help to create textual cohesion by signaling logical links such as additive, causative, contrastive, consequential between proposition by use of a range of devices such as conjunctions Halliday and Hasan (1976). Transitional markers involve readers'/listeners' collaborated effort in commenting on the text and evaluating the content through modality and assigning roles to the interlocutors. The interactional metadiscourse elements are: hedges, boosters, attitude markers, engagement markers and self-mention. The elements of transitional makers involve the readers/listeners in the argument and consist a linguistic recourse such as: importantly, in our opinion, and undoubtedly.

5.2 Eggins' Tenor Continuum' Theory

Eggins (1994, P. 64) sub-classifies tenor into four main dimension which are power, contact, affective involvement and orientation to affiliation. The dimension of power continuum talks about equal and unequal power and contact continuum relates to frequent and infrequent. Affective involvement continuum shows the participants are emotionally involved or committed in a situation which can either be high or low, while orientation of affiliation continuum reflects formal and informal situation. The implication of power continuum by Eggins (1994, P. 64) shows, for instance, that the roles of equal power can be between friend-friend and student-students; unequal power can be between boss-employee and teacher-student. Contact between husbands and wives can indicate frequent communication while contact between distant interactants may be infrequent. The affection involvement between lovers, friends, teachers and students is high while co-workers in the place of work may be high or low. In contrast, while Eggins specifies affective involvement as elements that indicate speakers' intimacy, Butt *et al* (1996, P. 64) specifies the roles of the speakers in terms of agentive of social roles because when people are talking, they interact with language and use it to express interpersonal relationship. Butt's *et al's* (1996) submission shows that the interactants interpersonal relationships reflect through talk which show their social identities such as 'friends', 'buyer and seller', 'husband and wife', 'boss and employee' and 'teacher and students'.

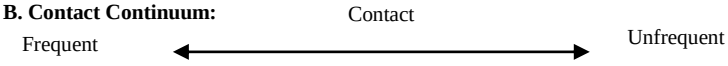
The drawings in below give the interpretation of Eggins' (1994, pp. 64-67) subclassification of tenor continuum in interactions:

A. Power Continuum:



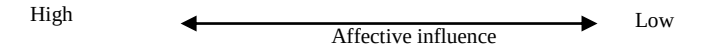
The Power Continuum Source: Eggins 1994, P. 64

B. Contact Continuum:



The Contact Continuum Source: Eggins 1994, 64

C. Affective Involvement Continuum



The Affective Continuum Source: Eggins 1994, 64

The implication of this is that the power demonstrated by the interactants can either be equal or unequal, they can have frequent and infrequent contact with one another and their affective involvement which talks about how they are emotionally involved or committed to matters that affect one another may be high or low. These depend on the kind of interpersonal relationships that exists between them during interaction.

6. Data Presentation

The data for the study consisted of three purposively selected President Mahammadu Buhari's nationwide broadcast given between the periods of March, 2020 to April, 2020.

6.1 Analysis and Discussion

As earlier said, the analysis in the study is looked into by drawing insights from Hyland (2006) Theory on metadiscourse with Eggins (1994) sub-classification of tenor continuum in interactions. The analysis was premised on qualitative and emphasis based on the grammatical elements used in the speeches, the interactive and interactional metadiscourse elements such as code glosses, transitional markers, frame markers, endophoric markers, evident markers, hedges, boosters, attitude markers, engagement markers and self-mention. Tenor of the speeches was looked into by examining the power continuum, contact continuum and affective involvement.

Morpho-syntactic Elements in the Speeches

In this section we identified the different kinds of morpho-syntactic resources in purposively selected President Muhammudu Buhari's speech on covid-19 that aid the understanding of listeners/readers. Morpho-syntactic resources such as the group typologies and types of sentence in the broadcast were considered in the analysis.

Sentences Types

According to Sneddon (1996), a sentence expresses a statement, command, question, or exclamation. Sentence consists of one or more clauses, and usually has at least one subject and verb. English language recognizes two types of sentences: simple and complex. However, since the degree of complexity varies, grammarians have broken down the two into six, namely: simple, simple-complex, compound, compound-complex, multiple and multiple-complex. The president made use of some of these declarative sentences to pass his message(s) across to the general populace.

Declarative Sentence Structure in the Data

The dominant sentence structure in the selected data for this study is the declarative sentence structure. It is sometimes called as indicative mood. Declarative sentences are employed in discourse for pragmatic reasons. They are used as informative strategy in texts and as a forceful affirmation given about the pandemic. They are used to convey information or to make or form statements. They also show instances of inference, dialogue, and monologue in texts. All these are discourse features and concepts. Declarative sentences are used when we give information, express an opinion and so on. They state facts about the subject of discourse and consist of the subject and a predicate. There are declarative texts in the data gathered for this study. Some of these texts are complete sentences that do not need addition of other lexical items. Examples of declarative sentence structures can be found in the analysis below:

Text 1 paragraphs 2, 4, 6, 7, and 12 etc.

2. From the first signs that Coronavirus, or COVID-19 was turning into an epidemic and was officially declared a world-wide emergency, the Federal Government started planning preventive, containment and curative measures in the event the disease hits Nigeria.

4. Nigeria, unfortunately, confirmed its first case on 27th February 2020. Since then, we have seen the number of confirmed cases rise slowly.

6. Regrettably, we also had our first fatality, a former employee of PPMC, who died on 23rd March 2020. Our thoughts and prayers are with his family in this very difficult time. We also pray for quick recovery for those infected and undergoing treatment.

7. As of today, COVID-19 has no cure. Scientists around the world are working very hard to develop a vaccine.

12. Indeed, the Director General of the Nigeria Centre for Disease Control (NCDC) was one of ten global health leaders invited by the World Health Organisation to visit China and understudy their response approach. I am personally very proud of Dr Ihekweazu for doing this on behalf of all Nigerians.

Text 2 paragraphs 2, 7, 8, and 13, 27-28, and 50 etc.

2. In my address on Sunday, 29th March, 2020, I asked the residents of Lagos and Ogun States as well as the Federal Capital Territory to stay at home for an initial period of fourteen days starting from Monday, 30th March 2020.

7. The level of compliance to the COVID-19 guidelines issued has been generally good across the country. I wish to thank you all most sincerely for the great sacrifice you are making for each other at this critical time.

8. I will take this opportunity to recognise the massive support from our traditional rulers, the Christian Association of Nigeria (CAN) and the Nigerian Supreme Council for Islamic Affairs (NSCIA) during this pandemic.

13. To date, we have identified 92% of all identified contacts while doubling the number of testing laboratories in the country and raising our testing capacity to 1,500 tests per day.

27. Here in Nigeria, we had 131 confirmed cases of COVID-19 in 12 States on 30th March 2020. We had two fatalities then.

28. This morning, Nigeria had 323 confirmed cases in twenty States. Unfortunately we now have ten fatalities. Lagos State remains the center and accounts for 54% of the confirmed cases in Nigeria. When combined with the FCT, the two locations represent over 71% of the confirmed cases in Nigeria.

50. Fellow Nigerians, follow the instructions on social distancing. The irresponsibility of the few can lead to the death of the many. Your freedom ends where other people's rights begin.

Text 3 paragraphs 3, 4, 6, 7, 8 and 12, and 23 etc.

3. As at yesterday, 26th April 2020, some three million confirmed cases of COVID nineteen have been recorded globally with about nine hundred thousand recoveries. Unfortunately, some two hundred thousand people have also died passed away as a result of this pandemic.

4. The health systems and economies of many nations continue to struggle as a result of the coronavirus pandemic.

6. Exactly two weeks ago, there were three hundred and twenty three confirmed cases in 20 States and the Federal Capital Territory.

7. As at this morning, Nigeria has recorded one thousand two hundred and seventy-three cases across 32 States and the FCT. Unfortunately, these cases this includes 40 deaths fatalities.

8. I will seam using this opportunity to express our deepest condolences to the families of all Nigerians that have lost their lives loved ones as a result of the COVID nineteen Pandemic. This is our collective loss and we share in your grief.

12. Today, the Nigerian Centre for Disease Control (NCDC) has accredited 15 laboratories across the country with an aggregate capacity to undertake 2,500 tests per day across the country.

23. In Kano, and indeed many of other States that are recording new cases, preliminary findings show that such cases are mostly from interstate travel and emerging community transmission.

Examining all the declarative sentences above, we discovered that the president's speeches were full of statement of facts about the pandemic in the nation and the measures that had been put in place even before the first index case was discovered who happened to be former employee of PPMC, who contacted the virus from outside the country and died on 23rd March 2020. We could hereby conclude that in the discourse; the president used declarative sentences as a way of giving information to the audience and also for creating a natural conversational phenomenon between the president and the listeners so that the general populace could understand the intended message(s) in the texts. In addition, facts about number of death recorded during the pandemic, causes of further spread of the virus, facilities that had been put in place and other preventive measures were revealed to the general populace in the broadcast.

Group Typologies and Structure in the Speech

A group consists of one or more than one word and under group typologies we have the following: Nominal group, Verbal group and Adverbial group. From the data gathered for this study, adverbial group indicating time of actions was considered for analysis and examples can be found in the three texts.

Adverbial Group in the Speech

Adverbs according to Pichler (2016) are English words that modify verbs, adjectives, and other adverbs. Adverbial group is a linguistic term for structures operating to express adverbial meaning. From the data gathered for this study, the most occurring and prominent group typology used in the president's broadcast to pass his intended message(s) across to the audience is adverbial group. The samples of adverbial group indicating time of actions in the data can be found below:

Text 1, Paragraphs 5, 7, 9, 11, 13, and 60

5. By the morning of March 29th, 2020, the total confirmed cases within Nigeria had risen to ninety-seven.
7. As of today, COVID-19 has no cure. Scientists around the world are working very hard to develop a vaccine.
11. Since the outbreak was reported in China, our Government has been monitoring the situation closely and studying the various responses adopted by other countries.
60. At this point, I will ask that all contributions and donations be coordinated and centralized to ensure efficient and impactful spending. The Presidential Task Force remains the central coordinating body on the COVID-19 response.

Text 2, Paragraphs 19, 23, 25, 26 and 47

19. At this point, I must recognise the incredible work being done by our healthcare workers and volunteers across the country especially in frontline areas of Lagos and Ogun States as well as the Federal Capital Territory.
23. On 30th March 2020, when we started our lockdown in conforming with medical and scientific advice, the total number of confirmed cases across the world was over 780,000.
25. In the last fourteen days alone, over 70,000 people have died due to this disease.
26. In the same period, we have seen the health system of even the most developed nations being overwhelmed by this virus.
47. In the past two weeks, we announced palliative measures such as food distribution, cash transfers and loans repayment waivers to ease the pains of our restrictive policies during this difficult time. These palliatives will be sustained.

Text 3, Paragraphs 3, 6, and 27

3. As at yesterday, 26th April 2020, some three million confirmed cases of COVID nineteen have been recorded globally with about nine hundred thousand recoveries. Unfortunately, some two hundred thousand people have also died passed away as a result of this pandemic.
6. Exactly two weeks ago, there were three hundred and twenty three confirmed cases in 20 States and the Federal Capital Territory.
27. In my last address, I mentioned the Federal Government will develop strategies and policies that will protect lives while preserving livelihoods.

The samples above are samples of specific time in which one story related to covid-19 pandemic happened in the nation. These attest to the facts that the pandemic really occurred and it affected the citizens in one way or the other. People lost their lives, their loved ones, and there was lockdown whereby citizens were restricted from moving about, so, coronavirus will not continue to spread.

Interactive Metadiscourse Elements in the Speech

This section revealed the interactive metadiscourse elements in President Muhammudu Buhari's three speeches. Interactive metadiscourse elements help to guide readers/listeners understanding of the discourse in accordance to the writers'/speakers' anticipation. Interactive metadiscourse elements are related to what Halliday called the textual metafunction, which is the interpersonal metafunction. Interactive metadiscourse elements deal with expression of opinions of the writers/speakers, their relationship and interaction with their readers/listeners. The interactive metadiscourse elements in the data are analysed below:

Code Glosses

Code glosses are concern with clarification of the writers'/speakers' communicative purpose Hyland (2007, p. 268). They are used to explain, elaborate, or re-work propositional meanings and they help readers/listeners grasp propositional information and ideational materials. Examples of code glosses in the speeches can be found in Text 1 paragraph 39-40 below:

Text 1, Paragraph 39-40

Furthermore, commercial establishments such as;
a. food processing, distribution and retail companies;

b. petroleum distribution and retail entities,
c. power generation, transmission and distribution companies; and…
The code glosses in the paragraph above is 'such as', it is used to exemplify the set of workers that the stay at home did not affect during the covid-19 pandemic lockdown. Also, the president used it to elaborate more on the stay at home order given by the Federal government. It also helped to give better understanding of the discourse major points to the general populace.

Transitional Markers

Transitional markers are used to express semantic relation between clauses, examples are: "and, thus, and but". In Text 1 and 3, the two transition markers that occurred there are: (and, but). They are used to express semantic relation between clauses. For example in the first paragraph, the transition marker *'and'* is used to elaborate the point being raised in the first clause about covid-19 that the pandemic has been declared a world-wide issue and it needs to be given urgent attention since Nigeria as a nation has confirmed her first index case as at the time when the president was delivering this speech. While in paragraph 62, the transition marker 'but' is used to reveal the collective responsibilities of the citizen on how to reduce the spread of the pandemic. Also, in this Text 1, 'and' occurred about 22 times while 'but' is used just once. In Text 2 (speech 2), the president used 'and' 43 times and 'but' once while in Text 3 (speech 3), he used 'and' 50 times and no use of but at all. The implication of this is that, the transition marker 'and' is prominent in the three speeches because it helps to explain the intended message of the president to the general populace and it also aids the target audience to read propositional meaning to the texts. The two transition markers were used in the text to link ideas being raised by the president.

Text 1, Paragraph 2
2. From the first signs that Coronavirus or COVID-19 was turning into an epidemic and was officially declared a world-wide emergency, the Federal Government started planning preventive, containment and curative measures in the event the disease hits Nigeria.
Text 3, Paragraph 2
2. I will start by commending you all for the resilience and patriotism that you have shown in our collective fight against the biggest health challenge of our generation.
Frame Makers
Frame Markers are interactive metadiscourse and they are used to refer to discourse acts, sequence or text stages. Examples are: "finally, to conclude, and my purpose is". Examples of frame marker in the three texts are 'finally' and it occurred in Text 2 and 3 below:

Text 2, Paragraph 58
Finally, I want to thank the members of the Presidential Task Force on COVID-19 for all their hard work so far. Indeed, the patriotism shown in your work is exemplary and highly commendable.

Text 3, Paragraph 44
And finally, I will thank all Nigerians again for your patience and cooperation during this difficult and challenging period. I assure you that government shall continue to take all necessary measures to protect the lives and livelihoods our citizens and residents.
In the examples above, the president used it to round off his points by appreciating Nigerians for their cooperation, patience, and the patriotism of the Presidential Task Force on covid-19 for their hardworking spirit and effort over the pandemic. The frame marker 'finally' also shows that the president is at the concluding part of his speech that is the text final stage of his message to the whole citizens.

Interactional Metadiscourse Elements in the Speeches

The interactional metadiscourse elements help to create textual cohesion by signaling logical links such as additive, causative, contrastive, consequential between proposition by use of a range of devices such as conjunctions Halliday and Hasan (1976). These involve the listeners and readers in the argument and consist a linguistic resource so that they can pass comment or evaluate the text Hyland (2005a). The interactional metadiscourse elements in the data are analysed below:

Use of Hedges

Hedges are used to show the degree of certainty of the points raised by the speaker. From the data gathered for this study, the hedges are used to mitigate certainty or commitment made at the period of covid-19 pandemic in order to stop the spread of the virus, to take care of the citizens, and those who had contacted the virus. e.g might, possible, suggest

Use of Boosters
They are interactional metadiscourse elements used to increase certainty or commitment. Examples are: "will, show, must, and demonstrate". From the three texts, we have the sample of 'will'. The president

used this booster to show the commitment of the whole nation NCDC, governors, health workers and others to combat the pandemic. For example in Text 2, paragraphs 4, 8, 16, 17, 18, and 20 below:

4. As your democratically elected leaders, we made this very difficult decision knowing fully well it will severely disrupt your livelihoods and bring undue hardship to you, your loved ones and your communities.

8. I will take this opportunity to recognise the massive support from our traditional rulers, the Christian Association of Nigeria (CAN) and the Nigerian Supreme Council for Islamic Affairs (NSCIA) during this pandemic.

16. Many State Governments have also made provisions for isolation wards and treatment centres. We will also build similar centers near our airports and land borders.

17. Using our resources and those provided through donations, we will adequately equip and man these centres in the coming weeks. Already, health care workers across all the treatment centers have been provided with the personal protective equipment that they need to safely carry out the care they provide.

18. Our hope and prayers are that we do not have to use all these centres. But we will be ready for all eventualities.

19. At this point, I must recognise the incredible work being done by our healthcare workers and volunteers across the country especially in frontline areas of Lagos and Ogun States as well as the Federal Capital Territory.

20. You are our heroes and as a nation, we will forever remain grateful for your sacrifice during this very difficult time. More measures to motivate our health care workers are being introduced which we will announce in the coming weeks.

The modal auxiliary verb 'will' is used to reveal various measures to be used in all over the nation to stop the spread of covid-19. Also, 'will' is used to increase certainty of what will happen in the nearest future if the pandemic is not given urgent solution to stop the spread. We also have the example of modal verb 'must' in paragraph 19. They are used to show the certainty or the points being raised in the president's speech.

Attitude Markers

Attitude markers according to Hyland (2004, p. 6) are used to express the writer's/speaker's appraisal of the propositional information, the obligation and to convey important information to the readers/listeners. They are used to persuade readers/listeners by foregrounding shade attitude and values. They are used to express affective attitude and necessary action(s) to be taken on the issue at hand, examples are: "should, have to, desirable, unfortunate, interestingly, surprisingly, what is important, and it is necessary". They fall into categories of deontic modals, attitudinal adjectives, affective adverbs, and other expressions that convey stance or evaluation. Example can be found in Text 1 paragraph 35 below:

Text 1 paragraph 35

35. All citizens in these areas are to stay in their homes. Travel to or from other states should be postponed. All businesses and offices within these locations should be fully closed during this period.

The use of 'should' in the paragraph above shows what must be the disposition of these set of citizens towards the submission of the president on lockdown rules in order to curb the spread of the pandemic in the Nation.

Self mention

Self mention is another interactional metadiscourse element in the three Texts and they are used to mark authorial presence in the data. Examples are: "I, we, me, us, my and our". The president made us of "we, I, us, and our" self mention interactional metadiscourse element in the three texts and they revealed authorial presence of the president and the collective responsibilities of the whole nation in fighting against the further spread of covid-19 in the nation at large. From the data gathered for the study, examples can be found from Text 1 paragraphs 60-65 below:

60. At this point, I will ask that all contributions and donations be coordinated and centralized to ensure efficient and impactful spending. The Presidential Task Force remains the central coordinating body on the COVID-19 response.

61. I want to assure you all that Government Ministries, Departments and Agencies with a role to play in the outbreak response are working hard to bring this virus under control.

62. Every nation in the world is challenged at this time. But we have seen countries where citizens have come together to reduce the spread of the virus.

63. I will therefore implore you again to strictly comply with the guidelines issued and also do your bit to support Government and the most vulnerable in your communities.

64. I will take this opportunity to thank all our public health workforce, health care workers, port health authorities and other essential staff on the frontlines of the response for their dedication and commitment. You are true heroes.

65. I thank you all for listening. May God continue to bless and protect us all.

The underlined pronouns refer to self mentioned in the data. They indicate authorial presence of the president in the speeches, how he gave orders and instructions to various bodies on the pandemic.

Discussion of Tenor in the Speeches

Tenor showed the kind of roles and relationships that exist between the speaker and the listeners and this relate to interpersonal meanings in interactions. Eggins (1994, pp. 64-66) sub-classified tenor into: power, contact, affective involvement and orientation of affiliation. The data revealed instances of the relative and social status between the president and the general populace. the analysis of tenor from the data gathered showed that there was unequal relation between president and the citizens, the president have a kind of frequent contact with the people through the speeches he delivered from time to time on the pandemic, and the affective involvement showed that the president have high emotional concern for the citizens. It also revealed that the president was passionate and there was deliberate attempt to make the people feel his concern about their well being during covid-19 pandemic. The analysis of samples of power, contact and affective involvement is given below:

Power Continuum

The power continuum tenor pattern showed that the president and the general populace were not equal in status. The choice of words and the kind of orders given to various categories of people also emphasised this fact. The implication was that the president was in control at this period. Though the listeners couldn't make response immediately but the order and instructions given by the president must be obeyed and carried out with immediate effect. Eggins and Slade (1997, p. 88) support the claim and the finding here that 'you can only direct somebody to do something if you assume the dominant position'. Examples of power continuum instances can be found in the three texts.

Text 1, Paragraphs 34, 35, 51, 52, 54, and 57

34. Based on the advice of the Federal Ministry of Health and the NCDC, I am directing the cessation of all movements in Lagos and the FCT for an initial period of 14 days with effect from 11pm on Monday, 30th March 2020. This restriction will also apply to Ogun State due to its close proximity to Lagos and the high traffic between the two States.

35. All citizens in these areas are to stay in their homes. Travel to or from other states should be postponed. All businesses and offices within these locations should be fully closed during this period.

51. Furthermore, I have directed that a three month repayment moratorium for all Trader Money, Market Money and Farmer Money loans be implemented with immediate effect.

52. I have also directed that a similar moratorium be given to all Federal Government funded loans issued by the Bank of Industry, Bank of Agriculture and the Nigeria Export Import Bank.

54. For the most vulnerable in our society, I have directed that the conditional cash transfers for the next two months be paid immediately. Our Internally displaced persons will also receive two months of food rations in the coming weeks.

57. This is why I directed that all Federal Government Stadia, Pilgrims camps and other facilities be converted to isolation centers and makeshift hospitals.

Text 2, Paragraph 48, 55, and 57

48. I have also directed that the current social register be expanded from 2.6 million households to 3.6 million households in the next two weeks. This means we will support an additional one million homes with our social investment programs. A technical committee is working on this and will submit a report to me by the end of this week.

55. To ensure our economy adapts to this new reality, I am directing the Ministers of Industry, Trade and Investment, Communication and Digital Economy, Science and Technology, Transportation, Aviation, Interior, Health, Works and Housing, Labour and Employment and Education to jointly develop a comprehensive policy for a "Nigerian economy functioning with COVID-19".

57. I am also directing the Minister of Agriculture and Rural Development, the National Security Adviser, the Vice Chairman, National Food Security Council and the Chairman, Presidential Fertiliser Initiative to work with the Presidential Task Force on COVID-19 to ensure the impact of this pandemic on our 2020 farming season is minimized.

Text 3, Paragraphs 19

19. I have directed the Central Bank of Nigeria and other financial institutions to make further plans and provisions for financial stimulus packages for small and medium scale enterprises. We recognise the critical role that they play in Nigeria's economy.

Contact Continuum

The contact continuum tenor pattern reveals that there is frequent contact between the president and

the citizens to give orders and evaluate what has been done either to take care of the people that are infected with the virus, by given palliatives to the citizens or instructions on how to stop the spread of coronavirus in the nation at large. The sample of contact continuum can be evaluated through

Affective Involvement Tenor Continuum

The president demonstrates a kind of emotional feelings of affection towards the citizens. He shows his compassion and high affective involvement to those who have lost their loved ones during the pandemic. Examples can be found in the data below:

Text 1, Paragraphs 4-6

4. Nigeria, unfortunately, confirmed its first case on 27th February 2020. Since then, we have seen the number of confirmed cases rise slowly.

5. By the morning of March 29th, 2020, the total confirmed cases within Nigeria had risen to ninety-seven.

6. Regrettably, we also had our first fatality, a former employee of PPMC, who died on 23rd March 2020. Our thoughts and prayers are with his family in this very difficult time. We also pray for quick recovery for those infected and undergoing treatment.

Text 2, Paragraph 22

22. However, I remain concerned about the increase in number of confirmed cases and deaths being reported across the world and in Nigeria specifically.

Text 3, Paragraph 3, 7, 8

3. As at yesterday, 26th April 2020, three million confirmed cases of COVID nineteen have been recorded globally with about nine hundred thousand recoveries. Unfortunately, some two hundred thousand people have also died and passed away as a result of this pandemic.

7. As at this morning, Nigeria has recorded one thousand two hundred and seventy-three cases across 32 States and the FCT. Unfortunately, these cases include 40 deaths fatalities.

8. I will be using this opportunity to express our deepest condolences to the families of all Nigerians that have lost their lives loved ones as a result of the COVID nineteen Pandemic. This is our collective loss and we share in your grief.

23. In Kano, and indeed many of other States that are recording new cases, preliminary findings show that such cases are mostly from interstate travel and emerging community transmission.

Observing the data above, in Text 1, paragraph 6, the president mentioned the first fatality case of the former employee of PPMC who died as a result of covid-19. In Text 2, paragraph 22, the president expresses his concern and feelings about the number of people who have lost their lives across the globe and especially in Nigeria because of the pandemic. In Text 3, paragraph 8, the president used the opportunity to express his deepest condolences to the families of all Nigerians that have lost their lives loved ones as a result of the Covid-19 Pandemic. He emphasised the fact that the loss of these loved ones, a collective loss because in one way or the other the whole nation shared in their grief. All these examples reflect high affective involvement of the president to his subjects.

7. Summary and Conclusion

From the study we have examined the language, metadiscourse elements, and tenor of discourse of President Muhammudu Buhari's speech during covid-19 pandemic. The findings revealed that the president made use of declarative sentence to state facts about the pandemic in the nation. The metadiscourse revealed the use of both interactive and interactional metadiscourse elements. The metadiscourse elements make the intended meanings clear to the listeners and they are used to performed interpersonal functions in the speeches. The tenor of discourse continuum reveals a kind of unequal power relation because the various order given by the president were obeyed and the contact continuum is frequent since the president was able to give nationwide broadcast consecutively to evaluate what is going on at various levels. The affective involvement continuum is very high, that is, the president has high emotional concern for the citizens most especially those who have lost their loved ones, those who have contacted the virus and are under intensive care and others who are affected by the lockdown while orientation of affiliation continuum reveal formal situation. The study concludes that examining nationwide broadcast given during this pandemic through the language use, metadiscourse elements, and tenor of discourse aid comprehension of the intended message being passed across to the audience.

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Kampala International University ISSN: *2415-0843*; 5(2): 251–255

Undergraduates' Attitude toward Language in a Nigeria University

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Abstract. This study investigated the attitude of some graduating students of French language in a Nigerian University using Olabisi Onabanjo University. Ago-Iwoye as an example. A total of forty-seven (47) students from penultimate (300level) and final year (400level) undergraduates from two faculties. Arts and Education were administered a structured questionnaire. These groups were chosen because they have undergone the mandatory. French language immersion programme in the Nigerian French language Village. Data collected were analysed with simple percentage and t-test statistics in SPSS statistical programme. The results revealed that students have positive attitudes towards learning the language. It also revealed that there is a significant difference, according to gender, academic levels and age in undergraduates' attitudes towards the study of French language.

Keywords: Attitude, graduating students, French, Nigerian Universities.

1. Background to the Problem

As a member of the sub-regional organisation of Economic Community of West African States (ECOWAS), Nigeria is a multi-cultural and multi-lingua country with over 400 indigenous languages. Majority of the members of this organization are French speaking: Republic of Benin, Cameroun, Niger and Chad etc. Therefore, it has become imperative for Nigeria to encourage the teaching and learning of French Language in her educational institution at all levels.

Ogunkeye (2007) and Ogunbiyi (2012) advance reasons why Nigeria adopted French as language to be taught and learnt in Nigerian schools. These include: to facilitate communication and interaction with the country's francophone neighbors, international politics, job opportunities for individuals in international organizations such as African Union, United Nations, UNESCO and other multinational companies who may demand for proficiency in French.

French language is an international language and the 11 most spoken language in the world. The National Policy on Education (NPE 2014:10) asserts this by stating that:

For smooth interaction with our neighbour, it is desirable for every Nigerian to speak French. Accordingly, French shall be the second official language in Nigeria and it shall be compulsory in primary and junior secondary schools, but non-vocational elective at the senior secondary school.

According to the policy, French language is expected to be taught in upper primary schools i.e. Basic 4-6, while it is compulsory for junior secondary schools and elective or optional at senior secondary school level. At the tertiary level, French language is offered as one of the university requirements (General Studies Course). It is also an important course of study for the Nigerian Certificate in Education (NCE) up to doctoral (Ph.D) level.

Teaching French as a foreign language became popular in Nigeria in 1960 with the realization of the need for interaction with her francophone neighbours. Subsequently, it was included in the secondary school curriculum. With the French government cooperation, French centres such as Centre for French Teaching and Documentation, Alliance Française, Centre International d'Etude Française; Pilot schools and the Nigerian French project were established to promote the study of the language and scholarship sponsorships were given to Nigerian students in tertiary institutions for a one-year abroad programme (Inyang, 2010; Bello and Ayelaagbe, 2015).

The psychological construct 'Attitude' has attracted increasing attention among scholars from different disciplines. Language researchers have not been left out of the discourse and studies. Several of the studies have concluded that success of students is a function of the belief, knowledge, perceptions and attitudes that students bring with them to the learning process. Language Learning is related to the attitudes towards languages (Karahan, 2007). Karahan (2007) opined contends that "positive language attitudes let learners to have a positive orientation towards learning English" (p. 87). Therefore, attitudes play a very crucial role in language learning.

Ajzan (1988; p. 4) defines attitudes as "a disposition to respond favourably or unfavourably to an object, person, institution, or events". Sometime, attitude can be used to describe persistence of human behavior". For instance, a person's attitude toward the environment influences whether or not they choose to recycle. A student's attitude toward information will influence the resources he or she chooses to use.

A Mmyriad of researches exist on attitudes towards different languages (Soku, Simpeh and Osafo-Adu, 2011; Liu and Zhang, 2013; Araromi, 2013; Kwabla, Makafui & Dwamena, 2017). Soku, Simpeh & Osafo-Adu (2011) examine attitudes of students to towards English and French. Results indicate that gender had has a significant effect on students' attitudes toward English; however, gender had has no significant effect on students' attitudes to the study of French, thus no significant difference exist between males and females in their attitudes to French. Age and level of students were found to have no significant effect on students' attitudes towards the study of English and French. In another study, Araromi (2013), reported that students' area of specialization has influence on attitudes of students towards French language. There is no significant difference between the male and female undergraduate students' attitude towards French language.

Kovac & Zdilar (2017) study was to locate the similarities and differences in attitudes and beliefs towards learning the German and Italian languages. Part of their results indicated that significant difference between the learners of Italian and German exist; the learners of German perceive the language as more difficult than Italian.

Furthermore, Kwabla, Makafui & Dwamenas' (2017), student was on teacher-trainees' attitude towards the learning of French language pronunciation in some colleges of education in Ghana. The results indicated that teacher-trainees have good attitudes towards the learning of pronunciation in the French language. Arani (2004) did a study in Iran and investigated the language learning needs and attitudes towards learning English of medical students at Kashan University of Medical Sciences, forty-five medical students who enrolled in the first and second year of study participated in the study. The results showed that majority of the students had positive attitudes towards learning the English language. In Kuwaiti, Malallah (2000) studied the attitudes of Kuwaiti university students and found out the differences between attitudes of students from fields of study and academic levels. She found students' attitudes towards learning English to be pretty high on items that are in favour of English learning while student scores were pretty low on items that were against it.

Some studies have reported that attitudes toward a foreign language are also related with age and ethnic background. For instance, in Estonia, Ehala and Niglas (2006) found that students between 15 and 18 years of age living in rural areas had less positive attitudes toward the Estonian language (minority language) than students in urban areas. Sakuragi (2008) found that attitudes of college 7 students in USA toward a second language –Chinese, French, Japanese, or Spanish were related with social distance. Nahavandi and Mukundan (2013) investigated Iranian EFL engineering students' motivational orientations and attitudes towards English language learning. The results showed that the students had positive attitudes towards the English language.

Although, the French language is studied in Nigerian universities, there are few researches on attitudes of Nigerian undergraduates towards studying of the French language. This dearth of research was the reason for undertaking this study. The objective of the study was to investigate the attitudes towards learning French language among Nigerian university undergraduates studying the language for a degree. In pursuance of the objectives of this study, the following research questions were raised and answered:

- What is the general attitude of undergraduates studying the language towards French language?
- Is there any significant difference in attitude between male and female undergraduates studying the language towards French language?
- Is there any significant difference in attitude between 300 level and 400level undergraduates' studying the language towards French language?
- Is there any significant difference in attitude between age groups 19-23years and 24-30years studying the language towards French language?

2. Method

This study used a descriptive and quantitative research technique. A total of forty-seven (47) students from penultimate (300level) and final year (400level) undergraduates from two faculties- Arts and Education participated in the study. These groups were chosen because they have undergone the mandatory French language immersion programme in the Nigerian French Language Village. A survey questionnaire was developed from literature by the researchers to measure the attitudes of students to the study of French. The questionnaire comprised of two sections. The first section measured personal characteristics such as gender, age, level; and language background. The second section of the questionnaire comprised of 12 items, scored on a 5-poing scale ranging between strongly disagree to strongly agree with 1 as the minimum score and 5 as the maximum score. The questionnaire was piloted on the two levels and Cronbach alpha result was 76. Data collected was analysed with the Statistical Package for Social Sciences (SPSS), simple percentage and independent t-test was used in the evaluation of data.

3. Findings

Table 1 reveals the attitudes of the students towards learning French language in the university.
More than two-third of the students agreed that 'French is my favourite language'. Majority (89.4) agreed that they always enjoyed learning French. The study further reveals that majority (44.9% disagreed and 15.9%, strongly disagreed) attend classes because they feel it is important. About Eight-nine percent (89.4%) said they want to become fluent in French, while 74.4 said that their French teachers had a dynamic and interesting teaching style. Almost two-third (66%) said that they like watching films/TV programmes made in French-speaking countries so as to improve their French-speaking.

Table 1: Undergraduate students' attitude towards learning of French language

S/N		Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1	French is my favourite language.	11 (23.4)	25(53.0)	6(12.8)	4(8.5)	1(2.1)
2	I have always enjoyed learning French.	24(51.1)	18(38.3)	3(6.4)	-	2(4.3)
3	I want to become fluent in French.	36(76.6)	6(12.8)	3(6.4)	1(2.1)	1(2.1)
4	My French teachers had a dynamic and interesting teaching style.	16(34.0)	19(40.4)	8(17.0)	2(4.3)	2(4.3)
5	I like watching films/TV programmes made in French speaking countries.	15(31.9)	16(34.0)	13(27.7)	2(4.3)	1(2.1)
6	I can rate myself as fluent in speaking French.	17(36.2)	12(25.5)	14(29.8)	2(4.3)	2(4.3)
7	Being able to speak French is important to me to be able to get a good job.	24(51.1)	15(31.9)	6(12.8)	2(4.3)	-
8	Knowing French is important to me for purposes of international travels.	25(53.1)	18(38.3)	4(8.5)	-	-
9	It is important to be able to speak both French and English.	25(53.1)	18(38.3)	4(8.5)	-	-
10	I want to be able to speak French and English fluently	27(57.4)	14(29.8)	5(10.6)	1(2.1)	-
11	I want French to be used more in Nigeria.	26(55.3)	13(27.7)	7(14.9)	1(2.1)	-
12.	I find French accents difficult to use in speech and writing.	25(53.2)	12(25.5)	9(19.1)	1(2.1)	-

The findings of the independent t-test analysis carried out are summarized in Table 2-4. An independent t-test analysis reveals that female undergraduates have mean score (19.921) higher than their male colleagues (18.900) thus suggesting that there is a significant difference between male and female undergraduate attitudes toward French language.

Table 2: Test of significance difference between male and female

Sex	N	Mean	Std.D	T	Sig.
Male	30	18.900	4.467	.675	503
Female	17	19.941	6.036		

In Table 3, independent-samples t-test of the academic level attitudes towards learning French was conducted and the mean score for 300 level (M = 20.427) was higher than that of 400 level (M = 18.363). The Levene's test showed that the two groups assume equal variance (Sig. -1.421 > 0.05). Thus, there is a statistically significant difference between the means of the two groups.

Table 3: Test of significance difference in academic level.

Level	N	Mean	Std.D	T	Sig.
400level	26	18.346	4.363	1.421	162
300level	21	20.427	5.688		

We also conducted independent-samples t-test to find out the difference between age groups attitudes towards French language. The mean score for 24-30years (M = 21.500) was higher than that of 19-23years (M = 18.82). The Levene's test showed that the two groups assume equal variance (Sig. -1.380>0.05). There is a statistically significant difference between the means of the two groups because the probability figure (Sig. 2-tailed = -1.380) is higher than 0.05.

Table 4: Test of significance difference in age

Age	N	Mean	Std.D	T	Sig.
19-23years	39	18.820	5.046	1.380	174
24-30years	8	21.500	4.751		

4. Discussion and Conclusion

This study investigated the Nigerian undergraduates' attitudes to the study of French. The results demonstrated that the French language undergraduates have positive attitudes towards learning the language. The result is in agreement with findings of Gerena (2010) who found positive attitudes toward both the English and Spanish languages in Spanish-speaking kindergarten and first grade students participating in a Spanish two-way immersion programme.

It also revealed that there is significant difference according to gender, academic levels and age in undergraduates' attitudes towards the study of French language. The results of this study negated Soku, Kwabena & Osafo-Adu (2011) and Araromi (2013), who reported that there is no significant difference between the male and female undergraduate students' attitude towards French language. It was also found that significant difference exist in attitude of students' to the study of French language. Further, it was revealed that there is significant difference in the attitude of students towards the study of French based on academic level.

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Kampala International University ISSN: *2415-0843*; 5(2): 257–265

Legitimate wrongs and Marketing Communication Strategies of Universities in Nigeria

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Abstract. Studies have established the fact that marketing communication strategies have the opportunities and power to favourably reinforce or change the beliefs, attitudes, and intentions of target markets relative to the organisations whether or not such organisations have direct contact with the customer. However, in the process of differentiating and creating competitive edge over competitors, Nigerian Universities are said to be prone to corrupt practices. Therefore, the paper examines the legitimate wrongs committed in the application of marketing communication strategies by Nigerian Universities. Document analysis, observation, interview and questionnaires were used to gather data for the study. It was discovered that the university's claim of people as marketing communication strategy is effective. It was also found out that although the lecturers in some of the departments were professional, efficient and responsible, they were not up to the requirement and questionable ways were developed to meet NUC standard.Therefore, NUC is urged to stand up for what it is constituted to carry out as a watchdog in order to prevent the educational system and sector from intractably going down the drain like other

Key Words: Corruption, Marketing Communication, Strategy, Programme, People, Physical Facilities.

1. Introduction

In recent time, scholarly attention has been drawn to practices in Nigerian educational institutions especially in universities. Scholars observe that these practices have the tendency to make universities fail to achieve their goal of developing and reforming students of competence and morally upright for the nation. As (Ibiade, 2016) puts it, the integrity in all ramifications of universities' students is paramount to the sustainability and development of the society. Consequently, the alleged acts of corruption have the tendency to negatively influence the students who are affected by the acts.

There is also the tendency for the graduates to carry the animosities that results from the corruption experiences they encounter at school to their places of work to the detriment of the society and the innocent people that their work activities would affect. Put differently, the university aspires towards self-sustenance and therefore pressured to compromise certain qualities. In addition, the main goal of a university involves not only intellectual development, but also character formation. The problem here is, how to remain relevant and uncompromised as character formator in spite of the economic pressure among others especially when implementing marketing communication strategies of the institution.

Specifically, some studies have been conducted on the issue of corruption of academics and in educational institutions, for instance, Osipian (2008) investigated on corruption in Higher education focusing on universities from three countries while Nwankwo and Nweke (2016) only focused on effect of corruption on private secondary schools in Nigeria, very few research works have been carried out on legal wrongs in usage of marketing communication strategies in Nigerian Universities.

Secondly, it was discovered that literature on corruption did not provide sufficient data on the initiators of the alleged corrupt practices in academic institutions and the conditions that serve as fertile grounds for the acts to be perpetuated which would have invariably resulted into proffering effective solution to curbing such acts in the universities as well as the communication strategic profession. The

study, therefore, wishes to ascertain the various wrongful related activities in the usage of marketing communication strategies of Nigerian universities, the forms that such acts take and the conditions in the system as well as fashioned cogent policy suggestions to address the menace.

The findings of this paper will focus on providing answers to specific research questions as follow:

- What are the various wrongful related activities in the usage of marketing communication strategies?
- How are the wrongful acts in Nigerian Universities' usage of marketing communication strategies done?

For the most part of the rest of this paper, the research questions are intended to properly create a literary itinerary for discussion on legal corruption as forms legitimate wrongs in marketing within the context of Nigerian Universities. The work therefore involves making efforts to provide answers to the question raised above.

In sum, corruption, on the one hand, is believed to have eaten deeply into all aspects of Nigeria as a nation. (Adebayo, 2018). The literature is replete with scholarly voices on the extent of and panaceas to the corruption challenges of Nigeria. (Amini-Philips &Ogbuagwu, 2017). Many of these voices have acknowledged the exceptionality of the educational sector in some ways (Ololube, 2016; Otonko, 2012). This explains why many of them still look up to education as the way out of the social, political and economic woe called corruption. The implication of this is that the educational system should be refined in a manner that it allows it to take a leading role by example in its teachings and practices.

On the other hand, in today's highly competitive markets, keeping customers and retaining their loyalty is considered crucial in maintaining business. Nigerian universities are not left out in this race. Initially, developing marketing communication strategies was predominant among the private universities in order to attract and maintain customers, who majorly are students, academic staff, and other suppliers depending on their needs. In recent time, state owned universities have begun to feel the need to market their programmes due to reduction in enrolment following increment in their tuition and other fees.

While state owned universities now compete with private as many of them have increased their tuition and others fees and in tough competition with the federal owned universities whose tuition fees are relatively insignificant compared to private and state owned universities. Finding themselves between the private universities that are highly and professionally marketed and the federal universities with low fees, the state owned universities are caught in the web of tight competition and costs of attracting new customers sharply looming like a colossus.

To put it in another way, Nigerian society is hunting for ways to deal with corruption and many look forward to education as the last standing messiah. Unfortunately, education is not immuned to corruption if not appropriately monitored in the midst of tight competition and use of marketing communication which is capable of opening up opportunities for sharp practices in some significant ways. This study therefore becomes not only necessary, but also urgent. First, it helps to revitalise some sense of trust and confidence that the Nigerian society reposes on education and its ability to ameliorate its corruption challenges. Secondly, the work helps to identify how the much-dreaded corruption can undermine the educational system through the usage of Nigerian universities' marketing strategies.

Before the findings of this work, there will be critical review of literature. The review is compelling for two specific reasons, first to evaluate previous similar studies, and secondly to clarify concepts and to identify the unattended literary space calling for scholarly attention and to which this study has to do some intellectual justice.

2. Marketing Communication Strategy

One of the reasons why marketing communication strategy has remained a conceptual enigma emanates from the fact that marketing itself as a concept has created a conceptually intractability in terms of providing a specific definition. It is pointless, rehearsing the numerous definitions in this work. However, for the purpose of this study marketing is about the competitive positioning of products and services in the minds of customers. Following the above choice of definition for marketing, marketing communication logically involves the transmission of messages and images (reflecting product and service positioning) as well as the means that are used to convey the messages and images to customers (Proctor, 2000).

Ade-Johnson (2017) defined marketing communication strategy as a deliberate act of choosing different set of activities to efficiently and effectively communicate a unique mix of value and

adequately deliver such value through key message with the goal of satisfying the current customers as well as attracting prospects in order to drive enrolment growth for a university. While Lamb, Hair, McDaniel, Boshoff and Terbalancle(2004) described marketing [communication strategy] as an activity that starts with distinguishing customer groups, detecting their requirements, blending such requirements with the organisation's offer and then effectively communicating and selling the offer to the customers. Therefore, besides implementing the needs of customers, marketing communication strategies must be such that the organisation has upper hand over the competition since most universities seem to offer similar products. It thus remains significant to retain the customers that might have been won as it is believed that it is far more expensive to obtain customers than to retain them. Succinctly put, customers won do not remain won forever (Ade-Johnson, 2017; Kotler, 1999).

Customers, especially students and parents in the case of universities, sometimes transfer their children or wards or programme of studies to another university. Such transfer might negatively affect the perception of other customers about such universities. This perhaps is the reason Nigerian universities especially private and state owned ones now develop and adequately deliver unique mix of their marketing ingredients and customers' requirements in order to have competitive advantage over other universities particularly the Federal government owned universities as well as attract new target customers and retain the existing ones which has invariably resulted to the use of service marketing mix coloured with some corrupted practices.

3. Marketing Communication Mix in the context of Nigerian University

The services marketing mixis an extension of the 4-Ps framework. The essential elements of programme, promotion, price and placeremain but three additional variables – people, physical evidence and process– are included to the initial 4-Ps. All seven marketing mix instruments (price, service product, promotion, distribution, people, process and physical evidence) are expected to complement and reinforce one another in such a way that the student will prefer the institution's service offerings to that of competitors. For this study, three out of the seven service marketing mix were examined *vis-a-vis* the wrongful practice of the Nigerian universities. The selected ones are: programme, people and physical facilities.

Programme*:* Some describe programme in term of curricula and services, (Kotler and Fox, 2012). Others define it as it is evident that in services, the intangible element is dominant. The provision of education, although intangible, also contains tangible elements. Institutions are expected to provide service activities such as the teaching process and contact with customers (intangible element) as well as learning material such as textbooks (tangible element).

The curriculum must be appropriately developed and adapted to meet the needs of the students (Adam &Mamound, 2014). Universities have been discovered to adapt or develop curricula with evidence in their handbook without the approval of the University senates.' However, such unapproved handbooks are used by the staff and students of the school.

The duration of the programme as well as the security of the programme are also expected to influence university choice. Universities are expected to evaluate their academic programme and service product mix periodically, and particularly when considering modifications. Meanwhile, with incessant strikes of the universities, staff especially in government owned institutions, the duration of such programmes has been elongated without any official apology to the students and parents who are assumed should understand the situation. Quality of higher education institution (universities) services become important as a trigger for customer satisfaction (Kotler & Fox, 1995).

This if well utilised could aid referral from the existing students to the prospective students who may be seeking for information about the university. Gajic (2012) is of the opinion that "the essence of a service can be the base for the unique selling proposition...for differentiation and expectation." It could also have effect on perception as well as being a starting point for the systematic and successful marketing service (Bruhn & Georgi, 2006). Yet, universities have been claimed to turn out graduates some of whom are not employable due to exposure to "wrong" curriculum content or unsuitable mode of content delivery or both (Ajake, Oba &Ekpo, 2014). Ajake, Oba and Ekpo (2014) believed that universities would have to enrich their curriculum to enable them tackle the 21st century challenges. This can be achieved through innovation in content and delivery method, integration of practical skill acquisition (vocationalization) and practical application of information and communication.

People: Educational services are people-oriented and highly interactive in nature and because of the

simultaneity of production and consumption in services the staff occupy the key position in influencing customer 's perceptions of product quality. In fact, the service quality is inseparable from the quality of service provider. They could be teaching, administrative and support staff through which the service is delivered and customer relation built with the existing students (Adam &Mamound, 2014; Kotler & Fox, 1995).

Again, although the place of academic profiles should not be ignored, the efficiency of the academic staff lies in the ability to teach adequately. Eisner (2003) believed that "teaching involves reaching students, and that reaching students involves taking their frames of reference into account. Knowing where our students are coming from and meeting them there may increase the chance that students will absorb the information we seek to teach."The academic staff expected to know and use various types of teaching styles which includes learning styles of the students; the one that works for an individual in a particular situation.

Also, the administrative staff are expected to have appropriate interpersonal skills, aptitude, and service knowledge to provide successful service delivery as customers are constantly evaluating employees' quality based on interaction with them and the perception of the students about the staff reputation would play an important role in the choice process (Ivy, 2001; Soedijati&Pratminingsih, 2011). An important marketing task is to set standards to improve quality of services provided by employees and monitor their performance. Without training and supervision employees tend to be inconsistent in their performance leading to fluctuating service quality. Training is crucial so that employees understand the appropriate forms of behaviour and trainees adopt the best practices. In the case of universities, employees are either academic or non-academic. This study however, only focuses on academic staff.

4. Physical Facilities and Evidence

Physical facilities or evidence refer to all of the physical, tangible items an institution makes available to customers ranging from brochures to the infrastructure. Physical evidence is very important because of the intangible nature of the service offered by universities as it gives external picture of the kind of service the prospective students can expect. The environment in which the service is delivered, both tangible and intangible, help to communicate, perform and relay the customer satisfaction to the potential customer (Ivy &Fattal, 2010). Kotler, Armstrong, Wong and Saunders (2008) indicated that physical evidence would give the first impression about the university and usually they see the building and facilities. Gibss and Knapp (2002) further added that the condition of the physical location contributes greatly on image of the institution. For example, technologies used, cleanliness of rooms, library, classrooms (number and size), hostels, health centres, toilet facilities, laboratories (Mutai, Shah, Khan & Faheem Khan, 2013).

It can therefore be strategically used to "positively influence perceived quality" and "represent service package affecting creation of expectations" because of its ability to give visual metaphor (Gajic, 2012). Hence, Veljković (2009) described it as an element in image building and in that sense, it sends a message, draws attention and provokes effects/reactions in users. However, Mutai, (2018) believed that the provision of these school facilities has dwindled over the years.

Corruption and others as Legitimate wrongs in usage of Marketing Communication Strategies

The term "corruption" has been used to refer to a wide range of illicit or illegal activities. Although it has no universal or comprehensive definition or what constitutes corrupt behaviour, the most prominent definitions emphasize the abuse or misuse of public power or position for personal benefit (Morgan, 1998). Supporting this, Azelama (2002) went further to describe corruption as "any action or omission enacted by a member of an organization, which is against the rules, regulations, norms, and ethics of the organization, and the purpose is to meet the selfish end of the member at the detriment of the organization." Yet, in the case of the implementation of marketing communication strategies by Universities, the wrongful activities that might arise is not to meet the selfish end of a member at the detriment of the organization as the organization is the one carrying out the activities.

Alatas (1990) developed an extensive typology definition of corruption. According to Alatas "corruption is the abuse of trust in the interest of private gain". He identified extortive, investive, supportive and transactive corruption. According to Alatas (1990), investive corruption involving the offer of benefits without an immediate link to a specific favour but in anticipation of a future situation in which a favour may be required; nepotistic corruption concerning favoured treatment of friends and relatives in appointment to public office; autogenic corruption occurring when a single individual profits from inside knowledge of a policy

outcome. In this case, it is the only investive corruption that is applicable.

Agreeing with Alatas, Heywood (1997) believed that such schema has the advantage of providing a straightforward definition of corruption that is "neither rule bound, nor tied to society's prevailing moral conventions or norms" especially in the usage of marketing communication strategies by Nigerian Universities. At least, Huntington (1989) surmised that corruption is that which is considered corrupt at a certain place and at a certain time. He opined that "accepted norms" change over time. He further argues that corruption in general is wrong and claims corruption is not always a matter of black and white. The norms at a certain place and at a certain time are not shared by everyone. Also, Anti-Corruption Resource Centre (2014) explained corruption as a hidden transaction which the involved parties like to keep secret while Osipian (2008) described it as a concealed non-compliance act. By implication, the definition of corruption might be according to the time, place and how it is viewed which might be hidden in secret or a concealed non-compliance act.

Meanwhile, legitimate has been described as conforming to recognised principles and accepted rules and standards. The National Universities Commission (NUC) which is the regulatory body of the universities has rules and has created standards in which all universities in Nigeria must adhere. So, universities carry out marketing communication strategies to influence the perception of their stakeholders, attract and sustain relationship with them as well as create and maintain good image, so using their programmes, people like their staff's qualification, style of teaching and physical facilities as stated in the rules and regulations of the NUC, to achieve their aims is legitimate. On the contrary, a legal wrong is referred to as something contrary to conscience or morality (Sweet & Maxwell,1960). Doing something against one's conscience might not be illegal but definitely would be concealed. It might be facts with questionable acts which the perpetrators might want to keep as secret. Such questionable acts might be open to the public. Like surmised by Huntington (1989) about corruption, legitimate wrongs might not always a matter of black and white .Therefore, for this study, legitimate wrongs are questionable facts and (or) activities that are carried out in the secret, hidden or concealed which might not be compliant with the laid down rules and regulations of the university in the course of implementing marketing communication strategies. Meanwhile, for Idoniboye-Obu (2014), the perpetrators of corrupt practices need not accept the acts as corrupt for the practices to be so regarded. Thus, students might engage in some of the activities described as corrupt without thinking of them as such.

Limitation to the Study: The study was initially meant to be carried out in six state universities located in the six geopolitical zones of the country but for ethical issues. The universities were not willing to disclose information needed for the study while those that were willing to do so were very reluctant to give consent document to back up the data. The researcher resulted to carry out the study in a state university. The name of the university in question will not be mentioned for confidentiality and ethical reasons.

5. Methodology

Document analysis, interview, observation and questionnaires were used to gather data for the study. There are six faculties in the studied university namely: Faculties of Arts, Agriculture, Education, Law, Social and Management Sciences and Science. Handbooks on undergraduate programmes from 2015 to date were collected. It was discovered that most handbooks were designed for two to three years at a time. Therefore, some of the faculties have new hand books covering 2015 to 2017 and 2017 to 2019. Two of them have 2012 to 2014 and 2015 or 2016 to 2018 or 2020 except one faculty that has only one handbook as the faculty is relatively new. Therefore, the study was only limited to the five faculties that have been established for the past five years. These handbooks were analysed to see if there were new topics.

Secondly, proposed number for academic staff for each department in each faculty by NUC as well as the required qualifications were also analysed alongside the actual number of the academic staff in each department with their qualification. Interview with some selected staff was done to know how wrongful activities are done while the departments or faculties implement the marketing communication strategies. It was also carried out to confirm the information gathered from the handbooks. Specifically, 250 copies of questionnaire were administered to two hundred and fifty respondents drawn from students of the five faculties that were selected by quota sampling. Selected students from 200 level to 500 level were also interviewed to corroborate the data gathered from the questionnaire. The selected students were not part of the respondents for questionnaire. They are made up of the governors, assistant governors, course representatives of 200 to 500 levels. Academic staff from each of the faculties were also interviewed. An

observation guide was used as check list on technologies used, cleanliness of rooms, library, classrooms (number and size), hostels, health centres, toilet facilities, laboratories. It was used to determine the availability of resources in the schools. It was also used to collect data on relevant and adequate text books in the libraries a well as the arrangement of the sections books in the main library.

6. Presentation and Analysis of Data

Table 1: Demographic variables

Items	Options	Frequency	Percentage
Gender	Male	140	56
	Female	110	44
	Total	**250**	**100**
Level	200	80	32
	300	100	40
	400	56	22.4
	500	14	5.6
	Total	**250**	**100**

The respondents are between 200 and 500 Levels, leaving out the 100Level since they are just coming in.

What are the various wrongful related activities in the usage of marketing communication strategies?

Tables 1 to 5 are used to answer the research question

Table 1: Programme

Respondents	Strongly Agreed	Agreed	Disagreed	Strongly Disagreed
New courses were introduced to us in our handbook	86	100	15	-
It was very relevant to the field	100	91	-	5
Lectures are accompanied with practical experiences	25	41	55	15
Given of materials with small or no explanation	70	31	92	35
We are using handbook that has not been approved by senate	-	23	100	18
Our semesters and sessions are usually prolonged because of strikes and students' demonstrations	150	45	12	-

From the table, 185 students agreed that new courses were added in their new handbooks. The responses here confirmed the data from the document analysis. 191 out of 196 that responded to this agreed that the courses and course descriptions were relevant to the field. Also, 127 students said that lecturers did not just give course materials but also explained in details while 101 stated that the given materials do not usually come with explanation. These details were confirmed from the interview with class and course representatives. By implication, this is one of the wrongful activities of the programme.

Also, from the table, while 118 said they used hand books that have been approved by the University senate, 25 students disagreed. This is worrisome and it is implied to be a wrongful activity.

Table 4: People

Respondents	Strongly Agreed	Agreed	Disagreed	Strongly Disagreed
Favouritism: preferential treatment	59	40	99	50
Lecturers take Bribery of all types and forms	20	13	80	120
They can teach very well/eloquent/ delivery skill	130	45	20	13
They mix lectures with field experiences	132	59	20	5
Irregular attendance at lectures by lecturers	45	23	115	20
Sexual harassment	10	21	67	123
They train us to develop self confidence in handling problems/issues	61	111	15	51
They help to solve challenges and issues that affect us	112	56	67	23

From the table, even though 149 students agreed that their lecturers were not displaying any favouritism while dealing with them, ninety-nine students believed that their lecturers showed preferential treatment in their activities with students. It can therefore be deduced that the show of favouritism while dealing with students is a wrongful

activity. Also, from the table, a lot of students agreed that there their lecturers which formed the people in this study are professional and responsible. On the contrary, 68 students stated that lecturers do not come to class as and when due and 31 respondents confessed that some lecturers usually harass them.

Table 4: Physical Evidence

Respondents	Strongly Agreed	Agreed	Disagreed	Strongly Disagreed
We have lecture halls	110	140	-	-
We have classrooms	120	130	-	-
Our class rooms are big enough to contain us	61	40	35	28
We do not have toilets	85	24	40	51
We have toilets but are not functioning	55	27	90	43
The toilets are functioning but they are always dirty	126	101	11	-
We have departmental library	78	20	100	52
We have University library	121	113	-	-
No trending books and journals in the main library	50	69	54	49
There is E- library	100	91	--	-
There are laboratories	32	41	-	-
There are studios	35	-	-	-
The laboratories are not equipped	87	68	25	37
There is no adequate equipment in the studio	33	12	5	-
We have health centre	108	119	-	-
The pharmacy is not stored with drugs	87	77	45	32
There is no functional equipment in the laboratories of the health centre	18	49	39	10
No functional Xray machine	29	40	50	39
No adequate records of patient	-	28	80	10

From the observation guide, there were lecture halls scattered all over the campus but the lecture halls were not attached to any specific department. There were toilet facilities too at the class room areas as well as the lecture halls. However, some of the toilets were not functioning and those that were functioning were dirty and smelling at the time of gathering data. Most departments did not have libraries. The few that had libraries displayed updated books and journals. At the point of gathering data, the main library section was in disarray which means that students would find it challenging to easily locate any desired book to read. The E- Library was up to date. Some of the equipment in the studios and laboratories were working but outdated. Other equipment displayed were not working.

Some class rooms were small and so could not accommodate the students. Others that looked very presentable outwardly were hot, floor was tilted, ceilings were already removing.

How are the wrongful acts in Nigerian Universities' usage of marketing communication strategies?

People:
As at the time of collation of the data, out of 18 academic staff in Criminology and Security Studies Department of the University under review, only two staff actually specialised in the course. For Faculty of Law, the NUC required 24 academic staff but the faculty had 20. Nine academic staff were recorded for Mass Communication as against 20. When asked about how they were able to get accreditation for these courses without meeting the proposed number of academic staff, the interviewees said there are ways round the whole exercise. Some of these "ways" include, "borrowing" qualified staff from other universities for the accreditation exercise and paying them off after the exercise, reducing the number of students in order to be line with the standard of the NUC. Meanwhile, staff were always presented as professional, responsible and efficient.

Physical Facilities:
The study looked into the following facilities of the university: classrooms (state of the classrooms, sizes, numbers), Library (departmental library, Faculty library, University library – sections, arrangement of books, etc and E – Library), Toilet facilities, Health centre, laboratories, hostels. These facilities were always presented on the websites or on the media as adequate and accommodatingwith enticing words. This is actually contrary to the data gathered for this study

7. Discussion of Findings

The study found out that all the departments in the studied faculties included new courses in the new handbooks. The staff agreed that the curricula of the departments were adequately developed to meet both the professional and NUC requirements. They believed that such curricula would prepare the

students to be employable. Corroborating this, some of the 400 level students who had gone for industrial training, said that topics taught were really relevant to what they met at the field. This is quite in line with the opinion of Adam and Mamound (2014) that the curriculum must be appropriately developed and adapted to meet the needs of the students.

However, some of the students said the lecturers would just give materials to go read without adequate explanation or application to what is obtainable on the field. This act might not help the students to be adequately prepared for the future or field in the nearest future. Even though the university academic staff have enriched the curricula as suggested by (Ajake, Oba &Ekpo, 2014). Ajake, Oba and Ekpo (2014) in order to enable them tackle the 21st century challenges, yet the students might not still be employable as they claimed not to be well taught because of the mode of delivery.

While a lot of students agreed that there their lecturers which formed the people in this study are professional and responsible, some students stated that lecturers do not come to class as and when due; others confessed that some lecturers usually harass them. It was also claimed that there was favouritism in the dealings with the students by the lecturers. Such favouritism is said to be basically on friendship or relationship. This is usually concealed from the public. These "ways" could be implied as legitimate wrong in the use of marketing communication strategy.

However, the students agreed that their lecturers are innovative in their delivery of lectures. They claimed that some of their lecturers were able to carry the class along as they teach. Eisner (2003) believed that "teaching involves reaching students, and that reaching students involves taking their frames of reference into account. Knowing where our students are coming from and meeting them there may increase the chance that students will absorb the information we seek to teach." It can therefore be inferred that, the lecturers of the university under study are able to reach out to the students in their classes by taking their frames of references into account and meeting the diverse students' level of assimilation.

In the meantime, it was discovered that some of the departments in some faculties did not have the required staff. "Ways" which include, "borrowing" qualified staff from other universities for the accreditation exercise and paying them off after the exercise, reducing the number of students in order to be line with the standard of the NUC were said to be the solution to the issue at hand. This is indeed against the morality of the society yet it seems the university did not regard it as a legitimate wrong. No wonder, such acts kept repeating itself. However, the available staff were discovered to be professional, responsible and efficient.

8. Conclusion

This discussion of this paper focused on the questionable acts or activities that universities usually carried out while implementing their marketing communication strategies. Legitimate wrongs might basically not be illegal but can be something against the moral of the society or against one's conscience which most time are concealed from the public. The study discovered various activities that were hidden while promoting or creating the image of the university.

9. Recommendations

People, programme and physical facilities are very important aspects of marketing communication mix in Nigeria. Legitimate wrongs are conscious or deliberate efforts to do certain wrongs or unethical practices under the pretext of obeying the rules regulating marketing communication. The chief observation is that perpetuating legitimate wrong rather than legitimate competition in the process of marketing communication is as a result of the ignorance of the long-term effect. The last resort on this is the NUC. It is the recommendation that the NUC should stand up for what it is constituted to carry out as a watchdog in order to prevent the educational system and sector from intractably going down the drain like other. In addition, it is recommended that extra efforts are needed by the state owned universities to promote the subscription to their universities in the highbrow courses in an ethically appropriate standard. Lastly, more toilet facilities should be provided and the existing to be well maintained by the cleaners. It is therefore imperative for the institution to create monitoring team to check and maintain the state of the facilities of the school.

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Effects of Language Experience Approach on Students' Reading and Comprehension Levels in Jos North Local Government Area, Plateau State, Nigeria

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Abstract. Many students in public Junior Secondary Schools in Nigeria are unable to read text books meant for their classes meaningfully. In the schools, they are taught to read using recitation or choral reading methods. This makes the students to have poor vocabulary for use to communicate in English language. This study investigates effects of Language Experience Approach on students reading and comprehension levels in Jos north LGA Plateau state. Two research questions and hypotheses were set to guide the study. Quasi experimental research, specifically; equivalent group pretest posttest design was used for the study. Eighty four (84) students with reading difficulty were used as population for the study with sample forty (40) students. Simple random sampling technique was employed for the study. Sight Word Recognition Test (SWRT), Informal Reading Inventory (IRI) and Language Experience Approach (LEA) were used for data collection. Data collected was analyzed using percentage and t-test. The results showed significant improvement in the students' reading and comprehension levels. The students were able to read meaningfully and answer inferential and critical comprehension questions. The researcher concluded that the improvement recorded was due to the intervention given using LEA. The researcher recommended that students should be made to read texts that are based on their background knowledge and experiences. The text must be at their reading and comprehension levels.

Keywords: Language experience Approach, Student' reading and comprehension level

1. Introduction

Reading is one of the important skills students need in order to succeed in their academics. It is the main source of language input and is needed to improve other language skills such as speaking, listening and writing. Reading comprehension according to Oyetunde (2009) is the act or process of understanding the nature or meaning of something. This suggests that comprehension cannot be found on printed page, but in the mind of the reader who reads the words. Comprehension is building bridge between the new and the known. It is reporting verbatim what was read. Reading comprehension helps the reader to get information, gain knowledge and relates same for a purpose.

Learning disability is a childhood disorders characterised by difficulty with certain skills such as reading and writing in individual with normal intelligence. U S Department of Education (1999) states that these disorders affect the individual's ability to acquire, retain, understand, organise or use verbal and non verbal information for a purpose. Learning disability also affects the students' ability to reason, think and interpret what they read, seen and heard. These result in their inability to link information from different sources within their brain.
In this paper, the researcher examined three levels of comprehension namely; Literal or factual where the reader is asked to recognise or locate the main ideas, details, sequences, cause-effects and characters that are explicitly stated in the passage. Inferential or interpretive involves reading between and beyond the lines. It is a higher level though process where the reader makes inferences from the fact, reach conclusion and generalisation. Critical or evaluative comprehension: This is the highest level of cognitive processing and involves passing of judgements by the reader on the content of the passage read.

Reading helps the reader interacts with the immediate and outside environment. Reading is a complex activity that involved recognition and comprehension

process with comprehension as the goal of the reading process. Andzayi and Umolu (2004) express that in reading comprehension, students do not just read the text, but also understand what they have read, the message from the text and information that is sent by the writer. However, Tati (2017) states that most students in public secondary schools cannot read. They have difficulties with reading comprehending. This is because reading is a receptive skill and so most students have difficulty in understanding the text, vocabulary and purpose of the text. In schools, teachers focus more on making the students speak English language. This is because the approach to language teaching and learning genre in school is based on English language so the students are exposed more on oral than reading.

Language Experience Approach (LEA) is a method of teaching literacy skills to students based on their background knowledge and experiences. In this study, the researcher used LEA to see how the students' reading level and comprehension skills can be improved. The teachers used the students' experiential background to develop the reading text. The teacher provides items for the experience. For example, he tells them story of how he spent his holiday, the favourite book he likes and his experience in the Zoo. Students were asked to retell talk about their vacation or favourite stories and discuss its content. Milaham and Zaram (2017) express that when the students have been provoked, the teacher engages the students discussing their experience. Students were asked to dictate their story to the teacher based on their experiences and the teacher writes it down. The teacher explained areas in the students' story which he considered difficult to understand. The text was used to teach them to learn how to read and answer questions based on the developed text.

Many students' ability to read comprehensively is very low. Such students found reading very difficult and frustrating. They have limited vocabulary for use to communicate their feelings and ideas. During reading, they are not motivated to set purpose for what they are going to read about. Milaham (2018 states that the technique and strategy use in teaching and learning to read are mostly traditional such as; recitation, memorization and choral reading. Andzayi and Umolu (2004) note that students are often asked to read passages from texts which are either at their frustration level or read in language that is not familiar. In some instances, they are taught to read a passage which they have no background knowledge about its content or the text is far removed from their experiential background. Most texts are not based on the students' instructional level. Eka and Yunita (2012) and Milaham (2018) express that couple with frustration students with learning disabilities experience during reading, teachers also teach them to learn to read using memorisation, recitation and choral approach. These methods only make the student call words without understanding their meanings. In the class, teachers do not consider the difficulty level of the text the students are given to read, such as; independent level (students read and answer questions on their own), instructional level (students read and answer questions with teacher's assistance) and frustration level (student cannot read the text even with teacher's assistance). Teaching students with poor method and using text or passage that is at their frustration level only makes reading a bored and frustrating activity.

My personal experience in working with students at the junior secondary for eight years shows that on entry in secondary schools, most students have poor literacy skills and poor vocabulary in the language they are learning to read. The students saw reading as the most difficult subject to understand. Reading is a bored activity. Most sentences in their class text books are very long, unfamiliar words are use. In fact, the students are made to read texts that are at their frustration level, they are always asked to read and answer factual, inferential and critical comprehension level at the same time.

The students are not taught to read using such methods as; LEA, phonics approach, linguistic approach or multisensory approach. LEA supports students to become active in learning to read. It motivates students to apply what they have listened to, seen and written about. It is based on this background that the researcher used Language Experience Approach to determine its effects on students' reading and comprehension levels.

2. Statement of the Problem

The use of Language Experience Approach in the teaching reading and reading comprehension to students with in secondary schools is either absent or is poorly used by teachers in secondary. Many students enter secondary unable to read text that is meant for their class level. In the school, they are taught to read using the traditional recitation and choral reading methods. They have poor or very limited vocabulary for use to communicate their feeling and ideas. Lack of enough vocabulary knowledge by students is mostly attributed to the difficulty level of their class text books. These text or passages are being read at frustration level, in rare

cases, few of the students read it at instructional level while none of them read could read the text at independent level. Their comprehension level is also very poor. Few of the students could only manage to answer questions at factual level of comprehension, while majority of them could not read and answer question at the inferential and evaluative levels. This means that the students are not either ready or interested in reading. This makes reading to be bored, difficult and a frustrating experience to the students.

3. Aim and Objectives

The aim of this study is to find out the effects of LEA on students' reading comprehension level in Jos North LGA, Plateau State. Specifically, the objectives are to find out the effects of LEA on students' reading levels and comprehension levels.

Research Questions

- What is the reading level of students with reading difficulty before and after exposure to LEA?
- What is the reading comprehension level of the experimental and control groups before and after exposure LEA?

4. Hypotheses

- There is no significant difference between the reading difficulty mean scores of the experimental and control groups before exposure to LEA
- There is no significant difference between the reading comprehension mean scores of the experimental and control groups before exposure to LEA

5. Methodology

This study employed quasi experimental type, specifically; equivalent group pretest posttest design was used. The participants were grouped into experimental group control. This was done to determine the effects of LEA on the reading and comprehension levels of the students before and after intervention. A pretest was administered to the experimental and control groups to determine their entry behaviour before treatment. Only the experimental group was given treatment using LEA. The control group was taught using the conventional method. Thereafter, posttest was administered to both the experimental and control groups to determine if there was gain score existed in their reading and comprehension levels after intervention.

The population of the study consisted of all public secondary schools students in Jos North Local Government Area (LGA) of Plateau State. The local government had seventeen (17) public secondary schools with a population of Eighty four (84) JSS 2 students with reading difficulty. Junior Secondary Three Students were chosen based on the fact that they can read comprehensively in readiness for their Junior Secondary School Certificate in JSS3. Similarly, the use of public secondary schools was based on the research reports by Beaty (2008) and Milaham (2018) which indicated the prevalence of poor reading comprehension among students in public schools and their glaring poor performances in JSCE, NECO and WEAC.

The sample for this study comprised of forty (40) students drawn from the eighty-four (84) students who exhibited difficulties in reading comprehension. These students were between the fourteen and fifteen years. The choice of one school for the study was to allow the researcher to have enough time with the students in their class during the intervention period. Twenty (20) pupils were randomly assigned to the experimental and twenty (20) to the control group. The experimental group was attended to by the researcher in different classrooms during their English period. This helped to prevent the control group from having access and knowledge of the intervention materials given to the experimental group. The sampling technique used for this study was simple random sampling. This technique was used to select the study school. All the students were screened using Sight Word Recognition Test (SWRT). Simple random sampling technique was also used to get 40 participants out of the 84 students for the study. To assign participants into experimental and control groups, the researcher wrote "Yes" on 20 pieces of paper and "No" on 20 pieces of paper. The remaining 44 papers were left blank. The pieces of paper were put in a box, mixed and all the 84 students were asked to individually pick one without looking at the content. Those who picked "Yes" were tagged experimental group while those who picked "No" were tagged control group, while those who picked the blank papers were excluded from the study. The researcher wrote down the pupils' names in each of the group to ensure that they did not change their group.

This method gave all the students equal chance of being represented. This is in line with Awotunde, Ugodulunwa and Ozoji (2002) idea who recommended that in simple random sampling technique, every element in a population should have an equal chance of being included in the sample size.

The participants in the two groups (experimental and control) were maintained throughout the period of the intervention.

Informal Reading Inventory (IRI) and Language Experience Approach (LEA) were used for data collection. IRI is a graded passage taken from the students' English text book. This was used to test the students' reading and comprehension levels. The passages taken were used to screen the students reading and comprehension level. The students must read the passages in the IRI and answer the questions correctly before they were considered to be ready for reading. The passages were typed on a sheet of papers. In each passage, there were comprehension questions for the students to answer. Each student was given the passage to read and answer the questions that follow. Instructions on what the students would do were written on each passage.

Scoring: The students were asked to read each passage within 15 minutes. A score of 20 marks was given to each of the five questions answered correctly. Students who scored from 1 to 44 were considered as reading the passage at frustration level. Those who scored were 45 to 59 were considered as reading the passage at instructional level, while those scored 60 and above were considered as reading the passage at independent level.

Data for this study was collected and analyzed using percentage. The post-test scores of the experimental group was correlated with the post-test scores of the control group in order to establish whether there were differences in the students' performance. For the hypotheses, the pre-test and post-test mean scores of the experimental and control groups were analyzed using t-Test at 0.05 level of significance for independent sample. This was done to compare the pre-test mean scores of the experimental and control groups with their post-test mean scores. Furthermore, it was carried out to help the researcher show the degree of mean difference in reading and comprehension between the experimental and control groups before and after intervention.

Research Question 1: What is the reading level of students with reading difficulty before exposure to Language Experience Approach?

Table 1: Students' Reading Difficulty Levels

	Experimental		**Control**	
Reading Levels	Pre-test	(%)	Pre-test	(%)
Frustration	20	(100)	20	(100)
Inferential	0		0	
Independent	0		0	
Total	20	(100)	20	(100)

Source: *SPSS V.21*

Table 1 shows the reading level of students with reading difficulty before exposure to LEA. Before exposure to LEA, 100% of students in both the experimental and control groups read at frustration level. The result shows that both the experimental and control groups showed significant difficulty in their reading level. None of them was able to read or comprehend at instructional level.

Research Question 2: What is the reading comprehension level of the experimental and control groups before and after exposure to Language Experimental Approach?

Table 2: Students' Reading Comprehension Levels

	Experimental				**Control**			
Comprehension Level	Pre-test	(%)	Post-test	(%)	Pre-test	(%)	Post-test	(%)
Factual	20	(100)	0		20	(100)	20	(100)
Inferential	0		9	(45)	0		0	
Evaluative	0		11	(55)	0		0	
Total	20	(100)	20	(100)	20	(100)	20	(100)

Source: *SPSS V.21*

Table 2 shows the reading comprehension level of the experimental and control groups before and after exposure to LEA. Before exposure to LEA, 100% of the students in experimental group reading comprehension level fall under

factual level, while 100%, representing 20 students in control group reading comprehension fall under factual level. This result indicates that both the experimental and control groups showed significant difficulty in their reading comprehension level.

Research Hypothesis 1: There is no significant difference between the reading ability levels mean scores of experimental and control groups before exposure to Language Experience Approach

Table 3: Reading Ability Level Mean Score of the Experimental and Control Groups

Group	N	Mean	Std. Deviation	Df	t-cal	P-value
Experimental	20	29.1000	1.99737	38	1.302	.201
Control	20	28.4500	.99868			

Source: SPSS V.21

Table 3 indicates significant differences between the reading level of experimental and control groups before exposure to LEA. The pupils in the experimental group had a mean score of 29.10 and standard deviation of 1.20, whereas the control group had a mean score of 28.45 and standard deviation of 0.20. This shows that there was no significant difference between the reading level mean score between the experimental and control groups. In addition, the calculated value of t was 1.30, while the P-value was 0.20. Since the P-value of 0.20 was greater than 0.05, it means that there was greater than 2% chance that the differences between the reading comprehension mean scores of the experimental and control groups before and after exposure to LEA occurred by chance. Therefore the researcher accepted the null hypothesis and concluded that there was no significant differences between the reading levels mean scores of the experimental and control group before exposure to LEA.

Research Hypothesis 2: There is no significant difference between the reading comprehension levels mean scores of experimental and control group before and after exposure to LEA

Table 4: Reading Comprehension Levels Mean Scores of Experimental and Control Groups

Group	N	Mean	Std. Deviation	Df	t-cal	P-Value
Experimental	20	60.1000	4.30300	38	21.922	.010
Control	20	36.9000	1.97084			

Source: *SPSS V.21*

Table 4 indicates the significant differences between the reading comprehension mean scores of experimental and control groups before exposure to LEA. The students in the experimental group had a mean score of 60.10 and standard deviation of 4.30, whereas the control group had a mean score of 36.90 and standard deviation of 1.97. This shows that there was no significant difference between the reading comprehension mean score of the experimental and control groups. In addition, the calculated value of t was 21.92, while the P-value was 0.01. Since the P-value of 0.01 was greater than 0.05, it means that there was greater than 1% chance that the differences between the reading comprehension mean scores of the experimental and control groups before and after exposure to LEA occurred by chance. Therefore the researcher accepted the null hypothesis and concluded that there was no significant differences between the reading comprehension mean scores of the experimental and control group before exposure to LEA.

6. Discussion of Results

Research question one, table 1, shows the reading level of the students before exposure to LEA. Before the students were exposed to LEA, 100% of these in the experimental group read at frustration level, while in the control group, 100% of the students also read frustration level. This indicated that both the experimental and control groups showed significant difficulties in reading and comprehension levels. None of them could read either at instructional or independent level.

In research question two, the researcher investigated the reading comprehension levels of the experimental and control groups before and after exposure to LEA. Before exposure to LEA, 100% of both the students in the experimental and control groups can only read and answer factual comprehension questions. After the experimental group was exposed to intervention using LEA, 45% of them were able to answer inferential comprehension questions, while 55% answered critical comprehension questions correctly. The control group who were taught using the

conventional method, their comprehension level score was 100% based on factual comprehension. They were rated as beginning readers. They showed difficulty in their reading ability as compared with the result of experimental group. This result corroborates with Britta (2005) who stated that for students to comprehensively read a passage, they should be able to connect new and known ideas and give good judgement. This result is also in line with the finding of Andzayi, (2004), Oyetunde (2009) and Milaham (2018) who stated that students who were taught to read using their background experiences performed better than those who were taught to read using text above their experiences.

In testing the hypotheses, data collected were analyzed using t-test for independent samples. The results indicated that there was no significant differences in the reading ability mean scores of the experimental and control groups on reading ability levels before they were exposed to LEA. The pre-test t-test results showed that the pre-test p.values for reading ability levels is greater than 0.05. This shows that the differences in the pre-test reading ability levels mean scores between the experimental and control groups based before exposure to LEA occurred by chance. The experimental group was taught using LEA, while the control group was taught using conventional method. Both groups were post-tested using IRI. The experimental group showed significant improvement in reading ability mean scores than the control group. This was also ascertained by the post-test t-test analysis results indicated in table 4, where the post-test p.values of 0.01 scored in reading comprehension levels is less than 0.05. This shows that the differences in the post-test reading ability and comprehension levels mean scores between the experimental and control groups occurred as a result of intervention received in LEA when compared to that of the control group.

This finding agreed with Milaham and Davwar (2003) who stated that students acquired reading skills through active involvement in activities based on their background knowledge and experiences in formal and informal ways. Similarly, Andzayi and Umolu (2004) also stated that exposing students to places of interest to them, telling and retelling of familiar stories are useful activities to help students learn to read comprehensively because the passage being read is based on the personal experiences. Bierman and Domitrovich (2008) expressed that the use of enriched environment with familiar pictures, story books and activities also help students to acquire enough vocabulary for effective reading.

7. Conclusion

The study investigated the effects of Language Experience Approach on Students Reading Comprehension Levels in Jos North LGA, Plateau State. The experimental group were exposed to different pictures, animals, story books and folklores. They were asked to name items that are found in school or home and discuss the use of each. After the experimental group were engaged in learning to read using LEA, they were able to use their background knowledge and experiences to reading their developed written texts. There were able to answer most of the comprehension questions set from their English text book at the inferential and critical level. This significant improvement recorded was mainly due to the intervention given using LEA.

8. Recommendations

Based on the conclusion reached, the researcher suggests that:

Students should be made to read texts that are based on their background knowledge and experiences. The text must be based on their reading level and comprehension level. They should be given enough practices in discussing activities within their locality to enable them associate to enable them connect these with new ideas they might found books.

Students should be actively engaged in learning to read through participation in LEA activities to enable them gain background knowledge and experiences from which they will use it to generate their reading materials.

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Kampala International University ISSN: *2415-0843*; 5(2): 275–280

The Mirage of Interfix or Infix in Yoruba Concatenative Morphology

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Abstract. Yorùbá linguists do not agree on the attestation of infixes in morphological analysis of the language. This is because if one needs to consider and adhere strictly to the definition of infix as a linguistic term, infix has zero occurrence in Yoruba concatenative morphology. Awobuluyi's recent works, most especially, Awobuluyi (2008), opts for interfixation instead of infixation. This paper understudied the most current works on the topic (Awobuluy 2008 and Taiwo 2011) and concludes that none of the two aforestated affixal morphological operations occur in Yoruba morphological analysis. We, therefore, account for the process through lexical reduplication. The study tries to give reasons for the non-feasibility of the two affixal processes in the language. We adopt the word syntax theory as well as descriptive analysis to expand upon our current position which is novel in the literature of the Yoruba morphological analysis. It is therefore evident from this paper that further and intensive researches need to be done on some established positions in the morphological aspect of the Yoruba language in the hope of assessing the suitability and validity of such positions.

Keywords: Infix, Interfix, Concatenative Morphology, Reduplication and Mirage

1. Introduction

Two schools of thought have emerged in Yoruba studies on the feasibility of interfixation or infixation in Yoruba concatenative morphology. This problem, we assume, arises from the efforts of some Yoruba linguists to exhibit affixes in the language as it occurs in some other languages of the world.

Prior to Awobuluyi (2008), it was erroneously established that infixation does occur in Yoruba concatenative morphology, most especially, within two nouns as in

	N	Afix	N	Output	Gloss
i.	ọmọ	kí	ọmọ	ọmọkọ́mọ	bad behaved child
ii.	àgbà	ní	àgbà	àgbàlagbà	very old people
iii.	ilé	dé	ilé	ilédélé	from house to house
iv.	èrò	kí	Èrò	èròkerò*	bad thoughts
V	ọ̀rọ̀	kí	ọ̀rọ̀	ọ̀rọ̀kọ̀rọ̀*	insidious speech

(The last two examples are asterisked for a purpose in this study)

Awóbùlúyì (2008: 40) observes the definitional default of the morphological connotation 'infix' and, therefore, posits that Yorùbá does not exhibit infixes in its morphological analyses. He, therefore, suggests interfixation to account for examples in (1). However, having considered the porousity of either of the claims (interfixation or infixation), Awóbùlúyì (2008: 41) says

Méjì péré nínú àwọn wúnrèn tí a ṣàpẹẹrẹ wọn síbí yìí, ìyẹn {ìyí-} àti {-kí-}, ni a lè kà sí ojúlówó àfòmọ́ aṣopọ̀. **Onírúurú ẹ̀yà ọ̀rọ̀ tí a kàn lò bí àfòmọ́-àsopọ̀ ní àwọn wúnrèn yòókù. Ní pàtó, ọ̀rọ̀-ìṣe ni àwọn mẹ́jọ àkọ́kọ́.** Ara ẹ̀rí fún èyí ni ohùn ìsàlẹ̀ àdámọ́ àwọn kan nínú wọn tí a rí tí ó di ohùn àárín gbàrà tí ọ̀rọ̀ orúkọ tẹ̀lé wọn nínú àpẹẹrẹ karùn-ún àti ìkẹfà lókè. (the bold sentences are for emphasis in this study).

(Two of the grammatical items that are used in the examples, that is {ìyí-} and {-kí-} are the real interfixes. **Words from different syntactic categories are collected or grouped to function as interfixes in the other examples; succinctly the first eight examples are basically verbs.** Part of the evidence for such conclusion is their basic low tone

that usually changes to mid tone when they are followed by noun in examples five and six above (the bold statement are for emphases).

To get the clear picture of Awóbùlúyì's (2008) position. The underlisted examples in (2) are copied from Awóbùlúyì (2008: 40-41):

2.

{-bá-} ayé-bá-ayé > - ayébáyé time immemorial
{-bí-} iye-bí-iye > - iyebíye very costly
{-dé-} ìgbà-dé-ìgbà >- ìgbàdégbà time to time
{-mọ̀-} ọdún-mọ-ọdún >- ọdúnmọdún yearly
{-rè-} ayé-re-ayé > - ayéráyé eternity
{-jọ-} irọ́-jọ-irọ́ > - irọ́jirọ́ (f.w onírọ́jirọ́) age-mate
{-jó-} igẹ̀-jó-igẹ̀ >- igẹ̀jígẹ̀ (f.w. gbirẹ̀gẹ̀jigẹ̀) no English equivalent
{-ní-} àgbà-ní-àgbà > - àgbàlágbà old people
{-ni-} ọpẹ́-ni-ọpẹ́ > - ọpẹ́lọpẹ́ reasons
{-ìyí-} ilẹ̀-ìyí-ilẹ̀ > - ilẹ̀yílẹ̀-ilẹ̀nlẹ̀ no English equivalent
{-kí-} iṣẹ́-kí-iṣẹ́ > - iṣẹ́kíṣẹ́ bad work

Bámgbóṣé (1990: 110) hints that one of the nomilization processes in the Yorùbá language is through infixation of reduplicated nouns. He cited the following examples:

3 ọ̀pọ̀ > ọ̀pọ̀lọpọ̀ (ọ̀pọ̀-ní-ọ̀pọ̀) many people
Àgbà >àgbàlágbà (àgbà-ní-àgbà) old people
Ògbó > ògbólógbọ̀ó (ògbó-ní-ògbó) very difficulty people

Two things are noticed from Bámgbóṣé (1990) examples as shown in examples (3: 1-iii)

1. He accepts 'ní' as the basic infix that occurs between the two nouns. This makes Bamgbóṣé's (1990) position to be strictly consistent as he has been able to account for the change that occur in these examples in Bámgbóṣé (1990: 45). He says

Tí sílébù olóhùn ìsàlẹ̀ bá ṣaájú sílébù olóhùn òkè tí ohùn ìsàlẹ̀ amòòkùn tẹ̀lé, ìyípadà máa ń ṣẹlẹ̀ tí ohùn-òkè yìí yóò di ohùn àárín. Bí àpẹẹrẹ:

4ai. bí èjì-bé'jì 'born twins'
ii. ì-bejì - ìbejì 'act of giving birth to twins'
iii. dá ìwọ́ - dá'wọ́ 'cut umbilical cord'
iv. ì-dá wọ́ - ìdá'wọ́'act of cutting umbilical cord'.

Irú ìyípadà ohùn yìí ni a máa ń rí nínú àwọn ọ̀rọ̀ bí i:

4bi. èròke'rò 'bad thought'
ii. ọ̀rọ̀kọ'rọ̀ 'useless speech
iii. èke'jì 'the second thing/position'
iv. ẹ̀kẹ'wá 'the tenth position/thing'
v. kò gbọ́'dọ̀ wá 'He shouldn't come

(When a low tone syllable preceeds a high tone syllable that occurs before an assimilated low tone syllable, the high tone will change to mid tone. Such tonal change accounts for examples in (4ai-iv, 4bi-v)

Although, Bámgbóṣé (ibid) was trying to establish the importance of assimilated low tone in the Yorùbá orthography, the examples he presented and the explanation he posited are very relevant to our position on the feasibility of either interfixation or infixation in Yorùbá concatenative morphology.

Bámgbóṣé adopts the orthographic position of 1974 orthography committee in example 3iii (see Aróhunmọ́làṣe 1987)as in, ògbó ògbólógbò instead Bámgbóṣé would have preferred writing ògbo ògbógbó as he has been doing reiteratively in Bámgbóṣé (1990: 45).

Aside from Awóbùlúyì (2008) and Bámgbóṣé (1990), Táíwò (2011: 42-43) considers the meaning of infix and concluded that the definition cannot be employed to account for the process in the Yorùbá concatenative morphology. However, he fails to maintain a consistent position on the topic when he claimed that the possibility of infixes in the language may be language specific.

Having considered the inconsistent and incoherent positions of the previous studies on the accountability of either interfixes or infixes in the Yorùbá concatenative morphology, this study tends to provide evidence for non-feasibility of the infixes in Yoruba morphological analysis. Before this we want to discuss the theoretical background for this paper.

2. Theoretical Background

Theoretically, our analysis in this study is basically descriptive. However, our explanations adhere strictly to the linguistic characterization of the word syntax theory. Toman (2001: 320) stresses the importance of word syntax theory as:

A certain consensus about strategies of word syntax is that it is meaningful and theoretically legitimate to discuss the question of whether general principles of grammar hold in word structures. One of the superficial effects of this approach to morphology is that morphology now look very much like syntax. This does not mean that morphology has been completely assimilated into syntax.

Considering the syntactic formation of the examples in Awóbùlúyì (2008: 40-41, it is shown that they are sets of paradigmatically morphological related words. They have an internal morphological structure of noun, verb, and noun morphemic sequence.

Consequently, word syntax theory is very relevant to analyse word formation process in Yoruba morphology due to the fact that the language does not operate inflections. The status of inflection has been a conflicting issue on headship subcategorial constituency in the theory. The protagonists of the theory such as Selkirks (1982), Spencer (1991). Di

Sciullo and Williams (1987) Beard (2001), Toman (2001) amongs others, believe that syntactic principles can be straightforwardly applied to the domain of morphology. Indeed, Di sciullo and Williams (1987: 52) expand upon the theory of word-syntax to account for compounds with respect to wh-movement which is an uncontroversial syntactic phenomenon. Beard (2001: 48) informs that the simplicity of the word-syntax theory to derivation is achieved by the assumption that affixes are regular lexical items, and, as such, may serve as heads of derivates.

We adopt the parametric characterizations of the word-syntax theory in a descriptive manner in this study.

3. Analysis

Spencer (2001: 129) defines infixation as follows:
The term infixation is properly applied to the insertion of an affix within some other morpheme (and not, for instance, simply between two other morphemes)…
Genuine examples are provided by the Tagalog examples (taken from McCarthy and Prince 1993: 101 in which an affix {um} appears as a prefix. When the stem begins with a consonant (or consonants), {um} shifts to the first syllable as in:
Sulats (write)⟶ s-um-ulat (to write)
Gradwet (graduate⟶ gr-um-adwet (to graduate)

Based on Spencer's (2001) definition, it will be very hard for linguist to account for examples in '1' and '2' through infixation. On the term 'interfix' which Awóbùlúyì (2008) used to avoid misrepresentation of the term 'infixes' for the same morphological process, it does not even exist in that morphological constituency. This is evident because the two nouns that are involved in the process, as highlighted in example '2', are the same. Up till now, findings have not shown in the same manner of any other examples of interfixation process in concatenative morphology of any language in the world. The only morphological process that can conveniently account for examples (2i-xi) is reduplication.

Notice that the formal relationships of morphemes (affixes or stems) to each other are structural and positional. Nida (1949: 69) explains reduplication as follows:
Reduplication consists in the repetition of all or of part of a root or stem… Where only a part of the root or stem is repeated, the repeated portion may be called "reduplicative". Such reduplicative may occur preposed, interposed, and postponed to the root or stem, and they may consist of just the morphemes of the stem or there may be some added elements.

Therefore, it is just a misrepresentation of morphological term by converting 'reduplicatives' to either prefix, infix or suffix as done by Taiwo (2011: 106-107) under the subheading of 'Àfòmọ́ ìparí Aláìyísọ̀rípadà' (Non-lexical changing suffixes) as in:
6. (a) geere (AP) – re, ge-geerere, geerege (AP) (smoothly)
(b) wọ̀ọ̀rọ̀ (AP) – wọ̀ - wọ̀ọ̀rọ̀wọ̀ (AP) (cooling continuously)
d) gboro (AJ) –gbo- gborogbo (AJ) (strait -forwardly)
(e) kànkà (AJ) – kà - kànkàkà (AJ) (extremely very big)
These foregoing examples are conveniently taking care of in another work.
Now, we want to profer reasons for non-possibility of interfixation in the referred morphological consistency in Yorùbá concatenative morphology.

4. Reasons for Non-feasibility of interfixation in Yoruba concatenative morphology

Affix has no linguistic status of structural independence to function as a lexical item. This is evident as the referred interfix do occur in Yoruba language as a lexical item in some syntactic constructions such as:
(7) i. kọ́mọ (kí + ọmọ) rẹ fún mi (Greet your child for me)
ii. Dànìdànì kìí bá ni ní lágbà ní + àgbà (Stupidity does not start in old age)
iii.Ẹ jọ̀wọ́, ẹ má ṣe báyé (bá+ ayé) yí (Please, do not conform with the world)
iv. Ó lọ́pẹ́ (ní + ọpẹ́) láti gbà ní ẹnu mi (I need to praise appreciate him).
v. Ó pẹ́ kíṣẹ́ (kí+ iṣẹ́) náà tó parí. (The work was finished very late in the day)
The foregoing examples corroborate Awóbùlúyi's (2008: 41) observation that the referred interfixes are basically verbs and verb phrases.
If interfixation does occur in the language, it will not be restrictedly used between reduplicative nouns. Affixes have free-occurrence with any stem or root. It is only phonological rules that can curtail the occurrence of affixes as it is evident in English plural allomorphs as provided by the following set of words;
(8) **Group 1:** Ending with 'es' as in:

Singular	**Plural**
Wolf	wolves
Knife	knives
Shelf	shelves
Thief	thieves
Calf	calves
Life	lives
Group 2:	**(Ending with 's') as in**
Singular	**plural**
Belief	beliefs
Proof	proofs

Chief chiefs
Safe safes

Group 3: (Ending with es) as in:

Singular **plural**
House houses
Blouse blouses (see Brinton 2000 for more examples)

The foregoing examples are phonologically conditioned.

The flanking nouns also occur under full reduplication in the language as in:

(9)

	Noun Derived (stem) 1	Redup 2	Noun 3 4
(i)	ọmọ (child) > ọmọ	+ọmọ	ọmọọọmọ (Grandchild)
(ii)	àgbà (elder) > àgbà	+àgbà	àgbàagbà (Elder to elder)

The evidence for the inequality status of the lefthanded copy of the noun in the latest examples is reflected in tone pattern as in:

ọ̀wọ́ + ọ̀wọ́ > ọ̀wọ̀ọ̀wọ́
(order) (order) (Very orderly)

The basic tonal pattern is LHLH' sequence, while the Derived Noun takes LLLH. Ordinarily, the Yoruba basic tone configuration allows high tone to be super-imposed on any other tones in phrasal morphological consistency. The following examples can also be compared as in:

i.	ẹ̀ta	+	ẹ̀ta	→	ẹ̀tẹ̀ẹ̀ta
ii	(three)		(three)	→	(In thirdly manner)
iii	ẹ̀rin	+	ẹ̀rin	→	ẹ̀rẹ̀ẹ̀rin
iv	(four)		(four)	→	(In fourthly manner)
v	ọdún	+	ọdún	→	ọdọọdún
vi	(year)		(year)		(Every year)
vii	alẹ́	+	alẹ́		alaalẹ́
	(night)		(night)		(Every night)

The examples in 'qa'and 'qb' reflect lexical reduplication.

This show that the Reduplicative 'Noun 2' occurs as copy of 'Noun 3' as preposed reduplication (to share terms with Nida 1949: 69)

Variant of the same reduplication process do occur in Yoruba counting system as in:

(10)

	Verb phrase	counting	Redup	Output gloss
(i)	mú + ẹ̀wa > mẹ́wàá + ẹ̀wá	→		mẹ́wẹ̀ẹ̀wá (The whole ten)
(ii)	mú + ẹ̀jì > méjì+ẹ̀jì	→		méjèèjì (The whole two)
(iii)	mú + ẹ̀ta > mẹ́ta+ẹ̀ta	→		mẹ́tẹ̀ẹ̀ta (The whole three)
(iv)	mú + ẹ̀jọ > méjọ+ ẹ̀jọ	→		méjèèjọ (The whole eight)
(v)	mú + ẹ̀sán > mẹ́sànán + ẹ̀sán	→		mẹ́sẹ̀ẹ̀sán (The whole nine)

Notice that tone change occur in examples (10i) and 10v) as in:

(11) i mẹ́wàá + ẹ̀wá > mẹ́wẹ̀ẹ̀wá 'The whole ten'
ii. mẹ́sànán + ẹ̀sán > mẹ́sẹ̀ẹ̀sán 'The whole nine'

The high tone on the third syllable has to be changed to low tone because it is being preceded by a low tone in the merging. This, of course, expands upon Bámgbóṣé's (1990:45) claim that high tone can be elided for low tone when the flank tones are low tones in phrasal morphology. Also, the mid-tone when preceded by low tone do changes to mid tone. The latest examples account for post-posed reduplication.

Also, the reduplicative noun can be replaced with an affix (prefix) in nomilization process as in

(12)i. {i-} bá ayé – ìbáyé rẹ̀ ọ̀tá Ọlọ́run ni (conformity with world is enmity with God
ii. {à-} mọ́ ọdún – àmọ́dún (The following year)
iii.{a-} ní àgbà – alágbà ní ilé (he who has elder in the home
iv.{o-} ní ọpẹ́ – ọlọ́pẹ́ (The celebrant)

Notice that the structural position of the reduplicates in examples' 2i-xi' is taken by prefixes in '12i-iv' as reflected in the latest examples. We deduce from the foregoing examples that the reduplicatives do not have the same linguistics status as the stem. Premise on this, the reduplicative serves as the head of reduplication

Aside from the aforementioned points, Bámgbóṣé (1990: 108) presents an example of nomilization process in the language as:

Ṣíṣe àpètúnpè ọ̀rọ̀-orúkọ pẹ̀lú ìsọdorúkọ tí a fi àfòmọ́-ìbẹ̀rẹ̀ {oní-}ṣẹ̀dá; ìtumọ̀ ìsọdorúkọ yìí ni pé ẹlòmíràn yàtọ̀ sí ẹni tó ń sọ̀rọ̀ ni ó ní nǹkan náà. (Reduplicating of derived noun with {oní-}' prefixation. The meaning of such a derived noun is that another person that defers from the speaker has the material)

(13)i. ọkọ ọkọ → ọlọ́kọ (The owner of husband)
ii. ọmọ ọmọ → ọlọ́mọ (The owner of child)
iii. ilé ilé → onílé (The owner of house (Landlord).
iv. owó owó → olówó (The owner of money (The rich)
v. ọrọ̀ ọrọ̀ → ọlọ́rọ̀ (The owner of riches)

Consequent to this, the referred interfixation can be treated through reduplication in Yoruba concantative morphology.

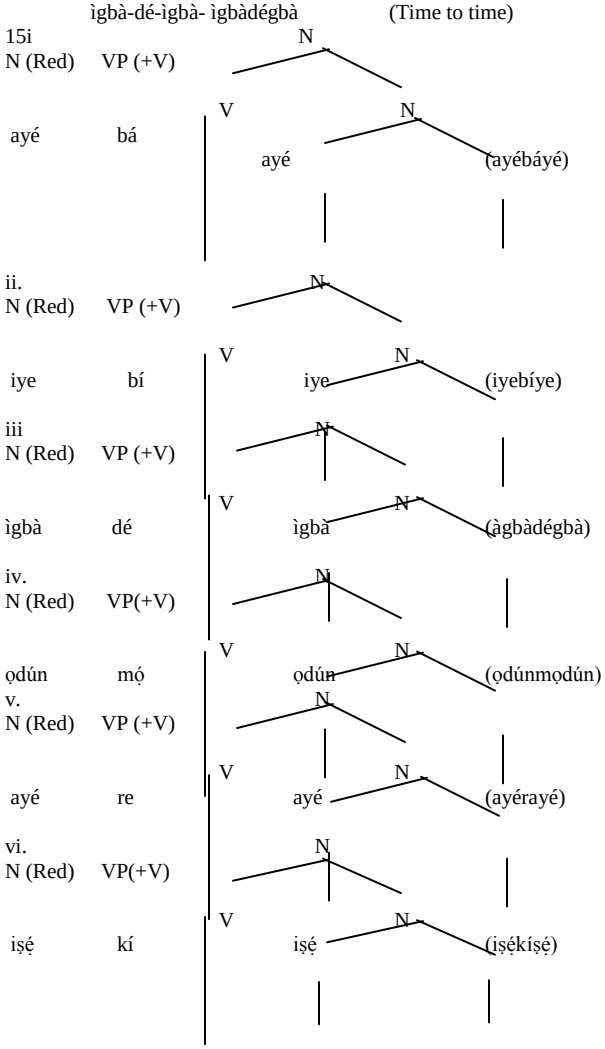
5. Morphological Analysis of the Referred interfixation in Yoruba Concantative Morphology

Having disagree with the previous proposals on the infixation or interfixation in the Yoruba concantative morphology, we want to give morphological account of the process through reduplication as claimed in

this study. Part of Awóbùlúyì's (2008: 41) examples are repeated here for easy reference as in:

(14) i. ayé-bá-ayé - ayébáyé (Time immemorial)
iye-bí-iye - iyebíye (Very costly)
ìgbà-dé-ìgbà- ìgbàdégbà (Time to time)
ọdún-mọ-ọdún- ọdúnmọdún (Yearly)
ayé-re-ayé - ayéráyé (Eternity)
iṣẹ́-kí-iṣẹ́ - iṣẹ́kíṣẹ́ (Bad work)

The reduplicate (Red) occur on the left hand side as it is exemplified on the tree diagrams below:



The reduplicates (Red) serve as the head of each morphological analysis. This is evident because its inclusion changes the stem which is basically a verb phrase to a noun. This, of course, corroborates the left headed characterization of Yorùbá phrasal composition in both syntax and morphology. The issue of double headedness does not exist as the foregoing analysis represents the sequence morphological analysis of the data.

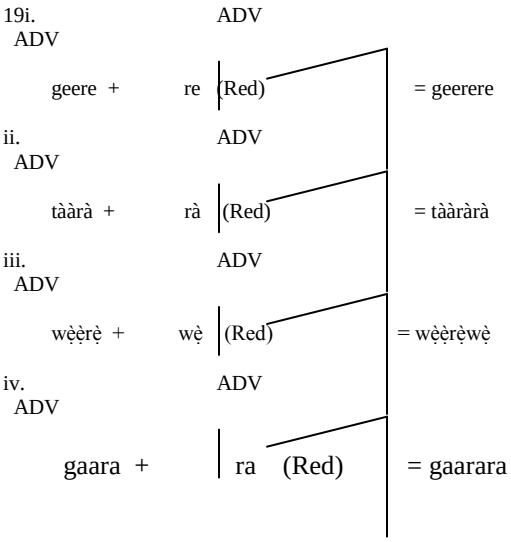
Although, the headship position may change in other type of reduplication such as postposed. Yoruba allows post-posed reduplication as in:

5.1 Phonological postposed

It occurs when a phonological part of the stem, most specially syllable, is reduplicated postpositionally as in:

16.	**Stem**	**Reduplication**	**Output**	**Gloss**
i.	geere	geere + re (ge)	geerere or geerege	Smoothly or unstopped
ii.	tààra	tààrà + rà (tà)	tààràrà or tààràtà	Straightly or uncurved
iii.	gaara	gaara + ra (ga)	gaarara or gaaraga	Progressively
iv.	wẹẹrẹ	wẹẹrẹ + rẹ (wẹ)	wẹẹrẹrẹ or wẹẹrẹwẹ	Extremely small
v.	pààrà	pààrà + rà (pà)	pààràrà or pààràpà	Continuous strange sound
vi.	wẹ̀ẹ̀rẹ̀	wẹ̀rẹ̀ + rẹ̀ (wẹ̀)	wẹ̀rẹ̀rẹ̀ or wẹ̀ẹ̀rẹ̀wẹ̀	Dropping continuously.

It is noticed from the examples in '16' that the phonological postposed reduplication can be sub-divided into postposed reduplication or fronted postposed reduplication. whatsoever manner it occurs, the reduplicate serves as the morphological head of the morphological compositions. This is illustrated on the tree diagrams as in:



6. Summary and Conclusion

Our discussions in this study show that Yoruba language does not exhibit neither interfix nor infix in the Yoruba concatenative morphology. Our findings reveal that it is a mere misrepresentation of term in morphological analysis to approve neither interfix nor infix in Yoruba concatenative morphology. We consider reduplication as the true morphological operation that can straightforwardly account for the morphological constituencies where the previous studies tend to claim interfixation or infixation. This study adopts word-syntax theory as the theoretical base for our analysis. Also, we try to account for the headship status of each examples that we illustrate with the tree-diagrams. It is clearly exhibited in the study that each derived word should have a morphological head. It is hoped that this paper would encourage detailed understudy of some established positions in the literature. The paper hereby supports the presence of prefixes in the Yoruba concatenative morphology, but seems unfavourably disposed toward the acceptability of any other affix types in the language.

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KIU Journal of Humanities Copyright©2020
Kampala International University ISSN: *2415-0843*; 5(2): 281–287

Adapting *Esu* Reportage Tactics in some Terrorism Media Reports in Nigeria

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Abstract. The activity of the media reporter in Nigeria is synonymous to the African traditional *Esu*, versatile, clever and witty. Previous studies on Media Terrorism Discourse have focused more on the bias and ideology of the media in such fields as linguistics, stylistics, critical discourse analysis and sociology but have largely neglected the socio-religious component of the media reportage on terrorism which would have facilitated useful cues in understanding and tackling the malaise of terrorism in Nigeria especially. This paper is therefore designed to investigate socio-religious strategies, ideologies and context in terrorism media reports with a view to establishing a connection between modern media terrorism reportage and African traditional belief of reportage. Odebunmi's Pragmatic Strategies together with *Odu Irete-Egutan* comprising socio-religious strategies such as false attraction, sympathy through fraudulent means, false impression of innocence and harmlessness was adopted as a theoretical framework for the study. Fifty recent Boko Haram terrorism texts in Nigerian Guardian Newspaper were selected and examined purposively. The analysis showed that three strategies utilized by *Esu* in the Ifa corpus of *Irete-Egutan* are evident in the modern media reportage. The work therefore concluded that the knowledge of traditional reportage would facilitate a better understanding of modern terrorism study.

Keywords: Irete-Egutan, pragmatic strategies, Ifa chronicles/corpus, terrorism media reportage, Boko Haram

1. Introduction

The African traditional report system, though archaic, has a predominant influence on the ways of lives of the Africans. This does not only involve language, culture, dressing but also sensitive situations as war and conflict resolution. The media which are crucial part of conflict resolution in every nation; traditional and modern have their strategic ways of getting succinct information which are useful to the society. The role of the African traditional divinity *Esu* is to gather and report information to Olodumare.

Esu, the African trickster divinity is known for its witty and clever maneuvers in sensitive situations. He has even been known as the eye of Olodumare on earth (Dopamu, 2000). Idowu (1967) also believes that *Esu*, is known for its prowess as a neutral and successful traditional reporter. *Esu* is identified by Dopamu (2000) as the Yoruba trickster god whose role was to go to fro the earth to gather (pry into peoples' businesses) information for other gods and Olodumare. He is believed to be one of the primordial divinities, conspicuous, popular and occupies a prominent position among the numerous Yoruba divinities.

Idowu (1969) debunks the popular belief that evil is associated with *Esu* rather affirms strongly that *Esu* demands justice, fair play and rectitude. Dopamu (2000) on his part asserts that the Yoruba put almost every evil tendency and practice in man down to the agency of *Esu* and agrees that he over-empathizes with people by assuming a subjective stance or forming solidarity with the bereaved. This is evident in the Yoruba popular saying about him that: "The litigant died at home, Laaroye died outside; take help me with the load…the mediator received the cudgel on the head". These two seemingly separate claims corroborate the claim of Fortner (2009) about the modern media. He examines the difficult and often contradictory role of the media in terrorism reports. He analyses the media role as: "participants in evil; dupes in evil circumstances; signallers of evil; legitimizing evil; sensationalists" (Fortner, 2009, pp. 340-343).

The claim that *Esu* usually takes a neutral stance in evil circumstances and also could signal evil seems to describe the media reporters. It is based on this that the researcher intends to propose that the Nigerian media adopt some of the traditional systems or strategies of *Esu* to gather richer and authentic news that could foster a pragmatic understanding and resolution of terrorism.

2. The Media

The media is a powerful tool that disseminates information through various means: television, newspaper, radio, internet, and books. The media gathers, analyses, and interprets public affairs. It also entertains and serves as social contacts. The media uses language and signs for agenda settings and foregrounding of certain issues in the minds of the public (Hocking 1982: 88). Folarin (2002:75) observed that the press media predetermine issues that are regarded as important at a given time in a giving society, that it wants the peoples' mind to believe and this in turn affects what people talk about. Van dijk (1999:36) asserts that: 'the media and their socially constructed discourse are handed down as "the main source of people's knowledge, attitudes and ideologies'. It is the medium that links the ordinary citizens and the government in communication. Not only does the Media disseminate information, it also unites people across borders. Isola (2008) believes that the media performs social functions as upholding national solidarity, and reshaping conflicting social norms.

The prominence or recurring reportage of certain events leave lasting impressions on the minds of the citizenries and in turn affects their belief about happenings around their world. (Foucault 1990: 64, 66). Lewis (2008:4) opines that the media representation of any event depends on complex and institutional processes. The media is thus, best understood as a set of relationships through which meanings are generated and shared through a given social formation.

3. Terrorism Media Reports

Chika *et al* (2006) opines that terrorism and the media provide for each other necessary conditions necessary to strive. Fortner (2009) corroborates this assertion by affirming that the role of the media, especially in crises are such as: participants in evil, dupes in evil circumstances, and legitimising evil. Like him, Schmid (1989:540) considers the media to be the terrorist's "accomplices" while Hoffman (2006:183) refers to the media as the terrorist's "best friend". As such, terrorists and the media seem to be in a symbiotic relationship. In that, terrorist deploy the news media to strengthen their campaigns of terror. Bassioni (1981) confirms this position when he avers that terrorists are drawn to news media coverage because they desire maximum publicity for their messages and symbolic actions. The terrorist carefully put up activities suitable for the news. Jenkins (1975) observes that "terrorist attacks are often carefully choreographed to attract the attention of the electronic media and the international press." Usually, the terror acts put up are for the public views rather than the victims.

MacDougall (1973) and Hulteng (1973) when commenting on the structure and function of editorial reporting, opine that as prominent as the Media are in mobilising heroic success in a struggle, so also can they be used as objects of disunity. These scholars agree that terrorism and the media are in symbiotic agreement. Because through the media, the terrorists get their terror acts air.

Given that the media in reflecting 'reality' according to Carter and Steider (2004:4) gather information on terrorism news from different sources in constructing a hegemonic definitions of what reality is; Idowu's (1967) opinion that the source of African traditional reportage is hinged on the leverage of reality constructed by *Esu.*

4. Studies on Terrorism Media Reports

Studies on media report on terrorism have enjoyed a wide range of attention in scholarship. At the moment, most of these interests have emanated from linguistics, core journalism and social sciences. However, there are growing attention on the contagion between media and terrorism framing in related disciplines.

Falola (1998:178-180) studied the Kaduna State riot of 1987; gathering his data from the Southern region of the state. He states that the media is capable of playing negative role in violence reports. He gathered his data from print in broadcast media in six northern states in Nigeria. The Federal Radio Corporation of Nigeria(FRCN), the Guardian, the Standard and the Punch newspaper. Between March 9 and11, 1987 the FRCN is reported to have broadcasted regular bulletins (in both Hausa and English) concerning the massacre of Muslims and burning of mosques in Kafanchan, while they failed to report details on the counter-attack on Christians. *The Guardian* of March 14, The *Standard* of March 13 and *The Punch* of March 14 reported damage to the Christian

communities while ignoring that of the Muslims. Largely, Falola 1998 based his study on cursory survey of public broadcast information, video and cassettes, literature, magazine, print media, radio and television broadcast. The current study differs in that it compares two terrorism news reports in Nigeria; the MEND movement and the Boko Haram insurgent in Nigeria. Mainly, this work is based on a cursory survey of public broadcast information, video and cassettes, literature, magazine, print media, radio and television broadcast.

In the field of core Journalism, Arrese & Perucha (2006) conducted a research on the evaluative and engagement in journalistic commentary and news report. It presented an analysis of the newspaper across a range of different article types and languages to show their linguistic pattern in expressing certain opinions in the media. There focus was on the description of writer-oriented features in interaction in journalistic commentaries and public blogs. The work reveals the presence and patterning of various linguistic resources for the expression of evaluation and engagement in journalistic discourse. The work reveals various positions expressed by textual voices and means through which writers implicitly or explicitly state certain opinions.

Existing studies on the Nigeria terrorism media reportage in linguistics have focused majorly on Boko Haram (BH) terrorism. These include stylistic analysis (e.g. Agbedo 2012); critical analysis of language variation and ideological representations (e.g. Chiluwa 2011, Chiluwa and Adegoke 2012); pragmatic roles of affective stance (e.g. Chiluwa and Ifukor 2015); Discourse investigation of the ideological implication of BH framing in Nigerian news discourse media reports of *the Punch and the Nation;* with insights from CDA and Pragmeme (Yushu'a 2012; Odebunmi 2014; Ayoola and Olaosun 2014).

The current work differs from the previous linguistics studies in that it combines African traditional reportage to Modern Media.

5. Theoretical Framework

The popular Odu Irete-Egutan in Dopamu (2000) describing Esu antics was used for studying the traditional African beliefs, while Odebunmi (2013) Pragmatic Strategies was adopted for studying the modern terrorism media bias.

The Odu corpus called *Irete-Egutan* shows how *Esu* uses his treacherous skills to bring truth to the limelight through the use of such linguistic strategies as: false attraction, sympathy through fraudulent means, false impression of innocence and harmlessness.

Esu in the Yoruba cosmology is the enforcer of the will of Olodumare. In the Yoruba philosophy, *Esu* emerges as a divine trickster, a disguise-artist, a mischief-maker, a rebel, a challenge of orthodox , a shape-shifter, and an enforcer deity. *Esu* is the keeper of the divine authority with which Olodumare created the universe; a neutral force who controls both the benevolent and the malevolent supernatural powers. As a neutral force, he straddles all realms and acts as an essential factor in any attempt to resolve the conflicts between contrasting but coterminous forces in the world. The role of *Esu* as a portal opener of the past and present corresponds with the role of modern media reportage. The current study therefore adapts *Esu* tactics and strategies in the Boko Haram news report in Nigeria.

Fortner's (2009) proposition that the media play difficult and often contradictory role in terrorism reports corresponds to the activity of *Esu* in the African traditional religion. *Esu* is known as a freewill god that stays neutral(objectivity of the media) in the activities of humankind yet mediating between humans(populace) and *Olodumare (*government*)*. The claim of Fortner(2000) that the media are: "participants in evil; dupes in evil circumstances; signallers of evil; legitimizing evil; sensationalists" (Fortner, 2009, pp. 340-343) are also similar to scholastic representations of *Esu* as a trickster versatile, clever and witty divinity. He is also known to put other people's activities upon himself just as the media. In the words of Dopamu (2000), the Yoruba put almost every evil tendency and practice in man down to his agency.

Odebunmi (2013) Pragmatic Strategies identified eight strategies peculiar to framing terrorist in the media. These include: unshielded exposition through evocation of antecedent, recourse to antecedent, appeal to emotions, blunt condemnation, negative labelling, identity assertion, strategic management of critical voices, specification through setting and location mention, negative impact narration, overlexicalisation and underlexicalisation, and indirect condemnation.

Unshielded exposition is used to bluntly assert a proposition to be either true or false. Recourse to antecedent means referring to the past in order to foreground a current happening or situation. Appeal to emotions is used to appeal to the senses of the audience for empathy. Blunt condemnation is used to evaluate or castigate a group. Negative labelling is used to describe a perceived negative attitude. Identity assertion means identifying a character or

participant of an action. Strategic management of critical voices is used to open a dialogic space in which the audience is guided towards believing that a situation is bad. Indirect condemnation is a politeness strategy in form of euphemism. Overlexicalisation and underlexicalisation like exaggeration and litotes; the media use them to gratify or reduce the magnitude of an action.

These theories are used in the analysis of fifty samples of data on Boko Haram terrorism, which have been purposively selected from the Guardian Newspaper.

6. Analysis

The contextual beliefs and pragmatic strategies deployed by the media reporters are explicated in explaining the agency of the media actor in the news relating to terrorism. Samples from the fifty extracts selected from the Guardian newspaper are explained below:

Text 1:

Boko Haram has claimed to be fighting for an Islamic state in Africa's most populous Nation and largest oil producers. The group also claimed responsibility for the February 19 kidnapping of a French family of seven over the border in Cameroun. Their whereabouts remain unknown ...Members of the group had on November 1 last year said they were ready to ceasefire and listed conditions. The conditions included the arrest and prosecution of a former governor of Borno State, and also the dialogue must take place in Saudi Arabia. They also demanded that all their member, who were arrested and under the custody of security agencies be released immediately, just as their wives and children who were displaced during the crises should be rehabilitated into the society to allow room for dialogue with the federal government ("Boko Haram declares ceasefire, gives conditions for peace, "***The Guardian*, Tuesday, Jan 29 2013, pg1)**

The media used a false impression of innocence (ignorance)in asserting the identity of the BH terrorist. This is buttressed by the media in their use of such verbiage and phrases in form of hedges such as *claimed*, *said*, and *to be fighting* in '…Boko Haram has claimed to be fighting …', '…Members of the group had on November 1 last year said …,' and '…to be fighting for an Islamic state…' to describe the terrorists in order to create social distance between them and the self-acclaimed terrorists. Their use of hedges above contradicts the attitude marking foregrounded through recourse (evocation) to antecedent used by the media in, **'… Members of the group had on November 1 last year said they were ready to ceasefire and listed conditions**…' The strategy of evocation of antecedent is used to close the dialogic gap the media tried to create in the beginning of the proposition and made it evident that the media is aware that the BH terrorists exist. This is further buttressed by the fact that the media began its introduction of the group as a group known for fighting for an Islamic state in Africa, the clear use of identity assertion which further described them as fundamentalist and extremist close the social gap. The media in the above extract used false impression of innocence (ignorance) and harmlessness in withholding a known terrorist reality in order to appear to be opening a dialogic space.

Text 2:

Tears flow freely from their eyes. Others sobbed and wept uncontrollably. As survivors of the recent sectarian crisis in some Northern states narrated their ordeal and escape from the Boko Haram's den, even the most stoic among them broke down. The scene was the cemetery of the Goodnews, Church of Christ, Maiduguri where its pastor, George Orji, killed during the crisis by the fundamentalists, was buried yesterday in Maiduguri, Borno State capital. Three pastors and 15 other Christians were allegedly killed by the sect members during the violence. But Northern Elders under the auspices of Arewa Consultative Forum (ACF) yesterday attributed such crisis in the country to *the prevailing poverty and deprivation* which they said the Federal Government has failed to address. The Arewa Leaders said Nigerians should see the Boko Haram mayhem in Bauchi, Yobe, Borno and Kano states, with the agitation by Niger Delta militants as protests by "those who feel aggrieved by the prevailing conditions in the country," noting that "this attitude is agitated by the widening gap between our affluent and ostentatious leaders and the broad masses of the poverty stricken and deprived people." ("Survivors on escape from Boko Haram crisis," (*The Guardian*, October 8, 2009, p.2)

Through the use of appeal to emotions in text 2, the media described the emotional display of the survivors of BH incident who cried uncontrollably for their loss in the tragedy. Like *Esu* in the *Irete-Egutan* corpus, the media used sympathy through fraudulent means by acting on the emotions of the citizenries to appeal to the government to pardon the BH terrorists. Explicitly, the media prioritize the loss of the victims but implicitly blamed the government for bad leadership. This is evident when the media asserted the poverty stricken nature of some Nigerian

Northerners who engage in the acts of terrorism in, '…. **noting that "this attitude is agitated by the widening gap between our affluent and ostentatious leaders and the broad masses of the poverty stricken and deprived people**…' Through impact narration, the media appealed to the emotions of the already hardened government who were determined to deal with the BH terrorists. The Arewa Consultative forum as intravocalised by the media like *Esu* redirects the attention of the survivors and government from the havoc wrecked; to the predominant situations that caused it. The negative impact narration was underplayed by advancing the economic deprivation in Northern Nigeria, indexing poverty. Through appeal to emotions, they explained that the sectarian crisis was to show the BH agitation against the government**.** Through labeling, the media succeeded in framing the government as insensitive to the suffering of the people thereby advocating that the killing was to alert the government to boost the economic situation of northern Nigeria.

Text3:

Rev. Musa Asake told journalists yesterday in Abuja that about 1,250 Christians had been killed and more than 200 churches burnt in the last three years by Boko Haram. He said: "statistics released by International Agencies show that more Christians were killed in Nigeria in the year 2012 alone for their faith than the rest of the world combined. In the last three years behind the isolated bombings in Abuja, the Boko Haram members have bombed over 200 churches and killed over 1,250 Christians worshipping in their churches, burnt and destroyed whole villages, targeted specific communities/individuals and have made good every threat they published at inception, to wit the elimination of all Christians from Northern Nigeria and the total Islamisation of the north by imposition of strict sharia rule"...(**"CAN says more Christians killed by insurgents in North,"The Guardian, wed, April 17, 2013,pg2)**

In text 3, like text 2 above, the media used sympathy in describing the Christian religion as the most attacked religion. The media showed subjective or evaluative stance in accounting for the record of the number of people killed as foregrounded as Christians and places of worship burnt were reinforced against the importance of lives wasted. The media use of sympathy strategy was borne out of subjective ideology for the religion rather than the people killed and property destroyed. The intravocalisation of a religion authority in, **"CAN says more Christians killed by insurgents in North..."**is a strategic extrajudicial way of rousing the sentiments of the public (especially Christians); implicating that the attack is an idealistic killing based on the principles of Jihad. The attacker premised the attack on religious context indexed by such features as holy war in, **"…and have made good every threat they published at inception, to wit the elimination of all Christians from Northern Nigeria and the total Islamisation of the north by imposition of strict sharia rule..."**

This is evident in the unshielded exposition through evocation of antecedent used by the reporter to expose the church as a place of incessant attack. The use of specification through setting and location mention is a pointer of sympathy strategy in, "...**the Boko Haram members have bombed over 200 churches and killed over 1,250 Christians worshipping in their churches, burnt and destroyed whole villages, targeted specific communities/individuals.** The claim by the BH terrorist to have made good every threat they published at inception, **"...to wit the elimination of all Christians from Northern Nigeria and the total Islamisation of the North by imposition of strict sharia rule..."** indexes Jihad (a form of holy war that declares the extermination of infidels) depicting extra-judicial killing and execution as a way of fulfilling religious obligations.

Text 4

Boko Haram, which in Hausa loosely translates to mean "western education is sinful" said they were fighting to impose the Islamic laws on Nigeria. At least 2,800 people have died in the North and Abuja since the group unleashed their violence in 2009. Its most lethal attack killed at least 186 people in Kano in January 2012 in coordinated bombings and shootings. ...the group has repeatedly struck churches during services, at Christmas and Easter killing scores of people. A bomb attack on St. Theresa's Catholic Church in Madalla on Abuja's outskirt during a packed Christmas mass in 2011 killed at least 37 people. Last Easter Sunday, a bombing at a church compound in Northern Kaduna during service killed at least 36 people. In other major attacks, gunmen killed at least 19 people in two attacks on Christian worshippers in the Nigerian city of Kano and in the North-eastern town of Maiduguri on April 29,2012. In June, three gunmen sprayed bullets at a congregation of a church in Biu town, in northeast Borno State. ("Boko Haram announces ceasefire with conditions," (The Guardian Tuesday January 29, 2013 pg 6)

Through the use of false impression of innocence and harmlessness, the media explained the disdain the group has towards not only western education in

'…**"western education is sinful"…'** but everything western like civilization, Christianity in, … **the group has repeatedly struck churches during services, at Christmas and Easter killing scores of people…'** and democracy in, '…**" said they were fighting to impose the Islamic laws on Nigeria…'** practiced in the country.(said, at least, since the group unleashed their violence- evocation of antecedent, implicitly inviting the western countries, elites, and government against the extremists. Through the strategy of harmlessness also as a working term (ignorance), the media created a dialogic gap in the use of verbiage and extraocalisation in '...Boko Haram, which in Hausa loosely translates to mean "western education is sinful" **said** they were fighting to impose the Islamic…' and in the extravocalisation of, '… **Boko Haram, which in Hausa loosely translates to mean "western education is sinful"** to redirect the readers' attention to the BH terrorists are all indexes of false impression of innocence and harmlessness depicted by the media reporters.

Text 5
A top security source confided in our correspondent that the police authorities got a hint of a plan by the group of bomb the building as part of its violent campaign against the Federal Government. The group followed the attack on the police headquarters with another on a drinking joint in Maiduguri, Borno State Capital, two weeks ago, twenty-five people were killed in the attack. A riot policeman on duty at the NNPC towers (name withheld) told our correspondent that the security personnel at the building were hurriedly deployed. **('Boko Haram: Police Foil Plot to Bomb NNPC HQ**,' **The Guardian, Monday, July 4, 2011, page 2.)**

In text 5, the media also used false attraction by directly bringing in a public participant which is described as a top security in order give credibility to their claim yet refusing to mention his identity. The intravocalisation is used to raise the authenticity and confidentiality of the information gathered. Thereby, attracting the public. Another recourse to the media's use of false attraction is seen in the uses of verbiage and adjectives such as *confided, violent campaign* and *riot police.*

The study revealed that the three strategies of *Irete-Egutan*: false attraction, sympathy through fraudulent means, false impression of innocence and harmlessness together with the eight pragmatic strategies identified by Odebunmi are fairly evident in all the excerpts. In all, the commonest of the *Esu* strategies *was* sympathy through fraudulent means depicted in the media's use of appeal to emotions, strategic management of critical voices, unshielded exposition through evocation of antecedent, and identity assertion. False attraction was manifested through the use of appeal to emotions, identity assertion and negative labelling. False impression of innocence and harmlessness were prevalent and these were depicted by unshielded exposition through evocation of antecedent, recourse to antecedent, blunt condemnation, negative labelling, identity assertion, strategic management of critical voices, specification through setting and location mention, negative impact narration and indirect condemnation.

7. Conclusion

The paper examined the strategies of *Esu* in the traditional African reportage and compared it to the linguistic cues of modern terrorism media reportage to show that implicitly the modern media reportage takes cue from the African tradition.

Odebunmi's Pragmatic Strategies was adopted as a theoretical framework for the study while the data include Boko Haram terrorism reports in Nigerian Guardian Newspaper. The analysis showed that three strategies utilized by *Esu* in the Ifa corpus of *Irete-Egutan* are evident in the modern media reportage. Hence, the knowledge of traditional reportage would facilitate a better understanding of modern terrorism study.

In future, other African beliefs will be explored in terrorism media discourse study.

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KIU Journal of Humanities Copyright©2020
Kampala International University ISSN: *2415-0843*; 5(2): 289–292

Isimi Taiwo's Revelation of Gender a Paradigm through drawing

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Abstract. The role artists play in a society is dependent on how much attention he pays to the issues that affect and impact of the people. It is important to add that the mode of depiction in the visual arts also stands as a veritable portal that can make or mare the communication path. Taiwo Isimi relies on the representational art form of hyper realism, and is able appeal to a client's sensibility that exhibits a paradigm change that favour the female gender in a patriarchal society like Nigeria.

Keywords: Paradigm, female, male, girl, society, hyper realism

1. Introduction

Some artists continue to find the representational art form a veritable to describe and engage the viewer in the social changes that takes place in the various societies. While some artists argue that representational is not as potent as relying conceptual art, some artists are still able to rely on this art form to tease out paradigmatic nuances that are topical in man's daily lives especially in Nigeria. Gender roles around the world change periodically as a result of a variety of agencies such as wealth and poverty, social status and campaigns targeted at revealing the challenges women face when some roles are adhered to that are inimical to the place of the woman in the society and the home. Tayo, Chukwuedozie and Ozoya (2015: 6) aver that

In almost all societies, men and women differ in the activities they undertake, in access and control over resources, and in participation in decision making…The crucial aspect is that there are not just gender differences but there are fundamental gender inequalities. No matter where you are born, you will generally tend to have greater options, more opportunities and more resources-if you were born a male. Changing gender inequalities is a long-term complex project.

It is important to point out that the type of upbringing a male has while growing up either informs or misinforms the male of the roles of a woman to her detriment or favour. The author of this article was brought up in such a way that he and his siblings took turns to do dishes, cook, sweep and do laundry as early as age 8. This type of upbringing hence makes it possible for he and siblings to find it difficult to lead lives that believe in the stereotypical gender roles of what males and females should do; especially when they got married. Tayo, Chukwuedozie and Ozoya (ibid: 8) add that

Patriarchy functions as a significant part of Nigerian society, especially because the Nigerian culture is structured within a patriarchal order. …Women's role in the home focuses on the care of the children, attending to the needs of the husband, and socializing children to honour their families.

A variety of myths are relied upon that has led to the undue advantage held out against the woman. For instance, the Biblical account of the creation of Adam and Eve in the book of Genesis is always used to further attempt at make the female to be more silent and passive in favour of the male. The line that a rib was taken from the man's side to create the woman is usually the punchline that is used to have shackled than motivated to be supportive. Even though the Bible mentions thus, "I will make a suitable companion to help him", it is seldom viewed as a

way through which both the male and female come together to literarily help one another. But for those that have a multiple unbiased view of things, such people this article holds unequivocally will relate with this scripture and others in favour of both the male and the female.

The society has the police and the law courts as the revered and feared agency that are legally shouldered with the responsibility of upholding the law. With the aid of published laws and the members of every society are expected to live as law abiding citizens. However, musicians, playwrights, dramatists, novelists and visual artists all stand through their variety of depictive media serve as the unlearned judge of the society. The different types of narratives that affect the vulnerable in any society are constantly criticized by all artists. As the continue to wrestle with its ailing past by drawing comparisons with developmental attainments in other societies, it rises through a variety of agencies to make amends to any narrative that serves as impediment to any section of the society. Western education, electronic and the print media, and the social media platforms continue to aid the advancement of changes view themselves as individuals and as a collective. One of such narrative is that which attempts to cage the woman into the kitchen and bedroom. As much as the wall of separation between male and female continue to fall into experiential spatial liberty of equity. Visual artists like Taiwo Isimi continue to rely on the pulse of public sensibility to make attempts through art practice to elicit constant positive change.

2. Art and Gender Paradigm

Taiwo Isimi studied at the University of Lagos graduated with BA degree in Creative Art in 2009. His depictions are hyper realistic such that the untrained eye will conclude that the drawings he makes are mare photographs. Be that as it may, his artistic oeuvre reveals his ability and skill to use the media he chooses to depict issues bothering on human behavior. In an email communication between Taiwo and the author, which was prompted by his Instagram post of his, he explained that "I was already on the verge of drawing something similar to what my client gave me to draw. It was about a woman plaiting a girl's hair plaiting another girl's hair. …But when I saw this particular picture I thought to myself "I 've never seen a man loosen a child's hair before…interesting. I was drawn to the composition of the two subjects and their gesture, especially the look in the baby girl's eyes. I was even more committed to doing the drawing when my client told me of the relationship between him and his daughter'.

Figure 1
Title: Father and daughter
Size: 16.5 by 23.4 inches
Medium: Graphite, charcoal and pastel on paper
Year: 2019
Source: Taiwo Isimi

Isimi, through his drawing depicts a liberated wife that is practically a partner as seen in the man loosening his daughter's hair. Again, it is obvious the daughter has a father she can hold out as model in choosing a husband when she comes of age for marriage. The girl's face seems to tense gently at the intrusion of the photographer. Instead of feeling vulnerable about having her father loosen her hair, she sits poised in admiration of his decision as a totem experience of him playing father at a role her mother has and continues to play. This reveals to her another side of what her father can do ignorant of the abomination that trails her father's action. The look is sustained in the finished drawing with the air of urgent want for privacy with her father that easily emits his dedication to a role of loosening his daughter's hair. He works through each of the corn-row styled hair with the hair-pin used by many women for loosening plaited hair. The stark reality depicted in the drawing reveals an air of growing strong bond that the father has and continued to build as time goes on. The father's act therefore marks an unforgettable experiential milestone both subjects and the family as a whole. And when she turns eighteen and stops plaiting her hair and begins to braid her hair with hair extensions, she will still make it a point of duty to show it him to earn his complement.

The stereotype that had boxed the woman into restriction has been opened through a variety of agencies and advocacies, and yet how much still needs to be done are still been addressed through various institutions. As modernization continue to take root in every culture, Nigeria seems to be ahead in Africa with evidence seen when Mrs. Franca Afegbua became the world's first black female senator, Professor Grace Alele-Williams became Vice-Chancellor of the University of Benin and first woman to receive a doctorate degree; this not to forget in the annals of history when Mrs. Funmilayo Ransom Kuti (d. 1978) became the first woman to buy and drive a car.

The economic status of the subjects in this composition reveals that the man and his daughter are of the middle class. The long-sleeved shirt and knee-length pair of trousers tells of the amount of modernization imbued in the family. The daughter is seen wearing a pair of knee-length trousers and a short sleeved shirt, presents her as a girl that most probably attends a private school. The settee is most probable made of leather and serves as a pointer to his taste for some classy items. The other furniture in the drawing is the side-stool the girl is sitting on. The artist has chosen to leave the background bare, perhaps, with the aim of directing viewers focus on the two subjects. It is however pertinent to add that his use of the coloured medium of pastel to depict the girl's clothes takes the focus away from the man loosening a female's hair. Yet, the wonder for many viewers is to continue to baffle at it the man loosening his daughter's hair. When the author asked him via WhatsApp messenger why the girl's clothes are coloured he said "There isn't any particular reason really. Dats how her clothes r in d reference. I use saturated colours in my pencil drawings as part of the uniqueness in my works". It is clear that in his desire to carve a niche for his work because of the rising number of hyper realist artists, that singular act will always suggest to some viewers that the focus is the girl and not the strangeness in the man loosening a girl's hair.

It is pertinent to hold from observation that the client and the daughter are both Christians which points to why he can easily rely on the sermons taught in the church he attends to have impacted on him enough to loosen his daughter's her without pride or prejudice. The look on the man's face is that of someone that does not fill he is forced to do what he is doing but one of duty as a father and a husband. The daughter's stir at the first viewer; the photographer, says nothing near shock or disgust but of pride that her is loosening her hair. This is an experience that she will grow up with share among her female peers with pride and joy. It might also become a 'trophy' of sorts she will continue to hold out at her friends with an opportunity she will hope she can open to her friends to come over the next time her father promises to loosen her hair. The drawing itself becomes a first trophy for the family to cherish and show to any that would care to appreciate beyond its being an art work but a totem of gender equity of imminent changing paradigm in patriarchy laden nation.

3. The Female Space

The mantra that the 'place of the woman is in the kitchen' is nothing short of cliché as more women in Nigeria and the world over are proving the equal worth in national and international development in areas of specialization initially viewed as the specific preserve for the male. Barker (2012: 185) explains that "Cultural modernism is an experience in which 'All that is solid melts into the air'. This phrase coined by Marx, suggests change, uncertainty and risk." The change taking place continues to favour the female and of course the male, because when a woman is allowed to go through the tiers of schooling get a job or start a business, she is able to assist the husband in the financial responsibilities in the home that was initially solely held by the man.

Storey (2012: 128) adds that "Post-structuralism reject the idea of an underlying structure upon which meaning can rest secure and guaranteed. Meaning is always a process. What we call the 'meaning' of a text is only ever momentary stop in a continuing flow of interpretations following interpretations". Cultural stereotypes have continued to change that continue to make equity possible for both male and female in some spheres of life and living. The patrilineal life style that structures the woman's duties and responsibilities is fast changing and this is what Taiwo avers through his client's experience. In local parlance, Taiwo's client would be said to have been bewitched by his wife. The gender stereotype expects that the woman should loosen her daughter's hair and when she cannot carry out the duty, any other woman she trusts should do it. Sibani (2017: 433) avers that

Religion plays a vital role in the cultural life of different spaces. It is deeply rooted in peoples' experiences and influences the socio-economic and political direction of the society. The status of women in the society in the society is an outcome of the interpretation of religious text and the cultural and the institutional set-up of religious communities. The role of religion is obviously complex and it varies across time and space.

The plethora of innumerable works in the representational art form made in the last five to six years brings one to ask what informs the message behind the works made. Only the artists name will be mentioned and these are artists that produce paintings and drawings in the hyper-realistic form, namely, Olumide Oresegun, Raji Bamidele, Ayo Filade, Chiamonwu Joy and Arinze Stanley. These artists listed above are Taiwo's contemporary and leave and practice together in Lagos, yet, this article seeks to advance a study that sets a parameter to assess the content and context of their depictions with a view to tease out the topical messages the present and discuss it value statement they make. Inference is drawn from Soyinka in Nolim (2009: 222) who holds that "I believe implicitly that any work of art which opens out the horizons of the human mind, and intellect, is by its very nature, a force for change, a medium for change". This statement is remains a call to all artists that use their various medium of expression to reveal the various topical issues that prevents human liberty which Wole Soyinka had, and still holds dearly.
Chinweizu et al in Nolim (ibid: 88) aver that

The artist in the traditional African milieu spoke for and to his community. His imagery, themes, symbolism, and forms were drawn from a communally accessible pool. He was heard. He made sense, and again; For the function of the artist in Africa, in keeping with our traditions and needs, demands that the writer, as a public voice, assure a responsibility to reflect public concerns in his writings, and not preoccupy himself with his puny ego. Because in Africa we recognize that art is in the public domain, a sense of social commitment is mandatory for the artist.

This observation and responsibility continues to be evident in the contemporary and modern artists. Isimi and some other visual artists continue to use their art to advance human freedom with the aim of attaining equity in the face of the yawning gap that exists between both gender. The artist is the barometer of any society and the drawing serves as a window to what is happening in the life of a few other men; just like the author of this paper does to his younger daughters.

4. Conclusion

For the visual artist to maintain its relevance in the Nigerian society, perhaps, the representational art seems to be a portal that can close the yawning gap of art appreciation, for most parts of the country. This is borne out of the fact that more than 70% of exhibitions held in Nigeria annually takes place in Lagos, from observation. Therefore, it is important for an orientation take place early in every individual's life. The challenge of artistic knowledge and experience can only be gained from offering Fine Arts at the primary and secondary schools when the subject is made compulsory at bot tiers of education. This will on the long run make it possible for more Nigerians to find the representational art form in general as totem for measuring and proving their level of self-development in a society that is always in a flux.

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Kampala International University ISSN: *2415-0843*; 5(2): 293–298

Cultural Feminism in Ola Rotimi's *Our Husband Has Gone Mad Again*

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Abstract. The play reflects the life and quest of Lejoka-Brown for political power by possible means available within his reach. Numerous works have been written on the play with little attention paid to comparing the wives of Lejoka-Brown. A critic derides Lejoka-Brown, about his military intelligence in outsmarting everybody. Observing that he has domineering and tyrannical influence over his own family, which would be counter-productive if such leadership style is transferred to the political office. Another scholar explores the idea of gender equality, which suggests that the text possesses an utopic gender framework, by proposing that men and women are equal. One other critic reveals the motive of Lejoka-Brown in joining politics, as not for patriotism but to serve as a means to an end. His campaign strategy portrays him as a man who cannot differentiate between being a politician and a soldier. The paper adopted textual analysis as method of data collection, while cultural feminism is used as the theoretical framework for analysis. Cultural feminism attributes to the distinctive and superior virtues in women. The drama is purposely selected for its content on the attributes of women. This study compares and contrasts the virtues of Liza and Mama Rashida along with Sikira. These intelligent women marry the same man, although Liza is literate, while Mama Rashida and Sikira are not. Liza resolves to remain with her husband after being voted out of office, but in contrast, her mates choose to pursue their life ambitions in business and politics respectively.

Keywords: Politics, military, wives, virtues, intelligence

1. Introduction

The play focuses on the personal life and ambition of Lejoka-Brown, a Nigerian soldier returnee from the Congo, where he served. Polygamous marriage is very common in many African cultures. The women involved in such union play important role in its success or failure. Lejoka-Brown marries three different women under different circumstances. These women have different backgrounds. He meets Liza, a Kenyan national and nurse, while serving under the United Nations in Congo. Their affair metamorphoses into marriage. Liza is unaware that Lejoka-Brown has a wife (Mama Rashida) waiting for him in Nigeria, before marrying him. Lejoka-Brown's brother died in a train accident, so their father, out of pity for the widow, who is considered to be a very decent woman, marries her off to him. After returning home, Lejoka-Brown's desire to go into politics grows without bounds. In other to guarantee his party's success at the polls, it is necessary to enlist the support of women. He therefore marries Sikira, the daughter of the President, the Nigerian Union of Market Women. Our focus is on Liza, Mama Rashida and Sikira. They are all intelligent women married to the same man, although Liza is literate, while Mama Rashida and Sikira are not. The arrival of Liza into the household of Lejoka-Brown influences the perceptions of Mama Rashida and Sikira about achieving their goals in life. Both of them become enlightened about women rights, and adopt some expressions and ideas from Liza, which prepare them to pursue their life ambitions in business and politics respectively.

Afisi, (2010) stresses that the leadership roles women have played in the development of various African societies cannot be underestimated. The contributions of women towards the social, economic, political and educational developments of African societies cannot also be gainsaid. In fact, traditional African society attached no importance to gender issues because every individual had a role to play both in the family

as well as in the larger society. Each gender had its traditional role in the development of the society. In various traditional African societies, the African woman possessed the power that binds the society together. In fact the survival of the family and the future of marriage depended a great deal on the African woman. Leith (1967: 34) also emphasizes that culturally, African women were the transmitters of the language, the history and the oral culture, the music, the dance, the habits and the artisanal knowledge. They were the teachers and were responsible for instilling traditional values and knowledge in children. Men were also essential in the transmission of knowledge to the youth because they had a different type of knowledge of the earth and environment, and also of ceremonies and traditions that were performed exclusively by men.

Familusi, (2012) discusses the right of African women in a Yoruba context with emphasis placed on two divides of culture as possible agents of women oppression and therefore, its relevance in promoting rights of women. Hence, this is a way of correcting misconception about culture in relation to the gender question. Culture has been variously defined as a way of life of a people. The Yoruba nation like many other African societies is essentially patriarchal; hence men are understood to be more privileged than women.

Such a society is described by (Ubrurhe 1999:82) as that which is characterised by male super ordination and female subordination. Men show superiority over their women counterparts, who are usually relegated to the background. Therefore, socially, politically, economically and religiously women are to a very large extent, disadvantaged since decision were taken mostly by women the males.

2. Literature Review

Jegede, (2015) states that the drama specifically satirizes the political corruption associated with the Nigerian society; the major object or subject of attack and derision in the play is Lejoka-Brown. He believes so much in his military intelligence in outsmarting everybody. The playwright lampoons his protagonist's idea about politics with military intelligence and sagacity. That is why Lejoka-Brown insists that politics is a source of wealth-making. In the play, politics is seen as a profession where one loots public fund, a social transformer and image raiser for whosoever is involved in it at the expense of the masses and national security.

It is very clear that Lejoka-Brown's motive in joining politics is not motivated by his sense of patriotism and service but he sees politics as a means to an end. This informs why he decides to go any length to secure political power. The domineering and tyrannical influence of Lejoka-Brown over his own family, especially his wives, is also satirized. Lejoka-Brown is so over-bearing in his matrimonial home such that one begins to imagine what the situation would look like if he transfers such leadership style to the management of the post he is contesting for. Arrogation and deployment of absolute power in itself is corruption. Power corrupts, absolute power corrupts absolutely. This dictatorial tendencies or power absolutism is on its own a form of political corruption and Lejoka-Brown is seriously guilty of that. He acquires women in the play not for the purpose of caring for them but to boost his personal ego, to feather his nest and for his political advantage.

Daniel, (2015) asserts that while exploring the idea of gender equality as presented by the Rotimi, it becomes obvious that the text possesses an utopic gender framework, which gives positive truth-value to the proposition that men and women are equal. However, such value is non-existent in the Nigerian society.

Obuh, (2007) unveils Lejoka-Brown's motive in joining politics that it is not dictated by his sense of patriotism and service but as a means to an end. In Lekoja-Brown's surprise and attack campaign strategy the playwright portrays him as a man who fails to understand the difference between a politician and a soldier. The challenges in polygamous marriage are revealed through the dramatization of incessant quarrels and arguments between Sikira and her co-wife Liza. Sikira and Liza's relationship is that of fear and mutual suspicion. Sikira fears that Liza might overshadow her. Secondly, Sikira thinks that Liza being more educated than herself would become more domineering and overbearing than herself. In order to forestall such a situation, Sikira picks quarrel with Liza at the least provocation. Rotimi indirectly cautions prospective polygamists of the consequences of such a marriage.

3. Methodology and theoretical framework

The paper adopted textual analysis as method of data collection, while cultural feminism is used as the theoretical framework. In Lewis, (2019) cultural feminism is a variety of feminism which emphasizes essential differences between men and women, based on biological differences in reproductive capacity. Cultural feminism attributes to those differences distinctive and superior virtues in women. What

women share, in this perspective, provides a basis for "sisterhood," or unity, solidarity and shared identity. Thus, cultural feminism also encourages building a shared women's culture. Cultural feminists also tend to value qualities identified with women as superior or and preferable to qualities identified with men, whether the qualities are products of nature or culture. In the opinion of Serva, (2014) cultural feminism argues that a woman's way of viewing the world is actually superior to men's. This perspective aims to unite all women, regardless of ethnicity, race, class or age. Cultural feminism originally evolved from radical feminism. The movement is about finding ways to make the female essence a more appreciated part of society and using women's special gifts to contribute positively to the world. The belief includes the idea that women in leadership positions would be more likely than men to cultivate a more peaceful, less war-torn world. In the play, Liza shares her knowledge and ideas with Mama Rashida and Sikira and even her husband to create a peaceful environment for everyone.

4. Findings

This paper examines virtues of Lejoka-Brown's wives. Liza's marriage to Lejoka-Brown (a retired soldier) is borne out of love. While he is away in Congo, his father marries off Mama Sikira for him, his late brother's wife. The marriage to Sikira as well, is for convenience sake. In order to achieve his political aspiration, by succeeding at the polls, he marries Sikira, the daughter of a prominent market women's leader.

Lejoka-Brown marries Liza while serving as a soldier in Congo. Liza proceeds to the UK for further studies, while Lejoka-Brown returns to Nigeria. After completing her training as a qualified medical doctor, Liza decides to return to her husband. Her flight arrived earlier than scheduled, and she finds her way to Lejoka-Brown's house. Although Liza's mates have the foreknowledge of her arrival, but she does not know about the existence of her husband's other wives. Eventually this fact becomes known to her, in reaction, she attempts to leave immediately, but Mama Rashida, who offers her a warm reception on arrival, persuades her to have some rest. Mama Rashida is a very kind hearted woman. She ceaselessly treats Liza, Sikira and their husband with love and respect. Sikira on the other hand, has develop disdain for Liza, even before her arrival, and doesn't hide her feelings:

Sikira:

I've slept more nights with the master than you have, therefore… by native law and custom, I hold a senior place in this house. Whether you like it or not! (Rotimi, 1977:25)

Liza:

More wh-at?...Native law and what! Where are my things? Get me a taxi, would you please? Well…phone one, please, phone. What room are my things in? (Rotimi, 1977:25-6)

Mama Rashida intervenes, and attempts to calm down Liza.

Mama Rashida:

Sister, I beg of you…do not let anger turn your head inside out. Have patience, I pray you. Come with me to the kitchen and get some salt and pepper in your stomach… you can think things over while you are eating (Rotimi, 1977:26)

Liza:

Think things over! Oooh no. There's nothing…totally, clearly, absolutely…nothing to think over, Mama. I cannot…and will never surrender my person to be devoured in this…blatantly decadent, third rate domestic circus! Nor will I ever condescend to sharing the same monster of a husband with that…smutty, ill-bred, foul-mouthed, uncouth, mangy, grossly ribald, whipper-snapper of a chipmunk! (Rotimi, 1977:26-7)

Mama Rashida finally reveals her true status in the house, adding to the state of shock Liza finds herself in, when Liza inquires from her who she is?

Mama Rashida:

Why? Didn't the master tell you that too?... By the grace of Allah, the All-Merciful, the All-Providing… Toh! I'm his first wife, o! (Rotimi, 1977:27)

The circumstance leading to Lejoka-Brown marrying other women is explained to Liza by Mama Rashida. The long period of separation is a factor, even though their husband marries other women. Mama Rashida echoes his commitment to the marriage with Liza, who still feels betrayed by his action. After Lejoka-Brown returns home, Liza confronts him over his marriage to other women. In response, her husband claims that as an African, he has a right to marry as many wives as he can handle.

Liza:

Now, you listen to me, buddy, and man, you listen good! When I Elizabeth Tayanta, married you in the Congo, I had the impression that I was entering into a union with you alone, and you with me. Never did I once imagine that I was doomed to becoming one of your three sacrificial slaves in this… Our marriage was performed in Court. In the Congo, under the French Law: one man, one woman (Rotimi, 1977:32).

In spite of how Liza has been traumatized, and in an endeavour to perform the duty of a loving and caring wife to her husband, she advises him on political, social and health issues.

Liza:
You must try to control your temper. After all, remember, you'll soon be one of the leaders of a great African nation. You must learn to control your emotions. Apart from the fact that wild displays of angry emotions can make you a social nuisance, you must realize the grave harm anger does to your health. For instance…your pulse-rate now gives cause for alarm. Your adrenal glands, on top of your kidneys, are working themselves terribly hard. Your liver too is being badly affected, so are your nerves. What will happen next? Psychosomatic breakdown! (Rotimi, 1977:40).

Liza extends hand of friendship to her mates. She enlightens Mama Rashida on the necessary steps to be taken in order to ensure the success of her business. Though Sikira is also present during this chat, it accorded her the opportunity to speak out her mind as well, thereby creating a more peaceful atmosphere in the house. Liza engages Mama Rashida in a discussion.

Liza:
Your next problem will be to create the Demand. The best way to do this is to lower your prices so more people can buy eggs. With your chicken house now, you can make more eggs to sell than anybody else in your market (Rotimi, 1977:47).

Mama Rashida:
I lower my prices, for Demand. I shall have more eggs for supply. Heey! My sister, may Allah grant you His blessing. May Allah fill your womb with children, plenty children until your supply becomes greater than the Demand! (Rotimi, 1977:47-8).

Sikira reveals the reason why she has been hostile to Liza. In contrast, Liza ask why she has such feeling even though they have never met. Liza in addition educates Sikira on moral and civil matters.

Sikira:
Hm! You know, Sisi Liza, I was afraid when I heard you were coming from America o! Well, they say when African woman go to England or to America, or so-so-and-so, they come back wanting to be Headmasters, and kicking everybody round and round (Rotimi, 1977:48).

After the argument Liza had with Lejoka-Brown over his dishonesty with her has subsided, she sews a dress for Sikira, which she wears to check its fitness. The two women engage in a conversation. Liza gives first impression she has about Lejoka-Brown's household.

Sikira:
You are a strong woman, with a strong heart. Sometimes I wish I, too had your kind of strong heart so I could tell our husband to go to hell! (Rotimi, 1977:53).

Liza:
That's silly, it isn't right for a wife to tell her husband to go to hell, without a reason. You must have a good reason for doing so, otherwise it's sheer rudeness (Rotimi, 1977:54).

Sikira:
But he acts rudeness-like to me sometimes. Then I feel like even running home to my mother. Oohh, but you're leaving him. If you can leave him, I can leave him too (Rotimi, 1977:54).

Liza:
Sikira, he lied to me, At least, you knew he had two other women before you married him. But me…He didin't tell me anything. When I walked into his house three weeks ago, I took you for a housemaid, and thought Mama Rashida was a washer-woman or something… It all goes to prove that Mr. Rahman Lejoka-Brown does not have any respect for my feelings. I believe a woman must try to be a loving, loyal wife. On the other hand, the husband must show some respect for the wife. After all… men and women are all created equal (Rotimi, 1977:54).

Sikira:
Men and women are created equal! Sisi Liza! Suppose we form a party? For politics! All women in Nigeria. Then we become Prime Ministers and campaign for election. Then we sing… Freedom, freedom, Everywhere there must be freedom (Rotimi, 1977:54-5).

Lejoka-Brown on arrival, watches Sikira prancing. He inquires what the matter is, and Liza responds that the woman is simply happy. Lejoka-Brown is not expecting the response he receives. He probes Sikira further inquiring how much she has won at the lottery.

Liza:
Must happiness depend on money? She is happy to be alive and free. I see nothing wrong about the acquisition of some knowledge in the basics of freedom. Fundamental human rights- irrespective of race, sex or creed. Particularly, where the students involved in the acquisition of such knowledge happen to be the wives of a freedom fighting hero on the national scene (Rotimi, 1977:56).

Mama Rashida demonstrates selfless act by calling the attention of her husband to the departure of Sikira to her mother's house. She similarly urges Lejoka-Brown to take action in preventing Liza also from leaving. Mama Rashida unveils a plan to expand her poultry business by relocating to Abule-Oja. According to the information available to her, the chickens will grow better, land is cheaper and life is peaceful over there. Lejoka-Brown grants her request.

Mama Rashida:
So, if my lord will talk to Alhaji Mustafa who has plenty land to supply, and if my lord will ask him for demand, he will sell it to us for capital. Now, I can then go to the village farm and start my big new trade there. My lord can come to see old Mama Rashida and her chicken farm in Abule-Oja whenever he wants (Rotimi, 1977:72).
Sikira resolves to pack out of Lejoka-Brown's house to dwell at her mother's residence. Her mother, Madam Ajanaku is the leader of National Market Women's Union. This woman threatens to withdraw her union's support for the National Liberation Party of which Lejoka-Brown is the flag bearer in the forthcoming election. Some conditions are set for the party, if it still needs her union's support. Firstly, Lejoka-Brown must be voted out of office, and secondly a female candidate must replace the ousted party member. Eventually Sikira emerges as the new candidate replacing Lejoka-Brown.
Sikira:
Rise up! All women of our land! Rise up and vote for freedom, or forever be slaves! Vote for me! It is true I am a woman, but that does not matter. It does not matter, because why? Men and women are created equal (Rotimi, 1977:76).
Liza breaks the sad news of her husband's impeachment from the party to him. She advises him to be calm. He consequently lays out the plan for his future with Liza.
Lejoka-Brown:
Elizabeth, I'm really very sorry for everything that has happened. I'll go back to the cocoa business. No more monkey politics for me. But first I'll build you the clinic I promised. On this very land. I'll make sacrifice to my fathers, and then break down this old house. I'll build a new one on its soil. Three stories. You'll use two for the Clinic, and we'll live in peace on the top floor (Rotimi, 1977:75).
The peace that has been evading Lejoka-Brown's home finally returns there.

5. Conclusion

This study establishes that Lejoka-Brown's wives are from diverse backgrounds, but they each bear their uniqueness. All of them demonstrate reasonable degree of intelligence. Liza makes herself to be understood by her mates. She is not only friendly towards them, but also imparts knowledge to them. Liza, Mama Rashida and Sikira these intelligent women marry the same man, although Liza is literate, while Mama Rashida and Sikira are not. Liza resolves to remain with her husband after being voted out of office, but in contrast, her mates choose to pursue their life ambitions in business and politics respectively.

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Kampala International University ISSN: *2415-0843*; 5(2): 299–307

Ethno-Pragmatic Study of Sam Ukala's *The Slave Wife* and *The Placenta of Death*

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Abstract. This paper is an ethno-pragmatic study of proverbs in Sam Ukala's *The Slave Wife* (1982) and *The Placenta of Death* (2007) in the face of the paucity of linguistic studies of the plays of Sam Ukala. It applies Brown and Levinson's (1987) politeness theory with insights from Dell Hymes' ethnography of communication. The focus is to explain how politeness features are appropriated to guide the usage of proverbs in the selected plays, while paying attention to the ethnographic features of the usage of proverbs. Ten proverbs are purposefullly selected from the texts for a rigorous and qualitative analysis. Findings show that the politeness routines and the ethnographic features of speaking appropriately guide the usage of proverbs in the socio-cultural context of the plays and they ensure that there is no breakdown in communication. Specifically, the politeness features inherent in the proverbs are face saving devices (though some proverbs contain face threatening acts) as they help to ease tensions in their mitigating roles while Dell Hymes' speaking demonstrates that the use of proverbs in the texts obeys the social-cultural norms of interaction of Owa people. Finally, the paper shows the relevance of the place of linguistics in the study of the plays of Sam Ukala.

Keywords: Politeness, Proverbs, Sam Ukala, Ethnograpy of Speaking

1. Introduction

Language can be simply defined as a means of communication and interaction. It is a means by which humans express their thoughts, ideas, feelings and emotions among others. Language is primarily oral as the spoken form precedes the written form. Culture on the other hand consists of whatever one must know to function in a particular society. This is succinctly defined by Goodenough (1957, p.167) when he states that a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and to do so in any role that they accept for anyone of themselves" (cited in Wardhaugh, 2000, p.216).

Language as a system of sign has cultural values. In fact, language embodies and expresses cultural reality (Kramsch, 1998, p. 3). The relationship between language and culture has been well studied in the field of Sociolinguistics. The culture of a particular society or group of people reflects in the language of that society while the language of a society is a means of expressing the culture of that society. This relationship gave rise to the Sapir-Whorf Hypothesis which is a claim that "the structure of a language influences how its speakers view the world" (Wardhaugh, 2000, p. 216).

As a playwright, Sam Ukala explores folklore as an aspect of the culture of his people in his dramatic creativity. Lindsfor (2002) defines folklore in its broadest sense to include popular beliefs, stereotypes, and verbal performance types as well as folktales, proverbs, and other forms of patterned oral arts (as cited in Tugbokorowei, 2018, p.78). In the same vein, Brundvand (1968) sees folklore as those materials in culture that circulate traditionally among members of any group in different versions, whether in oral form or by means of customary examples (cited in Tugbokorowei, 2018, p. 73-74). Sam Ukala's drama explores aspects of folklore materials of his native culture as defined above. His reliance on the use of folklore materials gave birth to his theoretical construct "folkism" as a literary theory designed for the analysis and interpretation of texts that manifests the use of folk materials. Essentially, he dwells on the exploration of folkloric materials such as folktales, proverbs, songs, incantations, oracle, among other non-verbal art forms. For instance, the storyline behind *The Slave Wife* (1982) and *The Placenta of Death* (2007) which are selected for this study is folktales and the plays are referred to as folk scripts. Ukala also makes use of proverbs as a

means of cultural communication to manage social conflicts and minimize friction in the socio-cultural context of his folk plays. Therefore, this study applies ethnography of communication and politeness as pragmatic tools in the analysis and interpretation of proverbs in the two selected plays of Sam Ukala.

2. Literature Review

Of the different oral literary forms, the proverb is one of the forms proven to be of continuing importance to modern man. Proverb can be defined as traditional sayings which are concise, witty and figurative in form and which usually express a truth derived from practical experiences (Akporobaro, 2006). Generally, proverbs are short witty sayings which contain general truths. The language is often forceful, in compressed form. Akporobaro (2006) further posits that proverbs are powerful and effective instruments for the transmission of culture, social morality, manners and ideas of a people from one generation to another. Proverbial sayings are usually regarded as incontrovertible truths.

A playwright, poet, actor, and theater director, Sam Ukala is not a new name in the usage of proverb in the discourse of contemporary Nigerian drama and theatre. He has published over eight dramatic texts amongst which are *Break a Boil*, *The Placenta of Death*, *The Log in Your Eye*, *The Slave Wife*, *The Last Heroes*, *Akpakaland* and the 2014 Nigerian LNG award winning play, *Iredi War*. His dramatic texts have also received a good number of critical and scholarly attentions. However, most of them are in the directions of folkloric/literary criticisms and theatrical studies with very little attention paid to his plays from the point of view of linguistic criticism. For instance, out of the forty-seven chapters in a festschrift in honour of Sam Ukala edited by Tugbokorowei and Anyawu (2018), none is a study from linguistic orientation. Also, in another collection edited by Ogude and Egede (1999) in honour of Sam Ukala, none of the essays is from the point of view of language. Furthermore, Agho (1999) is a study of the dialectics of power play in Sam Ukala's the *Placenta of Death*. He sees the play as a transmutation of a folktale on the theme of misrule, high-handedness, rivalry and other human related weakness into a parable for characterizing the ill health of the Nigerian polity. He goes further to show how the play encapsulate power play as dialectal opposition between the ruler and the ruled, the rich and the poor, the slave and the freeborn and the dramatic fusion of classes of the poor and the slave at the end of the play. Opara (1999) examines Ukala's *The Slave Wife* and *The Log in Your Eye* from the perspective of the poetics of gender politics. She sees Ukala as a writer who counters the sexist tradition of Chinua Achebe, Cyprian Ekwensi and Wole Soyinka and strives to depict women pitted against vitiating cultural factors.

Examining how tokens of folklore, such as narration, songs, idioms, morals and other traditional motifs are employed to orchestrate a conformity that draws a parallel between the present and the past is the focus of Nwaozuzu (2018) in her critical study of Ukala's *The Slave Wife* and *Akpakaland*. Ihekweme and Obah (2018) focus their study on indigenous patterns of women oppression and liminality in *Akpakaland* and *The Slave Wife*. They conclude that the two plays demonstrate Ukala's foregrounding of traditional histrionics through his female characters that embody the worst form of female oppression and liminality. Bello (2018) is an exemplification of conflict and power relation in *Akpakaland* and *Placenta of Death*. He avers that conflict arises in the two plays as a result of the desire of the senior wife to protect her position and situation from a rival wife using means that are not so orthodox.

Ehiemua (1999) adopts a Post-Structuralist reading of *The Placenta of Death* and *The Last Heroes*. He states that a dimension in Ukala's drama is that the forces of tyranny finally lose grip and gets dethroned and there is the enthronement of the will of the masses or the oppressed people. In concluding, he suggests that the entire drama of Ukala be subjected to a post-structuralist interpretation to see how the texts deconstruct themselves and provide a valid and uninhibited understanding of culture and the implications of social relationship. Ibhawoh (1999) sees *The Slave Wife* as a piece of oral historical material of the Owa people. He sees the triumph of good and justice over evil, of moral rights over power and influence, and the rise of the down trodden oppressed slave over her oppressors as sufficiently familiar theories in history. He concludes that oral literature is an important part of oral historical tradition which forms the basis of the historian's reconstruction of the African past. Bello (2013) discusses aspects of African tradition in Ukala's plays. He posits that Ukala's plays are influenced by the Ika traditional experiences of the Niger Delta region of Nigeria. He concludes that the playwright blends Ika folklore with his western conception of drama.

In another vein, the theories adopted for this study have been successfully adopted by scholars in similar studies. Houssaini (2019) is a sociolinguistic approach of taboo words in Moroccan society. The

study combines societal and situational factors to investigate how they influence taboo. The paper avers that euphemisms are used in place of taboo expressions. Using Hymes'ethnography as the major framework, it concludes that taboo expressions and euphemisms differ from one individual to another depending on sociolinguistic factors such as age, gender, educational background and the context of use. Also, Arewa and Dundes (1964) apply Dell Hymes' "Speaking" in their study of Yoruba proverbs of child training. They argue that since folklore is communication, then the ways in which it is used to communicate should be taken into account. Their study underscores the relevance of ethnographic features of proverb as a folkloric material. Odebode (2012) discuses Ola Rotimi's *The Gods Are Not to Blame* using Dell Hymes' Ethnography of communication. He concludes that this approach gives a deeper and better understanding of utterances as portrayed by characters in the text in terms of the components of the acronym "speaking". Obeng (1996) is a study of the politeness features of proverbs as a mitigating strategy in Akan discourse. Essentially, he adopts Brown and Levinson's (1987) concept of "face". The paper explicates the pragmatic significance of proverbs in advice-giving and concludes that proverbs play important roles in the management of face in Akan. Odebunmi (2008) is a study of crisis-motivated proverbs in Ola Rotimi's *The gods are not to Blame.* The paper applies Mey's (2001) pragmatic act approach and categorizes the proverbs into socio-crisis motivated proverbs and political-crisis motivated proverbs. It concludes that the pragmatic study of literary proverbs used in crisis situation makes a contribution to the paremiological pool and provides a helpful tool for language teaching.

From the above review, the evident fact that there is paucity of linguistic study of Sam Ukala's plays is obvious. This is the prime motivator for this study.

2.1 Synopsis of the selected texts

Sam Ukala's plays are mainly rooted in folkore. The playwright skilfully blends folkloric materials with features of modern African drama. The two plays selected for this study are adaptations from aspects of the folktales of Owa people in the present Ika area of Delta State.

The Slave Wife is based on the importance of a male heir/child in the Ika tradition. Oba Ogiso, the king of Idu's five wives have not been able to give birth to a male heir who will inherit his throne after his death as the throne must be occupied after him by his heir. This is a great concern, not only to the king but also to the chiefs and the entire people of Idu as the kingship is hereditary. The oracle divines that the king should marry a slave who shall beget him a male child. This he did and after much intrigues, the male child borne by the slave wife returns home.

The story line of *The Placenta of Death* is not too different from that of *The Slave Wife*. In *The Placenta of Death*, Sam Ukala weaves folklore, narration and dramatization. He enlarges a family crisis into a national calamity and transforms a folktale into a metaphor of contemporary times. The play lays bare the nature of individual and communual tragedy, man's dichotomy into social class and how the oppression of the poor by the powerful in the society culminates in an uprising.

2.2 Theoretical Framework

This study is anchored on Brown and Levinson's (1987) politeness theory and Dell Hyme's (1962) ethnography of communication. Politeness generally has to do with the practical application of good manners (Salami, 2014 p.6). In linguistics, it is a framework that looks at the way and means in which one can avoid causing offence in a speech situation/event. Different scholars have proposed different models of the politeness theory. Lakoff (1977) proposes three rules of politeness: formality - do not impose/remain aloof; hesitancy - give the addressee his options and equality or camaraderie - act as if you and the addressee were equal or make him feel good. Leech (1983) proposes a set of politeness maxims which includes tact maxim- minimize cost to others, maximise benefit to others; generosity maxim - minimise benefit to self, maximise cost to self; approbation maxim - minimise dispraise of others, maximise praise of others and modesty maxim - minimise praise of self, maximise dispraise of self, agreement maxim –minimize disagreement between self and other and sympathy maxim- minimize antipathy between self and other and maximize sympathy between self and other.

However, Brown and Levinson (1978) developed a model of politeness which is more valid across cultures. An interesting aspect of their model is the introduction of the concept of "face" as something that is emotionally invested and which can be lost, maintained, or enhanced and must be constantly attended to in interaction (Fasold, 1990, p.160). According to them, the notion of face is central to their model and this consists of two specific kinds of wishes or desires which they termed "face wants": the desire to be unimpeded in one's actions (negative

face) and the desire to be approved of in some respects (positive face). (Brown and Levinson, 1987, p.13) They developed certain acts known as face threatening acts (FTA) which are liable to damage or threaten another person's face. To mitigate the damage that face threats may cause, speakers adopt some strategies designed to avoid conversational breakdown as a result of the failure to address their addresser's face needs (Adegbite, 2004). This concept of face is relevant to our study as the use of proverbs helps to mitigate and minimize a potential face threat. It helps to soften the force of impending face threatening act (FTA) on the hearer. The use of proverb also helps to maintain a speaker's face since his can also be threatened by the face threatening act inherent in his own utterance (Obeng, p.521).

The Ethnography of a communication of event is a description of the factors that are relevant in understanding how that particular communicative event achieves its objective (Wardhaugh, 2000 p.242). The term "ethnography" is a way of discovering the nature of social relationship in a culture. According to Fasold (1990), ethnography of communication is a framework which relates language to its social and cultural contexts of use. It is the study of language in culture and in this type of study, one is interested in both the roles of a language and the rules for the use of the language (Arewa and Dundes, 1964, p.71). In proposing this theory, Dell Hymes (1964) was of the view that different cultures communicate in different ways, however, all forms of communication require a shared code (as cited in Odebode and Eke-Opara, 2015, p. 14). Thus, he suggests that there are certain components of speech event that an ethnographer should look out for. According to Fasold (2000, p.43), Hymes (1972) groups them into eight with the acronym SPEAKING.

Wardhaugh (2000, p. 243) summarizes the acronym as shown below. *S* stands for setting and scene. Setting is the concrete physical circumstances in which a speech event takes place while scene is the psychological setting or the cultural definition of the occasion. *P* stands for participants which may include addresser-addressee, speaker-listener or sender-receiver who play socially specified roles in a speech event. *E* means ends. This has to do with the expected outcome or the personal goal that the participants seek to achieve with an utterance or in a speech event. *A* is act sequence which is the actual form or the precise words, how they are used and the relationship between what is said and the actual topic at hand. *K* is key and it stands for the tone, manner, or the spirit in which a particular message is conveyed while *I* stands for instrumentalities and it is the choice of channel: oral, written, the language, dialect, code or register. *N* stands for norms of interaction and interpretation. It refers to the specific behaviour and properties that are attached to speaking while *G* is genre and it stands for the clearly demarcated types of utterance. These ethnographic features of a speech event are applied to our data as it helps to look at the rules for the use of proverbs in the selected texts.

3. Methodology

The methodology adopted for this study is textual analysis. Our data which consists of ten proverbs (five per text) are extracted from Sam Ukala's The *Slave Wife* and *The Placenta of Death* and presented for analysis. In our data presentation, the proverbs are numbered serially with SW and PD preceding each serial number to indicate excerpt from *The Slave Wife* and *The Placenta of Death* respectively. The choice of texts and the selection of proverbs from each text are purposeful since from available study not much has been done from the point of view of language in any of the plays of Sam Ukala. Also, the selection of ten proverbs from the two texts is done essentially to allow for a detailed and rigorous analysis as the study deploys a qualitative method of data analysis. The extracted proverbs were analysed one after the other by applying Dell Hyme's Ethnography of communication and Brown and Levinson's politeness theory which were appropriate since proverbs are folkloric materials.

4. Analysis and findings

The analysis reveals that politeness routines and the ethnographic features of speaking appropriately guide the usage of proverbs in the sociocultural context of the plays and they ensure that there is no breakdown in communication. Proverbs play very important roles in face management. This is due to the fact that some of the politeness features inherent in the proverbs are face saving devices as they help to ease tensions in their mitigating roles. It is also discovered that the four politeness strategies: positive politeness, negative politeness, bald on record and off record as postulated by Brown and Levinson (1987) manifest in the data.

SW1. Pear roasted in haste … gets burnt (p. 4)

This proverb is uttered by Eteruma to Ologbosere in the presence of Ogiso and other chiefs. In the opening scene when king Ogiso has gathered the palace chiefs and sent for the Oracle priest, Obu, to divine why his wives are yet to get pregnant to

produce a male child that will inherit the throne when he, Oba Ogiso, is no more. Pragmatically, it is a positive politeness strategy as it helps to avoid disagreement between the Oba and the oracle priest. It is used to maintain the addresser and the addressee's face in that the addresser's utterance is not seen as a warning to Ologbosere. The proverb expresses warm and positive concern for Eteruma, Ologbosere and the listeners (audience) including Oba Ogiso. It is also used to minimize the impending friction with the Oracle priest, Obu. It conveys Eteruma's unwillingness to impose his thoughts and ideas on the anger and violence expressed by Ogiso and supported by Ologbosere. In so doing, it is appropriate with the face work done here.

Ethnographically, it is in a declarative form and a response to Ologbosere's tacit support of king Ogiso's anger to deal with the Oracle priest, Obu, if he fails to speak the truth. The end is to urge Ologbosere directly and king Ogiso indirectly to exercise caution and be patient with the Oracle priest. Thus, it is advisory with serious tone with respect to the subject matter at hand. With regard to the context, setting and participants, this proverb is appropriately used by the addresser to the addressee and the audience as the age of the speaker and the addressee and listeners makes it so. The key is also appropriate as it does not elicit any form of negative response from the addressee.

SW2. I have sweated night after night in the arms of the slave, pounding out my very life but the yam has simply refused to mash (p. 5).

The first part of this proverb is a face threatening act. The Oba referring to his wife as "the slave" threatens the positive face of his youngest wife even though she is not physically present at the scene of the discourse. The second part is a face saving strategy employed by the Oba. He uses it to address his positive face, to elicit pity and exhonerate himself from being the cause of the slave wife's inability to get pregnant as a result of his weakness. "The yam has refused to mash" is suggestive of the fact that despite his efforts, the woman has simply refused to get pregnant. This proverb therefore is a positive politeness strategy.

The setting is still Oba Ogiso's hall while the participants are Ogiso, the addresser, and his chiefs, the addressees. They are all awaiting the arrival of the Oracle priest, Obu.The proverb likens the coital efforts of the Oba to make the slave wife pregnant to no avail to that of a yam that is pounded in a mortar but refuses to mash. As part of the ethnographic rule of most Nigerian culture in general and Owa people in particular, issues of sex and pregnancy are considered a taboo in open public interaction. Thus, Ogiso has to use a means of linguistic indirectness not only to show his communicative competence but also to address his own positive face as the speaker and that of the addressee and the audience. The end is to register his frustration in the process of having a male child to occupy his throne after his demise. The key is serious in a frustrated tone. As a play text, the instrumentality is oral while the norm of interaction is strictly observed as the proverb can be considered appropriate in terms of its linguistic form and context of situation.

SW3. A tooth that must pull, pulls even at a meal of pounded cocoyam (p. 5)

The physical setting is still Ogiso's hall with Ogiso and the chiefs waiting for Obu. This proverb is used by Ezomo in response to Ologboshere's rhetorical question, "has the oracle not lied before?". In this context, this proverb is interpreted to mean that what is bad is already bad. The key is also appropriate as it creates the intended impression on the addressees. The speaker uses this positive politeness strategy to address the positive face of Ogiso that it is not the fault of the Oracle that the slave wife is not pregnant yet. As he says further, the oracle has directed them well during the wars. In summary, this proverb tries to avoid the face threatening act of "the oracle is not responsible for Ogiso's inability to make the slave wife pregnant". Therefore, it is a mitigating device in the context of use. Again, what the speaker aims to achieve is patience and caution on the side of Ogiso as what will be will be. The act of a tooth pulling in the presence of the soft meal (pounded cocoyam) is linked to social context of Ogiso's inability of making the slave wife pregnant. The proverb obeys the social-interactional norms of the Ika people as no one is expected to address the Oba with the bare facts of any matter not to talk of his weakness. Thus, it mitigates and minimizes the face threatening act on the positive face of Oba Ogiso while at the same time it is a face saving device on the side of the speaker.

SW4. No one can detect a cock from an egg. (p. 8)

This proverb is uttered by Obu, the oracle priest to Oba Ogiso and his chiefs in the Oba's hall at the end of his consultation. The setting and scene are very appropriate for the proverb as it is a declarative statement to the question by Ologboshere "may we ask the oracle who the lucky woman shall be?" As tradition demands, it is a taboo in most African cultural tradition to ask or to guess who will get

pregnant or who will give birth to a child between two women. Pragmatically, the proverb is meant to address the positive face of Ogiso and his chiefs. An "I do not know" for an answer from the Oracle would have meant an open affront and thus, a face threatening act. But the proverb mitigates the FTA on both the speaker and the hearers by presenting the answer in a way to show the impossibility of what they are asking for to all of them. It is an indirect way of avoiding the imposition and FTA on the question asked by Ologboshere and Eteruma. It is thus, a negative politeness strategy as it indicates reluctance to divulge sensitive information. By the social-cultural distance and relation between the participants, the Oracle, Obu, is here culturally superior to both Ogiso and the chiefs. Thus, he is very appropriate in using the proverb as the knowledge of knowing the unknown is reposed in him. From this perspective, his using this proverb which can be interpreted as a denial of divulging the knowledge of the gods can also be seen as FTA. Thus, the end can be seen as a conservation of the knowledge of the gods while the act sequence is very appropriate as no one can actually detect a cock from an egg in the real world. This proverb is uttered in serious tone as matters of the gods are not taken lightly in Owa tradition. This elicits the mood of seriousness in the addressees.

SW5. …anyone who plants where the land is out and out dry must water and water his seed (p. 19)

This proverb is used by Eteruma to address Oba Ogiso and the physical setting is the Oba's palace. Other listeners are the chiefs. The Oba's attendants are also present as passive observers/listeners. In this scene, the Oba is anxious to go to war and enlarge his kingdom. He complains of being the only one busy "prodding the sore of whoever opens hers". But he is turned between a choice of staying at home "to water his seed" (have sex with the slave wife to make her pregnant and give birth to a male child that will succeed him) or go to war to enlarge his kingdom. The proverb is a declarative statement which likens the Oba's slave wife as a dry land which must be watered for the plant to grow. So the Oba must stay at home to perform his manly duty to the slave wife in anticipation of having an heir. As Iyase asks later "…what will it profit us if we conquered all the world and passed away without an heir to consolidate our victory?" Pragmatically, this proverb is meant to mitigate the threat on the positive face of the Oba as he has special right to face protection. A blunt way of putting it would have been to tell the Oba to stay at home and carry out his conjugal duties before his slave wife who is considered barren (dry land). This would have been an affront and an attack on the Oba's positive face. As the Owa tradition stipulates, issues of bareness and sex are not mentioned so directly and open in the public. This restriction makes this proverb appropriate and a mark of politeness and deference to the Oba. The use of "anyone" is also a politeness marker because it makes the proverb general and applicable to anybody and not specific to the Oba whose "land" is actually "out and out dry". It is an off-record politeness strategy as it gives hints to the Oba to do the needful. The act sequence is proper while the key is serious, appropriate to the subject matter at hand.

The above analysis and interpretation can also be given for Obaseki's utterance *…a good blacksmith stays by the bellows while his iron is black in the fire*, though using different wordings. This is more advisory in nature to the Ogiso who is likened to the blacksmith while the wife is the iron that is black (meaning not pregnant). Thus, the Ogiso must stay close to the wife until she gets pregnant (as the blacksmith must stay by the bellows until his iron turns red). This analogy is a politeness marker on the positive face of the addresser (Obaseki) and the addressee (Oba Ogiso).

PD6. If a child smacks a mound of excreta, we do not cut off its hands; we wash it (p. 14).

The physical setting here is Owodo's court where Oba Owodo is in consultation with his ministers. The marriage of Oba Owodo to a slave was contracted by his father who is now dead. However, the people of Owodoland did not like it. This point is reiterated by Ihama and this proverb by Oba Owodo is a response to Ihama. It literally means that the mistake of his marrying a slave had been made by his father and he is now married to a slave (so the Oba is the child that smacks a mound). What is needed now is not to apportion blames or reject him and the slave wife (cut off its hands) but how to remedy the situation (wash the hand). Thus, the ends for this proverb is how to chart a way forward as the act sequence explained above suggests to the topic at hand. It is said with a serious tone, and obeys the norms of interaction of Owa people which is the wider situation of the text.

This proverb also encodes features of positive politeness strategy as it makes use of in-group identity marker and also asserts common ground between the interlocutors. It mitigates a threat to the positive face of Ihama by expressing a contradiction or a disagreement to his blames on Owodo's marriage to Ibo, the slave girl. This point is further buttressed by Olotu's utterance: "No. Ihama will cut

it off" which is a face threatening act to the positive face of Ihama.

PD7. Yes. And a husband. But when it comes to running the home, aren't men rams? *The sheep that bore rams, does she boast of children?* (p. 26).

This is a gossip scene between the First and Second Woman over the rumor of the birth of a child by Ibo. However, the focus of this proverb is not on the child born by the slave wife but the relevance of female children in running a home. First Woman complains that she is the only one in the house, though she has seven sons plus the husband. The act sequence compares men to rams who roam about the street looking for sheep without helping in house chores. It touches on an important fabric of most African culture in which males do not partake in any type of chores at home. In this aspect, men are considered as not children by their mothers. This proverb is uttered by the First Woman in a light hearted manner or tone and it suits the context of utterance and it is appropriate with respect to the age and the sex of the participants and the norms of interaction.

In terms of politeness, it is a positive politeness strategy as it asserts common ground between the interlocutors. It poses no threat to the positive face of the participants. Rather, it tends to seek solidarity between the two participants who are mothers and face the same challenges in their respective homes.

PD8. Isn't it the fool who needs telling to come out of smoke? (p. 31)

The setting is in Oba Owodo's court. The scene is where Oba Owodo confirms Iyasere's assertions that Emeni is a slave and Emeni is not happy about it. The speaker is Emeni and it is directed at Oba Owodo. The end is a challenge to the claim being made that he is a slave and it is said in a very angry and serious tone. The utterance is in form of a rhetorical question to confirm the obvious that he has been fooled for a long time in bearing the invectives by Iyasere that he is a slave; now it has been confirmed by the king. The act sequence is appropriate as it is only a fool that needs to be told to leave a fire side where he suffers the influence of smoke. Though in a rhetorical form, it is meant to assert that the speaker is not a fool before the addressee and the listeners.

From the point of view of politeness, the strategy in this proverb is off record. It employs a rhetorical question and gives hint that the Oba thinks he is a fool. It threatens the positive face of Oba Owodo as it is a challenge and an imposition of an accusation on the Oba that he (Oba) thinks he is a fool.

PD9 …I reminded him that my poverty couldn't salt soup to taste and my palm couldn't go round the head of my cutlass (p. 40)

The setting is Osaze's house and the scene is during the naming ceremony of Omon's son. Osaze is explaining the extent of his poverty to Iyasere in view of the fact that he is unable to provide entertainment for the people who came to the naming ceremony of Omon's child because he did not receive anything from the Oba. The participants are Osaze and Iyasere with Osaze as the addresser and Iyasere as the addressee. The goal is to inform Osaze how poor he is as he is not able to provide food and drinks for the guests who have come to grace the occasion of the naming ceremony. The act sequence is appropriate as it links Osaze's level of poverty to that of someone who cannot provide ordinary salt to make his soup tasty and someone who is so lazy that he cannot work to fend for his family as his palms cannot go round the head of his cutlass. One can infer here that Osaze's poverty stems from his laziness. However, we are told later in the play that Osaze's laziness is as a result of the economic hardship in Owodoland. The utterance is in a declarative form and the tone is in a manner of self–mockery, serious and self-condemnation for allowing his daughter, Omon, to marry Oba Owodo of Owodoland who has failed in his obligations to him as a son-in-law. Pragmatically, the utterance can be said to be polite to the hearer as it does not in any way pose a face threatening act to him. However, it poses a face threatening act to the positive face of Osaze. His desire to be approved of is violated by this utterance. The politeness strategy here is bald on record as he does not minimize the face threat on himself.

PD10. After the hoe has faithfully served the farmer, its head is knocked against a stump. (p. 52-53).

The scene here is Oba Owodo's court after Oba Owodo has finished eavesdropping on the conversation between Iyasere and Omon. What prompted this speech is Oba Owodo's accusation that Omon and Iyasere are having affairs. The physical setting is the king's court. The participants are Owodo, Omon and Iyasere. The utterance is made by Iyasere and it is directed at Oba Owodo. The end here is to drive home the point that he, Iyasere, is being wrongly accused and being paid with a bad coin by Oba Owodo after all the good he has done for him. The act sequence is appropriate. In the farming aspect of most Nigerian culture, the hoe helps in digging

holes during planting. After digging the holes, the farmer knocks the head of the hoe against a stump. Though this is usually done to take away sand from the hoe, the writer appropriates the knocking of the head of the hoe as an unjust treatment after what it has done for the farmer. Thus, the false accusation by Owodo is seen as knocking of Iyasere's head against a stump. This is expressed in an angry and seriousness manner.

Pragmatically, this proverb is an infringement and an imposition on the positive face of Owodo. Though proverbs are said to mitigate in interaction, in this instance the analogy used is so obvious in the event of the previous accusation by Owodo. As can be gleaned from the text, Iyasere as a minister is not a sycophant to the king. He states things as they are and in this case he uses this proverb to threaten Oba Owodo's positive face without any sign of mitigation. It is a direct imposition on the face wants of the king, performed bald on record.

The analysis reveals that ethnographic features of speaking and politeness routines appropriately guide the usage of proverbs in the sociocultural context of the plays and they ensure that there is no breakdown in communication. It is also discovered that proverbs help in maintaining interpersonal relations in the texts and also ease tension in their mitigating roles. In addition, proverbs are a means of cultural communication to manage social conflicts.

5. Conclusion

This study has shown the relevance of Dell Hymes' SPEAKING and Brown and Levinson's concept of "face" as politeness strategies in the study of proverbs in literary texts. It has shown in particular the extent to which the ethnography of communication and politeness routines are appropriated in the use of proverbs in Sam Ukala's *The Slave Wife* and *The Placenta of Death* in particular and modern African drama in general. The interrelation between Dell Hymes's SPEAKING and the concept of "face" in the study of ethnographic materials like proverbs has been made clear. An aspect of the appropriateness of proverb in a socio-cultural context lies on its observance of face as a politeness strategy.

On genre, proverbs are aspect of folkloric cultural materials. Though our texts are literary texts, the proverbs used are aspects of Owa folklore as it is obvious in the frame of reference and the objects referred to in the proverbs. For instance, pears roasted (SW 1) mashed yam (SW 2), pounded cocoyam (SW 3), a mound of excreta (PD 6) and hoe (PD 10) call fort imageries that are associated with the Owa cultural tradition of the playwright. On the age of the participants, readers have no access to the actual age of the users but can infer that they are adults. What is obvious is the social gap between the Oba and his Chiefs in both plays and the spiritual gap between the Oba, his Chiefs on one hand and the Oracle Priest, Obu on the other hand in *The Slave Wife*. In all, the use of proverb is appropriate with regards to the social status of the participants in both texts. On channel of communication, since proverbs are cultural materials, they are transmitted orally from the cultural tradition of Owa people and appropriated here by the playwright as features of modern African drama. In this context, they are written as if spoken with the speech norms of Owa cultural tradition transliterated into English.

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Kampala International University ISSN: *2415-0843*; 5(2): 309–315

The Eurocentric Religions' Multiparous in African System of Governance in Mongo Béti And Ahmadou Kourouma's Selected Novels

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Abstract. Eurocentric religion is the belief in the eminence of foreign religion over the existing or "native" religion; giving birth to more than one adverse effect on African peace. Existing studies have examined revolt and oppression of Africans by Foreigners in francophone African novels with little attention paid to the domineering power of the foreign religions over African community. This study, therefore, is designed to examine the Eurocentric religions' multiparous in African system of governance in Mongo Béti and Ahmadou Kourouma's selected Novels with a view to establishing the denigration of foreign religions and the havoc caused in Francophone African society, and their implications on contemporary Africa. Postcolonialism and Realism theories were adopted as framework. Béti's Le Pauvre Christ de Bomba and Le Roi Miraculé,; Kourouma's Allah n'est pas obligé and Quand on Refuse on dit Non were purposively selected because they are novels of religions denunciation. Close reading was adopted as methodology. Data were subjected to literary analysis. In conclusion, we discovered that African system of governance has been taken over by the colonisers and this cause the reason they are still "observers" during African election process till date. Human entity been depersonalised to the extent that he leaves his comfort, spending his fortunes to perform pilgrimage to "Holy lands". Béti and Kourouma portrayed alien religions as causes of disunity, war, hypocrisy, subjugation of African culture other than agents of peace, unity and progress and this is the bane of the contemporary Francophone African societies.

Keyword: Eurocentric, Multiparous, Peace and Conflict, Religion, Slavery

1. Introduction

Religion, in most cases is associated with two opposing realities- peace and conflict, unity and division, tonic and toxic, honey and poison in human society. This forms part of its nomenclature as it is often been referred to as "doubl e-edged sword". Up till the present times, "colonised " Africa depends on the "colonizing West" for its eco nomic, socio-religious cum missionary aid, and liturg ical style. Hence, African culture inspired by her nati ve religion takes up Foreign religions in order to be c onsidered pious or civilised in European context; the result that brings about cultural hybridity and multipa rous effect on African system of governance. Thus, the paradigm shift between the coloniser and the colo nised continues, till date, manifesting in all aspects of the Africa people's economy, socio-cultural and reli gious life (Sanusi, 2015).

There was peace, good governance, harmony, team work, and love; Africans were serving the Supreme Being in peace then suddenly, the Foreigners came and brought civilisation underpinned by colonisation, forced labour, assimilation slavery…(Olowo, O.O. & Babayemi, 2011).

The Foreign religions emerged with division; there are many sects of Christian religion today; this is based on the number of adherents of each sect. For instance, the Catholic Church, having the Pope in Rome as the head, happens to be a spiritual union of the Western church; the Protestants pulled out of the Catholic Church in the 16th-century Reformation and split in many denominations from where we have the Eastern Christianity comprising Eastern Orthodoxy, Oriental Orthodoxy and the Church of the East. From there, other smaller assemblies came up such as Jehovah's Witnesses and the Latter Day Saint

movement, (her inclusion into the body of Christ is still being disputed till present), (Maluleke, 1996). Likewise, from the 1st century there have being up to three major sects, namely: the Sunnis, the Shi'as and the Kharijites among the Islam. Each of these sects develops distinctive legal system and school of thoughts called *madhhab* to reflect different methodologies of jurisprudence (*fiqh*) this giving birth to entire puzzlement. The major Sunni *madhhabs* are *Hanafi*, *Maliki*, *Shafi'i*, and *Hanbali*. Today, we have: *Shuaibiyah/Hujjatiyah, Sufriyah, Sulaimaniah/Jaririyah, Tanasikhiya, Tha'libiyah, Thamamiyah, Wasiliyah, Yaqubiyya, Younasiyah* and *Zarariyah, Ahmadiyya*, Non denominational, Qur'anists and many more. The list runs to seventy and above sects (Ramadan, 2006).

Nyang, (2010), establishing what religion means in his article "Religion and Social Change in Contemporary Africa" said:
Religion is an important factor in the lives of human beings. Nowhere on this planet is this statement now so widely accepted as in Africa. In the continent of Africa religion is life itself, and no one thinks of life without simultaneously looking at religion. Because of the centrality of religion in the African consciousness, social developments have always assumed a religious character. Each new development in the African social universe has been a lesson in religious understanding; and each social event carries religious meanings attached to it by members of society. In pre-colonial Africa, society provided the opportunity for the average man to partake in the activities of the community; and through his participation he shared the fears and securities, joys and sorrows of his fellow human beings. (Nyang, 2010)

Due to the unstable nature of human circumstances, and owing to the wish for certainty and security among men, religion becomes a significant basis of potency for many humans that are confronted with social change in their lives and their societies.

Nyang further explains the implications colonialism had over Africa; he affirms it to be a great one looking critically into its effect on African religion, social change and government strata as a whole. It is the receptiveness of Africans to the novel ideas and their cultural wares that made some African groups fall for the missionaries' deceit accepting them in their midst. When the adherers of the two leading Eurocentric religions came to the soil of Africa with their strong promise to create a social and religious order where "the Bible-the Quran and the Plough" would dictate, many African ethnic groups welcome them being naive of the repercussions. Most of the times, we look into religion as contributing a lot to the social, cultural and economic development of most first world societies. Religion has also been used as an economic tool to exploit the gullibility of the "Others" (Africans) in favour of the "élites" (foreigners). It has been used as a tool to maintain political dominance on the African society' system of government. This informs the reason for this topic: The Eurocentric Religions' Multiparous in African system of governance in Mongo Béti and Ahmadou Kourouma's selected Novels.

For the fact that the pre and post-independence novels selected for this study come from two regions of Africa, it will be adequate to portray the effects of Eurocentric religions on Africa holistically. For the purpose of this study, we will be referring to Christianity and Islam as "Eurocentric religions" henceforth. Eurocentric religions have their origins as alien to African society or sub-Sahara Africa.

It is necessary to examine the religious chemistry of the countries of our authors to shed light into what led to some characters to be subdued by the Eurocentric religions that give way to "*multiparousness"* in Africa. Cameroon, the country of Mongo Béti allows freedom of religion and diversity. About two-thirds of the population practise Christianity which is the predominant faith, but Islam has about one-fifth adherence meaning that a minority practise Islam in the country. Also, the African Traditional Religion has more followers than the two Eurocentric religions. Throughout the country of Cameroon, the rural dwellers follow African Traditional Religion but rarely practise it publicly in cities because of "civilisation": Many indigenous religious groups seem to operate locally.

On the other hand, Islam flourished in post-independence Côte d'Ivoire than in any other States of Africa. Even though, many of the new adherents still love to keep their cultural identity while going about their daily businesses as Muslims. However, current figures, as estimated by Statistical agencies, prominent among which is Institut National de la Statistique (National Statistical Institute) opines that Islam could no longer be claimed to be first religion among the Ivorian nationals, the first religion, when referred exclusively to the population. Hence, the extension of Moslem faith in Côte d'Ivoire thus depends on the immigration of Muslim foreigners from neighbouring countries like Burkina Faso, Guinea and Mali to the north, a phenomenon presented as a threat to the nation's religious balance

and ultimate unity and harmony.
"The World Factbook Central Intelligence Agency". *www.cia.gov*. Retrieved 16 April 2018.

The combination of the two theories in this study will give room to analyse the selected novels as they relate to tradition, religion, culture and civil war. Religion being hermeneutical issue can be explained and dissected better with Realism; while cultural hybridity and the like will be taken care of by Postcolonialism.

Without minimizing the importance of sociological and institutional contexts that have made postcolonial theory so influential – the class backgrounds of postcolonial scholars, their prominent positions in Western academia and their capacities for articulation – realists cannot afford to dismiss the core arguments on those grounds alone as some scholars have tended to do. Postcolonial theory conjoins with postmodern theory starting from oppositions to metanarratives, dependence on written dissertation and deconstruction, self-referential engagement with philosophical issues, and elitism. But on the other hand, the realists should be aware of the material difference buttressing the two theoretical approaches (D'Souza, 2010).

Therefore, literature does not exist in a timeless, aesthetic realm as an object to be passively contemplated; it is ideologically conditioned by time and place in which they are written (Brace et al., 2006). Hence, this study needs to explain the relationship between literature and the two theories. A definition for "literature" is a road that is much travelled, though the point of arrival, if ever reached, is seldom satisfactory.

Postcolonialism is characterized by the historical facts of decolonization of the colonized. It permits people budding from religion, socio-political and economic domination to regain their sovereignty that gives them space for negotiating their equity ((Lazare, S. R. & Andries, 2007). Realism is habitually multiparous (Taghizadeh, 2014). Researchers regularly ascertain it to be in relation with the acclivity of the novel; hence rightly claim that it is narrative. He further stresses the "*multiparoucity*" of realism in relationship between literature and reality. This is to say that there is in tandem between what the word says and what the real life is. Such attribute is always taken care of where the novel (s) uses representation of characters' cognitive, affective and psychomotor as well as his/her source. Comprehensively, a novel could be analysed with realism theory when its author renders ordinary people and sceneries so rich and persuasive to extend they persuade readers that men and women of such characters do exist the way they are depicted.

This study is subjected to literary and critical analysis of the chosen texts. The study also adopts close reading in examining eurocentric religions, their effects which occasioned the emergence and the widespread of colonisation, oppression and chaos in the African system of government. This methodology can be used for poetry, novels, drama, and any literary works in the domain of literature. It offers an exclusive, contextual approach as it brings together reading pleasure and analytic techniques that increases our interpretation capability (Greenham, 2018).

For the purpose of lucidity, we will be taking the four novels one after the other; the two authors show the effect of Eurocentric religions in our selected novels. The novels are: *Le Pauvre Christ de Bomba, Le Roi Miraculé* by Mongo Béti and *Allah n'est pas obligé, Quand on refuse on dit non* by Ahmadou Kourouma.

2. Multiparous and Dominance of Eurocentric Religions on African System of Governance

In *Le Roi Miraculé: Chronique des Essazam,* Mongo Béti depicts how African democracy is deals with King Lazarus a caricature of African leaders accommodating one of the Eurocentric religions making his domain, a peaceful democratic Essazam community and it's environ ungovernable:
… renchérissant à qui mieux mieux sur l'insulte faite à leur fille par le Chef, accusant ce dernier d'avoir rompu les serments au mépris de la coutume. (P. 168) (Beti, 1958)

They competed in denouncing the Chief's insult to their fellow-clanswoman. He accused of having defied tradition by breaking his solemn word. (P. 124) (Beti Mongo, 1982)

Ezoum, the Catechist, a religious symbol wittingly inserted into the inner council to represent Le Guen, shows how the whites make a representation of themselves into the African system of government from the beginning of their stay. Le Guen is indirectly ruling Essazam by what Ezoum the Catechist report to him from the council meeting:
Il y avait aussi dans la sale, dissimulé dans un coin obscur, un homme… le catéchiste Ezoum, représentant de Le Guen au sein du clan… (P. 34, 37) (Beti, 1958)

Also among those present was Ezoum the Catechist, Le Guen's representative in the inner council of the clan…(Pp. 27, 29) (Beti Mongo, 1982)

Between the years 830-1235 A. D. according to historical records, "the people's king" called King Tenkamenin from Gold Coast Kingdom (now Ghana), happens to be one of the strongest ever, and the richest among the then African kingdoms laced with affluent cultural heritage. Tyrannical rule started in his leadership Islam had its way to the Palace and this caused tension on the land… Due to the way this king and his chiefs are ruling being authoritarians, forcing their subjects to pay taxes by exerting force, they increase in power through the "new religion" and clever exploitation and owning passage for trade (Sardarnia, Khalil & Bahrampour, 2017). As a result of this, the subjects were insulted him (the King), a taboo in African society that calls for stiffer penalty. But for a king that has lost his worth, power and control over his subjects, there will not be any adverse effect of this; be it on the individual or the community because he had let down the ancestors. This is caused by the effect of the multiparous of Eurocentric religions African Leaders beckon to.

In *Le pauvre Christ de Bomba*, the Chief rages on Reverend Father's attitude, disturbing the Evindi village's peace under the his authority; he is ready to protect his domain with his life. If not for the intervention of an old sage that wades into the matter:
...Quel homme ose passé-t-il donc ? Hein, que se passé-t-il? Quel homme ose me porter la guerre jusque dans mon village ? Qui ose briser mes xylophones ? Que vais-je lui faire, je vous le demande? Hein, que vais-je lui faire à cet homme qui ose briser mes xylophones, cet homme qui vient troubler la paix de ma maison ? Je crois bien que je vais le tuer. Je ne doute plus maintenant que je vais le tuer… (P94) (Beti)

...What man has dared to carry war right into my village? Who dares to smash my xylophone? What shall I do to him now, tell me? What shall I do to this man who comes smashing my xylophone and breaking the peace of my household? I believe I shall kill him. Yes, kill him I must, indeed I must! (P54) (Mongo)

For Ahmadou Kourouma, no community agrees easily to the incursion of these Eurocentric religions. In *Allah n'est pas obligé;* Birahima reports that it is religion in a 'covert' sense that permits the inter-tribal war and the factions among the warlords. He describes how Samuel Doe flee to the USA « …après avoir vidé la caisse, …il s'est réfugié aux USA… » (Kourouma) (p 67). « …he took all their money and…went into hiding in the USA…» (Wynne, 2006) (p. 60). How did he enter into the country? The Europeans do not want peace for Africans so as to be getting the money from their end in order to boost their economy; which is part of breaking apart the African system of government.

Through foreign aids too, the "colonisers" are still causing havoc making the sub-Saharan region ungovernable. The same protagonist of *Allah n'est pas obligé* still continues in *Quand on refuse on dit non* with his analysis as regards the cause of chaos in many parts of Africa which is one Eurocentric religion or the other. Birahima points out the foundational cause of Côte d'Ivoire's civil war…religious sentiment: "les Bétés n'aiment pas les Dioulas comme moi parce que nous sommes opportunists, versatiles et obséquieux envers Allah avec les cinq prières journalières » (Kourouma) (p 16) "The Bétés don't like not the Dioulas like me because we are opportunists, versatile and obsequious towards Allah with the five daily prayers" (our translation). The Bétés and the Dioulas are living together in peace and harmony before one of these Eurocentric religions (Islam) breaks their peaceful co-existence. How will their chiefs be able to govern them without prejudice? Hence, the effect of alien religions and their effects on African system of governance is still a major problem living with Africans.

Among the African religious erudite class, it is the deity of their new found faith in the Eurocentric religions that causes everything that happens to them or their country. Africans have the saying: *it is the will of God,* or *we are getting there*. The question is: Is the God introduced by these two Eurocentric religions too callous to be causing trouble for His African faithful? When do we get to the same academic, social and political level as the people who plunge us into these religions that seem to draw us into more bondage?

Fanta, who represents erudite class in *Quand on refuse on dit non*, is seen to have been so submerged into religion to extent of not being able to tell the good or bad character of Allah again. Birahima asks if the Ivorians deserve what is happening to them. She answered:
Mon père, ton maître Youssouf, a dit que l'omniprésent au ciel, Allah, n'agit jamais sans raison. Toute épreuve pour un peuple ou bien sert à purger des fautes ou bien signifie la promesse d'un immense bonheur. Ce bonheur immense, pour le peuple ivoirien, pourrait être simplement la

démocratie. La démocratie est l'abaissement des passions, la tolérance de l'autre. (Kourouma, 2004)

My father, your master Youssouf, said that the omnipresent in heaven, Allah, never acts without reason. The entire test he allows for a people is used to purge the mistakes or a means of promise of an immense happiness. This immense happiness for the Ivorian people could simply be democracy. Democracy is the lowering of the passions, the tolerance for others. (Our Translation)

Africans literates are still in the cocoons of the stooge of religion even up to this century.

Because of this Konaté et al (2015)'s book *Crise Ivoirien et religion. Reflexions pour un nouveau contrat social Ivoirien* can be summarised in this format and even attests to by the authors the main cause of "never forgotten" Côte d'Ivoire's war that lingers for years. They attest to the fact that religion, « foreign in nature » causes catastrophes in Africa:
Nous avons choisi de bouter le silence hors de nos quartiers intellectuels et le thème qui nous parait mieux indiqué pour cette initiative de 'prise de la parole' est 'Le rôle de la religion dans la politique ivoirienne.' Il s'agit ici pour nous 'd'ouvrir le couvercle d'une marmite qui bout et dont tout le monde a peur.' (…) Tout le monde sait plus ou moins que certains chefs religieux (…) ainsi que certains hommes et femmes politiques au zèle religieux inégalable ont contribué au pourrissement des frictions intercommunautaires et à l'effritement du tissu social….et dessous religieux d'une crise (et) d'établir la collusion des leaders religieux et politique et partant, leur responsabilité pour enfin asseoir une ligne de conduite qui remette le religieux politique et le politique religieux dans le cadre de leur vocation sociale première.» (Konaté et al, 2015)

"We chose to remove the silence out of our intellectual neighborhood and the theme that seems to us more appropriate for this initiative of 'taking the word' is 'The role of religion in Ivorian politics.'" It is here for us 'to open the lid of a pot boiling and everyone is afraid.' (...) Everyone knows more or less that some religious leaders (...) as well as some politicians: men and women to the incomparable religious zeal contributed to rotting of the intercommunal friction and the erosion of the socio-religious crisis (and) to establish the collusion of the leading religious and political, and therefore, their responsibility to finally sit a first line of conduct which back the political religious and the religious policy in the context of their social purpose. (Our Translation)

Eurocentric religion in Africa is always the cause of racism and ethnocentricism. The northerners look down on the southerners who are less likely to be Muslims and more likely to be enslaved by the northerners now or in the past; causing tribal prejudice. The southerners got tired of being dominated, kill, enslave, and having their oil used to support an anti-Western, too severe version of Islam. The southerners have more in common with people in the West than in the North. Then, a civil war went on for 30 years among the people of the same family (Côte d'Ivoire) living and being governed by the same ideology before Eurocentric religion set them apart (*Quand on Refuse on Dit Non*).

Also, on another occasion in *Le Roi Miraculé*, the Reverend Father threatens the Chief with death if he does not accept his religion. The Chief is the Head of State, the President and Commander in Chief of the armed Forces of the Community; Le Guen threatening the Chief with death shows how our African leaders are being threatened with one "World Power sanction" or the other. Any attempt to say no to their bid, will incur their (the coloniser's) displeasure.

We can see this example in Libya; the process of funding and providing education, health care and housing for every citizenry free at all levels. Under Gaddafi's led government, the per capita income of Libya rose to more than US $11,000, becoming the fifth highest in Africa. The increase in prosperity was accompanied by a controversial foreign policy (with religious quoted power undertone), and the "world power" caused increased domestic political repression because he will not yield to foreign policy. This is in tandem to what Béti highlights in *Le Roi Miraculé*:
Le Guen, avec l'accord du Chef, sans aucun doute, fit dès le début de la journée, répandre la rumeur que le Chef… au risque de mourir subitement dans le péché. Ce bruit jeta la panique parmi ceux que le collégien traitait maintenant d'orangs-outans…. (Pp.179-180) (Beti, 1958)

Early in the morning, Le Guen…. Spread the report that the Chief …with risk of dying in a state of Mortal sin. This announcement produced a panic throughout that most respectable body… (P. 133). (Beti Mongo, 1982)

The "foreign body" will always take advantage of the African secret they are privy to and lace it with

"foreign policy" to nail such country to their bid. They fully encourage corrupt African leaders to do more, since they know the corrupt proceed is coming to their economy:

….parce que le président Gbagbo est lui-même d'ethnie bête. Il a mis tout le budget de la Côte-d'Ivoire sur la table. Il a recruté des mercenaires à prix d'or (les mercenaires sont des soldats blancs à la solde d'un gouvernement africain ; on les appelle aussi les affreux). Il a fait venir les mercenaires du monde entier ; de l'Afrique du Sud, des pays de l'Est, de la France, de l'Allemagne…..(P 23) (Kourouma, 2004)

…because president Gbagbo himself is of béte ethnicity. He put the entire budget of the Côte-d'Ivoire on the table. He recruited mercenaries in gold price (mercenaries are white soldiers in the pay of an African Government; this is also an ugly thing). He brought mercenaries from around the world; … countries of the East, the France of the Germany... (Our Translation)

One is able to openly note that the effect of Eurocentrism over African governance is still a major problem living with Africans; a cause for serious concern among African States. Mongo Béti and Ahmadou Kourouma practically reveal the application of Eurocentric religions over the political and economic force of the Africans from colonial era in (Cameroon and post-colonial period in Côte d'Ivoire the native countries of the writers respectively) contemporary African society till date. The four novels that serve as our data bring out the way the Eurocentric religions tore apart the African democratic government, how the so called "Eurocentric religions" are used as pen knife to cause division amidst the African system of governance.

3. Conclusion

The human entity has been depersonalised to the extent that he leaves his comfort, spending his fortunes to perform pilgrimage to "Holy lands" of the religion, talking to stones to pray or throwing stones at an object being used to represent the evil one (Satan); what was condemned in Africa by the Religious peddlers as idolatry.

Serious effects of the Eurocentric religions erode and put into total extinction African cultural values. In all the four novels, there are vivid evidences of the missionaries fighting against African cultural ways of worship, entertainments, marriages, system of governance and the like. Mongo Béti and Ahmadou Kourouma in our selected novels for this study, represent Eurocentric religions as means of causing chaos and anarchy in African communities where there had been peaceful coexistence in the people's way of life.

Kourouma and Béti's wish that instead of African leaders going out there for summer, winter; the creator has not forgotten Africa in any way. African leaders going for 'medicare, pilgrimages and the like, can invest their wealth African on soil too. They believe that time is coming that luck will shine African continent too. The future of Africa represented by Béti in the failure of the Reverend Father's effort and how the Essazam community asked for the transfer of Le Guen, and Kourouma in Fanta and Birahima's journey to Bouaké, signifies hope as they do not run away from Africa, this means that the adults and youths of Africa will have rest and peace from the seem endless toil very soon.

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Part Four
Religious Studies

KIU Journal of Humanities Copyright©2020
Kampala International University ISSN: *2415-0843*; 5(2): 319–330

Impact of COVID-19 on the Church of God in Nigeria

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Abstract. This paper explores the effects of Covid-19 in the Church with a bid to identifying the positives and negative influence on the Church, which is expected to be the community of faith. Covid-19 is a disease and death virus that has infected the world since early 2020. Governments around the world are finding it more difficult to deal with it, because it rising has different goals. However, the battle against this virus in Nigeria is becoming more daunting due to persistent difficulties such as pervasive socio-economic inequality, less importance of life being provided to those on the margins, and the government's apathic response. Otherwise, corona virus is both stubborn and untouchable. It's not afraid of strong regimes, riches of wealthy, advanced technology, war arsenals, nuclear weapons, strict rules, or violent police forces. So, who's going to win, the people or the virus? Ultimately, research can discover a cure, but in the meantime, the deadly virus is endangering democracies, undermining religion, economies, employment and businesses, destroying health, mental and social well-being, and killing thousands more on the planet due to fear or hunger, as well as to the dearth of medical facilities.

1. Introduction

The history of outbreaks of pandemics and contagious diseases is as old as the existence of mankind. The novel Corona Virus, otherwise referred to as COVID-19, was first identified in 2019 in the Chinese city of Wuhan after which the pandemic spread like wildfire through continents, generating global health problems with consequent effects on governments, economies, education and lifestyles worldwide. The pandemic 's devastating consequences in terms of the constant statistical rise in the number of reported diseases and deaths forced the World Health Organization (2020) and worldwide political leaders to take stringent steps. Other efforts at mitigating the spread of the virus globally have been in the areas of collating data daily, developing effective vaccines and preventive measures to contain the spread or surge in infected cases. The strict procedures introduced to protect lives and curb the spread of the novel Corona virus portend a major shift in peoples‟ lifestyles globally in terms of social relations, economy, politics and education to mention but a few. In Nigeria, the threats of the pandemic were not taken serious early enough and so, the response was weak. While other countries were seriously battling the pandemic, Nigerians were still going about their normal daily sociopolitical and economic routines. The first case of the pandemic was recorded in Nigeria was recorded on February 14, 2020 (BBC News, 2020). Maclean (2020), laments that most of the index cases of Covid-19 in Nigeria were imported from Europe and America rather than China, where the virus originated.

The possibility of Nigeria becoming the epicenter of the pandemic has become a major concern to professionals and experts across the globe due to the fragile health systems characterized by inadequate funding, ineffective data management system, inadequate training of healthcare workers and unavailability of modern medical equipment. Almost all the states (35 states) out of 36 states have recorded confirmed cases as at the time of writing this article. In line with the practices in containing the pandemic, the government instituted measures such as interstate travel bans or restrictions, closure of land and sea ports, grounding of all non-essential flights or

movements, contact tracing, massive sensitization of citizens on the nature of the virus, isolation or social distancing, disinfecting public places, shutting down of schools, religious and other public places. However, as a result of the lockdown and restriction of people's movement in most states, most businesses have gone cashless with a 70% rise in Point on Sales (POS) transactions in Nigeria in March, 2020 according to a report by the Nigerian Inter-Bank Settlement Scheme (NIBSS) (Adesanya, 2020). Also, the educational system has paralyzed and only just few evolving from conventional classroom instruction to eLearning channels such as Google or virtual classroom, radio and television teaching sessions by some schools and churches which are closed down have now resulted to online churches in form of Instagram Live, Facebook Live, Zoom and Church radios. The impacts COVID-19 is causing and inflicting across the layers of society in different sectors have changed and going to change further in many ways. Many did undermine the consequential impact and have now started to accept its deadly power to inflict death and the ability to contaminate millions of people. COVID-19 pandemic has pushed many human activities to opt for changes. One such drastic change coronavirus introduced concerns faith of the believers who congregate for worship services and other important functions that fall in the Christian calendar that the church observes. COVID-19 has changed the regular services and other important events that falls within the Christian calendar in the last two months. Due to the changing scenario, physical connectivity within the ecclesia has totally been snapped off and now it is only on-line proximity. Congregation members are strictly forbidden to assemble in the churches and so the global church went on-line.

1.1 History of The Virus

In 1918, the Influenza virus was already in existence but it was the Type A influenza viruses that caused the most severe disease and are deadliest to humans. They are composed of combinations of 16 different hemagglutinin subtypes and nine different neuraminidase subtypes, which are the proteins found on the influenza virus's surface that allow it to bind to the host cell (this is what enables the virus to live and reproduce in the human body) (Kupperberg, 2008). The origin of the Influenza Type A virus otherwise called H1N1 virus is yet unknown, however, there are certain reviews which suggests that the most likely site of origin was Haskell County, Kansas, U.S., an isolated and sparsely populated county in the southwest corner of the state, in January 1918 (Barry, 2004). British scientist J.S. has provided yet another theory. According to him, Oxford emerged in a post of the British Army in France, where a British disease doctor named "purulent bronchitis" exploded in 1916 (Oxford, 2001). In 1927 the American Medical Association published a comprehensive international pandemic study by Dr. Edwin Jordan, editor of The Journal of Infectious Disease, Barry (2004), after years of work and analysis of evidence from all over the world. He claimed that after years of research, France, China and India had to be removed as a possible source and concluded that the United States was the most probable source, from army to base, then towns and villages. "The facts was even clearer. Influenza could be found hopping from soldier to base, then to cities, and going with soldiers to Europe. His inference was that the United States was the place of origin (Jordan 1927).

Type A influenza virus emerged at a time when the world was more concerned about the outcome of the First World War than about any virus or illness, what they failed to realize was that diseases killed more people in times of war than the armies on either side, for example, "disease claimed 10 British lives for every battlefield death in the Boer War (1899–1902); it took 2 lives for every 1 in the American Civil War (1861–1865), and the ratio was 6 to 1 in the Spanish-American War (1898)" (Kupperberg, 2008). The neglect of the outbreak and inaction by most countries (especially the United States) led to the ease of access of contamination, as the spread in most scenarios occurred in concentrated, overcrowded, military camps then spread to municipal areas. Second, the widespread of the virus was also because a lot of influential people made a conscious effort to limit people from knowing about the virus so as not to affect the morale of the soldiers and the people in general, at that time it had become the regular practice of men in power to make use of propaganda to aid the war, In December 1917 David Lloyd George (former United Kingdom prime minister from 1916 to 1922) admitted to C.P. Scott, the Manchester Guardian editor, said that if people only knew the facts about the war it would end tomorrow (Scott, 1970). It was also due to this fact that the virus got its alias, the *Spanish Flu*, Spain at that time played a neutral role in the war and was free from the bureaucracy and red-tapes that accompanies it, therefore Spanish newspapers were free to report the emergence of a new influenza virus as there existed no wartime censorship limiting the nature of news published, thus giving the international community the false notion of the virus originating in Spain. Flowing from these, the next question to be answered seeks to ascertain how many people got infected

(infection rate) and how many died as a result of this pandemic (mortality rate). There are some reports that the outbreak resulted in the deaths of more than 20 million people globally (Kilbourne, 1987, Simonsen, et al, 1998 & Jeffrey, et al , 2001), an additional 25 – 30 million people died from the pandemic in 1991 (Patterson, 1991). A more recent report places the death toll at as much as 100 million (Johnson, 2002 & Knobler, 2005), with an outbreak rate of one million. The figures are yet unknown due to several reasons, one of them being the fact that certain countries at that time were accused of underreporting the cases of death.

1.2 How did Covid-19 started?

Some early cases of Covid-19, however, appear to have inflicted people with no link to the Wuhan market at all, suggesting that the initial route of human infection may pre-date the market cases. The Wuhan market was shut down for inspection and cleaning on January 1, but by then it appears that Covid-19 was already starting to spread beyond the market itself. On January 21, the WHO Western Pacific office said the disease was also being transmitted between humans – evidence of which is apparent after medical staff became infected with the virus.

1.3 What exactly is Covid-19?

Coronaviruses are a large group of viruses that are known to infect both humans and animals, and in humans cause respiratory illness that range from common colds to much more serious infections. The most well-known case of a coronavirus epidemic was **Severe Acute Respiratory Syndrome (Sars),** which, after first being detected in southern China in 2002, went on to affect 26 countries and resulted in more than 8,000 cases and 774 deaths. While the cause of the current outbreak was initially unknown, on January 7 Chinese health authorities identified that it was caused by a strain of coronavirus that hadn't been encountered in humans before. Five days later the Chinese government shared the genetic sequence of the virus so that other countries could develop their own diagnostic kits. That virus is now called Sars-CoV-2. Although symptoms of coronaviruses are often mild – the most common symptoms are a fever and dry cough – in some cases they lead to more serious respiratory tract illness including pneumonia and bronchitis. These can be particularly dangerous in older patients, or people who have existing health conditions, and this appears to be the case with Covid-19.

1.4 The Genesis of Covid-19 In Nigeria

On 28 January 2020, the Federal government of Nigeria assured citizens of First outbreak Milan, Italy Index case . On 31 January 2020, following the developments of COVID-19 pandemic in mainland China and other countries worldwide, the federal government of Nigeria set up a Corona virus Preparedness Group to mitigate the impact of the virus if it eventually spreads to the country. The Nigeria Centre for Disease Control also announced same day that they had already set up corona virus group and was ready to activate its incident system if any case emerged in Nigeria. On 26 February 2020, a Chinese citizen presented himself to the Lagos State government on suspicion of being infected with corona virus. He was admitted at Reddington Hospital and was released the following day after testing negative. The first confirmed case of the pandemic of corona virus disease 2019 in Nigeria was announced on 27 February 2020, when an Italian citizen in Lagos tested positive for the virus, he works in Nigeria when he had returned on 25 February from Milan, Italy through the Murtala Muhammed International Airport, fell ill on 26 February and was transferred COVID-19 cases in The Greater Lagos Metropolitan Area excluding areas falling within Ogun state territory, On 9 March 2020, a second case of the virus was reported in Ewekoro, Ogun State, a Nigerian citizen who had contact with the Italian citizen. (2 months and 1 week ago). Background to the country of its readiness to strengthen surveillance at five international airports in the country to prevent the spread of corona virus. The government announced the airports as Enugu, Lagos, Rivers, Kano and the FCT. On the same day, the World Health Organization listed Nigeria among other 13 African countries identified as high-risk for the spread of the virus.

Early March, the minister of health in Nigeria, Osagie Ehanire, announced that 60 persons who had contact with the index Italian patient were under isolation, 40 persons in Ogun State and 20 in Lagos State. On 1 March, four Chinese citizens were quarantined in Plateau State, they all tested negative the following day. On 3 March, the governor of Lagos State, Babajide Sanwo-Olu disclosed that two Reaction on foreign Nationals from an unnamed Asian country has tested negative to the virus. On 6 March, the Anambra State government announced that five Chinese citizens tested negative for the virus. The Nigeria Centre for Disease Control reported that a total of 219 primary and secondary contacts of the index case had been identified and were being actively monitored. On 9 March, the

President Muhammadu Buhari established a Presidential Task Force for the control of the virus in the country. On 10 March, Turkish Airlines cancelled all their flights to Nigeria due to the virus outbreak. On 15 March, a woman in Enugu State displayed the symptoms of corona virus, she tested negative the following day. On 17 March 2020, Nigeria postponed the 20th national sports festival that was supposed to hold in Benin City, Edo State from 22 March to 1 April. On 18 March, the management of the National Youth Service Corps suspended the 2020 Batch A stream one 21 days orientation exercise indefinitely. The orientation exercise commenced on 10 March and was expected to end on 30 March, before it was suspended after just 8 days. Later the same day, Nigeria placed a travel ban on 13 countries with high cases of the virus, the countries are; United States, United Kingdom, South Korea, Switzerland, Germany, France, Italy, China, Spain, Netherlands, Norway, Japan and Iran.

In Katsina State, a Nigerian citizen that returned from Malaysia displayed the symptoms of the virus, he tested negative the following day. Kano State government confirmed that three persons tested negative for the virus in the state. Lagos State government banned religious gatherings of over 50 worshippers for 30 days, Ogun State also banned any gathering of more than 50 people for 30 days. The New Afrika Shrine suspended all their programmes indefinitely. Kwara State and Lagos State announced the indefinite closure of their public and private schools, while Zamfara State, Sokoto State, Katsina State, Niger State, Kano State, Jigawa State, Kebbi State and Kaduna State also closed down their schools for 30 days from 23 March. The Nigeria Football Federation suspended all football activities for four weeks. On 19 March, Anambra State government announced the closure of their schools and suspension of public gatherings indefinitely, tertiary institutions was closed from 20 March, while primary and secondary schools was closed from 27 March. Ogun State government extended an earlier ban to schools and religious centres in the state indefinitely. Federal government announced the closure of tertiary institutions, secondary and primary schools. Enugu State government also ordered the closure of all primary and secondary schools in the state from 27 March. On 20 March, Nigeria extended their travel ban to two more countries, Sweden and Austria. Ekiti State government banned social, political, religious and family gatherings of more than 20 persons. The state also ordered the closure of all their schools from 23 March. Nigeria announced the closure of their international airports, Enugu, Port Harcourt and Kano airports from 21 March. Rivers State government also announced the closure of all their schools and directed the restriction of all religious activities.

Osun State government banned any public gatherings of more than 50 persons in the state with immediate effect, including schools, churches and mosques. Delta State government announced the closure of all their schools from 26 March. On 21 March, Nasarawa State government confirmed that five persons tested negative for the virus in the state. Kebbi State government announced the indefinite closure of all their primary and secondary schools. The Nigerian Railway Corporation also announced the suspension of all passenger services from 23 March. Lagos State government reduced the number of people allowed in any religious or social gathering from 50 to 20. Nigeria announced the closure of the remaining two international airports, Abuja and Lagos, from 23 March. Osun State reviewed their previous ban on public gatherings of more than 50 persons and changed it to a complete ban, enforcing it on all public gatherings in the state under any banner or organisation. Oyo State government ordered the closure of schools in the state. Bayelsa State government also ordered the closure of all schools in the state from 26 March and restriction of all public gatherings above 50 persons. Imo State government also announced the indefinite closure of all schools in their state with immediate effect. On 22 March, Edo State government announced the closure of all their schools from 23 March. On 23 March, Ebonyi State government banned all public gatherings in the state, including weddings, seminars, conferences, burials and any other large gatherings. Niger State government announced a shut down in the state, restricting movement from 8am to 8pm everyday, from 25 March. Kano State government suspended all gatherings in the state indefinitely. Rivers State government announced a partial lockdown in their state, closing cinemas, nights clubs, public parks, weddings, burials and religious worship centres from 24 March. Edo State announced an indefinite ban of any gathering of more than 50 people. The Chief Justice of Nigeria, Tanko Muhammad ordered all courts in Nigeria to shut down from 24 March. Nigeria ordered the closure of all land borders for four weeks and the suspension of Federal Executive Council, (FEC) meetings indefinitely. Anambra State government banned all public gatherings in the state with more than 30 persons, including weddings, festivals, funerals and clubs. The Independent National Electoral Commission announced suspension of all their activities for fourteen days. Ondo State government banned all political, religious and social gatherings in

the state for fourteen days. Oyo State government also banned all social gatherings in the state with more than 30 persons, including religious services, parties, burials and weddings. On 24 March, Yobe State government announced the closure of all their schools from 26 March. Joint Admissions and Matriculation Board suspended all their activities for two weeks. The Nigerian Senate adjourned plenary to 7 April, while the Nigerian House of Representatives adjourned indefinitely. Edo State government reduced the number of people allowed in any public gathering from 50 to 20, closing markets in the state and allowing only sellers of food items, medicines and other vital commodities to operate.

Kaduna State government confirmed that three suspected persons tested negative for the virus in the state. Nasarawa State government ordered the indefinite closure of all their schools with immediate effect. Osun state government banned weekly markets indefinitely in the state. Lagos State government ordered the closure of stores and markets in the state from 26 March, allowing only sellers of food items, medicines, water and other essential commodities to operate. The National Examination Council announced an indefinite postponement of the 2020 common entrance examination into 104 Unity schools in Nigeria, which was supposed to hold on 28 March. Enugu State government banned all social and political gatherings in the state. Actors Guild of Nigeria banned movie sets across Nigeria. Delta State government banned all social gatherings of up to 20 persons, including burials, crusades and ordered the closure of clubs and cinemas with immediate effect. Ondo State government ordered the immediate closure of all markets, shops and malls in the state for seven days. The government also banned clubs, beer parlours and joints, except places where food, water and medicals are sold. Federal Capital Territory Administration ordered the immediate closure of shops in the markets and neighborhood centres, except those selling food items, medicines and other essential commodities in the FCT. They also ordered the immediate closure of churches and mosques. On 25 March, Rivers State government announced an indefinite closure of their sea, air and land borders into and out of the state with effect from 26 March 2020. Kogi State government also announced an indefinite closure of their sea and land borders, suspending the activities of commercial motorcycle in the state with effect from 26 March. They also reduced the number of persons in any public gathering to 5. Ekiti State government banned the operations of markets in the state with the exception of those selling essential commodities like food items, water, medicine and medical equipments. Kwara State government ordered the ban of commercial transportation, closure of all mosques and churches and markets with exception of markets selling drugs, food items and other essential commodities. Kano State also announced an indefinite closure of their air and land borders into and out of the state with effect from 27 March 2020. Bauchi State government also announced the closure of markets in the state from 26 March with the exception of those selling essential commodities like food items and medicine. Abia State government banned burial and wedding ceremonies of more than 30 guests. The state also banned religious activities of more than 50 persons for 30 days. Imo State government ordered the indefinite closure of major markets in the state with effect from 28 March. The government also closed its land borders, allowing entry upon screening. Delta State government announced the closure of their borders into and out of their state for two weeks in the first instance. The government announced the closure of Asaba airport with effect from 27th March; land borders with effect from 29 March; malls, supermarkets, markets and shops with effect from 1st April, ordering food sellers to conduct their businesses within the precinct of their homes. The government also directed all residents to stay at home with effect from 1st April. The government announced that the restrictions doesn't apply to providers of essential services like; security healthcare, directing pharmacies to remain open, water services, fire services, power services, essential departments of media houses and telecommunications companies. On 26th March, Ebonyi State government announced the closure of their state borders from 28th March, allowing only vehicles carrying food items, construction materials, medical supplies and patients going for treatment. Federal government ordered the immediate closure of international airports and land borders in the country for a period of four weeks. Rivers State government announced an indefinite closure of all markets in the state from 28th March. Jigawa State government ordered the indefinite closure of their state borders from 27th March. Akwa Ibom State government ordered the closure of their state borders, except for the transportation of food items. The state government also directed their workers to stay at home for a week starting from 30th March. The government also announced that their state-owned airline, Ibom Air, would suspend all its flight operations from 29th March. Kaduna State government placed a dusk to dawn curfew on the state, ordering residents to stay in their homes with immediate effect, except workers in essential services like; health workers, the fire service and security personnel.

The government also ordered the closure of all businesses, offices and places of worship, banning wedding events and all social gatherings. Sokoto State government announced the closure of their state borders for two weeks from 27th March, with the exception of vehicles transporting food and essential medical commodities. Federal Capital Territory Administration restricted business and commercial activities in the territory to 15 hours daily, starting from 9pm and ending 6am. On 27th March, Oyo State government placed dusk to dawn curfew on the state, banning inter-state travel from and into the state, except vehicles carrying food items, medical, pharmaceutical and petroleum products from 29th March, while also reducing the number of people allowed in a social gathering from 30 to 10. The state also announced that all markets will be closed except those selling perishable food items from 29th March. Osun State government announced the closure of their state borders from 28th March. The state government all announced the closure of their major markets as well as shopping malls, with the exception of pharmaceutical, foods and medical needs outlets. Katsina State government announced the closure of their state borders from 28th March, allowing only fuel takers and vehicles conveying food items and other essential commodities, but with subject to screening and testing at the point of entry. Enugu State government announced an indefinite closure of their state borders and inter-state transportation in the state from 31st March, allowing only those on medical emergency services. Nasarawa State government banned all social and religious gatherings of more than 50 persons, including weddings, churches services and mosque prayers with immediate effect. The state government also announced the restriction of all movement into the state. Niger State government banned the intra and inter-state movement of people and vehicles, exempting only vehicles carrying food items, fuel, medical supplies and other essential services. Zamfara State government announced the closure of their state borders with effect from 28th March 2020. Bayelsa State government announced an immediate closure of their sea and land borders into and out of the state. On 28th March, Anambra State government announced the closure of their 63 major markets from 31st March, for a period of two weeks, allowing only food items and medicine markets. Abia State government announced a four weeks closure of their state borders and markets from 1st April, directing residents to stay at home and allowing only food sellers to operate. Imo State government announced an indefinite ban on all weddings, burial ceremonies and religious activities with immediate effect. The state government also directed all civil and public servants to stop work immediately, except those on approved essential services. Ogun State government announced the closure of their state borders for two weeks in the first instance from 29th March, allowing only vehicles conveying personnel involved in essential services such as security agencies, health workers, food, medical items and petroleum products. Cross River State government banned all religious gatherings of more than five persons in the state. Kebbi State government announced the restriction of all entries into and out of the state with immediate effect. Taraba State government announced the closure of their state borders with effect from 29th March, restricting movement in and out of their state.

On 29th March, Ekiti State government placed a dusk to dawn curfew on the state, closing the state borders and banning inter-state travel from and into the state for fourteen days, except vehicles carrying food items, medical, petroleum products and other essential goods from 30th March, while also ordering residents to stay at home, except those on essential services. The government also ordered the closure of all businesses, offices and places of worship. Anambra State government announced the closure of River Niger Bridge with immediate effect, allowing only vehicles transporting food items and medicines. Federal government announced the locking down of Lagos State, Ogun State and the FCT, for a period of two weeks from 11pm on 30th March, ordering the citizens of the affected areas to stay in their homes, banning travel to or from other states and announcing the shutdown of businesses and offices, exempting hospitals, food processing, petroleum distribution, banks, power generation and private security companies. The government also exempted workers in telecommunication companies, broadcasters, print and electronic media staff who couldn't work from home. The federal government also suspended the movements of all passenger aircraft all over the country, including commercial and private jets. Osun State government announced the total lockdown of their state from 31th March, banning movement of individuals and inter-state movements, allowing only those on essential duties to operate, such as health personnel, fire service, security personnel, environmental officials, power and water supply agencies, media and telecommunication officers. The state also permitted pharmaceutical and medical outfits to open. On 30th March, Adamawa State government announced the closure of their state borders for fourteen days with effect from 31th March 2020, ordering a total lockdown in the state. The state government also announced that the ban affects tricycle, taxis and bus operators throughout the state. The state government also banned social activities

and ordered the closure of all markets, except food markets, medicine markets and filling stations, directing banks to provided skeletal services. The lockdown of Ogun State that was supposed to start from 30th March, was shifted to commence from April, after the state government made a request to the federal government to allow them provide food for their residents. On 31st March, Bauchi State government announced the closure of their state borders for fourteen days with effect from 2nd April, ordering a total lockdown in the state and exempting essential services.

Kwara State government announced an indefinite closure of their state borders with immediate effect, exempting only vehicles carrying agricultural produce, medical equipments, and officials on essential duties. Delta State government reviewed the earlier closure of their state borders and restriction of movement for their residents and announced the exemption of those involved in the transportation of essential supplies such as; food, water, petroleum products, pharmaceutical products and other essential services, noting that banks were to remain open only for skeletal services. Bayelsa State government also reviewed the earlier closure of their state borders with the exemption of vehicles transporting food, drugs and the vehicles conveying personnel on essential duty. On 1st April, Taraba State government announced the banning of all public gatherings of more than 20 persons in the state. The state government also ordered the closure of all markets with immediate effect, except those providing essential services such as; pharmacies, food stores and petrol service stations. Ondo State government announced the closure of their state borders with effect from 2nd April, prohibiting inter-state travels into the state. On 2nd April, Bauchi State government reversed the total lockdown in the state. Akwa Ibom State government announced an indefinite lockdown of their state, directing residents to stay at home, closing all business premises, markets, shops, motor parks and offices, allowing only grocery shops, pharmacies and those on essential services to operate. On 5th April, Niger State government relaxed their restriction order with immediate effect, restricting movement from 2 pm to 10pm and allowing movement from 8am to 2pm every day. On 9th April, Kwara State government announced the total lockdown of their state for 14 days from 10th April, exempting vehicles carrying goods and services. The state government allowed markets selling foods and medications to open on Mondays, Wednesdays, and Fridays, between 10am and 2pm. On 11th April, Anambra State government announced an immediate lockdown of their state for 14 days, directing residents to stay at home and allowing only those on essential services to move around. Niger State government announced the lockdown of their state from 13th April, exempting those on essential services. On 13th April, federal government extended the lockdown of Lagos State, Ogun State and the FCT, for another two weeks from 11pm on 13th April. Ekiti State extended their state lockdown for another fourteen days. On 14th April, Delta and Osun States extended their state lockdown for another fourteen days. Kano State announced the total lockdown of their state for seven days from 16th April, ordering residents to stay at home, closing all markets, places of worship and public gatherings in state. On 17th April, at least 18 people in Nigeria have been killed by security forces during the enforcement of measures to curb the spread of the virus.

On 20th April, Nigeria extended the closure of airports to another 2 weeks. Borno State government announced a fourteen days lockdown of their state from 22nd April, restricting movement of individuals, banning public gatherings, and allowing providers of essential services. On 21st April, Taraba State government announced a total lockdown of their state from 22nd April, restricting movement of individuals and vehicles and allowing workers on essential duties, such as health workers, pharmaceutical shops, fuel stations and media houses. On 23rd April, Kwara State government extended their lockdown for another two weeks. On 25th April, Anambra State government lifted their lockdown. On 26th April, Kaduna State government extended their state lockdown for 30 days. On 27th April, federal government announced the locking down of Kano State, for a period of two weeks with immediate effect. The government also extended the locking down of Lagos State, Ogun State and the FCT, for a period of one week, announcing an indefinite nationwide curfew from 8pm to 6am starting on 4th May, while also placing an indefinite ban on non-essential inter-state passenger travel, allowing partial and controlled interstate movement of goods and services, announcing the mandatory use of face masks or coverings in public places, and extending the ban on social and religious gatherings. Anambra State government announced the reopening of the 63 major markets in the state. On 28th April, Delta State government announced the relaxing of their lockdown from 30th April.

2. Effects of COVID 19 On Churches

The current pandemic COVID-19 has altered activities and affected a lot of businesses, schools' calendar and this has great effect on the Church

because it has not allowed the members of each assembly to worship together. Many of the church members have no enough spiritual stability to stand on their own. What the Church can just do in this era of this pandemic is to maintain personal hygiene, always take care of health, follow the instruction of the ministry of health and keep a distance from people. God is using this experience as a warning to turn to Him. This world is coming to an end. People should rely on God as He is the only solution and the only healer. He is the only one who can help us at this time. A disease that has no cure can only be stopped by God. God is giving us His revelation already by the happenings around. Those who are yet to accept Jesus should do that because the coming of Christ is near. The Book of Revelation talks about the opening of a seal and disease comes into the third part of the world to kill people, but we should be very careful with our health and follow God, because He is the only one that can take away this virus. So, let us all keep faith and expect God's intervention.

What precaution is the Church taking against the spread of coronavirus? Is it true that this will affect the growth of the Church as some churches have gone online? We have not had much case in Nigeria, but at present the Church will also need to reduce some of its activities and at the same time pray more than before. The Church also needs to encourage people. It is true that the development will definitely affect the growth of the Church because people will be afraid to come to church and our network system is still not very good in Nigeria. For now, there is no need to panic, but to take precautions and all will go well. A lot of people, even the aged, are not computer-literate and also cannot afford to go online. All these challenges will affect the growth of the Church. This will also affect the finances of the Church as well as the one-on-one ministry. But people should be mindful of the fact that the Church is in the heart, so, let everybody stay connected to the Church. It is only for a season, this time too will pass.

3. COVID-19: How can churches respond?

Churches are, of course, integral parts of their communities and are often on the front line of responding to disasters, both practically and pastorally. Experience from previous epidemics has shown that churches are particularly well-placed to build trust and hope, to counter fear, and to build community resilience as well as individual mental and spiritual resilience.

2.1 Spiritual and Theological Resources

Prayers in a time of Coronavirus- churches at this time of coronavirus disease should build a prayer link that will help the members to maintain their spiritual stability in God, though there may not be any avenue to gather together but can handle it online.

Bible studies- scripture must be exposed to members that will encourage them and build their trust in God it must be an interacting which will allow them to participate, this will encourage them to be active and involve.

Maintaining worshipping life when we can't gather in person- Across the Anglican Communion, people are responding creatively to the suspension of traditional gatherings for worship. Where possible, churches are using social media, recording and live streaming of services and sermons to maintain a pattern of 'collective' worship. The Anglican Communion News Service (http://www.anglicannews.org/) is also preparing a service for each Sunday, using fresh self-recorded videos and archived material from across the Communion, providing the opportunity to worship with our global Anglican family. However, it is recognised that some church members, especially the elderly or those without digital access, may find it difficult to engage with this, either technologically or emotionally, so alternatives are also being sought. Ideas being tried in different places include using radio channels, people sharing in a service individually at a set time with a common prayer sheet delivered, ringing the church bell to call people to pray at home at the same time, and gathering in their own household to share in a service, a Bible study or to watch a live stream or recording together.

3.2 Practical Action

Supporting community preparedness for COVID-19 to help your community prepare for, and respond to, COVID-19, and the Church needs to get organised and plan what she can do.You will probably already be taking steps to minimise the spread of the disease through physical distancing and hygiene measures and encouraging people to self-isolate and seek testing when they have symptoms (where available). But it is equally important to discern how Church can be the hands of Jesus, reaching out to the most vulnerable at this time.

4. Prevention of COVID-19

The best way to prevent and slow down transmission is be well informed about the COVID-19 virus, the disease it causes and how it spreads. Protect yourself and others from infection by washing your hands or using an alcohol based rub frequently and not touching your face. The COVID-19 virus spreads primarily through droplets of saliva or discharge from

the nose when an infected person coughs or sneezes, so it's important that you also practice respiratory etiquette (for example, by coughing into a flexed elbow). At this time, there are no specific vaccines or treatments for COVID-19. However, there are many ongoing clinical trials evaluating potential treatments. WHO will continue to provide updated information as soon as clinical findings become available?

5. Will People Come Back to Church after COVID-19?

There are some saying the new habit of watching church services at home will continue after the current stay-in-place orders are lifted. Others believe that Christians will miss the fellowship with other believers and will crave being with them in person. The widespread use of internet-based technology, via platforms such as Facebook Live and Zoom, has allowed many churches to broadcast their sermons, and sometimes musical ministry, to a wider audience than would usually meet in their buildings on Sundays. The relative ease of live streaming and video recording has given churches of all sizes the opportunity to reach out.

In addition, the wide usage of social media outlets, has given many people of all ages the chance to stay home on Sunday mornings, to sleep in, and still "attend" church services. Some even say that many Christians are watching more than one church service online each Sunday morning. One result of the current pandemic situation may be larger church audiences, but less active participation. People are watching church services on the internet but are much less involved in key metrics than they were before. For example, although some churches are providing children's and youth ministries online, there is less need for adult, not many people have access to good network, data and android that will help them to live service unless the recorded ones.

According to Mel Walker, he said, "Many were not gathering in person, Clergy members are to be commended for their ingenuity and willingness to, in some cases, learn new technology in an attempt to reach the largest number of people each weekend". The facts are in: Churches have launched new ways of connecting with people, and church members are enjoying their newly found Sunday schedules. The convenience of worshipping at home in front of a computer, tablet, or television has become what many are calling the "new normal" of church life. That fact is causing many church leaders to think about the possible answers to a specific question, "Will people come back to active, in-person church attendance following the COVID-19 crisis?"

5.1 What would become of the Church after opening of the worship places?

A specific answer to that question is probably quite uncertain now as pastors' minister through the current realities of this pandemic. The Churches should start to start plan now for life after the coronavirus, when worshippers will be coming together, how can we manage the members that have started enjoying the worship at their own space and within the limited time?
According to Mel Walker, he stated the following reasons people may not *return to their routine of regular church attendance:*

- **People enjoy worshipping at home.** The relaxed atmosphere of being at home with their families may have a long-term appeal for many customary church attendees. It is not an exaggeration to say that the current stay-at home philosophy may have allowed some to watch worship services in their pyjamas. Some believe that a significant number of regular church members may want to continue this casual practice even after the COVID-19 pandemic is over.
- **People don't feel safe in public places anymore.** The media has done a great job of convincing people to be afraid of public places with crowds of people. Residents have been told to wear face masks in public, to have at least six feet of distance between people, to use hand sanitizer or disinfectant wipes regularly, and to wash their hands often. Younger generations are already struggling with anxiety and the current health crisis may make people quite leery about going to any public meetings in the near future.
- **People like the freedom to watch services on their own schedule.** Another already common practice in the overseas countries, even before this pandemic, was the practice of many to participate in other activities and functions on the weekends instead of making the commitment to regularly attend church services.

Although other activities are limited now as well, people seem to appreciate having more time available on weekends for other leisure pursuits. Having church services posted on websites and social media apps allows people to watch church services

whenever it works in their personal and family schedules.

6. Post Covid-19 Effects

(i) People will miss connections with other believers. The current isolation from other people is likely to cause some to crave interpersonal connections with others. The extended time of social distancing can permit loneliness to develop in some, so perhaps followers will desire to be present in church buildings once again to renew times of fellowship and interaction with other believers. This may be especially true with younger generations for whom strong connections with peers are very important.

(ii) People will respond positively to connections made during coronavirus situation. Many pastors and other church leaders have worked hard during the COVID-19 scare to communicate the gospel and the love of Christ to the largest number of people possible. Churches of all sizes have effectively utilized technology, especially social media platforms, to minister to church members and to reach out to unchurched people in their own communities. Some churches also developed creative ways (such as food distribution to the needy and to demonstrate their willingness to serve in their own neighborhoods. These methods, especially during a difficult time will undoubtedly yield some evangelistic results for the church. Recipients may indeed choose to visit those churches once the current shelter-in-place directives are relaxed.

(iii) People will have a greater sense of commitment due to living through a crisis. Some church leaders believe that the coronavirus epidemic may, in fact, be good for the church. Churches have had ways to fulfill their mission without the opportunity to gather in large assemblies. The emphasis upon a growing level of true community in small groups, in lieu of big gatherings, may continue to be a significant priority in the church's future. Plus, the current widespread use of technology to communicate God's Word will likely go on when the pandemic ends. Perhaps a renewed spirit of dedication has also emerged which will carry over to a new reality for the church. God's people have had to be innovative and resourceful during the pandemic, and conceivably that level of commitment may continue once churches are back in their buildings.

Data Overview of Cases Around The World

Table 1: Covid-19 statistics (as at 18th May 2020)

Countries)	Confirmed cases (Total)	Confirmed deaths (Total	Recovery cases (Total)
Global	4,825,902	317,101	1,868,415
Africa	85,072	2,766	32,647
Europe	1,956,713	167,291	
Asia	1,100,232	27,645	532,441
South America	440,233	23,123	153,260
Nigeria	5,959	182	1,594
US	1,528,179	90,988	346,389
Spain	277,719	27,650	195,945
Italy	225,435	31,908	125,176
Russia	290,678	2,722	70,209
France	179,569	28,108	61,213
United Kingdom	243,695	34,636	
Germany	176,651	8,049	154,600
Turkey	149,435	4,140	109,962
Canada	78,318	5,902	38,550
Australia	7,060	99	6,392
China	82,954	4,634	78,238
Belgium	55,559	9,080	14,657
Saudi Arabia	54,752	312	25,722
Mexico	49,219	5,177	33,329
Chile	43,781	450	19,213
Portugal	29,209	1,231	6,430
Sweden	30,377	3,698	4,971
South Africa	15,515	264	7,006
Philippines	12,718	831	2,729
Egypt	12,229	630	3,172
Ghana	5,735	29	1,754

Source: *Wikipedia, 2020*

7. Cure of Covid-19

There's currently no treatment specifically approved for COVID-19, and no cure for an infection, although treatments and vaccines are currently under study. Other coronaviruses like SARS and MERS are also treated by managing symptoms. In some cases, experimental treatments are tested to see how effective they are. Examples of therapies used for these illnesses include: antiviral or retroviral medications, breathing support, such as mechanical ventilation, steroids to reduce lung swelling and blood plasma transfusions

8. Conclusion and Recommendations

COVID-19 pandemic has changed the world we live in drastically. Attempts to contain the spread of the virus and flatten the curves in the number of deaths and infected cases have seen governments globally and in Nigerian states place strict restrictions such as travel bans, social distancing, lockdown of public institutions like schools, shopping malls, religious worship centers and so on. These measures have had dire consequences on education, socio-economic and political activities, and the people's lifestyle. The pandemic has exposed the terrible state of health care facilities and the height of poverty in the Country.

Therefore, the following recommendations are made:

- People should follow the directions of the relevant authorities as to the mode of prevention of Covid-19, the instruction of social distancing and washing of hands should be strictly followed to flatten the curve and to curb its spread.
- The government recently lifted the ban on closed down in Lagos state to savage the economic consequences on the nation. While this might seem like good news, the government have to be careful so as not to decide their sad fate with their own hands.
- The pandemic has taught us that good public health systems can be a determining factor in the economy of a country, a healthy country is a wealthy one. The government have to set up new strategies and make new policies for the advancement of public health systems.

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Kampala International University ISSN: *2415-0843*; 5(2): 331–334

An Assessment of the Place of Child Spacing/Birth Control in Islam

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Abstract. Child spacing is a concept used in place of birth control so that the programme of birth control can find acceptability among Muslim population. The paper attempts to examine the concept of child spacing and the arguments contained therein. The idea is to look at the concept of child spacing from the western/conventional point of view. The Islamic perspective of what is understood by child spacing has been highlighted, relying on relevant hadith and Qur'anic provisions. Finally the paper concludes by rejecting the idea of child spacing/birth control based on western model. Rather the paper argues in favour of child spacing from the Islamic point of view based on 'azl' and the Islamic model of child rearing and weaning as supported by relevant Qur'anic verses cited.

1. Introduction

Child spacing/birth control has been a subject of debate among Muslims and Muslim scholars alike. There are those who see any attempt at birth control as abominable. While others allow it and some with some conditions. It is in the light of the importance child spacing can play in our family life that an attempt to examine the arguments with a view to making a modest contribution to the debate. This is seen as necessary because as Muslims we owe it a duty to inform, enlighten and educate on any issue that affects the wellbeing of Muslims. This is more so when the issue of spacing has become a household talk among Muslims and the government recognizing the need for child spacing. This is why we find in almost all our general hospitals across the country there is a department dealing with the issue of child spacing/control. This is under the name Planned Parenthood Federation. The purpose of this department is to educate married couples on the need for child spacing/control. The need which according to them is for the welfare of the couple especially the woman who carries the burden of pregnancy. On the economic aspect they argue that child spacing enables parents make adequate plans for their children so that they can be well brought up. In fact some see it as a panacea to our economic predicament (Allman, 1978).

1.1 Abbreviation and Definition of Terms

SWT - Subhanahu Wata'ala – Glory be to Him
SAW - Sallahu Alihi wassalam – May peace and blessing of Allah be upon Him.
Ahadith - Plural of Hadith
Hadith - Saying, actions and tacit approval of the prophet
'Azl'- Is an Arabic word meaning the withdrawal of man's private part from the woman, while in the process of intercourse, in order to avoid ejaculation inside the woman.

2. Concept of Child Spacing/Birth Control

A number of scholars have tried to define the concept of child spacing/control. Malthus sees birth control as a panacea of the economic problem of our societies. He sees it as a conscious actions taken by individual couples to regulate the number of children spacing in accordance with their personal preference (Allman, 1978). Margret in Gray (1979:225) sees it as the infertility therapy between the birth of one child and another. According to her the spacing can take a period of two or even more years, depending upon the wishes of the couples involved. Hornby (1974:83) defines birth control as the method of preventing unwanted conception. Robert et al., (1998:303) see child spacing as a process of giving interval on child birth between couples and the spacing they take depending on the interest of the

couples. Also Delano (1998:22) view family planning as a means by which couples space the process of conception, pregnancy and child birth at intervals mutually determined by both. In another vein Omran (1922:4) argues that family planning is the use of conceptive methods by a husband and wife with mutual agreement between them to regulate their fertility with a view to warding off health, social and economic hardship.

2.1 Child Spacing/Birth Control: The Islamic Perspective

Having highlighted the concept of child spacing from the western perspective it is pertinent to understand child spacing from the Islamic point of view. According to Khalid (2006:2) the principle of preventing conception was adopted by some companions of the noble Prophet Muhammad (SAW). This means giving it Islamic legal backing. Some of the ahadith cited are:
"According to Jabir (R.A) we used to practice "Azl" in the prophet life time while the Quran was being revealed". (Muslim).
Umar b. Khattab (R.A) *"The prophet (saw) forbids the practice of "Azl" with a free woman except with her permission*. (Ibn Majar).

Anas (R.A) "A man asked the Prophet (SAW) about "Azl" and the prophet (SAW) said "even if you spill a seed from which a child was meant to be born on a rock Allah will bring from rock a child". (Muslim).
From what has been cited in the foregoing ahadith, it is clear that Islam is a holistic religion covering every aspect of the lives of Muslims. This is to say that, yes, Islam makes provision for the child spacing but not in accordance with the western handout. Islam has made provision that child spacing should be based on 'azl' no more no less. This was practiced even during the time of the prophet when the Quran was being revealed. The important thing for Muslims to consider when pursuing child spacing is to adhere to the shari'ah. As Bukhari reported in al-Nawawi (1994:1340).
"What is lawful is clear and what is unlawful too is clear but between them are issues which are controversial'.

Therefore child spacing which is substituting the open challenged birth control should be handled with care by Muslims. Whether child spacing is allowed by Islam the ahadith and relevant Quranic provisions are there to guide the Muslims. In fact the shari'ah provision of spacing is clear. The Quranic provision has strengthened the provision by ahadith with regard to child spacing the Quran says.

"And mothers shall give such to their children for two whole years, this is for those who desire to complete the sucking (Quran 46:15)

In another provision Allah says:
"… the carrying of the (child) and his weaning" (a period) thirty months at length when he realizes the age of full strength". (Quran 46:15)

Also Allah (SWT) says:
"And we have enjoined on man concerning his mother bears him in weakness and his weaning takes two years (Quran 31:14).

From the above Quranic verses it is clear that Muslims need not follow the western method of child spacing. The shari'ah is complete with regards to child spacing. In view of the fact that the birth, rearing and weaning of a child follow a definite time chart and if followed with a period of 2 years for weaning a child and the onset of another pregnancy it means a gap of at least two years with the next child. From this it is clear that the Quranic arrangement represents vital aspects of child spacing being propagated by the Planned Parenthood Federation of Nigeria. Therefore if we comply with the provision of the ahadith and the Quran with regards to birth and child rearing one will find a comfortable child spacing without having to go into drug taking, implant etc. being campaigned by the Planned Parenthood Federation. Indeed one would agree with Busari (1991:8) when he opined that the period between child bearing and the rearing to the conception and the birth of another child is a child spacing system and planned parenthood in practice. As he argued, Islam has appreciated and achieved family planning par excellence.
Even when Maudidi (1963:8) and Aliyu (1992:12) openly challenged the concept of child spacing one would suggest that they had in mind the western concept and technique of family planning. For the Muslim concept of child spacing the relevant ahadith and verses of the Quran are there as guide to us and which no scholar can challenge.

2.2 Child Spacing Techniques

In essence, therefore, Islam does not forbid child spacing. It is already part and parcel of the Muslim family lives as highlighted in the various provisions of ahadith and Quran.
What Islam is at logger head with is with regards to the reasons and techniques of child spacing. With regard to this al-Zawari in Olivia (1973:9) says birth control practice for no health reasons or for the sake of preserving the beauty of the figure or a means of

escaping the responsibility of bringing up children is unanimously judged to be forbidden in Islam. For this worldly reasons child spacing in the western context should not be practiced. We must appreciate Allah's blessings as He directed us in (Quran 16:72)
"And Allah has made for you males (and companions) of your own nature, And made for you out of them sons and daughters and children. And provided for you sustenance of the best, will they then believe in vain things and be ungrateful for Allah's favours".

Therefore child spacing/birth control based on poverty and maintaining beauty is not accepted by Islam because we are expected to marry and multiply in numbers so that the Muslim Ummah will prosper. Child spacing on health grounds can find accommodation in the various shari'ah provision cited above. Certainly the modern/western child spacing devices one would agree with Maudidi (1963:82) that they openly challenge Allah's scheme in the marital relationship of man and woman. The objectives of which matrimonial relationships should be based are specified by the holy Quran. The objectives include procreation, fostering of love and affection and promoting culture and civilization. To this, Allah says:
"Four wives are tilth to you, so go into your tilth as you like and do good before hand for yourselves". (Quran 2:223)

Also another verse says:
"And one of His sign is that He created mates for you from yourselves that you may find consolation in them and He ordained between you, love and compassion". (Quran 30:21)

3. Conclusion

The Almighty Allah has made many arrangement and schemes to enable the universe operate to its utmost peak among which are nourishment of all organic beings and the procreation of the species of human, animals and vegetation. Child spacing from its western philosophy consisting of its objectives, reasons and techniques can be argued to be diametrically opposed to Allah's scheme of procreation and creating doubts on Allah's ability to provide nourishment to all organic beings.

Indeed those who stay or kill their pregnancies for vain fear of poverty are the misguided ones whose actions will lead them astray. Allah says:
"Lost are those who slay their children from folly, without knowledge and forbid food which Allah hath provided for them inventing (lies) against Allah they have indeed gone astray and needed no guidance". (Quran 6:140)

Islam strongly commands us to submit and pay homage to the two fundamental principles of shari'ah; the Quran and Sunnah. This is why for a Muslim interested in child spacing there is adequate provision in the ahadith and Quran to guide him. Child spacing in Islam especially with regards to the reasons and techniques is at logger heads with the western method of child spacing under the aegis of Planned Parenthood Federation. While opposing the western child spacing Islam has made provision for child spacing for the guided Muslim to follow. Therefore while Islam is opposed to the western style child spacing and to my mind permitting it in the Islamic way as portrayed in the ahadith on 'azl' and the Quranic injunction on child rearing and weaning we must not forget the blessings to be derived by following the teachings of our noble prophet Muhammad as reported by Bukhari contained in Mahmood (2000:10) where the prophet said:
"Marry a woman who shows love and affection and bear progenies constantly, indeed I shall be proud of your number (population) to other prophets on the Day of Judgment".

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Kampala International University ISSN: *2415-0843*; 5(2): 335–345

Dynamism in the Features and Practices of African Religion in Yoruba Land

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Abstract. Africa, with a very rich cultural heritage of what past generation of African people thought, did experienced and passed on to their children comprises several clans which are bound together by languages, traditions, religious observances, beliefs and practices. Undergirded with this cultural richness is religion which is the richness part of her cultural heritage. Significantly, there are many people both in the academia and the larger society who still treat African Religion derogatorily because they lack information or sound knowledge of the distinctive features and practices of the Religion. The influence of Christianity and Islam has also affected the religion negatively, to a large extent, as the adherents of these faiths even in this century still refer to the adherents of African Religion as 'unbelievers', 'idol worshippers' or 'pagans'. It becomes pertinent therefore to write about the diversity, features and practices of African Religion in order to educate, inform and, to some extent, influence the orientation of the people of other faiths towards the religion positively. The paper therefore examined the features, nature and some of the African practices which constitute the religious beliefs of the Africans, as well as the effects of these religious beliefs and practices on the African ways of life despite the dominance of Christianity, Islam, Science and Technology. The research adopted a descriptive method and content analysis of literature on African Religion to advance the cause of the religion. The Paper concluded that despite the fact that African religion has many forces militating against it and undermining its importance in this modern age, it has evolved with time, and its many changes have positively impacted the religious, spiritual, social, moral, political and educational life of the African people.

Keywords: Cultural Heritage, African Religion, Religious Observances, Modern Age.

1. Introduction

Africa comprises several clans which are bound together by languages, traditions and religious observances, beliefs and practices. The rich cultural heritage of Africans reveals their practices and beliefs which have been passed from generation to generation. This according to Mbiti (1978: 2) 'this is what forms a long line which links their forefathers/foremothers with the descendants who now feel proud of it.' The African heritage is rich, but is not uniform, it is similar but yet different from time to time, from place to place and from people to people. Among these African heritage is religion which is the richest part of the cultural heritage. As further observed by him religion is found in all areas of human life:

It has dominated the thinking of African peoples to such an extent that it has shaped their cultures, their social life, their political organizations, and economic activities… religion is closely bound up with the traditional way of African life, while at the same time, this way of life has shaped religion as well (1978: 2).

In view of this, it is the aim of this paper to examine the diversity, features, nature and some of the African practices which constitute the religious beliefs of the Africans. The significant impact of these religious belief and practices on the African ways of life despite the dominance of Christianity, Islam and modern civilization will also be examined.

1.1 The Nature of African Religion

African religion is the indigenous religion of the Africans. It is the product of the religious thinking and experience of the forefathers/foremothers that has been handed down from generation to generation by the forebears of the present generation of Africans. The religion has inspired many artistic carvings, songs, dance which have made it resilient and attractive to the international world.

African religion is perceived more on a communal basis rather than on individual basis. The beliefs are held together by the community, the ceremonies are performed in group by the family and relatives, the whole community or by a group having the same occupation. The religion is an essential part of the way of life of people. The religion accompanies the individual long before his birth, through pregnancy, childhood and long after his/her physical demise. Ferguson (1998: 242) observes:
Religion is seen as an aspect or dimension of the whole of life. There is no distinction between the secular and the sacred. All that we, do we do under divine powers.

According to Idowu (1996: 5) the real key note of life to an African man/woman is neither in his/her noble ancestry nor in the past deeds of his/her heroes. 'The keynote of life is their religion and in all things, they are religious.' African religion has no scripture or holy books. It is written in the history, the hearts and experience of the people. Though it has no sacred book, it has been able to move with times and it produces no religious controversies. It is pragmatic and realistic; it applied to the situation as the need arises. It moved slowly through many centuries, as people responded to the situation of their lives and reflected upon their experiences. There were no founders, no reformers, preachers or missionaries to change it, improve on it or take it to other continents (Mbiti, 1978: 15). However, in recent years, scholars and immigrants have taken African religion to other continents such as Cuba, Brazil, United States of America, and Carribeans. A common feature in Afro-Brazillan religions is the worship of the African deities (usually called Orixas but also Voduns or Nkisis), which are associated with elements in nature (e.g wind, water, thunder): It is obvious that the religions of African influence have been most strongly associated with Brazil's popular culture and religious traditions. Diakite (2015: 334) opines that:

Orisha traditions have even furnished the wider society with defining cultural scripts, templates for African consciousness, and a meta-language for African spirituality…Orisha devotees world-wide have embraced a global awareness of Yoruba civilization and its theological import…

In the words of Ogungbile (2015: 409):
…there is also a huge production of books by devotees among the African religious practitioners to preserve the memory of African in places like Trinidad and Cuba…African indigenous religion has assumed a global status.

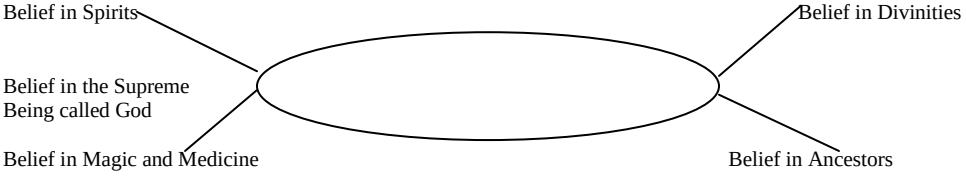
The religion of the Africans permeates their lives and expresses itself in many ways. As further explained by Idowu (1996: 5) it forms the themes of their songs, makes topic for minstrelsy, finds vehicles in myths, folktales, and proverbial sayings and is the basis of their philosophy. In spite of the fact that African religion has no written records, the religious beliefs and practices of the African people are known and revealed through oral traditions.

These oral mechanisms which include myths, proverbs, theophoric names, everyday speech, liturgy, pithy sayings and songs are our primary means of knowing something about the Africans' interpretation of the universe and the hereafter. Non oral mechanisms consist of symbols, emblems, crafts and artistic expressions.

2. The Features of African Religion

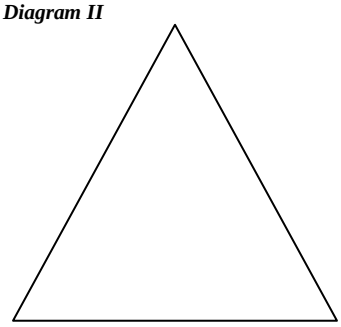
There are five component elements which constitute the structure of African religion. The various structures in African religion are interrelated and God is the Supreme among all of them. The structure links man with God. This can be seen in the two diagrammes below.

Diagram I



Depicting the features of African Religion

Diagram II



God

Belief in Divinities

Belief in Spirits

Belief in Ancestors

Belief in Magic and Medicine

Man

Depicting the hierarchy in the structure of African Religion

2.1 Belief in God

This is the core and cohesive factor of the African religion. God is the origin and sustenance of all things. He is outside and beyond His creation, on one hand and also personally involved in His creation, so that it is not outside of Him or His reach (Mbiti, 1982: 29). In all the societies of African countries, people have a notion of God as the Supreme Being. God is not a stranger to the African people and in the traditional societies, there are no atheists. Their knowledge of God is expressed in proverbs, short statements, songs, prayers, names, myths, stories and religious ceremonies.

There are many eternal and intrinsic attributes of God among Africans. These attributes are words or phrases ascribing traits, properties, qualities or characteristics to the Supreme Being. The Supreme Being is considered to be Omniscient, that is, He knows all things, Omnipresent, meaning He is simultaneously everywhere, and Omnipotent, meaning He is Almighty. He is immanent-men do establish contact with Him and at the same time, He is transcendental. God is unique. He cannot be compared with any being and there is none like Him. The uniqueness of God is one of the reasons why there are no images of Him, graven in drawing or in painting among African. Africans only have symbols of His attributes but not His images because the Supreme Being is a spirit. This also accounts for why there is no shrine for Him in many part of Africa. The Supreme Being cannot be confined in time and space. According to Mbiti (1982: 34):
It is commonly believed that God is spirit, even if in thinking or talking about Him African peoples may often use anthropomorphic images. As far as it is known, there are no images or physical representations of God by African peoples. This being one clear indication that they consider Him to be a Spiritual Being. The fact that He is invisible also leads many to visualize Him as spiritual rather than physical. To grasp this aspect of God, some societies… compare Him with the wind or air.

He is The Impartial Judge who sees and knows everything. 'All over Africa, the idea of God as one who rewards the righteous with good fortune and punishes the wicked looms largely' (Tasie, 2001: 54). In his capacity as the potentate of the universe, God is thought of as judge. There is no human action or thought that is hidden from Him, and His judgment is sure and inescapable. God is Immortal. He lives forever, He is always there, constant and He is a universal God.

Apart from the above attributes, in every African society, the people have a local name or names which clearly show the character and nature of God. They also show emphatically the fact that God is not an abstract concept or an illusion but that He is real. Consequently, Nabofa (2002: 9) is of the view that:
These names also convey the purest expression of the African religious experience and thought. The various names of God result from the total experience of the people about Deity.

The following names show that, to an African man/woman, God is real and it also expresses the people's belief in Him as the Controller of all things in the universe. For instance, the Yoruba refer to God as *Olodumare, Olorun, Eleda,* meaning the Almighty, Supreme Owner or Lord of Heaven, and the Creator while the Edo/Benin, call him *Osanobua, Osaro, Osayi,* meaning: The source being who carries, maintains and sustains the universe. Indeed God exists and He is the creator. Also, the Igbo call him Chineke, Chukwuonyeokike, Chukwudi (Chidi) Chinedum, meaning: The One who is the only God. It is God that controls and directs me. In Sierra Leone, the Mende know him as Ngewo, Leve, Yaada, meaning: The Great Spirit, the Supreme Creator, The One who is High up and Grandfather. Among the Akan of Ghana, He is known as Onyame,

Tweduampon, Totrobonsu, meaning: The Supreme Being, God and the Creator of all things, The Dependent One who causes rain to fall. In Cameroon, the Bulu refer to him as Mebee, Ebasi, meaning: The One who bears, carries and sustains the world, The Omnipotent father (Nabofa, 2002: 9).

Among the Africans, God is The King with absolute supremacy or authority which emphasises His uniqueness. 'The divinities, in their numbers, owe their existence to Him and they have no absolute power of their own' (Awolalu and Dopamu, 2005: 47). God is The Living One, who is ever-present, ever active and ever-acting reality in the African world. He is pictured as an active and creative spirit.

2.2 Belief in Divinities and Spirit

The Africans believe that as the Supreme Being, he created the heaven, the earth and all the inhabitants, He also brings into being, the divinities and spirits to serve His theocratic world (Awolalu, 1981: 20). These divinities are divine beings and they are derived from the Supreme God. They serve God's purpose in the theocratic control and maintenance of the universe. They also serve as intermediaries or functionaries between God and man. In many African societies, there are pantheon of divinities through whom God, the Supreme Being manifests Himself. They are many and the people hold various forms of worship for them. The pantheons vary in sizes as a result of the sociological set-up or other reasons which may influence the concept of the divine ordering of the government of the universe among the various groups in Africa. The divinities are associated with natural phenomena, objects, human activities and experiences. Hence, Mbiti (1982: 75-76) believes that;

Divinities are, on the whole, thought to have been created by God, in the ontological category of the spirits. They are associated with Him and often stand for His activities or manifestations either as personification or as the spiritual beings in charge of these major objects or phenomena of nature.

Moreover, Kalu (2015: 43) explained that a major characteristic of the African worldview is the predominance of the spirits, good ones and bad ones.

With a cyclical perception of time goes a three-dimensional conception of space. The sky is the abode of the creator spirit and the agents who are regarded as major divinities. Some of these are nature spirits such as the sun, moon etc. the human world is not only inhabited by living human souls but by a number of spirit beings: some major divinities such as the earth goddess, nature deities such as earth, trees, rivers, rocks, human spirits, guardian spirits which look after various professions… evil spirits especially the wandering spirits of those who did not receive proper burials also inhabit the Spirit world beneath.

Tasie (2001: 52) argued that the belief that spirits are wise and endowed with the power to detect sins either committed in public or shrouded in secrecy exert a powerful restraining influence on anti-social behaviours in Africa.

Moreover, spirits can reside in natural phenomena but they are not bound to these material objects. They are separate and separable entities, and their being does not depend on the material objects which may be destroyed or replaced. The various material use as objects include, rocks, hills, mountains, rivers, caves, trees, pots or thick forests. All these are only channels or avenues though which the spirits are approached. It is in furtherance of this that Awolalu and Dopamu (2005: 34) reported that:

African worship of these natural forces or objects dedicated to so many divinities and spirits have earned African traditional religion such derogatory terms as "animism", "fetishism" and "polytheism". But Africans have contended that they are not really worshipping these physical objects but the spirits behind them, which are believed to serve as intermediary between man and God.

Based on this, Idowu (1996: 169) contested that Africans' indigenous religion is not animism, fetishism or polytheism, as argued by foreign writers, but "Diffused monotheism", a monotheism in which the good Deity (Supreme Being) delegates certain portions of His authority to certain divinities.

From the point of view of the theology of African religion, Idowu (1996) surmises that, it will not be correct to say that the divinities were created. It will be correct to say that they were brought into being or that they came into being in the nature of things with regard to the divine ordering of the universe. They are derivatives from the Supreme Being and each divinity has his/her own local name in the local language, which is descriptive either of his allotted function or the natural phenomenon which is believed to be a manifestation or emblem of his being. In all, Idowu (1996: 171) asserts that:

The correct interpretation of the position of the divinities is that they constitute only a halfway house which is not meant to be the permanent resting place for man's soul. While man may find the divinities 'sufficiency' for certain needs, something continues to warn him that 'sufficiency' is only in God.

Technically, the divinities are only means to an end and not end in themselves.

The divinities are next in rank to the Supreme Being. In traditional societies the people believed that because of the superlative attributes and awesomeness, of the Supreme Being, He could not be directly approached. Among the Africans and particularly, the Yoruba group, divinities and spirits are used interchangeably. It is in this regard that Awolalu (1981: 22) remarks that:
…the divinities and spirits are best considered together because the Yoruba do not make too clear distinction between them. They are both divine and are both in the spirit world.

This shows that both divinities and spirits are classified together by virtue of their being in the spirit world. Essentially, the whole essence of the African being in communion with the divinities and spirit is to obtain their favour and this is well articulated by Awolalu (1981: 74) who asserts that:
…the whole essence of beliefs in the existence of spirits is to keep in favour with these invisible spirits and thus to avoid misfortunes and disasters.

Therefore in order to make life meaningful and worth living, the African people accord great respect to these divine beings who are regarded as the protectors and guardians of the community. The divinities, according to Awolalu and Dopamu (2005: 74) are 'objective phenomena of the African Religion. They are semi-autonomous agents, each being the executive head of his department in the Deity's monarchical government, the convenient and appropriate channels through which the African people can reverence the exaltedness of the Almighty.' By virtue of the African Cosmological worldview which sees God as incomprehensibly unapproachable, the people could only gain access to Him through His intermediaries. It is in this perspective that the divinities and spirits occupy a strategic place among the people. This is why Adotey-Addo (2017: 1-2) submits that:
Traditional Africans believe that since God's holiness blinds, He therefore cannot be approached by mere mortals. He is a spirit and these must be approached by spirits invisible to mere humans… The Great one brought the divinities into being. He therefore, is the maker and everything in heaven and on earth owes their origin to Him alone.

Hence the need for the worship of these various divinities and spirits as intermediaries. The divinities are of three categories. These are:
The Primordial Divinities: These are believed to be the divinities of heaven who had been with the Supreme Being, long before the creation of the universe. They partook in the creative work and their origin is not known.
Deified Ancestors: They were human beings who had lived extraordinary and mysterious lives on earth. When they died, they were 'Canonised' or deified as gods/goddesses. After their deification they were no longer ancestors but divinities.

Personified Natural Objects: These divinities are those that are associated with hills, mountains, rivers, rocks, canvass, brooks and thick forests and so on Africa (Awolalu and Dopamu, 2005: 74).

Below are some of the examples of the divinities in.

Categories of Divinities	**Names of Tribes and Divinities**
Arch divinity	*Orisa-Nla Or Obatala (Yoruba) Ala (Igbo) Olokun (Edo)*
Oracle Divinity	*Orunmila (Yoruba) Fa (Fon)*
Divinities of Iron or god of backsmiths	*Ogun (Yoruba) Gu(Ewe) Gua (Akan)*
Thunder Divinity	*Herioso or Xevioso (Fon) Sango, Jakuta or Oranfe (Yoruba) Ogukwu (Igbo)*
Divine messengers Inspector General of rituals	*Esu (Yoruba) Ekurensu (Igbo) Legba (Ewe & Fon)*

2.3 Belief in the Cult of Ancestors

Ancestors are departed relations who are no longer visible on earth because they have become spirits (Shishima, 2014: 37). The ancestors as "living deads" still protect their human families and are assiduously acknowledged in life events (Kalu 2015: 43). Their families sometimes build shrines for them and offer sacrifices when necessary. They are consulted through diviners and called upon when calamity befalls the society (Shishima, 2014: 37).

The ancestors are called by different names throughout the continent. The Yoruba refer to them as *Baba nla* - great father or *Iya nla* - great mother. The Yoruba man, for instance, offers food or kills a cock for them. They are talked to in a familiar way and the people will not speak of consulting the dead or speaking to their spirits but say I am going to speak to my father/mother. Africans go to the tombs of their departed ones which are usually in the house, inside the room, in the compound or inside the shrine

of the divinities to have communion and communication with their beloved departed ones, to ask for aid, to appease for a wrong done so as to avoid punishment and to thank them for past gifts. The departed father/mother too returns to their human families from time to time and share meals with them symbolically. The food and libation given to the living dead are paradoxically acts of hospitality and welcome, yet informing the living dead to move away. This, they do because they believe that though the departed are no longer visible in the physical sense, death has given them more potentialities and has greatly enhanced their dignity, power and prestige (Mbiti, 1978: 84-86).

The ancestors of the Africans are seen as the guardians of family affairs, tradition, ethics and activities. Africans are therefore careful to follow the proper stages of practices and customs regarding the burial or other means of disposal of dead bodies, and make libation and food offerings as the case might be. This is because according to Idowu (1996: 207-208):

Those who die do not remain in the grave. Their bodies will rot away indeed, but they remain their essential selves apart from the 'bodies' of 'earth'. In fact, they believe the deceased stand aside and watch all the performances of the burial and funeral rites. They do not leave the house or its premises until a few days after the burial and after the completion of certain essential rites. It is in consequence of the belief that the deceased are really never in the grave/tomb… and the people have no doctrine of the resurrection of the body: that is, not in the dramatic, eschatological sense of the graves giving up their dead at the consummation.

Nowadays, looking at the burial ceremonies and commenting on the importance of the ancestors among the African Christians, Fatokun (2005) argues that rituals and ceremonies are often observed in remembrance of them to ensure their continuous watch over the living members of their family. But with civilisation however;
… the African heritage of preserving the memory of departed good parents have been Christianised in the form of "outing and memorial services" practices which are not in the New-Testament (or the Bible generally) but a development from African cultural orientation (Fatokun, 2005: 135).

2.4 Africans' Idea of Partial Re-Incarnation

Among African societies, it is believed that some ancestors or living dead are 'reborn'. This is partial re-incarnation because it is not the entire person that is reborn. Only certain aspects of his characteristics or physical distinctions are seen. Thus Mbiti (1982: 119) says:
… it is possible for something of the features, characteristics and personality of such a spirit (the living dead) to be noticed in a newly born child. Then people would say that 'so and so' has come back, has returned, or has been reborn. The child may then be given the name of that deceased person, or people may make sacrifices and offerings to express joy and gratitude. Thus idea of partial rebirth is spoken of as reincarnation. But not everyone is reborn in that manner, nor is the entire deceased person as such. Only some aspects of the living dead are reborn, and this is perfectly possible biologically. Furthermore, those aspects can be inherited by either boys or girls regardless of the sex of the living dead in question. They can also be reproduced simultaneously in several children within the family.

Speaking further on this, the Africans are certain that there is no belief in reincarnation in the classical sense. According to Idowu (1996: 209) this is the sense that:
… reincarnation is the passage of the soul from one body to another… the lot of the souls is each being determined by its behavior in a former life.

The Yoruba speaks of '*A-tun-wa*' meaning *another* coming. But in the real sense of the word, there is nothing like belief in reincarnation in the technical sense. This is a result of the fact that those who depart from this world, after entering the afterlife (the cult of the ancestors) remain there and their children keep unbroken intercourse with them up to the fourth generation. In summary, what the idea of reincarnation tries to show among Africans is further stated by Idowu (1996: 209):
It appears to establish the belief in the concrete fact that there are certain dominant lineage characteristics which keep recurring through births and thus ensuring the continuity of the vital existence of the family or clan.

2.5 Belief in the Practice of Magic and Medicine

The belief in the practice of magic and medicine is found in all African societies. According to Awolalu and Dopamu (2005: 35) they are used by man to conquer his environment. They are elements used to procure what cannot be obtained in the ordinary way and they can be used for good as well as bad ends. These two elements are based on the facts that, there are vital forces or supernatural powers in the universe that can be tapped, controlled and used by man. In

order to enjoy total wellbeing, man therefore resort to the practice of magic and medicine.

Magic according to Omosade Awolalu and Adelumo Dopamu,has been defined as an attempt by man to tap and control those supernatural powers or resources of the universe for his own benefit. Its motto is 'my will be done'. There are two types of magic and these are: Contagious magic and homoeopathic magic. These two types of magic can be used in both good and evil ways. When used maliciously, it is condemned and then called a black magic or sorcery (Awolalu and Dopamu, 2005: 263).

Medicine on the other hands, is the art of using the available forces of nature to prevent diseases, to restore and preserve health. There are two types of medicine, these are preventive (prophylactic) and curative (therapeutic). Magical objects such as charms, talismans and amulets are used as protection against evil forces like witchcraft and sorcery in most African societies. Magic and medicine have the same name among some ethnic groups in Africa. The Yoruba call both 'Oogun', '*egbogi'* and '*isegun'*, the Nupe call them '*cigbe'*, the Igbo call them '*ogwu'*, while the Akan call them, '*suman'*.

Both magic and medicine are controlled by the same divinity. This divinity among the Igbo is called '*Agwu'* and among the Yoruba it is '*Osanyin'*. They are tutelary divinities of magic and medicine. Ritual is a common element of magic and medicine and both are depended upon spiritual belief. They are inevitably connected with the supernatural. Divinities and spirits may be called upon to concretise a magical preparation or a medicament.

In summary, it is necessary to note that the last four element that is, belief in divinities, spirits, ancestor magic and medicine do not have absolute power on their own. They are contingent on the first element which is the belief in God. It is only the first which possesses an element of ultimacy 'clearly' and this is expressed in the whole continent in the notion of the 'Supreme Being' (Andah: 1988: 91). This first element which is the belief in God, only has absolute existence of its own right. He does not rely on any of the elements. He has neither cult, symbols nor statues. He rarely receives sacrifice but is regarded as the ultimate recipient of the sacrifice offered to the spirits (Arinze, 1970: 10).

2.6 African Religious Practices on Rites of Passage

In the lives of individuals and families, there are important events which have religious implications and which involve transition or crossing from one stage of life to another. These events are what the Dutch scholar, Van Gennep called the 'rites of passages'. According to Van Gennep (1960: 3):
The universe itself is governed by a periodicity, which has repercussions on human life, with stages and transitions, movements, forward, and periods of relative inactivity. We should therefore include among ceremonies of human passage those rites occasional by celestial changes, such as the change over from month to month from season to season and from year to year.

These are the cycle or stages of life; it commences from the conception of a child, his birth, the passage through puberty, the new state of marriage, ordination, initiation and the ceremonies of burial. All the rites altogether constitute the sacraments of personal and family life. They are performed to mark transitions into different phases of human life, and are important turning points ceremonies in the life of a man/woman.

These events are religiously and socially celebrated by Africans through rituals. This is because to them, religion permeates the whole of life and Africans are notoriously religious. They are able to express themselves in their various acts of worship which begins, controls, and ends all the affairs of their lives. In Africa, these various rites of passage are a way of communing with the divine elements for the purpose of changing human situation, when the need arises. Through rituals and the various rites, these divine elements are able to walk with man, from birth to death. Man is deeply religious, living in an intensely religious universe.

3. Pregnancy, Birth and Childhood

In African societies, childlessness is regarded as a great problem because it prevents the continuity of the human society. Much rites/rituals are connected with pregnancy and childbirth in the traditional societies to ensure safe delivery, good health and fulfilment of life. This is because in many African societies, marriage is not fully recognised or consummated until the wife has given birth. Pregnancy therefore, is seen as the final seal of marriage and the sign of full integration of the woman into her husband's family. Children are seen as the buds of society and every birth is the arrival of 'spring' when life shoots out and the community thrives. Pregnancy is the first indication that a new member of society is on the way. As a result of this, the expectant mother becomes a special person and receives special treatment from her neighbours and

relatives. This special treatment starts before, and continues after child-birth.

The pregnant woman must observe certain taboos and regulations. Various rituals would be performed in order to protect her and the child. The mother-to-be is forbidden to eat certain foods, do certain work or walk during a particular time of the day; like in hot afternoon or in the night so as to prevent the spirit of born-to-die-children - '*abiku'* from entering her womb. Where she has to walk, the expectant mother carries protective charms on her body. Between the eigth and ninth months of pregnancy, the actual birth takes place and elderly women act as midwives. Relevant rituals are performed to aid the expectant mother during the process of labour and delivery of the child. Here we need to note that these religious rites vary from one ethnic group to another.

Nearly in all African societies, the placenta and umbilical cords are the symbols of the child's attachment to the mother, to womanhood and to the state of inactivity. They are treated as special objects among Africans. Since it symbolises the separation of the child from the mother, they are ritualistically disposed. They are either buried in the ground or thrown into the river or used as charms for the child to wear. The disposal of the umbilical cord and the placenta in whichever way, shows that the new born child has died to the state of pregnancy and the state of being alone in the mother's womb. Now he/she has risen in the new life of existence, being part of the human society growing into the status of being 'I am' because 'we are', and since 'we are', therefore 'I am'. With the birth of a child, Africans are able to see that another religious being has been born into a profoundly religious community and world (Mbiti, 1982: 112-115).

The naming of children is an important occasion which is marked with ceremonies in many societies. But it takes various forms according to the customs of each family, clan or ethnic group. The name given to the child at birth may mark the occasion of the child's birth. Some names may describe the personality of the individual or his character or some key events in his life while other names given to the children at birth may come from the living-dead (ancestor) who might be thought to have been partially 're-incarnated' in the child. This may be because the family observes certain common traits between the child and a particular living-dead or they have consulted the Ifa-Oracle on the third day, like we have among the Yoruba people of Nigeria.

4. Puberty and Initiation Rites

Many African people do not have rites and ceremonies to mark the child's passage from childhood into adulthood. Only few do observe initiation and puberty rites. These are physically, socially and religiously celebrated. These initiation rites accompanied by certain physical dramatic activities have some symbolic meanings. According to Mbiti (1982: 121-125) during these rites, the young are ritually introduced to the art of communal living.

5. Marriage

After the various initiation and puberty rites comes marriage. Among the African people, marriage is one of the focus of existence. It is a complex affair with economic, social and religious aspects. It is the point where all the members of a given community meet-the departed, the living and those yet to be born:

Marriage is a drama in which everyone becomes an actor or actress and not just a spectator… marriage is a duty, a requirement from the corporate society, and a rhythm of life in which everyone must participate. Otherwise, he/she who does not participate in it is a curse to the community, a rebel and a law-breaker, he/she is not only abnormal but under human (Mbiti, 1982: 133).

Therefore, anyone that fails to get married under normal circumstances would be rejected by the society. Marriage and procreation in African communities are seen as a united force and marriage without procreation is incomplete. This also is what John Mbiti means when he says:

It is a religious obligation by means of which the individual contributes the seeds of life towards man's struggle against the loss of original immortality. Biological, both husband and wife are reproduced in their children, thus perpetrating the chain of humanity (1982: 133).

Marriage is a long process and it is full of various rituals performed at the necessary stage. There are different customs and traditions observed in the matter of finding suitors or partners for marriage. This depends on the various ethnic groups. But no matter the manner in which the young people concerned know each other or make choice as to whom to marry, it is the parents and relatives that begin the betrothal and marriage negotiations. Mbiti (1982: 136) perfectly mirrors this, when he asserts that:

Since the individual exists only because the corporate group exists, it is vital that in this most important contract of life, other members of that corporate community must get involved in the marriage of the individual.

According to Fatokun (2005: 140):
Even with the introduction of Christianity and Islam, African converts with these foreign religions still adhere to the demands of traditional marriage rites called "engagement" which is usually done before (or after) church wedding or Muslim nikah (depending on the agreement of the families).

In traditional societies, marriage is not allowed between close relatives. There are as many customs of the wedding activities as there are many African peoples. The custom of presenting a gift to the bride's people is practised all over Africa, though in varying degrees. This practice is given various names such as, 'bride wealth, bride gift, bride price or dowry'. This marriage gift is an important institution in African societies. It is a token of gratitude on the part of the bridegroom's family to those of the bride, for their care over her and allowing her to become their wife. The bride is seen as a valuable person by all and sundry. She is not stolen but given away under mutual agreement between the two families. This practice is the most concrete symbol of the marriage covenant and security. In the African societies, there is no room for divorce which is now the order of the day (Mbiti, 1982: 140).

The state of marriage among Africans is polygyny, that is, a system where there is one husband and two or more wives. Men getting married to two or more wives is a custom found all over African societies but the situation in which a woman has two or more husbands (polyandry) is not allowed in Africa. Mbiti enumerates reason for the practice of polygyny among Africans. These are stated below:
The custom fits well-into the social structure of traditional life, and into the thinking of the people, serving many useful purposes. If the philosophical or theological attitude towards marriage and procreation is that these are an aid towards the partial receptive or attainment of the lost immortality, the more wives a man has the more children he is likely to have, and the more children, the stronger the power of immortality in the family. He who has many descendants has the strongest possible manifestation of 'immortality'. He is 'reborn' in the multitude of his descendants and there are many who 'remember' him after he has died physically. A man has the attitude that the more we are, the bigger I am. Children are the glory of marriage and the more there are of them, the greater the glory (1982: 142).

Today, because of modernity, high cost of living, getting children educated in modern schools or even clothing them properly or feeding them adequately, and the danger involved in having multiple partners like contracting diseases, especially HIV/AIDS and other sexually transmitted diseases, many are no more in favour of polygyny.

6. **Death and the Hereafter**

Death is everybody's concern in the traditional societies. It is an inevitable and disrupting phenomenon among Africans. In African belief, death is not the end of life. It does not write 'finis' to man's earthly journey. It is only a means whereby the present earthly existence is changed for another. According to Bolaji Idowu, after death, man passes into the life beyond which, according to the Yoruba people, is called '*Ehin-Iwa*' - After life. In this After-life, those who have finished here go on living (Idowu, 1996: 204). This, as opined by Awolalu (1981: 92) is the belief in the hereafter, in the power and love of the ancestors. Rituals connected with death are usually elaborate and it varies from one society to another. People are so concerned about the various rituals because they know that sooner or later, everyone would personally experience it. More so, it brings loss and sorrows to families, clans and the entire community.

Death is seen by an African man as part of the natural rhythm of life and paradoxically, every human death is thought to have external causes, making it both natural and unnatural. This life is like a pilgrimage; the real home is in the hereafter and one does not depart from there. 'Death, is conceived as a departure, a separation and not a complete annihilation of a person. Though the dead person is cut off from the human society, the corporate group clings to him through the ancestral cult' (Mbiti, 1982: 157). Death, to an African man, is seen as the beginning of a permanent ontological departure of the individual from mankind to spirit-hood. At death, the soul of the person goes to the sky or near to God, the Supreme Being. Yet the dead person is not cut off from his own human families, relatives or communities. They continue to hold him and see him as a living dead who is near to them in spirit and can be approached through libation, invocation, prayer and offerings. The dead now act as intermediaries between their families (living ones) and God or even between the world of men and that of the divinities and spirits or between men.

The majority of Africans have strong belief that judgment takes place at the end of each person's life that is in the after-life, while others believe that judgment - reward and punishment takes place while still in the world. The Yoruba for instance believe

that after death, the person stands before God (*Olodumare*) and gives an account of his earthly life. This also applies to the *Lodagaa* of Northern Ghana who believe that suffering awaits 'bad' people at the crossing of the river of death, 'on getting to the next world while the *Sonjo* people wear a tribal mark on their shoulder to guarantee them recognition on getting to the next world and live happily there' (Mbiti, 1982: 161).

Therefore, when an African person dies, he is believed to continue to live. He is seen as a living dead. The dead man's surviving relatives do not wish to see him slip out of their physical world; they want to hold on to him, remember him and retain him in a state of personal immortality. Though the body and spirit have been separated, the dead man's family members "keep him going" despite the fact that death has put an end to his/her real self and complete person.

7. African Religion and Modern Challenges

Despite the fact that the African religion has many forces militating against it and underscoring its importance in this modern age, it is striving at all cost to find a renewed life. It has within it, an inexplicable seed of immortality which has been planted on a fertile soil which continues to give nourishment to the tree resulting from the seed and under which men and women come to seek refuge from time to time as explained by Awolalu and Dopamu (2005).

Since humanity as a whole is dynamic, societies and its various religions cannot be static. African religion is not different. Many changes have taken place in Africa and these have affected the people religiously, spiritually, socially, morally, politically and educationally. Yet, with the in-road of Christianity, Islam, Western education, urbanisation and industrialisation, African religion still continues to retain the faith of many African men and women wherever they find themselves. Even many so-called Christians and Muslims continue to patronise their indigenous religion for protection and security as the need arises. Many still observe the indigenous religious festivals which are still of national importance.

One remarkable recent development in the history of African religion is the rapid growth of Ijo Orunmila/Ijo Adulawo where the practices of African Religion have been modernized and made attractive to both educated elites and the influential in the society. African religion is no longer seen as the religion of African Religion of the uneducated, rural dwellers. Adherents of African Religion with confidence, without any inferiority complex attend services and programmes organized by this group on a regular basis.

Among the Yoruba for instance, the vast majority today identify themselves either as Muslims or Christians. These vast majority also practise some aspects of their indigenous religion. Though with modern changes here and there, the indigenous religion has been affected; it is no longer exactly as it used to be but it is by no means extinct. In times of life crises, the people revert to them in secret or even in the open. Observing old customs, to an African man or woman is a die-hard practice. According to Awolalu (1981: 194) 'Islam and Christianity along with western education are super-imposed on the indigenous religion, and many adherents find it difficult, if not impossible, to dissociate from the indigenous practices which they were born into.' Hence, they turn to it from time to time and they sing with pride such songs like:

Awa o soro ile wa o
Awa o soro ile wa o
Igbagbo/Imale kope e o
Igbagbo/Imale kope
Kawa ma soro
Awa o soro ile wa o

We shall fulfil our traditional rites
We shall fulfil our traditional rites
Christianity/Islam cannot prevent us
Christianity/Islam cannot prevent us
From fulfilling our traditional rites
We shall fulfil our traditional rites

8. Conclusion

From the above discussions, it is obvious that the whole of African religious belief is based on the existence of God, who is the creator, controller and determiner of human life and destiny. African's also believe in ritual acts of worship which affect all aspects of life. Just like other religious systems (Christianity and Islam), the indigenous religion of the Africans is also based on the eternal questions of what it is to be human, what is the meaning of life and the correct relationship among humans and spiritual powers. Africans try to explain the occurrence of evil and suffering and they seek to portray the world as operating with some degree of order and predictability. They uphold certain types of ethical behaviour and all these are expressed in sacred oral traditions handed down from generation to generation.

The words of Idowu (1996: 231) in respect of African religion is important here as a warning. He asserts that:

African religion should not be denied a place among the living religions of the world. To be denied would only be a case of wearing blinkers. The indigenous religion has no creeds to be recited, but instead the creeds are written boldly in the heart and consciousness of the individual and an individual is a living creed of his own religion.

Idowu's assertion is more significant in view of the impacts of African religion on other world religions such as the Afro-Brazilian religion, Afro-Cuban religions, African-derived religious traditions in Jamaica, and Asia religions. African religion is rich in values and has contributed immensely to humanity.

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Kampala International University ISSN: *2415-0843*; 5(2): 347–354

Implications of *Ǐd-al-Fitr* and *Adha* on the Spiritual and Moral Lives of Muslims in Abeokuta, Ogun State, Nigeria

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Abstract. This study explored the implications of *'Ǐd-al-Fitr and Adha* (Islamic Festivals) on the spiritual and moral lives of Muslims in Abeokuta, Ogun state, Nigeria. The study raised and answered 3 questions. The descriptive research design of a survey type was adopted while the population comprised all adolescents and adult Muslims in all the 4 traditional districts of Abeokuta (Ake, Oke-Ona, Agura and Owu). A total sample of 400 respondents was selected using stratified and convenient sampling techniques. A validated self-designed questionnaire was used to collect data for the study. The descriptive statistics of frequency counts, percentages, and bar charts were used for data analysis. Results revealed that Muslims in Abeokuta were ambivalent with regards to the celebration of Islamic festivals according to *Shari'ah* dictates on the ethics of festivals. It was also revealed that Islamic festivals have impacted on the religious and moral lives of Muslims in Abeokuta. This study, therefore, concluded that to some extent, the actions of Muslims in the area unstudied during Islamic festivals are not totally in tandem with Islamic dictates. Based on these findings, the study recommended among others that Islamic festive periods should be times of sober reflection about the teachings of Islam and Sunnah (traditions) of the Holy Prophet Muhammad (SAW) therefore; Imams should include *Adaab* (etiquettes) of *'Ǐd* in their Friday sermons periodically.

Keywords: Implications, spiritual, moral, 'Ǐd-al-Fitr,'Id-al-Adha.

1. Introduction

Religion, a system of beliefs and practice, is one of the several aspects of human life. It has to do with those areas of life in which supernatural forces are believed to operate and where guidance is provided for man to live and interact meaningfully in any given society. Most religions have rituals to performs, formulas to recite and tales to narrate. They also often have objects to manipulate, truth to affirm, charismatic leaders to follow, places to frequent or avoid (Akanni, 2007). In most religions, there are also certain days held holy and given special attention to create opportunity for people to meaningfully interact and these include the days of festivals which are commonly celebrated on recurring cycles in a calendar year or lunar year (Wang, 2009).

Festival is an occasion for feasting and celebration, especially a day or time of religious significance that recurs at regular intervals. Festival as a social phenomenon permits encounters with authentic expressions of culture. It helps to build social capital and showcase the strengths of a community at play and to demonstrate its capacity to cope with external stresses and disturbances as a result of social, political, and environmental changes (Wang, 2009). There are numerous types of festivals in the world; while many have religious origins, others are linked with culture, music, season, or tradition (Zukina, 1995).

Religion and festival go hand in hand, hence, Islam, as a religion and total way of life is not excluded from this perspective of religion. Islam has many institutions and mechanisms that are used for promoting social, religious and moral life of the society which include, *Zakat* (alms giving), *Sadaqah* (charity), *Waqf* (endowment) and *'Ǐd* (festival) (Akanni, 2007).*'Ǐd* is Arabic word which means "a day which return often" and it is a wholesome

celebration of a remarkable achievement in the service of Allah (Chaudhry, 1988; Akani, 2007).

There are many festivals in Islam and these include: *Jummu'ah* (Friday prayer), *Hijrah* (1st of Muharram; the Islamic New year), *Ashurah* (10 Muharram; the festival commemorating the martyrdom of Imam *Husayn*; the grandson of the Holy Prophet Muhammad (SAW), *Laylatul- Qadr* (the night of power found in the last 10 days of Ramadan) as well as *Mawlidan-Nabiyy* (the birthday of the Prophet Muhammad (SAW) celebrated on 12th *Rabil-Awwal* of the Islamic calendar (Satt, 2016; Mohamed, 2020). However, the major festivals that are unanimously agreed on and celebrated by all Muslims across the globe are *'Ĭd-al-Fitr* and *'Ĭd-al-Adha* (AbdulGhaffar, 2000; Mohamed, 2020).

'Ĭd-al-Fitr is an Islamic festival that is celebrated by all Muslims on the first day of Shawwal (that is, the 10^{th} month of the Islamic calendar) which follows the month of Ramadan in order to signify the end of Ramadan fast (Satt, 2017). This festival was first celebrated by Prophet Muhammad (SAW) in the second year of his migration from *Makkah* to *Madinah* (Abdurrahman, 2005). Although, references to *'Ĭd-al-Fitr* are not found in the Glorious Qur'an, however, there are several authentic traditions (*Ahaadith*) of Prophet Muhammad (SAW) which shed light on its importance, form, content and activities related to it. Prophet Muhammad (SAW) was reported to have emphasised that *'Ĭd-al-Fitr* and *'Ĭd-al-Adha* are the two main Islamic festivals" (AbdulGhaffar, 2000).

'Ĭd-al-Adha (great festival) is the Islamic festival celebrated by Muslims world-wide in commemoration of the willingness of Prophet Ibrahim (AS) to sacrifice his son (Ismail) as an act of obedience to Allah before Allah intervened to provide him with a ram to sacrifice instead (Salau, Anazia & Awodipe, 2019; Satt, 2017; Chowdhury & Mostari, 2015). It marks the end of *Hajj* (holy pilgrimage to Makkah); therefore, it takes place on the 10th day of *Dhul-Hijjah* (the last month of Islamic calendar) (Ibrahim, Budisatria, Widayanti & Artama, 2019). *'Ĭd -al-Adha* requires the slaughtering of sacrificial animals which must be healthy (that is, must not be cut, castrated, have docked tails or a broken horn, be lame or damaged) (Luginbuh, 2014).

For Muslims, the period of *'Ĭd* is not merely for eating and celebrating but also include increased exhibition of pious acts like praising, remembering and thanking Allah for His infinite blessings upon them and engaging in moral acts such as looking out for the needy and the poor to feed and visiting the sick .In fact it is period of sober reflection, worshipping Allah and more be obedient to His directives and injunctions (Chauddhry, 1988).

However, it has been observed that the opportunities provided by *'Ĭd* (Islamic festivals) for Muslims to be more religious and morally upright seem to have been bastardised by all categories of people, especially, in Abeokuta. For instance, the youths block major roads to collect money from motorists before they are allowed to pass. Also, rams purchased for slaughtering during *'Ĭd-al-Adha* are sometimes persuaded to fight one another while some Muslim youths also organise carnivals where all sorts of atrocities, such as, drinking of alcohol, smoking of marijuana and some other hard drugs, fornication, and adultery are committed. Some Muslims are fond of entertaining their friends with alcoholic drinks in the calling '*faaji'* (social enjoyment) in the name of festivity. All of these acts during Islamic festivals seem to have made people to wrongly associate Islamic festivals with immorality, insecurity, crime, among others.

It is against this background that this study appraised spiritual and moral implications of *'Ĭd-al-Fitr* and *'Ĭd-al-Adha*) on the lives of Muslims in Abeokuta with a view to identifying its impacts on their lives and proffer pragmatic solutions to likely identify challenges.

The study was conducted in Abeokuta Ogun State, Nigeria. Abeokuta is the capital and administrative headquarters of Ogun State situated in the South-Western part of Nigeria with coordinates between latitude 7° 09′N and 7° 39′N and longitude 30 20′E and 3054′E. It was founded in 1830 and as of 2006 census, had a population of about 451,607 inhabitants. It consisted of two major Local Government Areas; Abeokuta South and Abeokuta North, and some parts of Obafemi Owode Local Government and Odeda Local Government respectively. It is located on the east of the Ogun River and houses the famous Olumo Rock. Traditionally, Abeokuta is divided into four (4) major districts which are: Ake, Oke-Ona, Gbagura and Owu (Ajisafe, 1972; Owoyemi, 2004).

1.1 Purpose of the Study

The aim of this study was to appraise the implications of *'Ĭd*-al-Fitr and *'Ĭd*-al-Adhaa festivals on the Muslims in Abeokuta. The specific objectives included:

- to investigate the extent which Muslims in Abeokuta celebrate Islamic festivals

according to the dictates of *shari'ah* (Islamic law)
- to examine the spiritual implications of Islamic festivals on the lives of Muslims in Abeokuta.
- to appraise the moral effects of Islamic festivals on the lives of Muslims in Abeokuta.

1.2 Research Questions

The study provided answers to the following questions:
- To what extent do Muslims in Abeokuta celebrate Islamic festivals according to the dictates of *Shari'ah* (Islamic law)?
- What are the religious impacts of Islamic festivals on the lives Muslims in Abeokuta?
- What are the moral impacts of Islamic festivals on the lives of Muslims in Abeokuta?

2. Methodology

Research Design: The descriptive research design of a survey type was adopted for this study.
Population: The population of this study consisted of the entire Muslims from the four (4) districts of Abeokuta, Ogun state, Nigeria (Ake, Oke-Ona, Agura and Owu).
Sample and Sampling Techniques: A total of 400 respondents were selected for this study using stratified and convenient sampling techniques. Stratified sampling technique was used to group the respondents based on their respective districts. Convenient sampling technique was further used to select 100 respondents from each of the districts.
Research Instrument: A self-designed questionnaire was used to collect data for this study. The questionnaire was divided into two (2) parts; the first part dealt with demographic data of the respondents, such as occupation, age, gender, marital status, and educational background. The second part contained relevant items on the subject matter of investigation. Responses were obtained on a four-point Likert scale of Strongly Agreed (SA), Agreed (A), Disagreed (D), and Strongly Disagreed (SD).
Validity and Reliability of the Research Instruments: Content and construct validity of the research instrument was ascertained by four Islamic scholars. The questionnaire was found to be reliable at 0.79 alpha-Cronbach's significance level.
Method of Data Collection: The research instruments were administered to the respondents with the help of 3 trained research assistants The administration was carried out at the Muslim praying grounds during *'Ĭd-al-Fitri* and *'Ĭd-al-Adha* prayers of 1440 AH (2019) with the permission of the Imams and the Missionaries. Out of the 400 copies of questionnaire administered, only 387 were returned and found valid for analysis indicating 96.8% return rate.
Method of Data Analysis: Data collected were coded and analysed with the aid of Statistical Packages for Social Sciences (SPSS v.20) using the descriptive statistics of frequency counts, simple percentage, and bar charts.

3. Results and Discussions

Table 1: Showing Demographic Data of Respondents

Demography of Respondents		**Frequency (N)**	**Percentage (%)**
Age (Years)	Below 20 years	47	12.1
	20-29 years	81	21.0
	30-39 years	108	27.6
	40-49 years	90	23.3
	50 years and above	62	16.0
Gender	Male	220	56.8
	Female	167	43.2
Marital Status	Single	78	20.2
	Married	242	62.5
	Divorced	32	8.3
	Widow(er)	35	9.0
Occupation	Artisan	57	14.7
	Civil Servant	101	26.1
	Transporters	51	13.2
	Traders	131	33.9
	Muslim clerics	47	12.1
Type of Education	Western Education alone	202	52.2
	Islamic Education alone	84	21.7
	Western and Islamic Education	101	26.1

Table 1 summarized the demographic data of the respondents. Results revealed that 47 (12.1%) of the respondents were below 20 years; 81 (21.0%) were between 20-29 years; 108 (27.6%) were in the age bracket 30-39 years; 90 (23.3%) were between ages 40-49 years while the remaining 62 (16.0%) were 50 years and above.
Results also revealed that 220 (56.8%) of the respondents were male while the remaining 167 (43.2%) were female. Results also revealed that 78 (20.2%) of the respondents were single; 242 (62.5%) were married, 32 (8.3%) were divorced, while the remaining 35 (9.0%) were widow(er).

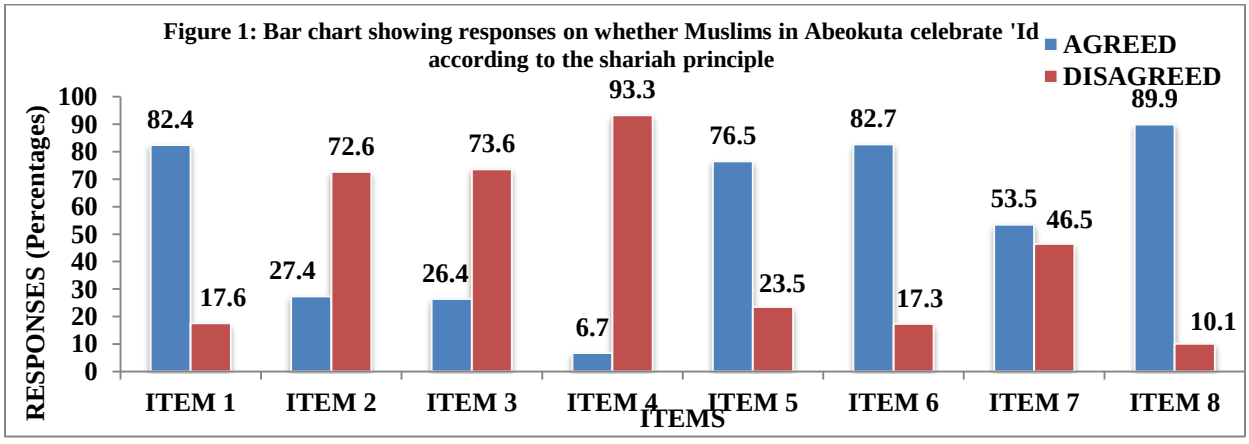
Results further indicated that 101 (14.7%) of the respondents were artisans, 101 (26.1%) were civil servants, 51 (13.2%) were transporters, 131 (33.9%) were traders while the remaining 47 (12.1%) were Muslim clerics. The table finally revealed that 202 (52.2%) of the respondents had western education alone, 84 (21.7%) had Islamic studies alone while the remaining 101 (22.0%) had both western and Islamic education alone.

Research Questions

Research Question One: To what extent do Muslims in Abeokuta celebrate Islamic festivals according to the dictates of '*shariah* (Islamic law)?

Table 2: Celebrating Islamic festivals according to the dictates of *shariah* (Islamic law) by Muslims in Abeokuta, Ogun state

S/N	Items	SA		A		D		SD		Total	
		N	%	N	%	N	%	N	%	N	%
1	I go to *'Ĭd* praying ground with my new best dress during Islamic festivals	243	62.8	76	19.6	43	11.1	25	6.5	**387**	**100.0**
2	I go to *'Ĭd* praying ground early during Islamic festivals	65	16.8	41	10.6	140	36.2	141	36.4	**387**	**100.0**
3	I chant *Takbir* (glorify Allah) en-route praying ground during Islamic festivals	39	10.1	63	16.3	211	54.5	74	19.1	**387**	**100.0**
4	I use separate route to and from praying grounds during Islamic festivals	11	2.8	15	3.9	186	48.1	175	45.2	**387**	**100.0**
5	I use prescribed food items/sacrificial animals during Islamic festivals	142	36.7	154	39.8	84	21.7	7	1.8	**387**	**100.0**
6	I pay my *Zakatul-fitr* with favourable food items before going to *'Ĭd-al-Fitr* prayers	224	57.9	96	24.8	52	13.4	15	3.9	**387**	**100.0**
7	I do not eat before going to *'Ĭd -al-Adhaa* prayer	129	33.3	78	20.2	141	36.4	39	10.1	**387**	**100.0**
8	I do eat before going to *'Ĭd-al-Fitr* prayer	261	67.4	87	22.5	28	7.3	11	2.8	**387**	**100**



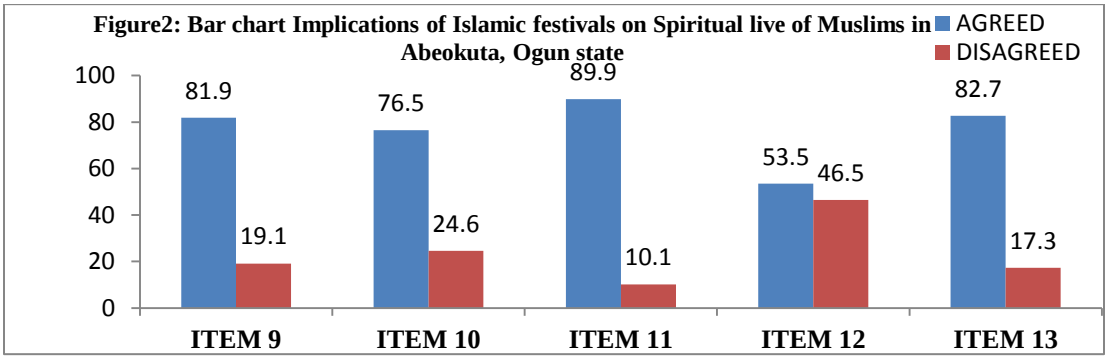
Results from table 2 and figure 1 indicate both positive and negative responses. On the positive side, majority of the respondents 319 (82.4%) agreed that they do go to *'Ĭd* praying ground with their new dress during Islamic festivals; also, 296 (76.5%) accepted that they use prescribed food items/sacrificial animals during Islamic festivals. Furthermore, 320 (82.7%) of the respondents agreed that they pay their *Zakatul-Fitr* with the people's favourite food items before the *'Ĭd* prayer; 207 (53.5%) also agreed that they do not eat before going to *'Ĭd -al-Adhaa* praying ground; while 348 (89.9%) concurred that they do eat before *'Ĭd-al-Fitr* prayer.
A total of 281 (72.6%) of the respondents submitted that they do not go to *'Ĭd* praying ground early during Islamic festivals; 285 (73.6%) disagreed that they do chant *Takbir* (Allahu Akbar: Allah is Great) en-route praying ground

during Islamic festivals prayers; while 361 (93.3%) also denied using separate routes to and from the praying grounds during Islamic festivals.

Research Question Two: What are the implications of Islamic festivals on the spiritual life of Muslims in Abeokuta, Ogun State?

Table 3: Implications of Islamic festivals on Spiritual live of Muslims in Abeokuta, Ogun State

S/N	Items	SA		A		D		SD		Total	
		N	%	N	%	N	%	N	%	N	%
9	Muslims exhibit the fear of Allah during Islamic Festivals	153	39.5	164	42.4	31	8.0	39	10.1	**387**	**100.0**
10	During Islamic festivals, prayers and supplications are organised by Muslim communities, organisations and individuals	142	36.7	154	39.8	84	21.7	7	1.8	**387**	**100.0**
11	During Islamic festivals, Muslims communities sponsor religious programmes more on the electronic media (Radio and Television)	260	67.2	88	22.7	27	7.1	12	3.0	**387**	**100.0**
12	During Islamic festivals, Muslims communities sponsor Quranic competitions	129	33.3	78	20.2	141	36.4	39	10.1	**387**	**100.0**
13	Muslims remember the directive and injunctions of Allah and move closer to Him during Islamic festivals.	224	57.9	96	24.8	52	13.4	15	3.9	**387**	**100.0**

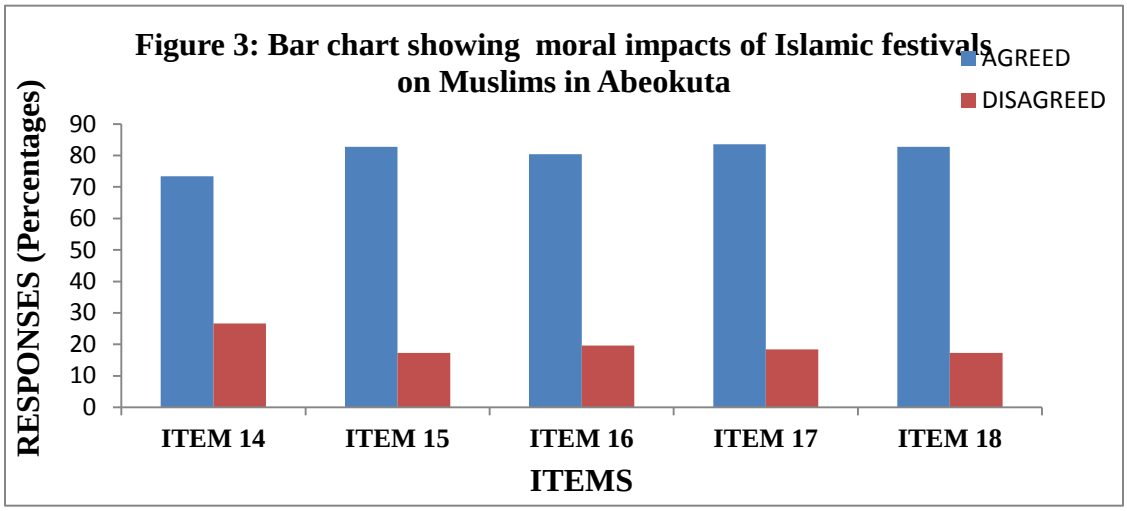


Results from table 3 and figure 2 show the religious impacts of Islamic Festivals on people of Abeokuta. The table revealed that majority of the respondents 317 (81.9%) opined that Muslims exhibit the fear of Allah during Islamic Festivals, 296 (76.5) asserted that during Islamic festivals, prayers and supplications are organised by Muslim communities, organisations and individuals, 348 (89.9) submitted that during Islamic festivals, Muslims communities sponsor religious programmes more on the electronic media (Radio and Television), 207 (53.5) opined that during Islamic festivals, Muslims communities sponsor Qur'anic competitions, while the remaining 320 (82.7) held that Muslims remember the directive and injunctions of Allah and move closer to Him during Islamic festivals.

Research Question three: What are the implications of Islamic festivals on the moral lives of Muslims in Abeokuta, Ogun State?

Table 4: Implications of Islamic festivals on the moral lives of Muslims in Abeokuta, Ogun State

S/N	Items	SA		A		D		SD		Total	
		N	%	N	%	N	%	N	%	N	%
14	There is increase in the rate of acts of immorality and anti-social behaviour during Islamic festivals	166	42.9	118	30.5	68	17.6	35	9.0	**387**	**100.0**
15	Some Muslims celebrate Islamic festivals by consuming alcoholic drinks	108	27.9	212	54.8	45	11.6	22	5.7	**387**	**100.0**
16	Rams are persuaded to fight one another during Islamic festivals	243	62.8	68	17.6	43	11.1	33	8.5	**387**	**100.0**
17	The poor people get relieved during Islamic festivals	140	36.2	171	44.2	49	12.7	27	6.9	**387**	**100.0**
18	Muslims give charity during Islamic festivals	224	57.9	96	24.8	52	13.4	15	3.9	**387**	**100.0**



Results from table 4 and figure 3 show that 284 (73.4%) of the respondents agreed that there is increase in the rate of acts of immorality and anti-social behaviour during Islamic festivals; also, 320 (82.7%) supported that some Muslims celebrate Islamic festivals by consuming alcoholic drinks. Furthermore, 311 (80.4%) of the respondents agreed that rams are persuaded to fight one another during Islamic festivals; 311 (80.4%) of the respondents opined that poor people get relieved during Islamic festivals; finally, 320 (82.7%) of the respondents agreed that Muslims give charity during Islamic festivals while 67 (17.3%) disagreed with this.

4. Discussion of Findings

Findings from this study indicated that some activities of Muslims in Abeokuta during Islamic festivals are in line with Islamic injunction and directives while some are in contrary. On the one hand, majority of the respondents go to *'Ĭd* praying ground wearing their new dresses as commanded and directed by Allah is the Qur'an thus: "O children of Adam! Take your adornments (by wearing your clean clothes) while praying…" (Qur'an, 7:31). This finding is in line with the findings of Gozde (2019) that during *'Ĭd*, Muslims in Turkey attend prayer services while putting on their best clothes often purchased newly just for the occasion. This is also in-line with the submission of Al-Musnad (2002) that the Prophet (SAW) usually commands his followers to wear the best of clothes which they can afford and apply the best scent when going for the *'Ĭd* prayer.

Findings also revealed that Muslims in Abeokuta paid *Zakat-al-Fitr* with favourite stable local food items before the *'Ĭd-al-Fitr* prayer. These items include *gari* (food made from cassava), rice, beans, and even cash/money in replacement of the food items. This finding is similar to the findings of Abubakar (2013) that many Muslims in Nigeria fulfil their *zakat-al-fitr* by distributing food items such as grains, millet and rice, and beans and sugar to the needy Muslims in their neighbourhood before going for *'Ĭd* prayer. The same author further submits that many wealthy Muslims also distribute their *zakāt* in cash during this period.

More so, findings also revealed that Muslims in Abeokuta slaughtered recommended sacrificial animals during *'Ĭd-al-Adhaa*. Some of the animals killed are rams, goats, sheep, and cows. It was also found that these animals are free from defect and are killed according to Islamic injunction. This showed that Muslims in Abeokuta adhere to the Prophet Muhammad's (SAW) admonition that a one-eyed animal, a lame animal and an animal with a broken leg or marrow should not be sacrificed (Al-Fawzan, 2009). This finding is similar to the findings of with the finding of Ibrahim, Budisatria, Widayanti and Artama (2019) that during *'Ĭd-al-Adhaa* celebration, Muslims in Indonesia kill only recommended sacrificial animals such as cattle, sheep, goat, buffalo, or camel that are healthy and meet the requirements of being sacrificed for Allah.

On the other hand, findings also indicated that majority of Muslims in Abeokuta did not follow some *'Ĭd* etiquettes. They usually eat before going to *'Ĭd*-al-*adha* praying ground, go late to *'Ĭd* praying ground, and do not adequately chant *Takbir* (Allahu Akbar) en-route praying ground until when they get to the praying ground. These actions of theirs are in contrast to the teachings of Islam with regards to the etiquettes of *'Ĭd*. Allah says:… And that you must magnify Allah (i.e. say *Takbir* [*Allahu Akbar*; Allah

is the most great] for having guided you so that you may be grateful to Him (Qur'an, 2:185).

It was also discovered from this study that majority of Muslims in Abeokuta did not follow separate routes to and fro the *'Ĭd* praying ground and this does not go in-line with the *sunnah* of the Prophet (SAW) who used to return after offering the *'Ĭd* prayer through a way different from that by which he went (Ibn Rushd, 2008). However, the reason for not following different routes to and fro *'Ĭd* praying ground may be as a result of the traffic gridlock that are often experienced after the *'Ĭd* prayers. As a result, most people look for the easiest routes to go back home which are sometimes the same routes they came through.

Results also revealed that people were more religious during Islamic festivals. Observing congregational prayers is common. Men and women, young and elderly do attend mosques, particularly, '*Id* praying grand and observe *salat* (prayer) as Allah commands that all the believers should be offering *salat* as a mean of *Ibadah* (worship) (Q2:43). Some well to do Muslims do sponsor Islamic program on mass media such as call to prayer and lectures. This is t part of profitable businesses in the sight of Allah (Q61:10-13). Many Muslim families do organise special prayers when Muslims Alfas (clerics) are invited to supplicate for the whole family as a form of thanks giving and to seek Allah's protection, progress and for more blessings. This is in tandem with Islamic injunctions that we should supplicate to Allah for our needs and He is ready to answer our supplication (Q2: 186, 40:60).

Findings from this study on the moral implications of Islamic festivals indicated both positive and negative outcomes. Positively, the study revealed that many poor people get relieved during Islamic festivals as a result of the increase level of *sadaqah* (charity) giving by Muslims. This is in-line with the findings of Abubakar (2013) who found out that *'Ĭd* celebration in Nigeria is associated with voluntary distribution of both edible and inedible materials among neighbourhood and extended family.

However, this study further showed that the celebration of Islamic festivals among the people of Abeokuta was highly characterised by increased anti-social behaviour and forbidden acts in Islam such as alcohol consumption and persuading of rams to fight. This finding corroborated the findings of Akanni (2007) that during *'Ĭd* celebration in Nigeria, youths organise carnivals where lots of illicit behaviours and crimes such as blocking of main roads, consumption of different kind of hard drugs, fighting, pick pocketing, stealing or vandalising of vehicles and sexual abuse are perpetrated.

5. Conclusion

From the fore-going, the way and manner Muslims in Abeokuta celebrate '*Id* with regard to the dictates of *Shari'ah* was examined. Religious and moral impacts of Islamic festivals on their lives were also appraised. Findings show that, to some extent, Shari'ah dictates on the ethics of festivals are followed by Abeokuta Muslims, despite some notable shortcomings. This study, therefore, concludes that Islamic festivals have not only impacted on the religious lives of Abeokuta people but also on their moral lives despite that they have not been able to adequately practise Islamic festivals as envisaged by Islam.

6. Recommendations

Based on the findings of the study, and the conclusion drawn therefrom, the following recommendations were made:

- Islamic festive periods should be times of sober reflection about the teachings of Islam and *Sunnah* (traditions) of the Holy Prophet Muhammad (SAW) therefore; Imams should include *Adaab* (etiquettes) of *'Ĭd* in their Friday sermons periodically.
- Imams and Muslim organisations should organise regular awareness and advocacy programmes aimed at condemning the immoral acts associated with the two major Islamic festivals, so that their spiritual purposes would be attained. Handbills that contain the Islamic rules and regulations of *'Ĭd* should be provided and distributed towards the festive periods and at *'Ĭd* praying grounds.
- Government should put in place measures to regulate activities of youths engaging in carnivals during festivals. The role of community development association in this regard is alsopertinent since these carnivals take place in different communities.

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The Holy Spirit and Power in Luke-Acts and their Significance for Christian Service

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Abstract. Most scholars accept the Gospel of Luke and Acts of the Apostles as a single volume and Luke is generally believed to be the author. Luke's interest in the Holy Spirit is remarkable. This paper undertakes the exegesis of the texts on the Holy Spirit and Power in Luke-Acts. It is most likely Luke made a kind of distinction between Holy Spirit and power in some texts of Luke-Acts. Both, it seems are separable and are of God for the empowerment of His people for service. There is therefore the need for the re- reading of those texts. However, the paper does not lose sight of the significance of the Holy Spirit and power for empowerment for service.

Keywords: Holy Spirit, Power, Empowerment, Significance, Pentecost.

1. Introduction

The Holy Spirit is one of the major themes in Luke-Acts. His activity is noticeable from the first chapter of Luke's Gospel and in Acts of the Apostles. As Michael Green has noted, Luke more than any other Evangelist emphasizes the activity of the Holy Spirit in the entire life and ministry of Jesus.(1995) To Luke, the Holy Spirit was equally indispensable in the life and ministry of the disciples. The promise of Jesus to send them the Spirit was fulfilled on the day of Pentecost. He had stated that they will receive power after the Holy Spirit has come upon them and they shall be his witnesses beginning from Jerusalem to the entire globe. Referring to the Messiah as being anointed by the Holy Spirit for his mission on earth (Lk 4:18), Luke adds in Acts 10:38 that God anointed him with Holy Spirit and power. This suggests that, "Holy Spirit" and "power" are two different entities. Is "Holy Spirit" in the first possible reading "power of the Holy Spirit" serving as a qualifier as a type of Spirit or the "Holy Spirit" and "power" are independent of each other, in a second possible reading?. Is Luke consistent in his use of the two terms?

The paper employs exegetical study of relevant texts in Luke-Acts. Before then a survey of the Old Testament and the intertestamental periods on the subject of Spirit and power is carried out. The final section is devoted to Lukan theology of the Holy Spirit and Power and their significance to the believers in Jesus Christ in contemporary times.

2. Holy Spirit and Power in the Old Testament

The Hebrew and Greek words for "Spirit of God" are *ruach elohim* and *pneuma theou* respectively. Both connote, according to Roger Stronstad, the "invisibility, movement, power and life". "They are appropriate words to describe God in action".(1997, pg. 13) The Spirit is the active power of God in the world. It was this power that was behind the exploits of the believers in the Old Testament. C J. H Wright begins his work on the Holy Spirit in the Old Testament from Genesis 1-3. He highlights the activities of the Holy Spirit as hovering and speaking, sustaining and renewing, breathing and leaving and groaning and birthing. All these as relate to the universe, the earth, human beings and the new creation (1988). It underscores the involvement of God's Spirit in all areas; creation and human existence. It is reasonable to conclude that "God through his Spirit, has created and continuously sustains all that exists"(Wright: 1988, pg 22).

Moses the founder of the nation of Israel had the Holy Spirit in him. It was from him some were passed on the seventy elders who relieved him of some his responsibilities (Number 11:17, 25-29). The Spirit upon them enabled them to exercise leadership authority. The event here reveals the Spirit of God coming upon a group of leaders. It was not only for

individuals.(Stronstad: 1997). Bezalel and Aholiab were filled with the Spirit of God that empowered them as artisans for the tabernacle furnishings (Exod. 35:30-36:1). Joshua, Moses' able assistant is noted to have been filled with the Spirit of leadership (Num. 27:18). The story of the filling of Old Testament saints was for skills, special abilities, victories in battles and for leadership. While there was no record of particular miracle wrought by the Judges they were nevertheless empowered to perform super human activities. It was the Spirit of God that came upon Judges like Othniel, Gideon, Jephthah and Samson that enabled them to deliver Israel from the hands of their oppressors.

The kings and prophets in Israel were Spirit filled. Samuel prophesied that the Spirit of the Lord will come upon Saul and it came to pass (1 Sam. 10:1-10). David after his anointing as king was filled with the Holy Spirit. Prophet Elijah and his successor experienced empowerment through the Spirit of God. Elisha requested for the double portion of the Spirit that was upon his master (II Kings 2: 9-15). Other prophets such as Ezekiel, Isaiah, Micah were filled with the Spirit of the Lord. Joel foresaw the out pouring of the Spirit on all people, the charismatic community, at the last days. The scripture that closely links the Spirit with power is Micah, 3:8. Micah says,

But as for me, I am filled with power, with the Spirit of the Lord, and with justice and might,
to declare to Jacob his transgression, to Israel his sin. (NIV).

3. The Understanding of Holy Spirit and Power during Intertestamental Period

Many Biblical scholars accepted the cessation of prophetic inspiration during the so called 400 silent years, the period between Malachi and the appearance of John the Baptist. This should not be construed as complete silence on the part of God. God was still speaking to people through other media. It was just that there was no prophetic voice in Israel in the form of the classical prophets after Malachi before the appearance of John the Baptist. Roger Stronstad has it that, conscious of the absence of prophetic inspiration, Judaism looked ahead to the future restoration of prophecy in Israel(1997).The Qumran community, a sect in Judaism that arose during this period, saw themselves as true Israel and heirs of the promises(Wright: 1992). They claim to be the end-time community that has received the Holy Spirit.

4. Holy Spirit and Power in Luke-Acts

We move on to Luke-Acts since there is not much to really attend to in Matthew and Mark on the subject of the Holy Spirit, for most of what they teach is covered in Luke. In the words of Thomas R. Schreiner, 'Luke gives us quite a full-orbed theology of the Spirit'. This section is a survey of the working of the Holy Spirit in Luke-Acts. The focus will be mainly on Jesus and his disciples. The activity of the Holy Spirit begins early in Luke. In the case of John the Baptist, angel Gabriel announces he will be filled with the Holy Spirit from the womb (Lk. 1:15). It was a unique occurrence since it had not happened to anybody before now. And to Mary, the mother of Jesus, the Holy Spirit and the Power of the most high will overshadow her resulting in the conception of the holy Child, Jesus Christ. Other persons filled with and/or led by the Holy Spirit included Zachariah and Elizabeth his wife; the parents of John the Baptist (Lk. 1:40-67). Simon who longed for the coming of the Messiah (Lk. 2:26). At his baptism, the Holy Spirit descended on Jesus "in a bodily form like a dove (Lk. 3:22).

John points to Jesus as he who will baptize his audience with the Holy Spirit and fire (Lk. 3:16, cf. Matt. 3:13-14). Luke records that at Jesus baptism, he was full of the Holy Spirit. It was the Spirit that led him into the wilderness to be tempted by the Devil (Lk 4: 1-2). In what is known as the inauguration narrative, Jesus expressed that he was anointed by the Holy Spirit (Isa. 61:1-4; Luk. 4:18-19). This remarkable event reveals three truths with reference to the Holy Spirit in life and ministry of Jesus. (1) He is possessing the Holy Spirit. (2) He is subject to the leading of the Holy Spirit and (3) He is depended upon the empowering of the Spirit (4:1, 14) (Stronstad: 1997). The Holy Spirit in Jesus throughout life and ministry was without measure. This was obvious as in baptism, temptation, teaching and working of miracles.

In all the above references, the only occurrence of "Holy Spirit and Power", was in Luk.1:35. All the same, the presence and power of the Holy Spirit was manifest or evident. It is interesting that "the power of God" is expressed in Luke as independent of "the Spirit". Some people accuse Jesus of casting out demons by the means of Beelzebub, the chief of demons. Jesus pointed to them the contradiction in their false accusation. He told them he cast out demons by the power of God.

Luke's interest in the Holy Spirit continued in Acts; the second volume of his work. Acts is the continuation of the work of the Holy Spirit this time through Jesus Christ's disciples. The promise of the

Father in Luk. 24:19 is re-affirmed in Acts 1:8 and fulfilled on the day of Pentecost. Peter understood the Pentecost experience as fulfillment of Joel's eschatological prophesy of the outpouring of the Spirit upon all flesh. The one hundred and twenty followers of Christ Jesus (Acts 1:15) were the first to be filled with the Holy Spirit in Acts (2:1-4). The purpose of being filled with the Holy Spirit was the empowerment for the fulfillment of the mandate of Acts 1:8 to be witnesses for Christ beginning from Jerusalem to every part of the world. It reads, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Other individuals, apart from the initial recipients, were filled of the Holy Spirit. Prominent among them is Apostle Paul. Ananias announces to Paul how the Lord Jesus had directed him to minister to Paul in order for him to recover his sight and be filled with the Holy Spirit (Acts 9: 17). This was after the Damascus road encounter with Jesus that left Paul temporarily blind. All that Paul accomplished in terms of missionary endeavors and miracles he attributed to the power of the Holy Spirit (Roman 15: 19).

5. Exegesis of Relevant Texts in Luke – Acts

The focus of this study is Luke-Acts texts that emphasized the expression Holy Spirit and power. These texts include Luk.1:35; 24:49, Acts1:8 and 10:38. We begin with Luke.1:35. It reads:
The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God."

The verse belongs to the periscope generally referred to as infant narrative. The narrative content is the birth of John and Jesus. Specifically, verse 35 is concerning Jesus to be called the son of God. *Pneuma hagion* is a definite reference to the Holy Spirit and *dunamis* means power of the most high. However, our contention is the conjunction *kai* (and). If and as most translations put it, it definitely implies that "power", in this context, is a different entity from the Holy Spirit. It is likely that the Holy Spirit and the Most High refer to two different persons. Here the power of the Most High not the power of the Holy Spirit. Thus, the message of the angel is that two entities would come upon Mary. The first is the Holy Spirit while the second is the power of the Most High.

Similarly, Lk. 3:16 expresses two different things by the use of *kai* (and).
The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Christ. John answered them all, "I baptize you with water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire." (Luk. 3:15, 16 cf. Matt 3:20).

John the Baptist is speaking of the ministry of Jesus whom he described as one more powerful than him. Jesus will baptize people with Holy Spirit and fire. It is not with Holy Spirit fire but Holy Spirit and fire. The fire in context is a clear reference to judgement to be meted to the wicked. It speaks of judgement (Keener: 1993). Again, fire is brought together with the Holy Spirit yet, it is a different entity from him. Having suggested that the term fire here does not refer to the Holy Spirit, the passage has thrown light to Luke's combination of different entities/things with the Holy Spirit. It is clear Luke understands clearly the different and deliberate distinction he is making. For example, he reports in Luk. 4:14 that "Jesus returned to Galilee in the power of the Spirit and news about him spread through the whole countryside." This is most probably a reference to the power of the Holy Spirit. Thus it safe to conclude Luke was deliberate and sure of what he was writing.

Jesus commissioned his disciples as witnesses of what they had witnessed. But they were to wait in the city for what the Father had promised them. What was promised is the Holy Spirit. But he comes with power from on high (Luk. 24:49). The promise of Luk. 24:49 is repeated in (Acts 1:8).
"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

It is likely here that power is the result of the receiving of the Holy Spirit. Power comes when the Holy Spirit comes (*epelthontos*) upon one. Again, we see both Holy Spirit and power as inseparable in operation or manifestations. The coming of power is consequent to the arrival of the Holy Spirit as indicated by the usage of the word "when." Stronstad, with particular reference to Acts 1:8 sees this power not as some separate impersonal force but a manifestation of the Spirit.(Stronstad: 1997) In the same vein he recognizes the close association between the two. He writes:
This close association between the gift of the Spirit and power as we have seen also characterizes the Gospel period. It is for Mary's conception of Jesus

(Luke 1:35), John the Baptist (Luke 1:17) and most importantly, for Jesus (Luke 4:14). The promise of power as a manifestation of the Holy Spirit assures the disciples that Jesus will not abandon them to their own resources. Rather, they will be fully equipped for their tasks as witnesses. Indeed, they will receive the same power by which Jesus executed His earthly ministry. Therefore, just as the mission of Jesus had been inaugurated in the power of the Spirit, so at Pentecost the mission of the disciples will be inaugurated in the power of the Spirit(Ibid: pg 32).

If indeed the power in Acts1:8 is that of the Holy Spirit, is it the same in Acts 10: 38 with Luke's use of the conjuction *kai* (and). Their inseparability and distinctiveness is made clear in the ministry of Jesus. It reads, "How God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him" (Acts 10:38) .

The text clearly states God anointed Jesus with two entities. The order as Luke records it, is with the Holy Spirit then with power. We may then hold that according to Luke, Holy Spirit comes along side with power. There is no doubt that Luke speaks of the Power of the Holy Spirit. It may mean inherent power of the Holy Spirit. Also, he speaks of the power from on High. This we believe is the power of God. One may contend that when he uses the terms Holy Spirit and Power (Acts 10:38), it is highly probable the power is different from the Holy Spirit. Power comes sometimes as a result of the Holy Spirit. In other words, this power is always associated with the Holy Spirit but not necessarily of or that of the Holy Spirit. All the same, it is a supernatural power. It has God as its source. It is God who gives it and sometimes alongside the Holy Spirit (Luk. 24:49, Acts 1:8). This power is not a person or being for there is no attribute ascribed to it, unlike the Holy Spirit that cannot be lied to and blasphemed (Acts 5:3). None of such is ascribed to power as an entity.

6. Holy Spirit and Power Significance of Christian Service

One significant truth that is obvious from the survey of the Old Testament and Judaism is the active presence of the Holy Spirit. He is given specially to leaders, artisans. Kings, Prophets, Judges/ military leaders for performance of different assignments. He was given mostly to individuals except in Num.11:17 when the Holy Spirit was distributed to seventy leaders to assist Moses in the discharge of his responsibilities. In response to Moses' protest, God distributed some Holy Spirit on him to elders. The distribution is significant in that it foreshadows or models the prophecy Joel (2:28-29) of the last days. Joel foresees the outpouring of the Spirit in power to all without distinction of race, gender, social status and age.(Orgu: 2017). The difference is that the Spirit is not limited henceforth to a group of leaders in the Old Testament period.

Apostle Peter, according to Luke, interprets the prophecy of Joel as not for any particular individuals but for all believers of all generations. (Ibid.) The promised Holy Spirit empowers Christians for service, hence the command for the early believers to wait and be filled with the Holy Spirit and power before venturing into ministry.

What then is the significance of the Holy Spirit and power for Christians today? Two issues are of essence here. One is the model and the second is mandate.

7. The Model for Holy Spirit and Power for Christian Service

As in all things Christ is the Christians' model. Jesus models ministry of the Holy Spirit or and power. He returns to Galilee in the power of the Spirit. Interestingly the account in Luk. 4:14ff. marks the commencement of Jesus ministry. While in the synagogue and after reading from Isaiah (61:1-2), Jesus declares that that Scripture is fulfilled in the hearing of his audience. It is a clear indication that Jesus ministry will be characterized with the power. It is a realization of the importance of the empowering Holy Spirit for Christian ministers. It could be argued that if Jesus needed and was filled with the Spirit at the outset of his ministry, all Christians must necessarily follow suit.

Jesus instructed the disciples to wait and be filled with the Holy Spirit before the venturing into ministry. Jesus ministry modeled the continuing ministry by the Holy Spirit and power. His workings of miracles of healing and good deeds were attributed to the Holy Spirit and power. Luke, it seems, sums up the secret of Jesus life and ministry as the Holy and power or in such instances Holy Spirit power (Acts 10:38).

8. The Mandate for Holy Spirit and power for Christians Service

Jesus' words to his disciples "you will be my witness" are up to debate. Was it a simple statement of fact or a command? Stanly D. Toussaini in the

light of Acts 10:42 believes it is a command.(1983). Peter in the above verse says God has "commanded us" to preach to the people. Similar message is presented as a command in Matt. 28:18. One may not be reading too much into it to construe it as a command given the supernatural power God provided for them and the seriousness with which the disciples went about witnessing the commission. It is therefore mandatory for Christians to be filled with the Holy Spirit and power to make significance impact in ministry.

9. Conclusion

The phrase, the Holy Spirit and power is uniquely Lukan. In the parallel passage in Matthew and Luke the Scripture says, "Holy Spirit and fire", which as has been pointed out are two different theological issues. One is tempted to submit that from Luke's use of the expression, "Holy Spirit and power", both are closely related and associated but not identical with each other. This does not deny the power of the Holy Spirit as specifically used in some passages.

Luke sees the coming of the Holy Spirit on the day of Pentecost as a fulfillment of the Old Testament prophecy. In Old Testament, the Spirit filled special class of people for specific assignments. In Luke-Acts, the Holy Spirit is the promise of the Father. Peter interprets it universally and for every generation as empowerment for service.

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Kampala International University ISSN: *2415-0843*; 5(2): 361–372

Timeline Events in Christian Mission in Africa

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Abstract. The history of Christianity is a fascinating story of the manifestation of the finger of God in the affairs of mankind. The church has passed through different stages of life, and "yet has hardly reached the period of full manhood in Christ Jesus". Sequential presentation of church historical events seems to be "generally abandoned". Chronicling church history developments allows for better view of the progress made and the connectivity of events. This paper aims at presenting the key events in the growth and development of Christianity especially in Africa in its progressive order. It applies the chronological or annalistic approach to bring in the natural flow of events. This is carried out in five main streams for better appreciation and understanding. The paper concludes that the arrival of missionaries of both the Reformation (Protestant) and Roman Catholic faith, and acceptability of the natives has given Christianity a strong hold in the African continent.

Keywords: Timeline, events, Christian mission, Africa

1. Preamble

Chronology has to do with any system used to order time and to place events in the progression in which they occurred. The systems used to record human history, vary in scope, accuracy, and method according to the purpose, degree of sophistication, and skills of the peoples using them (*Encyclopædia Britannica*, 2015). This timeline of Christian missions chronicles the global expansion of Christianity through listing of the most important missionary outreach events. The history of the Church is a vital part of the Orthodox Christian faith which is significantly defined by their continuity with all those who have gone and died before, those who first received and preached the truth of Jesus Christ to the world, those who helped to formulate the expression and worship of the faith, and those who continue to move forward in the unchanging yet ever-dynamic Holy tradition of the Orthodox Church.

There is a peculiarity relating to the African story of Christian history and Missiology. The insight which the timeline offers is critical for an inductive understanding of the point that Christianity is not alien to the African soil. It is fascinating to learn how that for about seven hundred years following the extinction of the North African Church, no Christian activity took place in that region. Thereafter, the missionaries arrived and established the faith across the continent. The increasing wave of Pentecostalism and modernism in Africa is taking many especially youths away from heritage of the Christian faith. Joseph Sittler said, "The map of God's activity, then, is not a blank ocean between the apostolic shores and our modern day. So we need to remember-and search for our roots in-the luminaries, risk takers, and movements of the church through the centuries. To neglect them is not only to risk repeating past errors, it is to fall victim to a narrowing amnesia that leaves us floundering" (Onu, 2018, p. 97). The events recorded in this study are intended to bring to memory the developments in African Christian heritage. The paper uses chronological or annalistic approach to bring in the natural flow of events in the development of Christianity. This allowed for better examination of the progress made and the connectivity of events.

2. Streams of Christian Developments in Africa

There is no unanimity in the division of the number and length of the period in Christina history. Bruce L. Shelley (1995) and John Hunt (2008) divided the events into eight ages, namely: Jesus and the Apostles (6-70), Roman Catholic Christianity (70-312), Christian Roman Empire (312-590), Middle

Ages (590-1517), Reformation (1517-1648), Reason and Revival (1648-1789), Progress (1789-1914), and Ideologies (1914-1996). Philip Schaff simply put the events under three principal parts. John Laux (2012) also presented the events in three sections; The Ancient church to the beginning of the Pontificate of Gregory the Great (AD 1-590), the Church in the Middle Ages (590-1517), and Modern times from the Protestant revolt to the present day (1517-1933). The events recorded herein under are part of our Christian heritage. They are intended to bring to memory the activities surrounding the dates in the understanding of Christian heritage and developments of the church particularly in Africa. This synopsis of the origin and development of Christianity particularly in Africa is presented in five main streams.

The first era is the history of ancient Christianity. It is the apostolic and orthodox period that reveals the activities of Jesus and his Apostles, Roman Catholic Christianity and Christian Empire. It emphasis on the role played by individuals from the Evangelist Mark, down the line to the Patriarchate of Athanasius and others. It is a period of oral tradition of transmission of Christian teaching to Africa, before the earliest gospel (Mark) was written, eye witnesses dispersing throughout Judea, Samaria, and Africa, the Conversion of Ethiopian eunuch, and treasurer to Candace (legendary) Queen of Ethiopian on his return to Africa. The preoccupation of this period is the very intellectual work of scholarly Church doctors or theologians like Origin and Augustine of Hippo who were helpful in the much required doctrinal orthodoxy.

The second period as gleaned from 590 through 1517 is the Medieval or Middle Ages and Roman (Iberian) Catholicism. It opened a fresh flood gate of Portuguese missionary activities in Africa.

The third phase is the great century reformation from the 16th century through I789. It is the "age of Reformation (Protestantism) in conflict with Romanism, of religious liberty and independence in conflict with the principle of authority and tutelage, of individual and personal Christianity against an objective and traditional church system". It is an era of enlightenment, reason and revival which furnishes details of established missionary societies especially of the Reformation (Protestant) groups.

The Modern Christian age spans from 1789 through 1970. It is the era of Colonialism and rooting of Christianity in Africa especially West Africa by European missionaries of the mainline churches. The church made significant progress with the emergence of African Initiated Churches which has made the church in Africa to wear nationalistic and indigenous gab.

The postmodern era revealed increase in the development of new Christian religious movements, church revival and prosperity preaching in Africa. It was a boom for individual church founders in expression of the call of God upon their lives. The revival fire in the mainline churches began to increase as well.

3. The Timeline Events

A. Apostolic and Orthodox Era, 1- 590 AD

c. 1-7: Birth of Jesus Christ of Nazareth during the reign of Emperor Caesar Augustus of Rome.
The Matthew tradition immediately reports the flight of the Holy Family to Egypt.
c. 29: John the Baptist began his ministry in the "15th year of Tiberius" (Luke 3:1-2).
Jesus began his ministry after his baptism by John
c. 30-33: Simon of Cyrene in Libya, carried Jesus' cross in Jerusalem;
Jesus Christ crucified. Great Commission of Jesus to go and make disciples of all nations;
Pentecost- "God-fearing Jews" from "Egypt and parts of Libya near Cyrene" observe Pentecost in Jerusalem received the outpouring of the Holy Spirit, a day in which 3000 Jews were converted to faith in Jesus Christ.
34: In Gaza, Philip baptized a convert, an Ethiopian who was already a Jewish proselyte.
42: Mark went to Alexandria in Egypt.
43; Apostle James put to death by Herod Agrippa.
47-57: Missionary travels of Paul.
67: Paul Martyred.
70: The Romans under Titus son of Vespasian captured and destroyed Jerusalem, about 1.5 million Jews died.
80: First Christians reported in Tunisia and France.
99: Death of Apostle John at Ephesus.
100: First Christians were reported in Monaco, Algeria.
177: Syriac and Italian translations of the New Testament.
190: Date of Easter determined.
200-300: Appearance of Earliest Bible Translations.
251: The Council of Carthage called by Cyprian which gave incredible power to Church leaders.
287: Maurice from Egypt was killed at Agauno, Switzerland for refusing to sacrifice to pagan divinities.

303: The Council of Elvira defined the requirements for celibacy of the clergy that became an ecclesiastical law at the Lateran Council of 1139, confirmed at the Council of Trent and reaffirmed by Vatican II.
312: Emperor Constantine won the battle at the Milvian Bridge over the troops of Maxentius on October 28, through the use of cross as was revealed to him in a dream with the words, "In this sign conquer" which marked his conversion to the Christian faith.
314: Emperor Constantine established the free exercise of the Christian religion and liberated the Roman world from oppression.
321: Emperor Constantine made Sunday a public holiday.
325: Council of Nicaea, the first great ecumenical council of Bishops of the Church called by Emperor Constantine. It denounced Arius' view and declared Jesus as, "very God of very God, not made, being of one substance with the Father… "
330: Ethiopian King Ezana of Axum made Christianity an official religion.
332: Two young Roman Christians, Frumentius and Aedesius, sole survivors of a ship destroyed in the Red Sea due to tensions between Rome and Aksum, taken as slaves to the Ethiopian capital of Axum to serve in the royal court.
337: Bishop Eusebius of Nicomedia baptized Emperor Constantine shortly before he died.
350: The Bible is translated into Saidic, an Egyptian language.
381: The Council of Constantine held in response to the teaching of Apollinarius
386: Augustine of Hippo converted from Manichaeism to Christianity.
393/395:The Council of Hippo fixed the Canon of the New Testament to 27 books.
400: Vandals invaded North Africa.
431: The Council of Ephesus (3rd general council) called by Emperor Theodosius II to settle the Nestorian heresy.
450/1: The Council of Chalcedon where the Bishop of Rome first appeared as 'Pope'.

B. Medieval (Roman Catholicism) Era, 590-1517

697: Muslims overran Carthage, capital of North Africa.
1095: Jerusalem completely taken back from the Muslim invaders.
1204: Muslims took over Constantinople.
1219: Francis of Assisi presented the Gospel to the Sultan of Egypt.
1450s: The first printed Bible - Gutenberg Bible.
1453: The Christian kingdom of Constantinople fell to the Muslims.
1481-1846: Attempt by the Portuguese missionaries at Benin Kingdom.
1485: The King of Benin requested that a church be planted in his kingdom after he came in contact with the Portuguese.
1486: Dominicans became active in West Africa, notably among the Wolof people in Senegambia
1489: Baptism of Wolof king Behemoi in Senegal.
1491: The Congo saw first group of missionaries-Franciscan and Dominican priests, the king would soon be baptized and a church built at the royal capital under their ministry.
1492: Birth of the Church in Angola.
1498: First Christians were reported in Kenya.
1499: Portuguese Augustinian missionaries arrived at Zanzibar. Their mission ended in 1698 due to the Oman-Arab conquest.
1506: Mission work begun in Mozambique.
1515: Portuguese missionary Francisco Alvares was sent on a diplomatic mission to Dawit II, the Negus or Emperor of Abyssinia (an old name for Ethiopia)
1515: Portuguese missionaries began work in Benin, Nigeria.

C. Reformation and Enlightenment Era, 1517-1789

1517-1648: The Reformation movement initially aimed at reforming the beliefs and practices of the Roman Catholic Church.
1517, October 31: Martin Luther's 95 Theses, a document that sparked theological debate that fuelled the
Reformation challenged the teachings of the Roman Catholic Church on penance, the authority of the Pope and indulgences.
1518: Don Henrique, son of the King of the Congo was consecrated by Pope Leo X as the first native Bishop from sub-Saharan Black Africa.
1521: The Diet of Worms Council where the Roman Catholic Church ordered Martin Luther to recant his view of the Church.
1525: William Tyndale translated the Bible translated into English from Greek.
1534: The Jesuits also known as The Society of Jesus founded by Ignatius Loyola received Papal approval in 1540.
1545-1561: The Council of Trent called by Pope Paul III to reform the Roman Catholic Church; They affirmed the doctrine of transubstantiation, seven sacraments, salvation by works and importance of formal Latin mass.
1549: Act of Uniformity first enacted by the British parliament making the new Prayer Book

mandatory in all religious services requiring conformity to its religious rites.
The 2nd, 3rd and 4th Acts were passed in 1552, 1559 and 1662 respectively.
1559: The Presbyterian Free Church of Scotland Mission founded by John Knox.
The name was changed to Church of Scotland Mission in 1929.
1560: Geneva Bible, first English translation Bible to be printed with chapters and verses.
1563: Thirty-Nine (39) Articles adopted as the principal doctrinal confession of the Church of England and the Protestant Episcopal Church Convocation.
1571 and 1574: Augustinian monks led by Fr. Francisco arrived Warri in present day Nigeria.
1611: King James Version Bible
1622: Pope Gregory XV created the "sacred congregation" for the propagation of Roman Catholic faith through missions, training of missionaries and indigenous clergy. It was constituted of cardinals.
1644: Parliament abolished the Episcopal system in the Westminster Confession of Faith, and set up a Presbyterian Church.
1662: The Book of Common Prayer published as a norm of Anglican services.
1687: French activity started in what is now Côte D'Ivoire when missionaries landed at Assinie.
1689: Act of Toleration exempted protestant dissenters.
1703-1715: "St Anthony Movement" of Prophetess Kimpa Vita (Beatrice) in the Congo
1704: Kimpa Vita baptized as Dona Beatrice founded the Antonian movement in the Congo. She was burnt at the stake in 1706 following her attack against Portuguese hegemony.
1705: The sacred congregation for the propagation of faith sent a missionary to Bornu, Nigeria.
1741: George Frederic Handel wrote his most famous hymn, Messiah.
1744: Thomas Thompson resigned his position as dean at the University of Cambridge to become a missionary. He was sent by the Society for the Propagation of the Gospel in Foreign Parts (SPG) to New Jersey. Taking a special interest in the slave population there, he would later request to begin mission work in Africa. In 1751, Thompson would become the first SPG missionary to the Gold Coast (modern-day Ghana)
1747, March 10: John Newton, a slave trader surrendered his life to Christ in the midst of a storm at sea. He later become an Abolitionist, a minister of the Gospel, and hymn writer including ***Amazing Grace.***
1752: Thomas Thompson, first Anglican missionary to Africa, arrived in the Gold Coast (Ghana).
1758, March 22: Jonathan Edwards, the greatest Theologian in American history and a man most closely associated with the Great Evangelical Awakening in North America, died from smallpox vaccination after serving just one month as President of Princeton University.
1761, August 17: William Carey, the oldest of five children was born to Edmond and Elizabeth Carey in Paulerspury, Northamptonshire; He was raised in the Church of England and later converted to the Baptist mission.
1763: Senegal erected into a prefecture Apostolic.
1768: Five United Brethren missionaries from Germany, invited by the Danish Guinea Company arrived in the Gold Coast (Ghana), to teach in the Cape Coast Castle schools.
1780: The Sunday school movement founded in England by Robert Raikes, he died April 5, **1811.**
1787, October 28: William Wilberforce, member of British Parliament, wrote in his diary: *"God Almighty has set before me two great objectives, the suppression of the slave trade and the Reformation of society."*
1787: 400 liberated slaves arrived Freetown-Sierra Leone; others groups joined in 1792, 1800 and 1807.
1789, May 12: William Wilberforce introduced a Bill for the Abolition of the slave trade before the House of Commons in the Palace of Westminster, London.

D. Modern Era, 1789-1970

1792: Rev Home of the Anglican Church reached Sierra Leone
1792, May 12: William Carey "Father of Modern Missions" published an 87-page book, *An Inquiry into the obligation of Christians to use means for the conversion of the heathen.* On May 31, **1792** in Northhampton, England he preached one of the most influential sermons in history entitled; *Expect great things from God!, Attempt great things for God!* based on Isaiah 54:2-3, which launched modern Missionary movement. On **November 11, 1793 he** reached Calcutta, India and started a 42-year mission of Bible translation, establishing Christian schools and first Christian college in Asia, Serampore College; He died June 9, **1835** at age 72 in Serampore, Bengal, India.
1793: Dedication of African Methodist Episcopal Church Bethel founded by Richard Allen in Philadelphia.
1794: London Missionary Society (LMS) founded in England as a non-denominational missionary society with missions in the South Pacific islands and Africa.

1795, December 21: Robert Moffat pioneer missionary to Africa under the LMS was born in Ormiston, East Lothian, Scotland.
1796, June 27: John William, pioneer London Missionary Society Missionary to the South Pacific was born in Tottenham, England.
1799, April 12: Church Missionary Society (CMS) founded, it was originally called the Society for Missions
in Africa and the East.
1803, May 25: The Massachusetts Baptist Missionary Society first published *The American Baptist*, which continues as the oldest surviving religious magazine in the United States.
1804, March 7: The British and Foreign Bible Society founded to translate, publish and distribute the Bible.
1804, April 14: The CMS West African Mission founded.
1806: Haystack Prayer Meeting at Williams College; Andover Theological Seminary founded as a missionary training canter; Protestant missionary work begins in earnest across southern Africa
1807: **February 22:** The slave trade Abolition Bill, led by William Wilberforce was passed in the British House of Commons Parliament with 283 votes against 16.
1812, October 16: Anglican missionary Henry Martyn who translated the New Testament into Urdu and Persian died at age 31 in Tokat, Ottoman Empire.
1813, March 19: David Livingstone one of the most influential missionaries, authors and explorers in history
was born in Blantyre, Scotland; In 1840 he entered Malawi (Africa) with the LMS.
1814, December 25: Samuel Marsden, CMS missionary conducted the first known Christian service in New Zealand at Oihi Bay.
1815, April 1: William Chalmers Burns a Scottish evangelist and missionary to China with the English Presbyterian Mission was born in Forfarshire, Scotland.
He was associated with the Revival in Scotland in 1839 along with Robert Murray M'Cheyne.
1815: Basel Missionary Society organized; Richmond African Missionary Society founded.
1820, April 7: **Samuel Ajayi Crowther** was rescued from Portuguese slave traders by H.M.S. Myrmidon of
the British Royal Navy. He landed Sierra Leone June 17, 1822, was **baptism** with the name of the Vicar of Christ Church, Newgate, London on **December 11,** 1824. He was ordained a priest June 11, 1843 and became one of the pioneers of the CMS.
He was consecrated on June 29, 1864 under the Jerusalem Act as Bishop of "West Equatorial Africa regions beyond the Queen's Dominions", and on December 31, **1891 he** died in Lagos.
1821: African-American Loll Carey, a Baptist missionary, sailed with 28 colleagues from Norfolk, VA to Sierra Leone.
1828: Basel Mission began work in the Christiansburg area of Accra, Ghana.
1829, April 10: William Booth who was born a Methodist, founded the Salvation Army to reach unchurched people working in the slums, and wrote the book *In Darkest England.*
1830, April 6: Joseph Smith born December 23, 1805 formally organized The Church of Jesus Christ of Latter-Day Saints at the home of Peter Whitmer Sr. in Fayette, NY. It was initially called Church of Christ changed to Church of Latter Day Saints (May 3, 1834) and April 26, 1838 the current name.
1835, **February 26:** Queen Ranavalona I of Madagascar forbade the preaching of the Gospel resulting to the imprisonment or martyrdom of many Christians.
1836, April 11: George Muller opened his first orphanage in Bristol, taking in 26 orphans. 40 years later, his orphanages housed 2,000 children. Muller ran a Faith Mission which did not engage in fundraising, but trusted the Lord to provide through free will donations.
1839, November 20: John William a LMS missionary who for over 20 years had planted churches and schools, translating the Scriptures into local languages was killed by cannibals in the South Pacific, on the Island of Erromanga.
1842, September 24: Rev. Thomas Freeman of the Methodist church, father of modern Christian missions in Nigeria reached Badagry.
1842, December 24: Rev. Henry Townsend of the Church Missionary Society reached Badagry to begin the
process of Anglicanization of Nigeria.
He celebrated Christmas together with Rev. Thomas Freeman in keeping with the cordiality that existed between the Methodists and the Evangelicals of the Anglican Church
1843, Jan 4: Henry Townsend first entered Abeokuta.
1844, May 24: Samuel F. B. Morse, a Christian inventor demonstrated the first practical telegraph with the message; *"What hath God wrought?"*
1844: German Ludwig Krapf of the CMS began work in Mombasa on the Kenya Coast.
1844: Hans Paludan Smith Schreuder, missionary, arrives in Port Natal, South Africa.
1845, Jan 17: Rev. S. A. Crowther, Henry Townsend, Charles Golmer and others landed Badagry.
1845, March 9: First CMS Church at Badagry opened for worship.

1845:CMS Grammar School opened in Freetown Sierra Leone
1846, April 10: Rev. Hope Waddell led the Presbyterian Mission team in a boat 'Warree' and on first arrival
in Fernanda Po was escorted to Old Calabar by Sir John Beecroft in a boat 'the Ethiope').
1848, Feb 5: First Anglican baptism in Abeokuta, one of the converts was Bishop Crowther's mother.
1848: Christian marriage celebrated in Calabar-Nigeria between Henry Hamilton and Mary Brown.
1850, April 12: Adoniram Judson an American Baptist Missionary died at age 61, at sea in the Bay of Bengal.
He was a pioneer missionary to Burma and succeeded in translating the Bible into Burmese, planted over 100 churches with 8,000 believers; also compiled the first ever Burmese-English dictionary.
1850: Advent of Baptist mission in Badagry, Nigeria by Rev. Thomas Jefferson Bowen of the
Southern Baptist Convention. His team included Harvey Goodale and Robert F. Hill
1850: David Hinderer started Anglican mission in Ibadan.
1850: Ekpe law was proclaimed abolishing human sacrifices.
1850: Fr Philip of Segeni visited Bornu after hearing of the presence of Roman Catholic family of Malta origin.
1851: Slave Rebellion in Old Calabar as the slaves formed "Blood Men Organization" to challenge immolation of slaves at funerals of noblemen.
1852, Jan 10: Lagos Mission started by James White who preached the gospel first in a site at Iga Idunganran near Holy Trinity Church Ebute Ero, Lagos mother church.
1852, October 3: CMS Yoruba Mission founded.
1853: Henry Venn, Secretary of the CMS, sets out ideal of self-governing, self-supporting and self-propagating churches.
1853, October: Essien Essien Ukpabio, first convert of Hope Waddel at Calabar mission was baptized by Rev.
H. Goldie and was ordained into the ministry on April 9, 1872 as first African Presbyterian priest. He died December 3, 1902.
1854, October 29: First Confirmation at Lagos by Bishop Vidal.
1854, November 18: First Confirmation at Abeokuta by Bishop Vidal.
1885: Medical missionary work started in Calabar, Nigeria by Dr Hewan who arrived from Jamaica
1855, April 21: Dwight L. Moody who became a powerful Evangelist was converted to Christ by the Sunday school teacher, Edward Kimball.
1857, July 27: CMS Niger Mission inaugurated with the arrival of Rev. (later Bishop) Samuel Ajayi Crowther
at Onitsha for evangelism.
1857: Publication of David Livingstone's book; *Missionary Travels and Researches in South Africa.*
1857: First mission station started in Northern Nigeria during the 1857 expedition. Crowther obtained a piece of land from the Etzu Nupe where a missionary rest house was erected.
1859, June 6: First Secondary School in Nigeria founded the Anglican mission-CMS Grammar School Bariga, Lagos started with 25 boys with Thomas Babington Macaulay, son-in-law of Bishop Crowther as the first Principal, an office he held for 20 years.
1860, December 2: Charles Thomas Studd, known as C. T. Studd born in Spratton, Northamptonshire; he became a world famous English cricketer and pioneer missionary to China, India and the Congo.
1862: The New Testament was translated into Efik language by Rev. Hugh Goldie. The OT was
translated in 1868 by Rev. (Dr) Alexander Robb. The next year-1868, both OT and NT was published.
1862: The baptism administered in Northern Nigeria-8adults and a child.
1863, September 8: Rebirth of Roman Catholicism in Nigeria.
1864: The Holy Ghost Fathers arrived Freetown Sierra Leone. They were by St Joseph of Cluny sisters in 1866.
1865, April 29: Missionary work started at Bonny.
1866, Feb 18: First Baptism in Badagry.
1866: Two Holy Ghost Fathers missionaries arrived the Congo River area.
1867, March 30: Governor Glover laid Foundation of Christ Church Lagos.
1867: Lambeth Conference, a month-long conference of Anglican bishops worldwide held every 10 years, in years ending in 8.
1867, October 13: Christians expelled from Abeokuta.
1869: First Vatican Council (20th Ecumenical Council) convoked by Pope Pius IX in Rome; It approved Papal infallibility.
1871: Henry Stanley founded David Livingstone in Central Africa.
1972: Watch Tower Bible and Tract Society (WTBTS) founded in USA by Pastor Charles Taze Russell of Pittsburgh. The name "Jehovah's Witnesses" was adopted in 1931 under Judge Joseph Franklin Rutherford as president.

In 1888, **WTBTS started in Liberia, and in 1923, it began in Sierra Leone.**

1876: Fourah Bay College, Sierra Leone was founded by the CMS as the first advanced academic
institution in Africa.

1876, August 5: 28-year old Scottish Presbyterian missionary**, Mary Mitchell Slessor "**Queen of Calabar**"**
sailed on the *SS Ethiopia* for Calabar, Nigeria, West Africa to begin effective missionary work; She was born Dec 2, **1848** in Aberdeen, Scotland and died January 13, **1915** at Ikot Oku at the age 66.

1877: Eight missionaries of the CMS arrived at Buganda, a region of Uganda.

1878: The Livingstone Inland Mission (LIM) started in Central Africa by Henry and Fanny Gratton Guinness.

1879: The Salvation Army founded by William Born. He was converted at age 15, and 2 years later became a Methodist minister which he left in 1861.

1879: The Holy Ghost Fathers received permission from the Pope to begin mission in southern Angola

1881: North Africa Mission (now Arab World Ministries) founded on the work of Edward Glenny in Algeria

1883, August 9: Robert Moffatt, pioneer London Missionary Society missionary in Southern Africa who was based at Kuruman, for over 50 years, died at age 87 in Leigh, Kent, England. He translated the Bible and *Pilgrims Progress* into Setswana, being the first complete translation of the Bible into an African language.

1883: The Boys Brigade (BB) Movement founded by William Smith.

The Young Men Christian Association (YMCA) founded by Sir George Williams.

The Red Cross was founded by a Swiss Henry Dunant.

1884: Christian Century and Ecumenical Protestant Journal founded as *The Christian Oracle* by The Disciples of Christ.

1884: The African Wesleyan church inspired by Psalm 68: 31 began properly

1885: Berlin Congress recognized Goldie's Charter and declared Nigeria a sphere of British influence.

1885, May 22: Thirty-two (32) Christian boys were publically executed by King Mwanga in **Uganda**, for refusing to submit to his sodomite demands.

1885: The Rev. Fr Lutz arrived Onitsha to begin Roman Catholicism in Igboland.

1887, Oct 6: Rev. Samuel Alexander Bill reached Old Calabar, he moved to Ibeno and in December founded the Qua Iboe Mission, now United Evangelical Church Nigeria.

1888: Lambert Conference ruled against the practice of polygamy which undermined Henry Venn's memorandum of 1857.

1888: The Native Baptist church branched out of the American Baptist mission.

1889, Feb 25: Consecration of Saint Stephen's Cathedral Bonny as first Anglican Cathedral in Nigeria.

1889: North Africa Mission entered Tripoli as first Protestant mission in Libya.

1891, Sept 10: The United Native African Church (UNAC) was founded for the evangelisation and amelioration of Africa to be governed by Africans. The name was changed to The First African Church Mission in 1983, and in 2003 they changed to clergy leadership.

1892, April 29: Inauguration of Niger Delta Pastorate (NDP) at Bonny.

1892: Magena Mokone of Pretoria founded an Ethiopian church from the Wesleyan mission.

1893: The West Equatorial Africa regions beyond the Queen's Dominions was renamed Diocese of West Equatorial Africa

1894: The policy of self support began to be paraded as *sine-qua-non* of self government.

1894: The bishopric of Lagos created to oversee the Missions of Yoruba, Niger and Lower Niger, and Niger Territories of Northern Nigeria.

1895, March 8: The Hope Waddell Training Institute opened in Old Calabar as a comprehensive school that provided technical and industrial training. The first Principal was Rev. William Risk Thomson.

1895: Arrival of the first faith mission- Africa Inland Mission (AIM) founded by Peter Cameron Scott, one of the largest missions in East Africa.

1895: Premier Church started by Chief Ikiri Solomon Agbagbue at Oduoha-Ogbakiri, marking the advent of Christianity in Ikwerreland of Niger Delta, Nigeria. He was converted at Kalabari.

1896: Ethiopia won victory over Italy at Adowa in the Abyssian war of 1891

1898: The name Nigeria was suggested by Miss Flora Shaw who later became Lady Lugard.

1898: Gideon International, an Association of Christian professionals and business persons.

1900, March 2: Australia inserted the phrase; *"humbly relying on the blessings of Almighty God"* into the
Constitution, with a promise for religious freedom by prohibiting the government from establishing a religion or imposing religious tests on the citizens.

1900: D. C. Babcock of the Seventh-Day Adventist church arrived in Sierra Leone, from where he reached Nigeria and made an indelible footprint.

1901, Oct 13: African Church Bethel founded at Lagos.

1901: Evangelist Deborah Erinwo Wojiewhor established the Church at Ibaa, Ikwerreland of Niger Delta. She took the gospel to Obelle in 1903 and Ndele in 1908, and in 1918 she died.

1901, April 8: Missionaries, James Chalmers and Oliver Tomkins were martyred (clubbed, boiled and eaten) on the Fly River in New Guinea.

1901, October 17: The African Church (formerly United Native African Church) founded in Lagos.

1902: Rowland Bringham of the Sudan Interior Mission who had close association with the North American Holiness Movement started a mission station in Northern Nigeria. The church was later named Evangelical Churches in West Africa (ECWA), later renamed Evangelical Churches Winning All.

1902: The game of football was introduced in Nigeria by Rev. James Luke, Principal of Hope Waddell Institute.

1902: Bishop Joseph Shannahan arrived Onitsha.

1904: Nnorom Chinwo converted at Bonny established the Church in Oginigba, Ikwerreland.

1904: The Sudan United Mission that was founded by Karl Kumm opened a station at Wase, Northern Nigeria. Their work gave rise to TEKAN churches a loose association of twelve churches. The name is an acronym of *Tarayar Ekklesioyoyin Kristi* in Nigeria meaning The Fellowship of Churches of Christ in Nigeria.

1906, April 9: Azusa Street Revival in Los Angeles, California led by preacher William J. Seymour that birthed Pentecostalism as a worldwide movement.

1906, July 17: First synod of Western Equatorial Africa Diocese.

1906, July 27: CMS Niger Mission began.

1908: The Boys Scout Movement founded by Robert Baden Powel.

1911/12: Prophet William Wade Harris of Liberia started his ministry.

1913, April 11- Nov 11, 1918: First World War

1914, Jan: Lord Fredrick Lugard amalgamated the Northern and Southern Nigeria. He introduced Provincial Administration system in Southern Nigeria.

1914: Large-scale revival movement in Uganda; C.T. Studd reported a revival movement in the Congo.

1915: Baptism of Simon Kimbangu at the Ngombe-Lutete Baptist church in Mbamza-Ngungu, Zaire and worked in Kinshasa; He returned to Nkamba in 1921 to preach and heal as a "Prophet" and established the Church of Jesus Christ on Earth.

1916, Feb: Bishop James Johnson declared Garrick Sokari Braide of the faith healing ministry to be an unwelcomed visitor to the Niger Delta Pastorate. The colonial administration arrested him in March 1916. His followers founded the CHRIST ARMY CHURCH, and in 1918 he died.

1917: The United African Methodist church emerged from the Methodist mission.

1917**:** Holy Chapel of Miracles founded by a Calabar born midwife and former Roman Catholic, "Blessed Spiritual Mother"

1918: Church of the Twelve Apostles founded by Grace Tani with Kwesi John Nackabah in Ghana.

1919, Oct 10: The Diocese of Lagos was inaugurated with Rt. Rev. Frank Melville Jones as fist bishop.

1919: Jehu Appiah started a prayer group with the Methodist Church in Ghana; in 1912 the group branched out and established itself as *Musama Disco Christo Church* (Army of the Cross of Christ Church).

1921, March 10: Diocese on the Niger inaugurated at Onitsha with Rt. Rev. Bertram Lasbrey as foundation bishop

1921: Birth of E. M. Fofana of Sierra Leone; he felt called by God on April 7, 1946 and founded the "Church of Salvation".

1921, April 6: Mkamba Pentecost led by Prophet Simon Kimbangu of Zaire. He was a Catechist of the English Baptist mission who was commissioned in a dream on March 8, to read the Bible, preach the Word and heal the sick by laying-on-of-hands.

1922: Nazarenes enter Mozambique.

1922: Sister H. Macpherson founded the Foursquare Gospel Church in Oakland, California, United States. The church came to Nigeria in 1955.

1923: Scottish missionaries started work in British Togoland.

1923: J. B. Sadare and his Precious Stone or Diamond Society branched out of the Anglican Church because of the issue of infant baptism and exclusive insistence on faith healing and reliance on vision and dreams; they organized themselves as Christ Apostolic Church.

1924: The Evangelical Union of Southern Nigeria founded. On March 14, 1930 it metamorphosed into Christian Council of Nigeria as fellowship of Churches in Nigeria working together to promote the glory of God.

1925: Moses Orimolade Tunolase founded the Cherubim and Seraphim Church with Christianah Abiodun Akirisowon. She married in 1942 and won the headship of C & S movement in 1986.

1929: The Lateran Treaty signed between Italian dictator B. Mussolins government and the Vatican which established Roman Catholicism as Italy's official religion and regulated the church-state relations.

1929: Ruben Mukasa of Uganda who called himself Spartas branched out of the Anglican Church and founded the African Greek Orthodox Church to be

controlled by Africans and under the Protection of the Holy Patriarchal See of the (Greek) Patriarch of Alexandria.
1929: Christian Council of Nigeria founded as an ecumenical body.
1929: The Eternal Sacred Order of Cherubim & Seraphim branched out of the Cherubim & Seraphim Movement.
1930, July: Joseph Ayo Babalola began to preach the Gospel after his call in 1929. He was born in 1904 in Ilorin.
1930: The Apostolic Church emerged from the "Precious Stone" group of Breadfruit Anglican Church, Lagos started in 1916.
1930: Christian & Missionary Alliance started work among Baouli tribe in Côte D'Ivoire.
1930: Assemblies of God Mission founded in Nigeria through Augustus Ehurie Wogu in Port Harcourt.
1930: Josiah Ositelu founded the Church of the Lord (Aladura). He had a vision in 1925 while serving as an Anglican Catechist.
1935: The African Universal Church founded in Ghana allowed polygamy.
1939, Sept 3- 1945: Second World War
1940: The Church of Christ, the Good Shepherd initiated by Lucy Harriet Harrison at Lagos. she was born in 1900 in Creek Town, Calabar and died March 1981.
1941: Christ Apostolic Church adopted as the name for the Evangelist Joseph Ayo Babalola Faith Tabernacle movement. The name was duly registered in 1943.
1943, January: Establishment of Archdeacon Crowther Memorial Girls' School (ACMGS) Elelenwo by the Anglican mission in Rivers State.
1943, June: Founding of St. John's College, a Teachers' Training Centre of the Anglican mission at Diobu, Port Harcourt.
1947: Conservative Baptist Foreign Mission Society began work among the Senufo people in the Côte D'Ivoire.
1947: Birth of Celestial Church of Christ through Samuel Bilehoe Joseph Oschoffa, a carpenter turned prophet.
1948, May 14: Israel created as a Jewish nation with David Ben-Gurion as first prime minister (1948-63) and Mr. Chain Weizmann as first president.
1948: The World Council of Churches (WCC) founded as the "fellowship of Churches which accept our Lord Jesus Christ as Lord and Saviour" agreeing to co-operate in theological, spiritual and social matters of mutual interests. The principal tasks of WCC are: (i) to call the Churches to the goal of visible unity in one faith and one Eucharistic fellowship; (ii) to facilitate the common witnesses of the Churches in each place and all places; (iii) to support the Churches in their worldwide missionary and evangelistic tasks; (iv) to express the common concern of the Churches in the sense of human needs, the breaking down of barrier between people and people and the promotion of one human family in justice and peace; and (v) to foster the renewal of Churches in unity, worship, mission and service.
1951, January 4: Death of Dyigba Dawono known as Marie Lalou (ashes) of Ivory Coast who healed diverse illnesses with miraculous water.
1948, Nov 14: Brotherhood of the Cross and Star started in Duke Town.
1951, April 17: Inauguration of Anglican Province of West Africa at Freetown, Sierra Leone by Archbishop of Canterbury, His Grace, Most Rev. Geoffrey Fisher for more effective administration of the Dioceses in Sierra Leone, Gold Coast (now Ghana), Nigeria, The Gambia and Rio Pongas. Bishop of Lagos L.G. Vinning was elected the first Archbishop.
1951, December 24: "The Church of Christ on Earth according to the Prophet Simon Kimbangu" that was organized by Simon's sons and became legalized. It became a member of World Council of Churches in 1968.
1952, Jan 1: Inauguration of Niger Delta Diocese (Anglican Communion) at Saint Stephen's Cathedral Bonny. From NDD emerged the Dioceses of Calabar-December 20, 1990; Uyo- November 27, 1992; Niger Delta North-May 16, 1996; Niger Delta West- November 28, 1999 and Okrika- November 17, 2003.
1952: The United States Congress designated a National Day of Prayer
1952: Rev Josiah Olufemi Akinlayomi started the Redeemed Christian Church of God in Nigeria
1953: Walter Trobisch, who would publish *I loved a girl* in 1962, began pioneer missionary work in Northern Cameroon
1954: Founding of Evangelical Churches Winning All (ECWA), formerly Evangelical Church in West Africa when the Sudan Interior Mission related churches in Nigeria came together as an indigenous body.
1954: The Lumpa Church founded by Alice Lenshina Mulenga Lubuha "Prophetess Leshina" of

Zambia. She was born in early 1920s, imprisoned under Kenneth Kaunda government in 1964 and died in 1978.
1955: Foursquare Church founded.
1955: The Guta la Jehovah Movement (City of Jehovah) founded by prophetess Mai Chaza of Shona, Zambia. She died in 1960.
1960, October 1: Nigeria Independence Day.
1960s: Church Growth Movement started by Donald A. McGavaran.
1961, May 16: Catholic Diocese of Port Harcourt erected from Calabar.
1962, June 16: Pacelli School for the Blind opened in Lagos by Archbishop Taylor.
1962, August 16: First Jesuit priest, Fr Joseph Schuh arrived Lagos to begin mission work in Nigeria.
1962: The Vatican Council II called by Pope John XXIII (October 11- December 8, 1962; September 29-December 4, 1963; September 14-November 21, 1964, and September 14-December 8, 1965) changed the Roman Catholic world overnight by declaring that "an individual could be a Christian without being a [Roman] Catholic", replacement of Latin with national native language during mass, Supremacy of Scripture over tradition, approved lay ministerial participation and introduction of married diaconate.
1963: All African Conference of churches embracing virtually all Christian denominations in Africa founded. The six principal aims of AACC are: (i) to keep before the Churches and national Christian Councils the demands of the Gospel pertaining to their life and mission, for evangelism, for witness in society, for service in society, for service and for unity, and to this end, to promote consultation and action among the Churches and Councils; (ii) to provide for a common programme of study and research; (iii) to encourage closer relationship and mutual sharing of experience among the Churches in Africa through visits, consultation, conferences and the circulation of information; (iv) to assist the Churches in finding, sharing and placing personnel and utilising other resources for the most effective prosecution of the common task; (v) to assist the Churches in their common work of leadership training, lay and clerical, for the task of the Churches today; and (vi) without prejudice to its own autonomy, to collaborate with the World Council of Churches as other appropriate agencies, in such ways as may be agreed.
1963: Legio Maria Church of Africa started by Guadencia Aoko with Holy Father Melkio L. S. Ondeno in Kenya.
1964, Jan 20: Blessed Venerable Cyprian Michael Owene Tansi died in England. His Mortal Remains arrived Lagos September 19, 1986. The Remains was reinterred at Holy Trinity Cathedral Onitsha October 17, 1986. His Beautification was March 22, 1998 by Pope John Paul II.
1964: A Sudan Interior Mission missionary Gerald Swank started the New Life for All (NLFA) in Northern Nigeria.
1966: Council for World Mission formed as successor to the London Missionary Society.
1967: All foreign missionaries expelled from Guinea.
1967, May 27: Gen. Yakubu Gowon created 12 states in Nigeria.
May 30, 1967 Col. Chukwuemeka Odimegwu Ojukwu declared Eastern Nigeria the "Republic of Biafra". Federal Government of Nigeria declared civil war initially termed "Police Action" on July 6. A full-scale war against Biafra was declared August 9, 1967. On January 12, 1970 Gen. Philip Effiong, Biafran Chief of Staff surrendered "Biafra" to Nigeria. Ojukwu left to Côte D'Ivoire. The civil war ended January 14, 1970.
1967: Prophetess Theresa Sunday U. Inyang founded the Church of God Lamentation of Jehovah in Calabar.
1969: The Egba expelled European missionaries from Abeokuta.
1969: Mrs Maddie Raymond of Ibibio founded the Mount Olive Church of Christ
1970: Frankfurt Declaration on Mission; Operation Mobilisation launched MV Logos ship; Archbishop Makarios III (Mouskos) of Cyprus baptizes 10,000 into the Orthodox Church in Kenya.
1972: Greater Evangelism World Crusade founded by Apostle Geoffrey Daibipi Numbere. He was converted on May 11, 1969 at the Ibadan campus of University of Ife (now Obafemi Awolowo University).
1972: The Uma Ukpai Evagelistic Association founded as an inter-denominational fellowship, multifaceted and global evangelistic ministry that features crusades and evangelistic meetings.

E. Postmodern Era, 1970 forward

1973, February 4: Primate Theophilus Oluwasanu Olabayo founded the Evangelical Church of Yahweh (Worldwide). He was miraculously born on February 24, 1946 at Ogori, Kogi State, and started demonstrating prophetic gifts of God at the age of 3.
1973, March 16: Inauguration of the Catholic National Laity Council in Lagos.
1973: Deeper Life Bible church founded by Pastor William Folorunso Kumuyi at Lagos.
1979, Feb 24: Inauguration of the 16 Diocese of Anglican Communion within Nigeria as Province of Nigeria

with Archbishop Timothy Olufosoye as the first Primate.

On April 20, 1997 the Church of Nigeria increased to 3 Provinces with their foundation Archbishops: Province One- His Grace Most Rev. J. A. Adetiloye, Province Two- His Grace Most Rev. B.C. Nwankiti and Province Three- His Grace Most Rev. P. J. Akinola.

On January 19, 2003 the Provinces increased to 10, and in 2009 it became 14.

Primate Olufosoye was succeeded by Joseph Abiodum Adetiloye on 7th June 1988, Peter Jasper Akinola on 25th March 2000, Nicholas D. Okoh on 11th September 2005 and Henry Ndukuba on March 22, 2020.

1969:The Agbala Daniel Church was founded by Archbishop Dorcas Olaniyi

1980, February: Christian Association of Nigeria (CAN) inaugurated to embrace all the Christian denominations in Nigeria as it was "felt that the churches in Nigeria CAN and WILL achieve great things for Christ, with the help of the Holy Spirit". CAN is an "association of Christian churches with distinct identities, recognizable church structures and a system of worship of one God in the Trinity of the Father, Son and Holy Spirit, which makes Christ the centre of all their work and which promotes the glory of God, by encouraging the growth and unity of the churches, by helping them to lead the nation and her people to partake of Christ's salvation and all its fruits". The five groups of CAN are: (i) The Catholic Secretariat of Nigeria (CSN); (ii) The Christian Council of Nigeria (CCN); (iii) The Christian Pentecostal Fellowship of Nigeria (CPFN) /Pentecostal Fellowship of Nigeria (PFN); (iv) The Organization of African Instituted Churches (OAIC); and (v) TEKAN/ECWA Fellowship

1980, May: Religious violence in Zaria. December 18-20, riots in Kano, the Maitatsine sect killed 4,177.

1987, March 5 and following days Christians and Muslims clash in Kafanchan, Kaduna State with over 100 Churches and Mosques burnt. September 7, 2001 Christian-Muslim conflict in Jos, over 500 killed.

1981, March 1: Consecration of first native bishop of Ikwerreland, Niger Delta, Samuel Onyuku Elenwo at St.

James Church Oke-Bola, Ibadan. Other Ikwerre Anglican bishops consecrated thereafter are Blessing C. Enyindah on April 18, 2007, Innocent U. Ordu on July 12, 2009 and Wisdom B. Ihunwo on June 3, 2018.

1982, Feb 12-17: Pastoral visit of Pope John Paul II to Nigeria. He ordained 92 priests in Kaduna.

1982, November: The Temple of God Church founded through a female initiative in Nigeria.

1983, September 17: David Olaniyi Oyedepo's Living Faith Church a.k.a Winners Chapel commissioned.

He was born September 27, 1954, experience salvation February 19, 1969 and his walk with God started September 12, 1976 when he had an encounter.

1983: Inauguration of Christ Life Church International a.k.a Sword of the Spirit Ministries founded by Francis Aderibigbe Olubowale Oke. He was born September 8, 1956 and gave his life to Christ in December 1975

1989: The Mountain of Fire and Miracles Church birthed in the sitting room of Pastor (Dr) Daniel Kolawole Olukoya at Lagos with 24 worshippers.

1990, Jan 1: His Grace The Most Reverend Joseph Abiodun Adetiloye proclaimed Northern Nigeria for Christ to mark the beginning of the Decade of Evangelism and symbolically unveiled a mighty cross. He stood on the very spot where the first Governor of Northern Nigeria in 1900 ceded the north of Nigeria to Queen Victoria, and specifically declined to interfere with Islam.

1992: World Gospel Mission (National Holiness Missionary Society) started work in Uganda.

1992: The Kingsway International Christian Centre (KICC) founded in London by the Nigerian born Pastor Matthew Ashimolowo.

1996, May 16: Inauguration of Anglican Diocese of Niger Delta North (DNDN) at St Paul's Cathedral Diobu, Port Harcourt. DNDN has birthed the dioceses of Ahoada- July 27, 2004; Ogoni- March 16, 2005; Etche- March 19, 2007; Ikwerre- April 20, 2007 and Evo- July 13, 2009.

1997, Sept 5: Death of Mother Teresa of Calcutta.

1998, March 21-23: Pastoral visit of Pope John Paul II to Nigeria for the Beatification of Blessed Cyprian Tansi at Onitsha on March 22.

1999: The water from the Rock Church (Faith Covenant Church) founded Stella Ajisebutu.

2003: Coptic Priest Fr. Zakaria Botros begins his Television and Internet mission to Muslims in North Africa, the Middle East, Central Asia, and Western countries, resulting in thousands of conversions nationally.

2003, November 21: Primate Peter Jasper Akinola led the Church of Nigeria (Anglican Communion) to declare itself in "impaired communion" with the Episcopal Church of USA for their tolerance of homosexuality relationships.

2008, June 22-29: The first Global Anglican Future Conference (GAFCON) was held at Jerusalem as a rescue mission based on biblical gospel.

2011, November 7-11: Maiden edition of Divine Common Wealth Conference (DIVCCON) held at National
Christian Centre, Abuja. It is an annual International conference put together by the Church of Nigeria (Anglican Communion) for Anglicans and non-Anglicans cross the globe.

4. Conclusion

This survey has given illumination to the effect that Christianity in its earliest origin has its roots in the Northern African soil of Egypt. There existed from the very onset church fathers that succeeded Evangelists like St. Mark. These fathers such as St. Augustine and Tertullian played very prominent roles in the development of the Church. The incursions resultant from Muslim and Vandals attack on the Ethiopian and Egyptian churches annihilated Christianity for close to six hundred years. The arrival of missionaries of both Reformation and Roman Catholic faiths and acceptability of the natives has given Christianity a strong hold in the African continent with the emergence of African Christianity. Thus, the church in Africa is on the offensive with the gospel of salvation.

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Kampala International University ISSN: *2415-0843*; 5(2): 373–379

Ajami Tradition in Non- Islamic Society: The Roles of *Ajami*-Arabic Scripts in Keeping Records and Documentation

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Abstract. The term *Ajami* is a complex body of linguistic phenomena. It is a process of linguistic domestication of Arabic scripts in written communication. It is wide spread not only in Nigeria but in many parts of Africa and Asia. Its usage predates colonial rule, therefore colonial officials mastered and employed it in their correspondences with the emirs. *Ajami* script received a boost in Sokoto Caliphate, it was used to compose local poems and *waka* during preaching and other Islamic religious assembly. Today, *Ajami*-Arabic script is used in Hausa, Fulfulde, Nupe, Kanuri and Yoruba and other African languages. It is against this background that this study investigates the use of Arabic scripts in the preservation and documentation of records for personal, academic and official purposes.. It is interesting to note that *Ajam*i –Arabic script has gained international recognition and it keeps space with science and technology. Consequence upon this, this paper attempts to discuss the foundational ideas of *Ajam*i Arabic script in Nigeria, its evolution, development and continuous existence. The paper x-rays its contributions to scholarship in the distant past and its usefulness in historical re-constructions of Africa and Nigeria. The paper concludes that *Ajami*-Arabic script is part of indigenous African culture and its skill enhances literacy among people in Nigeria and Africa as a whole.

Keywords*:* Yoruba, *Ajami,* Arabic scripts, Documentation, Manuscript.

1. Introduction

The word *Ajami* is an Arabic word derived from three Arabic verbal root "a-j-m" (م -ج– ع.) It means non-Arab. *Ajami* is used to describe anything incomprehensible to Arabs. The Arabs wrote them down in eloquence (*fusaha*) in the very characteristic of Arabic language. *Ajami* is universal phenomena found among Muslim people and literate of Arabic letters throughout the world. The beginning of *Ajami* script is not known, but history discloses that it predates the rise of Islam. *Ajami* script is a product of Arabs' contact with outsiders when word borrowings took place. The first and famous historical record of contact dates back to the period of Ismail son of prophet Ibrahim (Abraham) (A.S), whose necessity of the time made to grow in the hub of the Arabs, spoke their tongue and married among them. (Nicholson:1985: XIV). Historical records reveal further the presence of Qays b. Saahadah al-'lyad, a noble of the Arabs in the court of Qaysar. Historically, the idea of *Ajami* preoccupied poets of the Pre-Islamic period. At that time Ajami was used more generally for the languages of neighboring peoples namely, the Persians (*al-furs*) whose language was incomprehensible to the Arabs, and later the Berbers *(al-barbar*). The rise of Islam in the 7th century brought people of different nations and cultures together where rigorous word borrowing took place. Arabic linguists in their works list many words of non-Arabic origin in the language of Muslim people throughout the world.

1.1 Definition of *Ajami*

Ajami is a linguistic domestication of Arabic script. It is employed to express ideas and thought in other languages. *Ajami* (Arabic scripts) is a systematic method, using Arabic letters to write non-Arabic words. It is a linguistic domestication of Arabic script, employed to express ideas and thought in other languages. In his work Malik (1999), defines *Ajami* as writing in local language, using Arabic script known as *Ajami.* Adamu (2010) defines Ajami as an indigenized form of the Arabic alphabets that

provides a medium which religious and secular ideas are expressed and used in writing works, pamphlets, poem, letters etc. According to Asmau (2010), Ajami as an adaptation of Arabic characters for writing local languages. It is essentially Yoruba words written in kind of Arabic letters to convey Yoruba words in written communication is technically called *Ajami*. Ajami is an adaptation of Arabic characters for writing local languages. It is essentially Yoruba words written in kind of Arabic letters to convey Yoruba words in written communication technically called *Ajam. Ajami* writing is a general term commonly used to refer to non-Arabic languages written with Arabic scripts. The use of Arabic script in the transcription of Africa languages is technically called *Ajami*. Islamic scholars resorted to the Quranic script in order to transcribe their mother tongues. *Ajami* is a relative term which applies more to the transcribed language than to the script itself. Etymologically *ajami* is used to describe anything modified by incomprehension or barbarism (‘*uma*); thus its application to all languages incomprehensible to the Arabs. *Ajam*i is a modified Arabic script to a phonetic rendering of languages be it Hausa, Wolof, Pular, Swahili, Amharic, Tigrigna, Yoruba or Berber. Today, Ajami script is used to write English, French and other foreign languages. Arabic script was developed, modified and employed because African languages have phonetic sounds and systems different from the Arabic language. Consequently, there have been adaptations of the Arabic scripts to transcribe them. This process is similar to what has been done outside African continent, of non-Arab countries of the Middle East and Asia. Ajami is adaptation of Arabic characters for writing local languages. Ajami writing is known in Spanish term as *al-jamiado*, which originally designated Spanish written in Arabic script. It is a common practice among Moorish people in Andalusia (Muslim Spain). An illustrative examples are the following;”Baba – با با Iya - ایا , Dodo – د و د و

1.2 Ajami-Arabic Script in Africa

The advent of Islam in Africa and subsequent Islamization of vast numbers of the people in Africa enhanced the wide spread knowledge of the Arabic alphabets and writing system, which later resulted in writing local languages. The curiosity of Muslim people in Africa for learning created the new idea, in using Ajami script in written communication. The early contact of Muslims with the people of Africa, followed by the introduction of Islam, marked the beginning of Ajami script. The early evidence is the presence of ‘Uqbah bi Nafil, the Muslim military leader who married from the tribe of Rumi in North Africa. Abdullahi b. Fudi (d.1829), mentions in his work, that Uqbah bi Nafil ‘married the daughter of the ruler *Bag-Mang*. (Abdullahi b. Fudi, n.d:) The additional evidence of Ajami script in writing African languages, dating back to the historical establishment of Islamic learning centres in Africa. Popular among these is Sankore University in Timbuktu, Mali. Teachers and students flocked to these various centres of Islamic learning from abroad as well as from all parts of Sudan.

Moreover, the important number of libraries found in Timbuktu was attested to by the Arab traveller named Leo Africanus who came to western Sudan in 1510 C.E. points out that there was more profit made from the sale of books than from any other commercial activity there. (Abubakr, 1982) The newly discovery of *Ajami* manuscripts in all parts of Africa is a substantial evidence of the wide spread use of *Ajam*i script in Muslim communities across Africa. *Ajami* Manuscript in Niger and Tamagheg history dating to the 1500C.E was an evidence of its long period of usage in Africa. Thus the early conversion of Muslims in Africa to Islam exposed Muslim populace to the Arabic script through the studies of the holy Qur’an; these people mastered Arabic orthography and modified versions of the script to write their languages. Consequently, *Ajami* manuscripts are developed and used among the Swahili, Hausa, Fulani, Mandinka, and Wolof people in distant past in Africa. The first written document of *Ajami*-Arabic script in South Africa was written by Muslim Malay slave. There was evidence suggests that most of these *Ajami* literature sprung up over 700 years ago, there is also evidence that the Tuaregs of the Sahara and Sahel developed *Ajami* system for writing their languages some five hundred years ago. The recent discovery in Niger of a Folio Tamashaa, *Ajami* manuscripts written between the 10th and16th centuries, is the one of the most significant of the past decade. This started from the early Islamization of many parts of the country.

2. Ajami Scripts in Nigeria

According to al-Miskin in his work (2010:200), the first documental work that makes reference to Ajami script is eleventh century *Mahrams* (chapters of privilege), of the Kanem – Borno ruler Mai Umme Jilmi (Umme b. Abd ‘l-Jalil (C. 1075 – 1086) as an important historical document written in Arabic. (Al-Miskin, 2010) In writing history of the empire, there was a need to Arabize (Ajamize) indigenous names and places. The use of Arabic script and production of *Ajami* manuscripts was made possible at the early period due to the prominence of Borno as the centre

of Islamic scholastic excellence. There were many Borno Arabic texts that made references to the indigenous words in the Arabic script by Borno scholars which later constituted a prototype of linguistic documentation of Arabic script called *Ajami*. This was intellectual legacy of Safawa Dynasty in Kanem - Borno Empire. This linguistic documentation of the Arabic alphabet and its subsequent application to both the writing of *Ajami* and the learning of Arabic prevailed in the early period of Islam in Nigeria in the Quranic education and *Ajami* traditions of both Fulfulde and Hausa orientation. Other Arabic works of early period by Borno scholars that contained indigenous names, places and correspondences are Ibn Fartuwa's *Kitab Ghazwat*, work of Shaykh Tahir Fairamma titled *Badi Bisimillahi*. These triumvirate Arabic works provided basis for *Ajami* as a methodology of expressing indigenous thought through an Arabized script.

Islam probably entered Hausaland sometime in the eleventh century, but it was not until around fourteenth century that it began to exercise any real influence there. The Hausa Muslim communities in Nigeria domesticated the Arabic alphabet in a visually iconographic manner, an innovation traced to the reign of Sarki Rumfa (1463 – 1499). The foundation of a systematized language policy was established during the reign of Muhammad Rumfa (1463 – 1499). In his work Adamu, (2010:204) argues that the tradition of Ajami script was strengthened by the arrival in Kano of Muhammad b. Abdul Karim al Mughili (1425 – 1504 C.E), during the reign of Sarki Rumfa and it was only in Hausa communities that an extensive system of mnemonic sound association between an alphabet and its visuality was developed. The most eloquent testimony of al-Maghili's intellectual influence on Rumfa was the former's treatises, the most famous being *'Taju-ad-din Fi ma yajibu ala 'l Muluk and wasiyat al-Mughili ila Abi Abdullahi Muhammad b. Yakub Rumfa*. Therefore, it is from these intellectual works that the language policy emerged to use *Ajami* to express indigenous thoughts. Consequently, the most significant Islamic educational reform brought about by Muhammad Rumfa in Kano was in the adaptation of the Arabic script to become a basis for the creation of an indigenized Arabic script named *Ajami*.

This system created in Rumfa's reign in the 15th century and modified along the centuries and modified along the centuries persists to date and provides the primary contact of the Hausa learner with a formalized literary curriculum. The reign of Muhammad Rumfa created a desire to innovate and experiment, with the result that a scholastic community was established and a means of communication was developed in using Arabic alphabet to arabize or Ajamize Hausa words. The practice of Ajamization continued in the 17th century. One of the celebrated Arabic scholars who promoted *Ajami* in 17th century Hausaland, was Abdullah Suka, a Kastina based scholar. His work of *Ajami* contains a profile of prophet Musa (A.S) and *Ajami* poetry catalogued in Jos Museum. (Abdul Mumin, 2010:) Thus Ajami works continued to flourish in the 17th century and 18th century and up to the 19th and 20th centuries in Nigeria.

The Jihad of the 19th century contributed to the sustenance of *Ajami*. *Ajami* works received a monumental development under Sokoto Caliphate. It is a means that aided the wide spread of education. The foundations of *Ajami* writing were laid by 'Uthman bin Fudi (d. 1817), his brother Abudullahi b. Fudi (d. 1829) and Sultan Muhammad Bello (d. 1837). Asmau bint Sheu (1794-1863), and some of the early disciples as of Uthman b. Fudi Asim Degel and Muhammad Tukur. They handled in Hausa the favorite genres and the main themes of Islamic writing.

3. *Ajami* in Yorubaland

The Yoruba ethnic group is majorly found in the south-western Nigeria. The Yoruba homeland lies between latitudes 6^0 and 9^0 North and longitudes $2^03^0$and 6^0 3^{01} East with estimated area of about 181,300 square kilometres. The Yoruba people are found primarily in southwest Nigeria and the adjoining parts of neighboring countries. They constitute one of the ethnic groups in Nigeria and occupy the whole of Ogun, Ondo, Oyo, Ekiti, Osun, Lagos, and parts of Kwara and Kogi states. Due to long distance trade, a considerable number of the Yoruba people are found in the south-eastern part of the Republic of Benin. And due to the transatlantic slave trade, they are also found in Argentina, Brazil, Cuba, Colombia, Dominican Republic, Puerto Rico, Trinidad and Tobago, Uruguay, Venezuela, and other parts of the America. They later constituted and integrated to the core of the 'New World lineages'. (Akintoye, 2010)

The earliest evidence of the presence of Islam and literacy goes back to the 16th Century. (Sanni, 2003).Though opinions are varied on the time of entry of Islam in Yorubaland. Adam al-illuri (1978) in his work "posits that Islam entered Yorubaland in the period of Mansa-Musa of Mali in the 13th century.

Other views attributed the rise and fall of some empires in sub-Saharan Africa to the contact of Islam with Yoruba people. Other school of thought ascribes the contact of Islam with the rise of Oyo Empire in the 16th century. The beginning of writing in *Ajami* in the Yorubaland cannot be said with precision. However, the earliest Arabic work that mentions Yoruba is work of Ahmad Baba al-Timbuktu in the 16th century. Also, Abdullah Sukka, in his work *Azhar; r-rubbah fi khabar bilad Yuruba* written in the 16th also mentions *Yuruba* in Arabic script. There is evidence that Muhammad Bello (d.1837) discusses Yoruba in a chapter of his work *'infaaq al- maysur*. The aforementioned works were written in Arabic language where names and words of Yoruba were transcribed with Arabic scripts these might be the basis of *Ajami* writing in Yorubaland and later inspired the Yoruba Arabic scholars to write their local names, addresses and confidential information in *Ajami* writings, using Arabic scripts. These included the writing down in *Ajami* the names of the medicinal materials, plants, herbs and names of clients in divining process, especially by the *Raml* divination practitioners.

Ajami writings in the Yorubaland also cover Islamic pedagogy, where local poems (*Waka*) were composed in Arabic-Ajami form. Olayiwola (1991), in his work claims that *Ajami* manuscripts of Yoruba authorship are found in Jos Museum. He further cites a Yoruba *ajami* manuscripts transcribed in verse (*qaasidah*), a versification of one hundred and seventeenth (117) verses. Furthermore, Jimba (1997, 2011& 2013) and Sanni (2013), mentioned Shayhk Badamasi bin Musa Agbaji (d.1891) as the foremost Yoruba Arabic scholar who brazed the train of *Ajami* writings in Yorubaland. From this period upward many Yoruba '*ulamaa* (Arabic scholars) composed their indigenous poems (waka) in *Ajami* style. Famous among them were Shaykh Busayri Abaomu and Shaykh Muhammad al- Amin Saarumi .(al-illuri,1982) In this contemporary time, one of the cultivators of Ajami writings is Shaykh Ibrahim Alabi Bello, a celebrated author of the *'Aonu 'li- 'ulamaa'* who wrote down many Yoruba medicinal names in *Ajami* form.

Ajami is simplified teaching tools accessible to the public at large and the relevant populations remain firmly attached to the script using it on a grand scale as an effective community literacy tool. Ajami is highly prized in Quranic schools in Sub-Saharan African states of sub-region such as Guinea, Mali, Senegal, Niger and Chad. They have put in place National *Ajami* literacy programme, with the technical and financial support of the United Nations Educational, Scientific and Cultural organization; and the Arab league educational, cultural and scientific organization. The long-standing method of transmitting the Muslim community's tradition orally was supplanted by the use of the Quranic script which served as a tool for cultural preservation. An inestimable legacy of *Ajami* documents in different disciplines had been produced over several centuries. The standardization of *Ajam*i is a welcome initiative which no doubt brings its users together. The usage of Arabic script is a universal phenomenon, which cuts across all the continents in the world. Kurdish, Persian, Pashto, Turkish and a number of tongues in the Indian sub continent and languages like Berber in North Africa and Spain utilized Arabic script. It is evident today that a good number of the Malayo-Polynesian dialects, the vernaculars of the Muslim people in West and East Africa, some of the languages of Central Asia, the Indian sub-continent, and a few Slavonic tongues in Europe, adopted Arabic Script. Ajami has a rich history; it is devised centuries ago by Islamic Arabic teachers to disseminate religious messages to the people. The level of *Ajami* usage is varied by culture and people, but in all cases, it is popular and relevant in promotion and discovery of new knowledge. It is a central component in Islamic scholarly communities throughout the world. Hence an inestimable legacy of *Ajami* documents in different disciplines has been produced over several centuries. The curiosity of people for learning created the ideas, using the *Ajami* script in written communication. This cuts across the world. *Ajam*i is a key can unlock the African perspective on centuries of history, as well as literature, religion and medicine because many Afro-centric communities relied on *Ajami*, it is a reliable indicator of a community's cultural loyalty. The usage of Ajami goes beyond Islamic circle, it is also a tool employed by non-Muslims for religious propaganda, business advertisements, announcements etc. It is not surprising that Christians in northern Nigeria are using *Ajami* for evangelism and propagation of Christianity. (Adamu, 2010:216). *Ajami* was created in the Muslim world at the moment the Arabic alphabet was first used to write a non-Arabic or Quranic name and object. *Ajami* Arabic script provides a new knowledge, concepts and ideas. It is a means to enhance a new knowledge, preserving the past efforts of scholars and sustaining it for succeeding generation. Ajami scripts are based on a modified Arabic alphabet introduced in the wake of Islam in Africa and disseminated through Islamic scholars. These Arabic based scripts are used throughout Africa. It is the script used in the transcription of African languages. It is instructive that records written in Arabic or in Swahili using the Arabic script also constitute an important source

material for the history of East African countries. (Malik, 1999) It is realized from the above that the importance of Arabic to African history is immense and since records of pre-colonial Africa existed only in Arabic or in African languages written in the Arabic script. On this line of thought, Camera notes that:

But the most important documents of medieval history on the eastern
Coast is (sic) found in written records. Most of them were written in
Swahili (Using Arabic characters), in Portuguese, English, and German
Arabic, Persian, and in Arabic and Gujerati.

It is understood from foregoing that the importance of Arabic *Ajami* script to Africa history is immense, because most records of pre-colonial Africa exist in Arabic and Arabic *Ajami* script Ajami as a form of literacy remains widespread today despite little or non-government support. It is used to record court records. It is used in many countries across a swath of Islam-influenced sub-Saharan Africa. It is a script invented by Islamic teachers to serve as teaching aids in educational saloons in the past, but it also served as means of communication to masses during the anti-colonial nationalist resistance in Muslim lands in Africa. There are many *Ajami* written poems against colonialism in Nigeria, Senegal etc. It is used by the class of the Muslim scholars to write letters, run informal businesses and read religious poems and writings. Since the eleventh century, ample body of religious, historical and cultural literature has been produced in these Ajami Arabic scripts in Nigeria. Ajami script is taught in some tertiary institutions and universities such as Ahmadu Bello University (A.B.U) Zaria, Usman Dan Fodio University (U.D.U) Sokoto, Olabisi Onabanjo University,(OOU) Ago-Iwoye and Bayero University Kano (B.U.K) Kano. It is offered at the pre-degree levels and first programmes. This is the official use of *Ajami* for the purpose of education. It is used on posters to create awareness campaign and mobilization of the general public to participate in government programmes such as National Programme on Immunization (N.P.I) in conjunction with World Health Organization (W.H.O) and United Nation Children Education Funds (U.N.I.C.E.F). Posters written in *Ajami* for the purpose of immunization are commonly circulated in various hospitals, clinics, dispensaries, schools and other public places in northern Nigeria to draw the attention of parents and the general public. It is interesting to note that the Hausa kolanut traders that transact their businesses with the kolanut farmers and traders in the south-west of Nigeria are using *Ajami* letters on their consignments to write their addresses for delivery. It is also worthy of note that till recent past, Nigeria paper money carried Hausa-Ajami script. The politicians also use *Ajami*, writing on posters electioneering campaign to explain their manifestos and other related political issues in Hausa speaking communities. *Ajami* is used today in the traditional Quranic schools both in Southern and Northern Nigeria. Teachers use *Ajami* in their teaching methodology, which formed the basis upon which to further consolidate its presence. *Ajami* scripts are also employed by the medicinal Alfas (*'Ulamaa*) in Southern part of the country among the Yoruba Muslims. They use to write down names of herbs and medicinal ingredients.

4. Themes of *Ajami* Manuscripts

Ajami written texts covered a wide range of sociological, historical, cultural information that was not discovered by the elite writers of Arabic and European languages. *Ajami* written texts covered a wide range of sociological, historical, cultural information that was not captured by the elite writers of Arabic and European languages. There are manuscripts covering science, philosophy, and diplomacy. Others contain tales and stories, discussion on pharmacopoeia, stomachache or rheumatism. In fact, *ajami* covered all fields of scholarly activity. The existing manuscripts focus on
Al-tib al-mahdi (the description and traditional treatment of various illness)
Al- saudala (the properties of plants and ways of using them.)
Ilm-as-asrar (texts dealing with the field of the occult sciences)
Translations of works and texts from Arabic into Yoruba language.
Using in writing local names, addresses and on luggage
Numerous writings of Ajami exist on text books or notebooks of students of Quranic Schools in Yorubaland.

Thus *ajami* writings continued to flourish through the activities of Islamic scholars throughout the Yorubaland in the 21th century and the themes of writings are issues concerning the people. The didactic characteristics as simplified teaching tools accessible to the public at large.

Names of plants in Yoruba Written in Ajami.

كجيج	-	kajiji ا
كرفمالا		Karifu mala
ليموا	-	Lemu
زرما		zuruma

أجكوفولي -	Ajekofole
حرو	Eru
اتاج تب ايفارو -	Itaja tabi Afaaro
افطي -	Afato
ورق ايسيشي	Ewe esinsi
عمنميى	Amunimuye
كافورا	kafura
ترارى	Turari

5. Location of Ajami Manuscripts in the Yorubaland

Ajami manuscripts are ubiquitous in the Yorubaland. These are found in public libraries and private collections. The most important of public institutions and individual collections are:, Centre of Arabic Documentation of the Institute of African Studies, University of Ibadan. Kensale Kenneth Library, University of Ibadan y. University of Ilorin Libraries, Centre for Ilorin Studies Studies. (CILS) Private Libraries and collections where Ajami manuscripts are found are Professor Zakariyyah Oseni, the Chief Imam of Auchi Library. Professor Amidu Sanni and Professor R.A Raji Library. Shaykh Adam al-illuri collection

6. Findings of the study

In the course of this research work the following findings are made:

- Ajami - Arabic script has played important historical role in the transcription of the languages of African people. Therefore an inestimable legacy of Ajami documents in different disciplines has been produced over several centuries.
- Ajami scripts are based on a modified Arabic alphabet introduced in the wake of Islam in Africa and disseminated through Islamic scholars. It was creatively adapted to write non- Arabic languages. Ajami is employed for religious purposes such as prayers, protective devices disseminating religious materials, edicts, and commercial and administrative record- keeping, writing eulogies and family genealogies.
- Ajami manuscripts are valuable parts of the human heritage in Africa
- Ajami manuscripts are keys that unlock the African perspective on centuries of history, these attest to a significant history of literacy in Africa dating to a long time before European colonialism
- The written works of Ajami script attest to a significant fact that Africa was never illiterate continent before European incursion.
- The writings of *Ajami* signal a whole first allegiance to a black African culture, hence it has become a reliable indicator of a community's cultural loyalty.

7. Recommendations

Ajami scholarship is a field of study where a lot needs to be done, therefore acquisition of Ajami writing and understanding skills are necessary to unlock the correct African history written by Africans themselves. *Ajami* manuscripts are in need of translation for public knowledge; hence, concerted efforts should be put in place to train scholars with linguistic competence in Ajami scripts to analyze Ajami documents. All the Ajami manuscripts of African scholarship should be collected and housed in public depository in Nigeria and other public places in African nations.

Interest in *Ajami* scholarship should be developed and incentives be attached to its scholarship and additional collaborative scholarship is needed in this area of study. In the field of language, *Ajami* script can serve as unified language in Africa, since its scholarship cuts all across all parts of African continent and its script possesses the criteria such as population, acceptability, typology, state of development and literary status in choosing a national language.

8. Conclusion

It is understood from the foregoing that, *Ajam*i is a universally generic term commonly used to refer to non Arabic languages written with Arabic scripts, it is an indigenous African modified Arabic script adopted in the wake of introduction of Islam in Africa and ample body of literature has been produced in it across Africa. The study also positions that its scholarship manifests African cultural identity of black people which will call our own. Furthermore the research work discusses the themes of *Ajami* manuscripts and where they can be found. Some of the findings of the research disclose that *Ajami* script is African heritage, therefore the paper calls for adoption of *Ajami* script as lingua franca of Africa, this call is made on the premise that Arabic is the national language of the whole North Africa, so also a common language of many communities in sub-Saharan Africa. This research paper concludes Arabic -*Ajami* script has many benefits to offers us as

Africans and its scholarship gives us a pride that Africa was never a dark continent before Europeans incursion rather, it is a continent where the light scholarship shone brightly.

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Part Five

Entrepreneurship and Agricultural Economics

KIU Journal of Humanities Copyright©2020
Kampala International University ISSN: *2415-0843*; 5(2): 383–389

Assessment of Ogun State Agricultural Multi-Purpose Credit Agency Loan Delivery to Crop Farmers in Ogun State, Nigeria

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Abstract. The study assessed the delivery of Ogun State Agricultural Multipurpose Credit/loan to crop farmers in Ogun State. A multi-stage random sampling technique was used to select one hundred and six crop farmer beneficiaries from the four zones. Interview schedule was used to collect primary data. The data were analyzed with descriptive statistics such as frequencies and percentages and inferential statistics were chi-square and regression analysis. The results revealed that respondents were mostly male of average age of 45years, married and averagely educated with 25years of farming experience and cultivated average of 5 hectares of farmland. Radio was the commonest source of information ($\bar{x}$ =2.10) followed by friends and neighbours ($\bar{x}$ =2.08) and Extension Agents ($\bar{x}$ =2.05). Regression analysis revealed positive significant relationship between perception of effectiveness of OSAMCA activities and factors that motivated crop farmers` loan repayment such as linkage with Insurance company (t = 2.30); Extension Agents` advisory services (t = -2.75) and organization of seminars (t =0.41). Many problems were encountered such as delay in disbursing the loan amount ($\bar{x}$ =2.30) and inadequacy of the amount of loan given ($\bar{x}$ =2.28).The respondents perceived the activities of OSAMCA as positive and effective. Upwards review of loan amount was recommended.

Keywords: Accessibility criteria, Assessment, Crop farmers, Ogun state, OSAMCA loan

1. Introduction

Agricultural output in Nigeria has remained low in spite of the economic potential for agricultural production. This has hindered the country's developmental role of providing adequate food for the country's teeming population, employment for the growing labour force, raw materials for the infant industries and foreign exchange for industrialization (Onyebinama, 2007). For many years, the urge to foster agricultural growth and development, among other things, has often compelled government to intervene in area of extension, input supply, credit and marketing services in particular. The Nigerian government enacted various schemes with a bid to bringing about capital flow to the agricultural sector to develop appropriate organizations and institutions to mobilize and induce members to a greater productive effort (Adejo, et al., 2017)**.** Agricultural financing is one of the most important factors to develop agriculture and the rural areas in the developing countries (Kohansal, et al., 2008)

At a certain stage in agricultural development, agricultural credit clearly does become a strong force for further improvement. The importance of credit to increase agricultural production cannot be over emphasized. It is one of the major inputs that can supply others like land, labour, capital and entrepreneur, others being extension service that cut across the various sub-sectors of agriculture. The establishment of Ogun State Agricultural and Multipurpose Credit Agency (OSAMCA) with a view to availing prospective investors in the state easy access to loans for increased agricultural and non-agricultural production is a high step in the right direction (Afolami, 2014). The mission of the extension services is to provide research-based information, educational programmes and technology transfer focused on the issue and needs of people, enabling them to make informed decisions about their economic, social and cultural well-being (Adedoyin, 2004)¨

In 2003, the Ogun State Agricultural Credit Agency (OSAMCA) was established to increase and improve

the agricultural sector financing in the state and flagged off its attributes on 19th of March, 2004 and was created as a public sector, institutionalized to provide employment generation for small scale farmers in the state. So in order to broaden the scope and the activities of OSAMCA, to create efficient and proper co-ordination of credit delivery and extension services, OSAMCA was transformed in 2004 to Ogun State Agricultural and Multipurpose Credit Agency (OSAMCA) as an effective system of sustainable agricultural financing scheme and institution which could provide micro and macro credit facilities for small, medum and large scale producers, processors as well as marketers (Ayodele, 2019). This agency (OSAMCA) has its headquarters at the Government State Secretariat, Oke-Mosan Abeokuta. In addition to this, it has four zonal offices located in Egba, Yewa, Ijebu Ode and Remo division of Ogun State in order to facilitate grassroot proximity to the activities of agency. OSAMCA has field offices at Imeko, Ipokia, Obafemi and Abigi (Ogun Waterside).

1.2 Statement of the Problem

In recognition of the important role of credit and a wide appreciation by most government of need for credit, various credit schemes have been embarked upon by the government. Credit is being provided through government owned banks. Nigerian Agricultural Cooperative and Rural Development Bank (NACRDB) and Agricultural Credit Guarantee Scheme Fund (ACGSF). Also, government restructured the operations of Agricultural Development Projects (ADPs), Livestock Development Projects and the River Basin and Rural Development Authorities (RBRDAs) to combine the provision of credit with improved cultural practice and supply inputs in order to effect an improvement in agricultural production (Adegbite, 2009). Despite all these government interventions, however and the participation of various institutions in agricultural credit programmers, the supply of loans to farmers is inadequate (Ogundele, et al., 2004). This situation necessitates a research into the crop farmer's perception of the Ogun State Agricultural Multipurpose Agency (OSAMCA) in loan delivery in Ogun State.

1.3 Objectives of the Study

The general objective of the study is to assess the delivery of the OSAMCA loans to arable crop farmers in Ogun State:

The specific objectives of the study were to:

- Describe the socio-economic characteristics of the crops farmers OSAMCA loan beneficiaries in the study area,
- investigate sources of information about OSAMCA's activities,
- ascertain accessibility criteria for OSAMCA loan,
- examine the usage of OSAMCA loans by farmers,
- identify motivational factors used to facilitate OSAMCA loan repayment.

1.4 Hypothesis of the Study

The hypotheses for this study were stated in null form viz:

Ho^1: There is no significant relationship between farmers' perception of OSAMCA activities and the socio-economic characteristics of the beneficiaries in the study area.
Ho^2: There is no significant relationship between farmers' perception of OSAMCA activities and criteria for accessing OSAMCA loan.
Ho^3: There is no significant relationship between farmers' perception of OSAMCA activities and motivational factors used to facilitate OSAMCA loan repayment.

2. Methodology

2.1 Area of the Study

The study was carried out in Ogun State, one of the thirty-six states in Nigeria. The state capital is in Abeokuta and is about 100km north of Lagos. The major language widely spoken is Yoruba. The people are mainly Egba, Ijebu, Yewa Awori, Egun, Remo, Ikale and Ilaje. Farming is a predominant occupation of the people particularly those in the rural areas of the state. Some of the arable crops cultivated are maize, cassava, melon, yam, rice, pepper, plantain while tree crops are cocoa and kolanut, coffee, rubber and oil palm tree. Livestock farming is usually practised in the state includes poultry, piggery, fishery, rabbitry, sheep and goats and cattle rearing. The minerals the state is endowed with are limestone, tars and, crude oil, bitumen, gypsum, clay, phosphate and kaolin. OSMACA operates in all the twenty local government areas of the state through the four zonal offices located in Ijebu–Ode, Remo, Abeokuta and Ilaro.

2.2 Sampling Technique and Sample Size

A multi-stage sampling technique was adopted for the study. In stage one, following Rahji (2000), the whole state was taken as a sample frame. This frame

is divided into four zones namely Egba, Yewa, Ijebu and Remo by the Ogun State Agricultural and Multipurpose Credit Agency (OSAMCA). In the second stage, 20% of local governments in Ogun State was selected. One local government was selected in each zone where the crop farming activities were predominant. But two local government areas were purposely selected in Yewa zone because of the predominance of the crop farmers loan beneficiaries in the zone. The local government areas are: Ewekoro, Yewa North, Imeko/Afon, Ijebu North East and Obafemi Owode the OSAMCA also has field offices at Ipokia, Imeko, Obafemi/Owode and Abigi Ogun Waterside. ln the third stage, 25% of OSAMCA crop loan beneficiaries in each community was selected. This exercise led to the selection of one hundred and six OSAMCA crop farmer loan beneficiaries for the study. Data for the study were obtained from two sources, primary and secondary sources. The primary data were obtained through the administration of structured interview schedule to the respondents in the area of study while secondary data were obtained from relevant document from government owned organization and private sector.

3. Results and Discussions

Socio-economic characteristics of respondents: Age of Respondents

Respondents are adults of 45years old, those that were of 31years and above were 94.7%. Only 5.3% were 30years and below. Able bodied young men were about half (51.9%) of the respondents. Majority of the respondents are still in their active age and are in the economically useful age which could result into positive effects on productivity and production. (Adebayo, 2005).

Sex of Respondents

Respondents were 68.9% male while 31.1% were females. This means that farming activities in the study area is dominated by male farmers. This is in contrast with the reports of Adegbite, et al (2007**)** that more women were engaged in farming than their male counterpart in cassava production in Odeda LGA of Ogun State. Respondents were mostly married (84.9%) About 4.7% were single, divorced (3.8%) and widowed (6.6%).

Education

They were mostly (64.2%) educated, only 35.8% did not have formal education, some have primary education 28.3%. Secondary was 17.0%, Diploma was 13.2%, B.Sc/HND 5.7%. This is good for adoption of technological innovations, because educated farmers will have a favourable attitude towards innovations adoption. It will also affect credit demand and use, in terms of where to source for credit, at what rate and how to approach the source (Damaian, 2001). Iyanda and Ogunsekan (2012) found a linear relationship between age of farmers and loan repayment that the younger farmers were better at repayment.

Table 1: Socio-economic characteristics of the arable crop farmer beneficiaries		
Sex	**Frequency**	**Percentage**
Male	73	69.9
Female	33	31.1
Age		
21-30	6	5.70
31-40	13	12.3
41-50	42	39.6
51-60	15	33.0
61-70	10	9.40
Marital status		
Married	90	84.9
Single	05	4.7
Widowed	04	3.8
Divorced	07	6.6
Education		
No formal education	38	35.8
Primary education	30	28.3
Secondary education	18	17.0
OND/Diploma	14	13.2
BSc/HND	06	5.7
Occupation		
Farming	81	76.4
Civic service	08	7.5
Livestock rearing	07	6.6
Bricklaying/carpentry	02	1.8
Farm size		
1<5 hectares	79	74.5
5<10 hectares	22	20.8
1<20 hectares	05	4.7
Farming experience		
5-10years	27	25.5
11-20	16	15.1
21-30	30	28.3
31-40	22	20.8
41-50	11	19.4
Total	106	100%

Occupation of respondents

The respondents` primary occupation was farming (76.4%), and this is in line with Agbelemoge (2013) that almost all rural inhabitants partake in farming. Other occupations were civil service (7.5%), Trading (7.6%), Livestock rearing (6.6%). Few engaged in bricklaying and carpentry, respondents' farm size was very small, 74.5% of respondents have less than five hectares. About 20.8% have between five and ten hectares, less than 5% have ten and more hectares of farmland. (See table 1)

Sources of Information on OSAMCA Activities

Radio was the medium that crop farmers mostly used to source for information on OSAMCA activities followed by friends and neighbours, Extension Agents and farmers groups in that order. Television and Newsletter/bulletin were least used by crop farmers as presented in table 2.
This is because Radio set is cheap to obtain and is widely owned and used in the rural areas. This is made possible by the advent of battery-operated transistorized radio sets. Kuponiyi (2000) identified radio as the only medium of mass communication the rural population is very familiar with. (See table2)

Critera for Accessing Loan

Accessing the OSAMCA loan and credit requires that crop farmers procure loan form and this was highly accessible, after which OSAMCA staff follows them to inspect their farms, this too was highly accessible. Two guarantors are required in which one of them must be a civil servant but this was most difficult for crop farmers to meet while payment of ten (10%) percent of approved loan amount was less accessible to loan beneficiaries (see

table2). The greatest problems crop beneficiaries had were delay in accessing the loan, followed by too much beaurocracy, inability to get civil servants as guarantors and illiteracy.

Table 2: Agricultural Multipurpose Credit Agency`s Loan Delivery Activities

Sources of information	**Frequency**	**Percentage**
Radio	33	31.1
Friends & Neighbours	16	15.1
Extension Agent	19	17.9
Farming group	18	17.0
Television	11	10.4
Bulletin /Newsletter	6	5.7
Criteria for Accessing Loans	**Less Accessble**	**Percentage**
Procurement of loan application form	06	7.5
Farm visit by OSAMCA staffs	05	4.7
2 guarantors with one being ciivil servant	49	46.2
Payment of down payment 10% loan approved	69	65.1
Loan Usage by Crop farmers	**Frequency**	**Percentage**
Purchasing farmland	43	40.6
Hiring labour	20	18.8
Purchasing farm tools	17.	16.1
Payment of children school fees	16	15.1
Liquidating previous debts	05	4.7
Purchasing improved seeds	05	4.7

Crop farmers' usage of borrowed money

The loan was spent on purchase of farmland by most (40.6%) of the crop farmer beneficiaries. Hiring labour was next with 18.8%, Purchase of farm tools was 16.1%. Some (15.1%) spent the loan on payment of children school fees while others (4.7%) used the money to liquidate previous debts. (See table2). OSAMCA staff linked 96.2% of beneficiaries to Insurance company to insure their farms, 72.7% got advisory services from Extension Agents while 71.7% attended seminars on measures for loan repayment strategies.(See table2) Crop farmer beneficiaries of the loan perceived OSAMCA activities as effective as majority (51.9%) of the respondents have positive perception of the loan delivery, only 9.4% have negative perception while 38.7% were neutral. This showed that the performance of OSAMCA activities was perceived to be effective.

Ho[1] : There is no significant relationship between farmers' perception of the effectiveness of OSAMCA activities and the socio-economic characteristics of the beneficiaries, this hypothesis was tested with chi-square at $p<0.05$ level of significance. The result indicated that age, marital status and farming experience have significant relationship with farmers` perception of the effectiveness of OSAMCA activities but gender, primary occupation and educational qualification were not significant because p-values were greater than 0.05. Age is related to farmers' perception of the effectiveness of OSAMCA activities because the stage of life of farmers affects his attitude towards financial undertakings. Marital status has a significant relationship because married people need the assistance of OSAMCA because of the need to provide for more family members. Farming experience has a significant relationship for the fact that farmers were experienced and had learnt from their various past experiences that the credit will improve their productivity. This agrees with Chinwe and Chineze (2019) report that large scale farmers were more advanced in age, education and years of farming experience than small scale farmers who were better at repayment. (Table 3).

Table **3:** Relationship between farmers` perception of the effectiveness of OSAMCA activities and the socio-economic characteristics of the beneficiaries.

Variables	**N**	**Df**	**χ^2 Cal**	**p-value**	**Dec.**
Age	106	6	20.571	0.002	S
Sex	106	2	4.348	0.114	N
Marital Status	106	6	14.10	0.29	S
Educational qualification	106	8	2.75	0.95	N
Primary occupation	106	10	7.37	0.69	N
Farming experience	106	4	9.92	0.04	S

Hypothesis 2

Ho[2]: There is no significant relationship between farmers` perception of OSAMCA activities and accessibility criteria of OSAMCA loan. This hypothesis was tested using chi-square. The results showed that the chi-square calculated values for procurement of loan application form (X^2= 13.95), two guarantors with one being a civil servant (X^2 =14.56) and payment of 10% of approved loan (X^2 = 9.93). The null hypothesis is therefore rejected. There is significant relationship between farmers` perception of the effectiveness of OSAMCA activities and accessibility criteria of OSAMCA loan. There is however, no significant relationship between farm visits by OSAMCA staff (X^2 =7.80) as accessibility criteria (See Table 4).

Hypothesis 3

Table 4: Relationship between farmers' perception of OSAMCA activities and accessibility criteria of OSAMCA loan

Variables	N	Df	χ^2calc	χ^2tab	Dec
Procurement of loan application form	106	4	13.95	9.49	S
Farm visit by OSAMCA staffs	106	4	7.797	9.49	N
Two guarantors with one being a civil servant	106	4	14.55	9.49	S
Payment of don payment 10% loan approved	106	4	9.93	9.49	S

Ho[3]: There is no significant relationship between farmers' perception of OSAMCA activities and motivational factors used to facilitate OSAMCA loan repayment.

The motivational factors use to facilitate OSAMCA loan repayment. This hypothesis was tested using regression. The result showed that motivational factors such as advisory services by OSAMCA, Management of farm produce, solving problems of pest and disease, linkages with market for farm produce and linkage with insurance Company (NAIC) have significant relationship at 0.05 level of significance while procurement of improved seed, organizing seminar and assistance in sourcing market for farm produce were not significant. Therefore the null hypothesis is rejected.

It can be deduced that management of farm produce, linkages with market for farm produce, and linkage with NAIC has a direct and positive relationship with farmers' perception of activities conducted by OSAMCA. (See Table 5)

Table. 5: Relationship between farmer's perception of the effectiveness of OSAMCA activities and motivational factors use to facilitate OSAMCA loan repayment.

Variables	Co-efficient	t-value	p-value	Dec.
Constant		2.382	0.019	S
Advisory service	-0.296	-2.753	0.007	S
Procurement of improved seeds	0.044	0.264	0.792	NS
Management of farm produce	0.578	2.381	0.019	S
Solving problems of pest and diseases	-0.884	-4.226	0.000	S
Linkages with marketing of farm produce	0.323	2.552	0.012	S
Organizing seminars	0.093	0.837	0.405	NS
Assist in searching markets for farm produce	0.034	0.356	0.723	NS
Linkage with NAIC	0.209	2.304	0.023	S

4. Conclusion

The study concluded that crop farmer beneficiaries of OSAMCA were males and females of middle aged, married with average education. They however sourced information from radio, friends and neighbours. The results of the hypothesis established that age, marital status and farming experience have significant relationship with farmers' perception of the effectiveness of OSAMCA activities. Accessibility to loan has relationship with the perception of activities undertaken by OSAMCA. There is a significant relationship between farmers' perception of the effectiveness of OSAMCA activities and motivational factors use to facilitate OSAMCA loan. It can be concluded that crop farmers perceived OSAMCA credit institution to be effective.

5. Recommendations

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

- Age of the farmers must be put into consideration when giving out loan by credit institution
- Credit institution may utilize radio more than other sources for communication
- Motivational factors must be put in place by OSAMCA in other for farmers to repay their loans
- There is need for increase in the credit size to be made available to farmers
- Prompt and timely disbursement of credit should be adopted by OSAMCA

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Intangible Assets and Financial Performance of Nigeria's Deposit Money Banks

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Abstract. One of the measures of organisational success is its financial performance. In this study, the relationship between intangible assets and financial returns of Nigeria's deposit money banks (DMOs) was investigated. Secondary data from annual reports and account of the selected DMOs were collected and analysed using panel ordinary least square regression, descriptive statistics, correlation analysis and Hausman test. Results reveal a positive but insignificant relationship between intangible assets and profitability of Nigeria's deposit money banks. It is therefore recommended that organisation should invest significantly in intangible assets in order to boost profitability.

Keywords: Intangible Asset, Profitability, IAS 38, IFRS, Goodwill

1. Introduction

The Nigerian economy is emerging, filled with corporate bodies fighting to stay afloat and persevere notwithstanding high competition in their industries. Deposit Money Banks are faced with a number of problems such as liquidity issues, poor governance, sustainability problems and this leads to poor performance. Economists reflect on the new business environment as well as the crucial function of intangibles in value creation of companies (Meritum, 2001). Intangible assets have risen to be the focus of businesses, corporate analysts, investors, and accountants in recent time initiating attempts to understand as well as reduce the gap amid firms' book and market value. In the information period where intangibles are important and viewed as possessing monetary value that boosts the profitability as well as sustainability of an entity, the disclosure of such asset/ resource is key (Maditinos, Chatzoudes, Tsairidis & Theriou, 2011).

According to Guthrie and Petty (2000) intangibles assets are "soft" or "weightless" wealth of an organisation. Also, Fincham and Roslender (2003) referred to them as "Intellectual capital" and "Knowledge assets". In order intangible assets can be referred non-physical property which are used for creating future wealth.

Various types of intangible assets exist – they include but not limited to copyright, trademarks, brand, software and patents. Globally, there are acceptable principles guiding valuation, report, record and account of intangible assets (The International Accounting Standards Board (IASB) (nd). The IAS 38, recognised intangible assets as entity that accrue future inflows to organistion, meanwhile the cost of which could be assessed consistently for an entity to depict these subject matters as an asset. In their study of advanced economies, Marrocu, Paci and Pontis (2012) reported association between intangible assets and economic performance. In addition, the study found that property rights encapsulate, copyright, land use rights, franchise and patents.

Various scholars (Boujelben & Fedhila, 2011; Clarke et al., 2011; Ehie & Olibe, 2010; Kamath, 2008; Kundu et al. 2010; Maditinos et al. 2011; Salamudin et al, 2010; Su & Wells, 2015) have been investigating the factors affecting intangible assets in relation to organisation financial performance and found strong association between economic performance and intangible assets. On the other hand (Ruiwen & Honghui, 2010; Widiantoro, 2012) found negative association between intangible asset and

companies' performance. However, literature (Andonova and Ruiz-Pava, 2016) has found that emerging economies might not have the ability to create sustainable competitive advantage through intangible assets.

Researchers have pondered on the relationship between intangible and corporate performance. Okoye, Offor and Manukaji, (2019) examined the effect of intangible assets on performance of quoted companies in Nigeria using Ex post facto research design. They revealed that goodwill has a significant effect on return on capital employed of quoted companies in Nigeria. Their findings were in line with the study of Ofurum, Onuoha, and Nwaekpe (2018) who used human capital investment as proxy for intangibles; Chukwu and Salifu (2018); Bhatia and Aggarwal (2018) who applied regression analysis; Zhang (2017) who focused on telecommunication firms; Rindu (2015); Abdelwahab (2014); Rezaie and Salehi (2015) using ANOVA and multiple regression then Mendoza (2017) in the Philippines which showed that intangible assets impact significantly on total cash flow. Although, Nnado and Ozouli (2016) revealed that intangible assets and financial performance proxied by EVA is very significant and negative

Businesses seek means for value creation, which rests on the best combination of tangible and intangible assets (Bhatia, & Aggarwal, 2018). Intangible assets value has become notable due to the high adaptation of businesses to objective use of assets. Tangible assets are without difficulty acquired, since the business holds financial capabilities to do so. Nevertheless, intangible assets are exceptional and uniquely owned by a single entity. This makes it to be a vital differentiating element, contributing to the attainment of competitive advantage (Tsai, Lu, & Yen, 2012).

There is no doubt about the importance of financial performance in organisation including the banking system. To explain, financial performance and resources this study adopted the resource-based theory. Resource-based theory (RBT) is grounded on the notion of economic rent. It views a company as a combination of capabilities. This helps a foundation for strategic decision making. Rauch et. al. (2005) adopted the (RBT) to elucidate the place of human capital in entrepreneurship. Consistent with RBT, human capital as well as other intangibles is viewed to be a boost in competitive advantage for corporate entities.

The RBT also posits that an entity competitive advantage is generated from their capability to create, manage as well as utilize an appropriate blend of available resources. The aforementioned resources can be tangible and/or intangible, and signify the contributions into an organization's production stages; such as equipment, capital, technical knowhow of employees, talented managers, patents, and financing. As a corporation's efficiency and competences rise, their array of accessible resources has a tendency to become larger. With continued usage, these "capabilities", well-defined as the ability for a combination of resources to actively accomplish a set task, become tougher and more problematic for market competitors to comprehend and imitate. Intangibles like research and development and can be applied to boost imminent performance prospects.

While studies have been conducted in developed countries regarding intangible assets and financial performance, fewer researches have been conducted in developing countries. The present study therefore, makes an effort to evaluate the impact of intangible asset on financial performance of Nigeria's deposit money banks; thus, bridging the research gap.

2. Methodology

The study builds on existing research studies and methodologies and uses ex-post facto research design. Data from secondary sources were adopted in this study. The data covered the period of eleven (11) years from 2008 to 2018. Using judgmental sampling, the study selected 9 deposit money banks out of 15 listed on the Nigerian stock exchange. To capture intangible assets in a company, the natural logarithm of total intangible assets was used in this study. To measure the company's performance, the financial indicator return on asset (ROA) was selected, because ROA (**profit after tax/total asset**) shows how profitable, a company's assets are in generating revenue. Firm size was also used as a control variable which was derived as the natural logarithm of total asset.

Data generated were subjected to descriptive statistics to analyze the individual characteristics variables; while correlation analysis was run in order to determine the extent of association and presence or otherwise of multi-collinearity. In this work, the estimate technique used is the Panel Ordinary Least Square (OLS), which would be engaged to establish the existence of relationship through the application of the econometric software (E- view). The choice of the estimation procedure (OLS) was as a result of its advantage over other method or technique which is

preferred given us desirable properties of unbiased, consistency, efficiency, sufficiency, best, linear (Gujarati, 2004). The technique also has computation ease.

2.1 Model specification

This model of this study was adapted by Hanran and Wenshu (2014). The adapted model will be expressed in functional and econometric forms. The functional form of the regression model is represented as:

ROA = F (INTGB, FSIZE)

Where:
ROA = Return on Asset
INTGB= Intangible asset
FSIZE= Firm Size

The Regression Model can be restated in econometric form as:

$$ROA_{it} = \alpha O + \beta_1 INTGB_{it} + \beta_2 FSIZE_{it} + \varepsilon_{it} \quad (1)$$

Where
α = Constant Term
β= Beta coefficients
ę = Error Term

3. Data Analysis and Interpretation

Dependent Variable: ROA

Variable	Coefficient	Std. Error	t-Statistic	Prob.
INTGB	0.004331	0.003932	1.101520	0.2742
FSIZE	-0.001381	0.004908	-0.281457	0.7791
C	0.015050	0.030685	0.490481	0.6252

R-squared	0.579504	Mean dependent var	0.046558
Adjusted R-squared	0.522680	S.D. dependent var	0.046989
S.E. of regression	0.030627	Sum squared resid	0.069414
F-statistic	10.19826	Durbin-Watson stat	1.692726
Prob(F-statistic)	0.000000		

Source: *Authors Computation (2020)*

This study examined the relationship between intangible assets and financial performance of Nigeria's Deposit Money Banks. From the regression results above, it can be inferred that the R-squared is 58% while the adjusted R-squared is 52%. This depicts that 52% of changes in the financial performance of DMOs is accounted for by the intangible assets while the remaining 48% is accounted for by variables not covered by this study. Also, the F-statistics is significant (0.0000) which shows that the model is fit and appropriate for this study, its findings as well as for policy recommendations. Also, the Durbin Watson of 1.692726 falls within acceptable levels which show absence of serial autocorrelation.

Examining the individual co-efficient, it can be seen that intangible asset has a positive (0.004331) and non-significant (0.2742) impact on profitability of deposit money banks in Nigeria. This means that the null hypothesis should be accepted and alternative hypothesis rejected. This shows that a unit increase in intangible asset will lead to a 0.4% increase in return on asset. From these findings, we can infer that there is a positive but non-significant relationship between intangible assets and financial performance.

The findings further show that firm size in terms of total assets influences return on asset of listed deposit money banks negatively and not significantly (β = -0.001381, p-value = 0.7791). This implies that a unit increase in the total assets would lead to a 0.1% decrease in return on asset. The relationship is not significant as the p-value (0.77) is greater than the significance level (0.05) and hence we accept the null hypothesis and reject the alternative hypothesis. We can therefore deduce that there is a negative but insignificant relationship between size of listed deposit money banks and their return on asset.

The findings of this study are consistent with previous research that have reported a nexus between intangible assets and financial performance. For instance, in Garger (2010) study intangible asset was reported to crease higher market value than book value. This is also consistent with Ulum, Ghozali, and Chariri (2008), which found intangible assets

having significantly positive effect on overall corporate value.

4. Conclusion and Recommendations

Thus far, this study investigated the relationship between intangible assets and financial performance of Nigeria's DMOs. The results revealed positive but non-significant effect on intangible assets on financial performance of DMOs in Nigeria. It could be concluded that the higher organisation invest in intangible assets, the higher the financial returns to the organisation. Based on the findings, we recommend that:

- Management should have positive disposition towards intangible assets disclosure with a view to increase the real value of intangible assets in their organization.
- Firms should invest in intangible assets because such would definitely reinforce internal resources and capabilities for sustained competitive advantage.
- Invest significantly in intangible assets as they pose the great potentials of boosting firm profitability as posited by the Resource-Based Theory.

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Influence of Modern Technology on the Teaching and Learning of Business Education Courses in Universities in Edo and Delta States

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Abstract. The study assessed the influence of modern technology on the teaching and learning of business education courses in universities in Edo and Delta States. Two research questions were raised to guide the study and two null hypotheses were tested at 0.05 level of significance for the study. The sample of the study was 226 final year students and 17 business educators out of the final year 539 students and 17 business educators in Delta State University and Ambrose Alli University using simple proportionate sampling technique. The survey research design was used for this study. The instrument used was validated by three experts. Chronbach Alpha method was used to compute reliability of the instrument which yielded a correlation coefficient of 0.87. Questionnaire was the instrument used for data collection. Data collected were analyzed using descriptive statistics. The t-test was used to test the hypotheses. From the results of the analysis, it was discovered that modern technology such as interactive television and multimedia projector highly influences the teaching and learning of business education courses. Business educators did not differ significantly on modern technology influence with respect to male & female business educators. Consequently, it was recommended that institutions should encourage training and retraining of business educators on the use of these modern technologies. Government at all levels should increase budgetary spending on education especially on procurement of modern/ICT related facilities. Furthermore, non-government organizations should provide both hardware and software of modern technology for adequate utilization.

1. Introduction

Business education as an aspect of Vocational Technical Education (VTE) is a specialized programme of instruction designed to provide individuals with knowledge, skills, understandings and attitude leading to employability and advancement in office occupations as well as teaching business subjects. According to National Policy on Education (FRN, 2013), business education is considered as a veritable instrument for preparing students for the enterprise as employees, employers and entrepreneurs. It also equips individuals with functional knowledge in the special area of human activities including methodologies of instruction**.**

Teaching and learning are transformational activities which involves two major variables – students and teachers. In teaching-learning process, emphasis is on students and their increasing potential to contribute to educational experience. According to Carlson & Gadio (2002) the student is a learner in a school or teaching environment who sits, listens and ask questions while the teachers are those whose responsibilities are to build the nation through their transfer of knowledge and skills acquired through education and training, the knowledge the teachers have on modern technologies equips them in the realization of the lofty responsibilities given to them especially in this technological age. If teaching does not result in learning it is futile and without sound capacity building the financial resources spent on building infrastructures will be a wasteful effort and business education curriculum objectives will not be attained. This is why NBTE (2004) allotted 75%

credit hour to practical exercise, which implies that teachers are expected to have adequate knowledge of these facilities and will make the utilization of technology by both teachers and students in business education a serious episode.

Therefore teaching and learning of business education courses requires the use of modern technology for the inculcation of these skills especially to match pace with changes already experienced globally in the way both office work and business activities are carried out. Modern technology helps in promoting opportunities of knowledge sharing throughout the world. These can help the educators and students have up-to-date information which is necessary for effective teaching and learning of business courses Amoor & Udoh (2008). With the invention of modern technology, teachers and students have secured skillful benefits and their level of knowledge on the use of these facilities have also improved. Many students can secure jobs due to the skillful experience they acquire which will give room for business education graduates to establish private businesses after graduation Agena (2017). According to United Nations economic and social commission for Asia and the pacific (2004:4) stated that a student is said to be technologically empowered when he/she has in-depth awareness access to modern technology resources, motivated and knowledge to participate in the use of modern technology. Such modern technology include operating system, internet applications ,mailing lists, web logs, online publishing systems, PowerPoint presentation, Microsoft word, Microsoft excel, cell phones, digital technologies, satellites, interactive television and multimedia projector.

The use of modern technology is widespread and regarded as an essential tool for the effective administration of any organization. The interaction of modern technology in the administration of education has been an antidote or remedy in providing effective solution to educational problems that would have been difficult to solve through human natural efforts. It requires the teacher or those in the learning process to look inward and make innovation a priority in the social system to improve the teaching and learning process of business education courses Mashau & Andrisha (2016). Modern technology is one of the most contemporary factors shaping the global economy and producing rapid changes in the society, it has fundamentally changed the way people learn, communicate and do business. It has transformed the nature of education, where and how learning takes place and the roles of students and teachers in the learning process. It is the improved product of the application of science which was designed to make works easier Breuleux, Laferriere & Lamon (2002). Modern technology in this context are interactive television and multimedia projector.

Interactive television refers to instruction occurring over broadcast television. It allows learners to receive live television instruction remotely, easy from the actual instructor. The instructor(s) are located at a broadcast studio and the learners view the instructor(s) on a television monitor. Interaction is provided by one or more additional components. They can ask questions and /or provide feedback to the instructor through a number of mechanisms that can be used either independently or in combination (Eme, 2015). Typically, an audio conferencing mechanism is used for real-time interaction. Additionally, a response pad can be used to link learners to a computerized instructor console in the broadcast studio. There are other asynchronous aids that can also be used such as e-mail and fax.

Multimedia projector is use to process a specific video signal and projects a corresponding image on a large screen using a lens system. Video projectors incorporate the image of a very bright light to display the image. The video signal rides a long special digitalized light that is then projected on thousands of reflection within the projector, which then shines the image onto screen. The learners have vivid pictorial imagination of what is been taught through this medium.

As wonderful as modern technology is to the business world, the business education graduates in Edo and Delta States seem to be lacking in the required competency for the manipulation of these technologies or some are probably not taught with these technologies. This seems to have led to high level of unemployment for business education graduates as their counterparts from business administration and accounting are preferred and perceived to be proficient in the use of modern technology for employment. Another problem is the wrong perception of students to the use of modern technology in learning business education courses as they prefer the traditional method of teaching and note taking which they seem to realize to be detrimental after graduation as they find it difficult to fit in the world of work. It is therefore pertinent to ascertain the influence of modern technology in the teaching and learning of business education courses in universities in Edo and Delta States in order to improve students' competency and graduates job prospects for employment purpose.

1.2 Purpose of the Study

The major purpose of this study was to determine the influence of modern technology on the teaching and learning of business education courses in universities in Edo and Delta State.
Specifically, the study found out;

- The influence of interactive television on the teaching and learning of business education courses.
- The influence of multimedia projector on the teaching and learning of business education courses.

1.3 Research Questions

The following research questions guide the study.

- To what extent does interactive television influence the teaching and learning of business education course?
- To what extent does multimedia projector influence the teaching and learning of business education courses?

1.4 Hypotheses

The following hypotheses were formulated and tested at 0.05 level of significance:

H_{01} There is no significant difference in the mean rating between male and female educators on the influence of modern technology in the teaching of business education courses.
H_{03} There is no significant difference in the mean rating between of male and female students on the influence of modern technology in the learning of Business Education courses.

1.5 Scope of the Study

This content scope of the study is the influence of modern technology in the teaching and learning of business education courses in the universities and it covers areas such as interactive television and multimedia projector. The geographical scope of the study covered business educators and final year students of business education from Delta State University and Ambrose Alli University.

2. Methodology

The study utilized a survey research design. A survey research method involves surveying people and recording their responses for analysis. Leary (2010) observe that a survey design is preferable when developing information on opinions, attitudes and behaviours of individuals in a population.

The population of the study comprise all final year students of Delta State University and Ambrose Alli University studying business education and their business educators all in Edo and Delta State.

Table 1: Population of Students and Business Educators

S/N	School	No. Business Educators	No. of Students
1	Delta State University	8	121
2	Ambrose Alli University	5	418
	Total	**13**	**539**

Source: *HOD's office of the Schools, 2018.*

Proportionate sampling technique was used for Ambrose Alli University students' i.e 25% only. Hence the sample of the study was 226 students and 13 lecturers.

The instrument used is a questionnaire titled "Questionnaire on Influence of Modern Technology on the Teaching/Learning of Business Education Courses (QIMTTLBE). The instrument had two parts; part A for teachers and part B for students. Each had two sections - I and II. Section I contained demographic information such as sex. Section II consists of a 12 items pertaining to the research questions as follows, Research question 1 had items 1-6, Research question 2 had items 7-12.

The instrument for data collection was subjected to face validity by three experts who have been involved in the construction of similar instruments. A 4-point rating scale was used as indicated below

Response Category	Rating
Very High Extent (VHE)	4
High Extent (HE)	3
Low Extent (LE)	2
Very Low Extent (VLE)	1

The reliability of the instrument was determined through split half on the basis of odd and even numbers and the instrument was administered to a sample of 30 students and 5 business educators in University of Benin. The Chronbach Alpha method

was used to measure the degree of consistency between two sets of scores and it was arrived at 0.87 which shows that the instrument was reliable.
Questionnaire was administered to the respondents by the researchers. The completed copies of questionnaires were retrieved from the respondents after their responses and the exercise lasted for two weeks.

The research questions were analyzed using mean (X) and standard deviation (SD). The highest score of the 4-point scale was 4.00 and lowest score was 1.00. The value of 2.50 was considered as the mean criterion. Therefore, a calculated mean that is equal or greater than 2.50 was high extent of the statement of the items by the respondents while the calculated mean below 2.50 was low extent. The hypotheses was tested using t-test statistical tool at 0.05 level of significance. Where calculated t-test exceeds the table or critical value, the null hypothesis was rejected otherwise accepted.

Data Presentation and Analysis

The Demographic information is as follows:

85 male students and 141 female students.
7 male business educators and 6 female business educators respectively.

Research Question 1: To what extent does interactive television influence the teaching and learning of business education courses?

The data collected in respect of this question is presented in table 2.

Table 2: Extent of Interactive Television

S/N	Items	Mean (x)	SD	Remarks
1	Helps students to get a pictorial representation of what is been taught.	2.57	1.28	HE
2	Improves students retentive memory on the subject matter	2.53	1.18	HE
3	Allows students to be participators in the learning process which will result in better learning.	2.82	1.13	HE
4	It improves the students' interest in learning the subject matter.	2.51	0.88	HE
5	It improves the psychology of students towards business education relevance in the world of work	2.74	1.00	HE
6	It prepares students for SIWES placement and other job opportunities.	2.90	1.12	HE
	Total	**2.68**	**1.10**	**High Extent**

Source: *Field Study, 2018.*

The data shown on table 2 revealed that mean opinions of the respondents ranged from 2.51 to 2.90. The table shows that all the variables (1-6) has high extent influence.
The result shows that the entire variables on interactive television influences the teaching and learning of business education courses to a high extent.

Research Question 2: To what extent does multimedia projector influences the teaching and learning of business education courses?

The data collected in respect of this question is presented in table 3

Table 3: Extent of Multimedia Projector

S/N	Items	Mean (x)	SD	Remarks
7	It improves perception of business education as a modern course of study for the 21st century	2.94	0.99	HE
8	It aids retentive learning through visual displays	2.82	1.03	HE
9	It encourages students to be the author of their knowledge as they prepare slides for the multimedia projector.	3.10	0.96	HE
10	It improves the learning of shorthand through visual display rather than taking dictation.	2.90	1.07	HE
11	It creates a conducive ambience for learning through its lightning effects.	2.59	1.84	HE
12	It motivates students for lectures as it allows them to be fully involve not just its setup but also in its operations.	3.03	1.13	HE
	Total	**2.91**	**1.17**	**High Extent**

Source: *Field Study, 2018.*

The data shown on table 3 revealed that mean opinions of the respondents ranged from 2.59 to 3.10. The table shows that all the variables (7-12) has high extent influence.
The result shows that the entire variables on multimedia projector influences the teaching and learning of business education courses to a high extent.

Hypotheses Testing

Two hypotheses were formulated and tested at 0.05 level of significance to provide useful information for the study.

Hypothesis 1: There is no significant difference in the mean rating between male and female business educators on the influence of modern technology in the teaching of business education courses.
The data meant to test the hypothesis 1 were calculated and the results are summarized in table 4.

Table 4: Summary of t-test of Difference in Mean Response Between Male and Female Business Educators on the Influence of Modern Technology.

Respondents	N	X	S.Dev	Df	t-Calculated	t-Critical	Decision
Male	7	3.09	0.91	15	-1.201	1.960	Accept Ho
Female	6	2.87	1.14				

Source: *Field Study 2018*

The data shown on table 4 revealed that the t-critical value indicated 1.960. The t-calculated value indicated -1.201. The mean response of male and female business educators showed 3.09 and 2.87 respectively. The standard deviation of male and female business educators showed 0.91 and 1.14 respectively. The degree of freedom showed 11. The number of male business educators showed 7 while the number of female business educators showed 6. The null hypothesis that there is no significant difference in the mean rating between male and female business educators on the influence of modern technology in the teaching of business education courses was accepted based on fact that the t-critical value of 1.960 was greater than the t-calculated value -1.201.

Hypotheses 2: There is no significant difference in the mean rating between male and female students on the influence of modern technology in the learning of Business Education courses.
The data meant to test the hypothesis 2 were calculated and the results are summarized in table 5.

Table 5: Summary of t-test of Difference in the Mean Response Between Male and Female Students on the Influence of Modern Technology.

Respondents	N	X	S.Dev	Df	t-Calculated	t-Critical	Decision
Male	85	3.24	0.89	224	1.336	1.960	Accept Ho
Female	141	2.76	1.23				

Source: *Field Study 2018*

The data shown on table 5 revealed that the t-critical value indicated 1.960. The t-calculated value indicated 1.336. The mean response of male and female students showed 3.24 and 2.76 respectively. The standard deviation of male and female students showed 0.89 and 1.23 respectively. The degree of freedom showed 224. The number of male students showed 85 while the number of female students showed 141. The null hypothesis that there is no significant difference in the mean rating between of male and female students on the influence of modern technology in the learning of Business Education courses was accepted based on fact that the t-critical value of 1.960 was greater than the t-calculated value 1.336.

3. Discussion of Findings

In view of the results obtained from the presentation and analysis of data, the discussions of the major findings of the study are as follows:

The result of analysis of research question one as shown in table 2 revealed that business educators and students rated that interactive television influences the teaching and learning of business education courses highly. Nwagwu (2006) posited that modern technology provides a more individualized self-spaced and self-directed learning experience. The findings of Okoli (2012) that when these ICT facilities are made available and maintained, the business educators and students utilize it for effective

learning. These are in consonance with the findings of this study.

The result of analysis of research question two as shown in table 3 revealed that business educators and students rated that multimedia projector influences the teaching and learning of business education courses highly. Nwagwu (2006) posited that modern technology provides a more individualized self-spaced and self-directed learning experience. Also Adomi & Ani (2006) stated that a major argument for the technology is that it enables learners to develop essential skills for knowledge based workers by embedding the use of information and communication technology with the curriculum. These positions are in consonance with the findings of the study.

The result of the t-test analysis showed that the two groups of respondents (business educators and students) did not differ significantly in their rating on the influence of modern technology on the teaching and learning of business education courses in Edo and Delta States based on gender hence the null hypotheses acceptance.

4. Summary of Major Findings

The major findings of the study based on the two research questions and the null hypotheses are summarized below:

- Interactive television has high extent influence on the teaching and learning of business education courses.
- Multimedia projector has high extent influence on the teaching and learning of business education courses.
- There is no significant difference in the mean rating between male and female business educators on the influence of modern technology on the teaching of business education courses.
- There is no significant difference in the mean rating between male and female students on the influence of modern technology in the learning of business education courses.

5. Conclusions

Based on the findings of the study, the researcher conclude that business educators and students in Edo and Delta States rated that modern technology such as interactive television and multimedia projector have high extent influence on the teaching and learning of business education courses.

6. Recommendations

On the basis of the findings of this study, the following recommendations are made:

- Institutions should encourage training and retraining of business educators on the use of these modern technologies.
- Non-government organizations should provide both hardware and software of modern technology for adequate utilization.
- Government at all levels should increase budgetary spending on education especially on procurement of modern/ICT related facilities.

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Kampala International University ISSN: *2415-0843*; 5(2): 405–416

Phytochemical Composition and Antimicrobial Activity of African Walnut (*Tetracarpidium conophorum*) Oil on Selected Microorganisms Causing Human Skin Infections

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Abstract. The development of antibiotic-resistant pathogenic strains due to the indiscriminate use of antibiotics has led to search for the use of novel natural antimicrobials in the treatment of human skin infections. The qualitative phytochemical screening and subsequent quantification revealed the presence of bioactive compounds such as alkaloids (3.87 ± 0.02 mg/100 g), saponins (4.37 ± 0.01 mg/100 g), phenol (2.32 ± 0.02 mg/100 g), glycoside (2.66 ± 0.02 mg/100 g), reducing sugar (3.04 ± 0.02 mg/100 g), moderate concentration of flavonoids (1.98 ± 0.02 mg/100 g), minute or trace amount of tannins (0.85 ± 0.02 mg/100 g) and soluble carbohydrate (0.99 ± 0.01 mg/100 g) while terpenoids and hydrogen cyanide were not detected in the nut oil. The assessment of the antimicrobial activity of oil extracted from African walnut (*Tetracarpidium conophorum- Mull. Arg*) was investigated using agar-well diffusion method against clinical isolates of *Staphylococcus aureus*, *Escherichia coli*, *Cutibacterium acne*, *Malassezia furfur* and *Candida albicans* which were isolated from human skin infections. The results of the investigation revealed that African walnut oil had inhibitory effect on the growth of all the test microorganisms. Significant differences ($p<0.05$) were observed in the degree of inhibition of the isolates, but non-significant variations were observed in inhibition among strains of the same species. The most pronounced inhibition as confirmed by the zones of inhibition around growing colonies was on *S. aureus. C. acnes* was inhibited moderately, growth inhibition of *E. coli* was mild. Growth inhibition by African walnut oil was not significant ($p>0.05$) between the two fungal strains. The inhibitory activity of the nut oil was observed to decrease with a decrease in concentration of nut oil in the solvents used, resulting in marked variation in the inhibitory concentration. The implication of this observation is that African walnut oil may be of medical and dermatological importance.

Keywords: African walnut oil, *Tetracarpidium conophorum*, phytochemical screening, antimicrobial activity, skin infections, growth inhibition

1. Introduction

The use of plant and its products have a long history of use in folk medicine and through the years have been incorporated into modern or western medicine and in certain systems of traditional medicine (Sen and Batra, 2012). Since ancient times, many plants species have been reported to have pharmacological properties as they posses various secondary metabolites like terpenoids, saponins, flavonoids, steroids, tannins and alkaloids which is utilized to combat pathogenic microorganisms (Chijioke *et al*., 2015; Igara *et al*., 2017).

With the development of technology along with the advancement in Science, remarkable progress has been made in the field of medicine with the discoveries of many natural and synthetic drugs (Sen and Batra, 2012). Antibiotic is one of the most significant therapeutic discoveries of the 20th century that had effectiveness against serious microbial infections. However, only very few of the well known human diseases have been treated from these synthetic drugs (Sen and Batra, 2012). This is because of the emergence of drug resistant pathogens that is the effect of indiscriminate use, incessant and misuse of antibiotics (Bello *et al*., 2013; Igara *et al*., 2017). Antibiotic resistance has increased recently and is posing a serious therapeutic problem. Plants produce a variety of compounds to protect themselves against a variety of pathogens. It is anticipated that plant extracts having different target

sites other than the antibiotics sites will be active against drug resistant pathogens (Sen and Batra, 2012). Over many decades, medicinal plants have been used as traditional treatments for numerous human diseases world-wide. Hence, numerous researchers have paid great attention to plant based traditional medicine practices and biologically active compounds or phytochemicals isolated from plant species used in herbal medicines with satisfactory therapeutic index for the development of novel natural antimicrobials (Sen and Batra, 2012; Nwaoguikpe *et al*., 2012; Chijioke *et al*., 2015).

The African walnut (*T. conophorum*) belongs to the family Euphorbiaceae (Edem *et al*., 2009). However, Ayodeji and Aliyu (2018) stated that some walnut species are found in the family Olacaceae. African walnut is similar to *Juglans regia* (L.), known as the English walnut and belonging to the family Juglandaceae (Raja *et al*., 2012; Lamichhane *et al.*, 2016). African Walnut is a perennial creeping shrub that grows in temperate areas in Africa such as Cameroon, Gabon and Liberia including Nigeria (Ayoola *et al*., 2011). The immature fruits are usually green in colour but turn dark brown to black as they reach maturity (Ayodeji and Aliyu 2018). Walnuts are dry nuts which are encased in green pods. As walnut matures, the outer covering dries and falls off leaving the segment tough black shell and the white seed. The white seed nut is the edible nut (Ekwe and Ihemeje, 2013). Its range in Nigeria includes Uyo, Akamkpa, Akpabuyo, Lagos, Akure, Kogi, Ajaawa, Ogbomosho, Ibadan (Obianime and Uche, 2010; Ayodeji and Aliyu, 2018), Ife, Ekiti and Ijeshaland. it is abundant in all cocoa-producing states in Nigeria and in the southern part of Nigeria (Udedi *et al*., 2014; Nwaichi *et al*., 2017; Ayodeji and Aliyu 2018). It is commonly called African walnut because of its West African origin. *T. conophorum* is often called by different names such as awusa (Yoruba), Ukpa in Igbo, kaso or ngak in Cameroon. Walnut tree is about 40m in length and are usually harvested between July to December (Ayoola *et al*., 2011).

African walnut like many plants in Africa and other parts of the world has been proven to have numerous values including decorative, nutritive, medicinal, agricultural and industrial over the years. African walnut plant is cultivated principally for the nuts which are consumed as snacks. Many research studies have showed that walnut contain high amount of oil and is a major sources of protein, carbohydrate, fat and oils, vitamins and minerals (Ajaiyeoba and Fadare, 2006; Grace *et al*., 2016). African walnut contain uncommon fatty acids which are industrially important as they are used in the manufacture of protective coatings, dispersants, pharmaceuticals, cosmetics and a wide variety of synthetic intermediates as stabilizers in plastic formulations (Ogunwusi and Ibrahim, 2016). In addition, walnuts have been reported as a high density food because it contains valuable bio-active phytochemical compounds such as oxalates, phytates, and tannins (Ajaiyeoba and Fadare, 2006). The ability of the nuts to reduce cholesterol levels in human seem to be the heart of their health benefits, though the nut contain many other antioxidants, which helps to supports the immune system and they also possess some anticancer properties. African walnut is used in Nigeria to increase sperm counts in men (Ajaiyeoba and Fadare, 2006; Ogunwusi and Ibrahim, 2016). Decoctions and infusions made from the green nuts and leaves of walnut have been used to treat various human infections such as candidiasis, vaginitis, conjuctivities, glomerulo nephritis, cellulitis, endocarditis and other related diseases (Grace *et al*., 2016). Furthermore, African walnuts are rich in dietary omega-3 fatty acids which play a role in the prevention of some disorders including depression dementia particularly Alzheimer's disease and the antimicrobial efficacy of the plant have been attributed to the presence of phytochemicals (Grace *et al*., 2016).

Treatment of bacterial and fungal diseases with oils from medicinal plants has been effectively carried out in Nigeria. Oil from parts of plants has been shown to exhibit antibacterial and antifungal activity against a wide range of pathogenic antibiotic resistant fungi and bacteria species (Okeke *et al*., 2001; Pawar and Thaker, 2006). Oil of plant origin has been used for various cosmetic purposes particularly in the formulation of skin and body care products. Apart from a few domestic uses of African walnut oil, local communities in Nigeria use the oil for the treatment of skin rashes and related skin infections caused by bacteria and fungi species. Although, there are no scientific justifications for this local practice, use of medicinal herbs and extracts from plant sources in the treatment of skin diseases is an age-long practice in many parts of the world (Irobi and Daramola, 1993). Treatment of skin rashes, boils, skin irritations, wounds, dermatitis and pyoderma with plant extracts is a common practice in Russia and Central Asia (Mamedov *et al*., 2005). With these claims in mind, firstly the phytochemical screening of African walnut oil was determined and secondly the antibacterial and antifungal activity of the oil on some skin flora microorganisms that have been implicated in human skin infections was investigated.

2. Materials and Methods

2.1 Collection and Identification of African Walnut

Fresh walnuts were collected from walnut trees growing in Ogun State in September through October 2016 and a final sample of about 3 kg was randomly taken. The nuts were taken to Olabisi Onabanjo University, Ago-Iwoye, Ogun State where they were authenticated by a taxonomist. Standard methods for sample processing and preparation and analytical procedures were used.

2.2 Sample preparation and processing

After harvest and identification, African walnuts were sorted, and damaged ones discarded. The nuts were washed in cold water to remove dirt adhering to the surface. After washing, manual separation of the black husk from the nuts was done. The nuts were then sundried in shade for 14 days (two weeks). Thereafter, the nuts were milled using MarlexExcella mixer/grinding machine (Amazon, UK), packed in air tight containers and kept in the refrigerator at 4°C for further processing.

2.3 Extraction of African walnut oil

The extraction was carried out using two different solvents such as n-hexane, and petroleum ether. Extraction was done separately with petroleum ether and n-hexane using the process of extraction described below. Prior to extraction, the pulverized nut samples were kept in an oven at 105 ^{o}C for 1 h to remove any moisture that may still be present. Twenty (20 g) of the dried nut sample was wrapped in a white muslin cloth and put into a porous thimble of the Soxhlet extractor. Then, 200 ml of different solvent such as petroleum ether and n-hexane of HPLC grade with boiling range of 40-60 ^{o}C was separately added. The Soxhlet coupled with a condenser and flask already filled with the set up was heated in a heating mantle at 65 °C to allow solvent boiling. In the process the solvent vapour travels up a distillation arm and flowed into the chamber housing the sample material. The extract seeps through the pores of the thimble and fills the siphon tube where it flows back down into the round bottom flask. The process was allowed to continue for 8 h until a clear solvent was obtained in the thimble chamber. At the end of the extraction, the resulting mixtures of the oil from the two solvents were separately filtered with a 10mm Syringe-driven with a filter 0.45um to remove any impurities. The solvents were further removed completely with a rotary-evaporator (Model N-1, Eyela, Tokyo Rikakikal Co., Ltd., Japan). The oil was stored in white bottles and tubes under nitrogen at 4 °C until analyzed (Figure 1). Extraction was repeated five times.

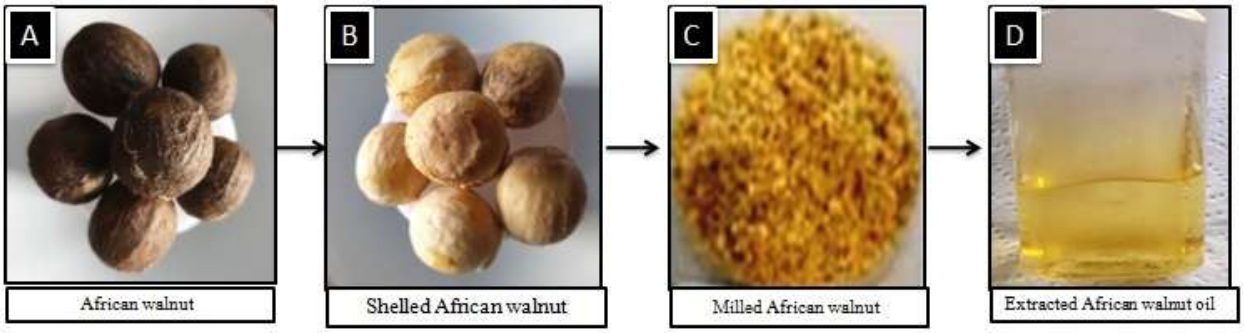

Figure 1 shows the flow chart for the solvent extraction of African walnut oil from African walnut.

2.4 Test organisms

All the strains of bacteria and fungi species used in this study were clinical isolates. The bacteria species were obtained from the Department of Medical Microbiology and Parasitology, University Teaching Hospital, (UCH) Ibadan, while the fungi species were obtained from the Federal Medical Centre, (FMC) Abeokuta. The bacterial species used included *Staphylococcus aureus*, *Escherichia coli*, *Cutibacterium acnes.* While the fungi species are *Candida albicans* and *Malassezia furfur*. Five strains of each species of organisms were used. Each of the strains has designated laboratory codes assigned to them; all the isolates were confirmed from source to be implicated in some kind of skin infection (Table 1). No information is made available on the specific biochemical and characteristics that distinguish the strains.

Table 1: Source of test microorganisms

Test microorganisms	Strain codes	Source of test microorganisms	Body parts from which the test organisms were isolated
Bacterial strains			
S. aureus	2341	UCH	Isolated from skin rash
	3411	UCH	Isolated from boil on the armpit
	3621	UCH	Isolated from skin rash
	3001	UCH	Isolated from boil on the buttocks
	1190	UCH	Isolated from boil on the face
E. coli	2333	UCH	Isolated from boil on the face
	1411	UCH	Isolated from skin rash
	1093	UCH	Isolated from skin rash
	1114	UCH	Isolated from boil on the neck
	1039	UCH	Isolated from infected skin (razor) rash
C. acnes	3143	UCH	Isolated from skin acne
	2030	UCH	Isolated from skin rash
	1190	UCH	Isolated from skin lesions associated with dermatomycoses
	1390	UCH	Isolated from skin acnes
	1102	UCH	Isolated from skin infection site on nails
Fungal strains			
M. furfur	2556	FMC	Isolated from skin infection (Pityriasis)
	2035	FMC	Isolated from skin infected lesion
	2441	FMC	Isolated from skin razor rash
	2099	FMC	Isolated from skin infection lesion
	2016	FMC	Isolated from skin infection lesion
C. albicans	1001	FMC	Isolated from skin rash
	1425	FMC	Isolated from infected skin (razor rash)
	1346	FMC	Isolated from dried scaly skin rash
	1922	FMC	Isolated from skin rash associated with superficial granulation
	2140	FMC	Isolated from skin infected with Tinea

UCH = University of College Hospital FMC= Federal Medical Centre

2.5 Re-identification of the organisms

Identification of all the isolates in this study was done in accordance with the technique of Cheesbrough, (2010). The identities of the isolates were however reconfirmed using standard morphological, biochemical methods and mycological diagnostic methods. All the bacterial test organisms were aseptically grown on 5 ml nutrient broth overnight at 37^{o}C and then subcultured onto MacConkey agar (MAC), nutrient agar (NA) and cystein lactose electrolyte deficient (CLED) medium plates to get pure cultures of the isolates. These plates were incubated at 37^{o}C for 24 hours. *Candida albicans, and Malassezia furfur* were cultured on Sabouraud's Dextrose Agar (SDA) plate or Columbia sheep blood agar supplemented with olive oil. Cultured plates were incubated at 25°C for 48 hours. Pure cultures of these isolates were identified biochemically using standard microbiological identification techniques described by Cheesbrough, (2010).

2.6 Microbiological screening

2.6.1 Preparation of culture media and its sterilization

Microbial culture media including nutrient agar (NA) and nutrient broth (NB) were purchased from Oxoid, UK. Mueller Hinton Broth (MHB), and Mueller Hinton agar (MHA) was obtained from Sigma Aldrich, Dorset, UK. All these media were suitable for the growth of bacteria cultures. For fungi culture, Sabouraud's Dextrose broth (SDB) Sabouraud's Dextrose Agar (SDA) was obtained from ThermoScientific, Hampshire, UK. All media used were prepared according to manufacturer's instruction. The media for both bacterial and fungal cultures were made up in large volumes as follows: NA, (28 g), NB, (13 g), MHB (23 g), MHA (38 g), SDB (13 g) and SDA (65 g) were separately made up in 1 litre (1000 ml) of deionised water and sterilized

at 121^{o}C for 15 minutes in an autoclave and subsequently allowed to cool after sterilization to about 45 ^{o}C (temperature at which the agars remains molten) before pouring into Petri dishes to solidify.

2.6.2 Preparation and standardization of inoculums for antimicrobial activity test

In order to effectively investigate the antibacterial activity of African walnut oil, inoculums for agar well diffusion tests were prepared in accordance with the guidelines of Clinical Laboratory Standards Institute, CLSI (formerly the National Committee for Clinical Laboratory Standards) (CLSI 2013) and Sen and Batra, (2012). Using aseptic techniques, the bacteria strains were cultured separately in 10 ml of nutrient broth and Mueller Hinton Broth overnight or to stationary phase (OD600 = >2.5). From the overnight culture, using streak plate method, a loop full of the tested strains were streaked across the respective agar plates and incubated at 37 ºC for 24 hours. From the incubated plates, inoculums were prepared by making a direct broth suspension of four to five well isolated colonies of *Staphylococcus aureus*, *Escherichia coli*, *Cutibacterium acnes with* the same morphological type in freshly prepared 10 ml broths in separate test tubes and incubated in a shaking incubator (Camlab, UK) at 37 ºC for 18 h with 200 rpm. The bacterial suspensions were thereafter adjusted 0.5 McFarland standards (equivalent to 1.5 x10^{8} CFU/ml). This was done by diluting the 18 h bacterial cultures 1:100 with respective sterile broths before growing them back in the shaking incubator for approximately 2-3 hours (mid-log phase) to obtain 0.08 to 0.10 OD625 corresponding to 1.5 x 10^{8} CFU/ml. The correct density of the turbidity standard was verified using a spectrophotometer with a 1-cm light path and matched cuvette (Star Labs, UK) to determine the absorbance at 625nm. Blank of MHB alone was used to calibrate the spectrophotometer before measuring the samples. To ensure conformity of the suspension's turbidity with McFarland standard, both the suspensions and the prepared McFarland standard were also compared visually. Furthermore, the inoculums suspension was used within 30 minutes of standardization, which is a very important factor to avoid any change of the size of inoculums or loss of their viability.

To investigate the antifungal activity of the African walnut oil, the fungal suspensions used was prepared using three to four morphologically similar colonies of the fungal strains; *Candida albicans* and *Malassezia furfur* from a 24 h culture on Sabouraud dextrose agar. The turbidity of the fungal suspension was adjusted to 1.0 McFarland standard (equivalent to 1.5 × 10^{8} CFU/ml) with sterile normal saline (0.89% NaCl wt/vol). All experiments were performed in duplicate and repeated three times.

2.7 Determination of Antimicrobial Activity of African walnut oil

2.7.1 Agar well diffusion method

The antimicrobial activity of different concentrations of the oil was determined by modified agar well diffusion method described by Perez *et al*., (1990) and Adeniyi *et al*., (1996). In this method, nutrient agar and Mueller Hinton agar (MHA) plates were seeded with 0.2 mL of 18 h broth cultures of each bacterial isolate. For the Fungal isolates Sabouraud's Dextrose Agar (SDA) was seeded with 0.2 mL of 24 h broth cultures of *Candida albicans, and Malassezia furfur*. The agar plates, nutrient agar, Mueller Hinton agar (MHA) and Sabouraud's Dextrose Agar (SDA) were separately seeded by spreading a small volume (0.2 mL) of the liquid inoculums (sub-cultured broth media of both bacteria and fungi isolate) by means of an L-shaped glass rod (or a "spreader") in such a way that the surface of the agar in the plates were covered with the microbes (test organisms). All test microorganisms were separately seeded into different plates. All the plates were left to dry for 1 hour. A sterile 6 mm cork-borer was used to cut two wells of equidistance in each of the plates and 0.2 mL (200 µl) of the African walnut oil was introduced into one of the two wells while the same amount of sterile oil was introduced into the second well as control (used as negative control) and all the plates were aerobically incubated at 37 ^{o}C for 24 hours for the bacteria and 48 hours for the fungi. The diameter of zones of inhibition was measured by means of linear instrument in millimeter (venier calliper) and recorded.

Antimicrobial activity of African walnut oil diluted in solvents such as petroleum ether and n-hexane was also determined. This was determined by diluting African walnut oil in petroleum ether and n-hexane to get concentrations of (vol/vol) 80, 40, 20, 10 and 5 % of African walnut oil in the solvent. The different concentration of the African walnut oil was incorporated into wells on agar plates and agar plates were incubated as described above. After incubation the diameter of zones of inhibition of each concentration was measured.

2.8 Phytochemical screening of African walnut oil

Qualitative phytochemical constituents of African walnut oil

Qualitative phytochemical analysis of African walnut oil for the presence of flavonoids, alkaloids, saponins, tannins, phenol, terpenoids, glycoside, reducing sugar, hydrogen cyanide and soluble carbohydrate were determined by the standard procedures described by Harborne, (1973) and Mbatchou *et al*., (2011).

Test for Flavonoids

Shinoda's Test

Two ml (2 ml) of the test sample was put in 250 ml beaker and dissolved with 3 ml of ethyl alcohol. Then ten drops (10 drops) of diluted HCL and little magnesium turnings/lead acetate was added. Formation of colours such as reddish, pink, or brown indicated the presence of flavonoids in the sample (Harborne, 1973; Mbatchou *et al*., 2011).

Test for Alkaloids

Wagner's Test

Five hundred microlitre (500 ul) of the test sample was put in a test tube and acidified with 1 ml of 1.5% (v/v) HCL. This solution was dissolved with 500 ul of Wagner's reagent which iodine is prepared in potassium iodide solutions. Within 10 minutes a yellow or brown precipitate of the oil sample were observed. Appearance of yellow or brown precipitate indicated the presence of alkaloids (Harborne, 1973; Mbatchou *et al*., 2011).

Test for Saponins

Foam test

To 2 ml of the test sample, 6 ml of deionized water was added and shaken vigorously; the presence of foams or bubbles indicated the presence of saponins (Harborne, 1973; Mbatchou *et al*., 2011).

Test for Tannins

To 2 ml of the test sample, 500 µl of 10% of alcoholic ferric chloride was added; formation of brownish or blue-black colour indicated the presence of tannins (Harborne, 1973; Mbatchou *et al*., 2011).

Test for Phenol

To 2 ml of the test sample 2 ml of 5% aqueous ferric chloride were added and formation of blue colour within 3 minutes indicated the presence of phenols in the sample (Harborne, 1973; Mbatchou *et al*., 2011).

Test for Terpenoids

To 1 ml of the test sample placed in a 250 ml beaker, 500 µl of 100% chloroform was added followed by addition of 3-5 drops of concentrated sulphuric acid (100 %), formation of dark reddish-brown precipitate of the oil sample indicated the presence of terpenoids (Harborne, 1973; Mbatchou *et al*., 2011).

Test for Glycosides

1ml of concentrated H_2SO_4 was prepared in a test tube. Then 5ml of the test sample was mixed with 2ml of glacial acetic acid (CH_3CO_2H), containing 1drop of $FeCl_3$. The mixture was carefully added to1ml of concentrated H_2SO_4 so that the concentrated H_2SO_4 was underneath the mixture; observation for a brick-red precipitate was made, which indicated the presence of cardiac glycosides (Harborne, 1973; Mbatchou *et al*., 2011).

Test for Reducing Sugar

Five millilitre (5 ml) of a mixture of equal parts of Fehling's solution A and B was added to 5 ml of the sample and then heated in a water bath for 5 min. Brick red precipitate showed the presence of reducing sugar (Harborne, 1973; Mbatchou *et al*., 2011).

Test for Cyanide

Distilled water (15 ml) was added to 0.1 g of the test sample in a test tube. An alkaline picrate paper was suspended over the mixture and held in place by rubber bung. The solution was allowed to stand for 18 hr at room temperature. Colour change from yellow to orange indicated the presence of cyanide (Harborne, 1973; Mbatchou *et al*., 2011).

Test for Soluble Carbohydrate

The test sample (0.1 g) was boiled with 2 ml of distilled water and filtered. To the filtrate, few drops of naphthol solution in ethanol (molisch's reagent) were added. Concentrated sulphuric acid in a Pasteur pipette was then gently poured down the side of the test tube to form a lower layer. A purple interfacial ring indicated the presence of carbohydrate (Harborne, 1973; Mbatchou *et al*., 2011).

Quantitative phytochemical constituents of African walnut oil

Quantitative phytochemical screening of African walnut oil for the abundance of flavonoids, alkaloids, saponins, tannins, phenol, terpenoids, glycoside, reducing sugar, hydrogen cyanide and soluble carbohydrate were determined by the standard procedures described by Harborne, (1973), Nyong *et al*., (2009) and Igara *et al*., (2017).

Flavonoids Determination

Ten grams (10 g) of the test sample was extracted repeatedly with 100 ml of 80% aqueous methanol at room temperature. The resultant solution was then filtered through Whatman filter paper No. 42. The filtrate was then transferred into a crucible and evaporated to dryness over a water bath and weighed to constant weight (Igara *et al*., (2017).

$$\% \text{ Flavonoid} = \frac{\text{Weight of dried sample}}{\text{Weight of sample}} \times 100$$

Alkaloids Determination

Five grams (5 g) of the sample was weighed into 250 ml beaker and 200 ml of 20 % acetic acid in ethanol was added and covered to stand for 4 hours. This was filtered and the sample was concentrated to a quarter of the original volume. Then concentrated ammonium hydroxide was added drop by drop to the

sample to precipitate the alkaloid. Addition was done continually until the precipitation was complete. The whole solution was allowed to settle and the resultant precipitate was collected by filtration, dried and re-weighed. The percentage alkaloid was calculated as the difference in weight (Harborne, 1973; Nyong *et al*., 2009; Igara *et al*., 2017).

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$\frac{W_1-W_2}{W} \times 100$

W

$-W$

1

W

$x100$

W= weight of the sample

W_1= weight of empty filter paper

W_2= weight of sample + empty filter paper

Saponins Determination

Twenty grams (20 g) of the test sample was dispersed in 200 ml of 20 % ethanol, the suspension was heated on a water bath for 4 hours with continuous stirring at about 55 ^{O} C. The resultant mixture was filtered and residue re-extracted again with 200 ml of 20 % ethanol. The combined extracts were reduced to 40 ml over water bath at about 90 ^{O} C. The concentrate was transferred into a 250 ml separating funnel and 20 ml of diethyl ether was added and shaken vigorously. The aqueous layer was recovered while the ethanol layer was discarded. The purification process was repeated. Sixty ml (60 ml) of n-butanol was added. The sample was washed twice with 10 ml of 5 % aqueous sodium chloride and the remaining solution was heated in a water bath and allowed to evaporate. After evaporation, the sample was oven-dried to a constant weight and the saponins content was calculated in percentage as difference in weight (Harborne, 1973; Nyong *et al*., 2009).

Tannins Determination

Five hundred milligram of the test sample was weighed into 100 ml plastic bottle and 50 ml of distilled water was added and shaken for 1 hour in a mechanical shaker. This was filtered into a 50 ml volumetric flask then 5 ml of the filtrate was pipetted out into a tube and mixed with 3 ml of 0.1 M $FeCl_3$ in 0.1N HCl and 0.008 M potassium ferricyanide added. Within 10minutes the absorbance was measured in a spectrophotometer at 120 nm wavelength. A blank sample was prepared and the colour also developed and read at the same wavelength. A standard was prepared using tannin acid to get 100 ppm and measured (Harborne, 1973; Nyong *et al*., 2009).

Phenol Content Determination

The quantity of phenol in the test sample was determined using the spectrophotometric method. 2g of the test sample was added to 50ml of ethanoic acid and allowed to boil for 15minutes and left to cool. After cooling 5ml of the boiled sample was pipette into a 50ml conical flask, and 10ml of distilled water was added to it. Also 2ml of NH_4OH and 5ml of concentrated pentanol were added to the mixture and mixed vigorously. After mixing the sample was made up to the reference mark of the flask and allowed for 30minutes for possible colour change; it was then collected and viewed in a U.V. spectrophotometer at 505nm wavelength. The reading represents the phenol content, and was noted accordingly (in mg of solution per 100g of sample) (Harborne, 1973; Nyong *et al*., 2009).

Terpenoid Determination

5ml of the test sample was pipetted into the test tube and put into a sizeable beaker, and 2ml of chloroform was added. Then 0.1ml of H2SO4 (Sulfuric acid) was added. The terpeniods content was read on the calibration curve and noted. The blank solution was prepared using the same procedure. The terpenoids content was determined using the equation

Terpenoids Content, $\frac{mg}{100\ mg} = \frac{\text{Conc. of standard X Absorbance of Sample}}{\text{Absorbance of Standard X Weight of Sample}}$

Glycosides Determination

The test sample (1 g) was mixed with 50 ml of distilled water and filtered. To the filterate (1 ml), 4 ml of alkaline pirate solution was added. The mixture was boiled for 5 min and allowed to cool. The absorbance was read at 490 nm (Harborne, 1973; Nyong *et al*., 2009; Igara *et al*., 2017).

Reducing Sugar Determination

The test sample (1 g) was mixed with 20 ml of distilled water and filtered. To 1 ml of the filterate, 1 ml of alkaline copper reagent was added. The mixture was boiled for 5 min and allowed to cool. Then 1 ml of phosphomolybdic acid reagent and 2 ml of distilled water was added to the sample and the absorbance read at 420 nm (Harborne, 1973; Nyong *et al*., 2009; Igara *et al*., 2017).

Cyanide Determination

The test sample (1 g) was mixed with 50 ml of distilled water and then filtered. To 1 ml of the filterate, 4 ml of alkaline picrate solution was added. The mixture was boiled for 5 min and allowed to

cool. The absorbance was measured at 490 nm (Harborne, 1973; Igara *et al*., 2017).

Soluble Carbohydrate Determination

The test sample (1 g) was mixed with 50 ml of distilled water and filtered. To the 1 ml of the filterate, saturated aqueous solution of picric acid was added and absorbance was read at 580 nm (Harborne, 1973; Igara *et al*., 2017).

3. Results

Phytochemical screening of African walnut oil

Qualitative phytochemical results of African walnut oil

The qualitative phytochemical constituents of African walnut oil are shown in Table 2. Analysis showed the presence of flavonoids, alkaloids, saponins, tannins, phenol, glycosides and reducing sugar in African walnut oil. The result revealed the high presence and abundance of alkaloids, saponins, phenol, glycosides and reducing sugar in the nut oil. Moderate amount of flavonoid was observed in the oil. However, only tannins and soluble carbohydrate was observed in trace amount while terpenoids and hydrogen cyanide were absent or not detected in the oil sample.

Table 2: Qualitative phytochemical screening results of Africa walnut oil

Phytochemical constituents	Qualitative analysis result
Flavonoids	+ +
Alkaloids	+ + +
Saponins	+ + +
Tannins	+
Phenol	+ + +
Terpenoids	ND
Glycosides	+ + +
Reducing Sugar	+ + +
Soluble carbohydrate	+
Hydrogen cyanide	ND

Key:
+ = present and available in minute/trace amount.
++ = present and available in moderate amount
+++ = present and available in high and appreciable amount
ND = not detected/ absent

Quantitative phytochemical results of African walnut oil

Table 3 shows the phytochemical constituents present in African walnut oil. Results in table 3 shows the constituents present in African walnut oil analysed. The results obtained show high concentration of alkaloids (3.87 ± 0.02 mg/100 g), saponins (4.37 ± 0.01 mg/100 g), phenol (2.32 ± 0.02 mg/100 g), glycoside (2.66 ± 0.02 mg/100 g), reducing Sugar (3.04 ± 0.02 mg/100 g), moderate concentration of flavonoids (1.98 ± 0.02 mg/100 g), minute or trace amount of tannins (0.85 ± 0.02 mg/100 g) and soluble carbohydrate (0.99 ± 0.01 mg/100 g) while terpenoids and hydrogen cyanide were not detected in the oil sample.

Table 3: Quantitative phytochemical screening results of Africa walnut oil

Phytochemical constituents	Mean composition (mg/100 g dry walnut weight)
Flavonoids (mg/100 g)	1.98 ± 0.02
Alkaloids (mg/100 g)	3.87 ± 0.02
Saponins (mg/100 g)	4.37 ± 0.01
Tannins (mg/100 g)	0.85 ± 0.02
Phenol (mg/100 g)	2.32 ± 0.02
Terpenoids (mg/100 g)	ND
Glycoside (mg/100 g)	2.66 ± 0.02
Reducing Sugar (mg/100 g)	3.04 ± 0.02
Soluble carbohydrate (mg/100 g)	0.99 ± 0.01
Hydrogen Cyanide (mg/100 g)	ND

Values are means of triplicate readings ± SD

Microbiological screening

Antimicrobial activity of African walnut oil

The result of the antibacterial and antifungal activity of African walnut oil is presented in Table 4. The result of this investigation showed that African walnut oil exhibited inhibitory effect on the growth of clinical isolates of *Staphylococcus aureus, Escherichia coli, Cutibacterium acnes, Malassezia furfur* and *Candida albicans* tested. Significant differences ($p<0.05$) were observed in the degree of inhibition of the clinical isolates, but non-significant variations were observed inhibition among strains of the same species. On the bacterial species, *S. aureus* was highly inhibited by African walnut oil as confirmed by the zones of inhibition measured. *C. acnes* was moderately inhibited, while the growth of *E. coli* was observed to mildly inhibited. With the fungal species, 100 % of African walnut oil proved really effective inhibiting the growth of *M. furfur* and *C. albicans.* However, growth inhibition by African walnut oil was not significant between the two strains.

The result obtained also revealed that the inhibitory activity of the nut oil decreases with a decrease in concentration of oil in solvent, resulting in marked variation in the inhibitory concentration. While 5 % of African walnut oil was still able to inhibit the growth of *S. aureus*, inhibition of *E. coli* was only achieved at a much higher concentration of 80 % oil in solvent. *C. acnes* and *M. furfur* were inhibited at 20 % and *C. albicans* was inhibited at 10 % concentration.

The type of solvent used for the dilution of African walnut oil did not seem to have any significant ($p<0.05$) effect on growth inhibition of all the bacterial isolates tested, however for the fungi species inhibitory was at a lower concentration with oil diluted in n-hexane. As observed, a concentration of 10 % for *M. furfur* and 5 % for *C albicans* with petroleum ether compared with 20 % and 10 % respectively for *M. furfur* and *C albicans* with n-hexane as the solvent.

Table 4: Inhibitory effect of 100 % African walnut oil and different concentration of nut oil on growth of test microorganisms

			Diameter of zones of inhibition (in mm)											
			Petroleum ether						n-hexane					
			Concentration (v/v)						Concentration (v/v)					
Microorganisms	Strain	100% African walnut oil	80	40	20	10	5	Control	80	40	20	10	5	Control
Staphylococcus aureus	2341	14.02	12.09	10.09	6.03	4.19	2.66	0.00	10.28	8.74	4.77	4.35	3.05	0.00
	3411	13.21	11.07	10.05	6.91	4.07	2.08	0.00	10.76	9.56	6.78	4.89	2.17	0.00
	3621	12.35	12.12	11.06	8.56	5.33	3.76	0.00	10.14	9.21	5.67	4.32	3.56	0.00
	3001	13.32	12.45	11.04	8.17	4.87	3.32	0.00	10.99	9.35	5.99	4.44	3.33	0.00
	1990	13.65	11.22	11.43	6.17	4.34	3.87	0.00	10.94	8.89	6.34	4.07	3.05	0.00
Escherichia coli	2333	2.89	1.87	0.76	0.00	0.00	0.00	0.00	0.87	0.00	0.00	0.00	0.00	0.00
	1411	1.87	1.09	0.88	0.00	0.00	0.00	0.00	0.65	0.00	0.00	0.00	0.00	0.00
	1093	1.56	1.08	0.53	0.00	0.00	0.00	0.00	0.49	0.00	0.00	0.00	0.00	0.00
	1114	1.48	1.43	0.65	0.00	0.00	0.00	0.00	0.65	0.00	0.00	0.00	0.00	0.00
	1039	1.85	1.49	0.67	0.00	0.00	0.00	0.00	0.54	0.00	0.00	0.00	0.00	0.00
Cutibacterium acnes	3143	5.54	4.88	4.09	2.23	0.00	0.00	0.00	3.09	2.33	1.98	0.00	0.00	0.00
	2030	4.87	4.88	3.56	2.45	0.00	0.00	0.00	1.98	1.09	0.56	0.00	0.00	0.00
	1190	3.76	3.76	3.23	1.06	0.00	0.00	0.00	1.45	0.56	0.46	0.00	0.00	0.00
	1390	5.78	4.56	3.12	1.04	0.00	0.00	0.00	1.06	0.75	0.58	0.00	0.00	0.00
	1102	4.21	3.34	3.25	1.09	0.00	0.00	0.00	1.09	0.67	0.55	0.00	0.00	0.00
Malassezia furfur	2556	9.65	6.73	3.62	1.99	1.08	0.00	0.00	7.06	4.32	2.33	0.00	0.00	0.00
	2035	9.43	6.43	4.23	1.45	1.21	0.00	0.00	7.25	4.44	2.14	0.00	0.00	0.00
	2441	8.77	6.88	5.55	1.22	1.06	0.00	0.00	7.21	3.11	1.89	0.00	0.00	0.00
	2099	8.43	5.39	4.56	1.33	1.11	0.00	0.00	6.52	3.08	1.22	0.00	0.00	0.00
	2016	7.88	5.09	3.21	1.01	1.23	0.00	0.00	6.23	2.13	1.48	0.00	0.00	0.00
Candida albicans	1001	9.98	8.04	8.01	6.21	4.09	1.02	0.00	8.21	6.32	5.09	4.44	1.26	0.00
	1425	9.36	8.21	8.34	5.34	3.23	1.04	0.00	8.31	6.23	5.21	4.25	1.35	0.00
	1346	9.41	8.33	7.34	5.25	3.06	0.00	0.00	7.09	6.09	5.01	4.31	1.37	0.00
	1922	9.22	7.45	6.9	4.33	3.01	0.00	0.00	6.03	7.33	5.11	4.22	1.05	0.00
	2140	8.01	7.22	6.45	4.21	3.21	0.00	0.00	6.02	7.21	5.21	4.09	1.11	0.00

4. Discussion

The qualitative phytochemical screening of African walnut oil revealed the presence of phytochemical components such as flavonoids, alkaloids, saponins, tannins, glycosides, phenol and reducing sugar. The nut oil significantly showed higher presence and appreciable amount of alkaloids, saponins, phenol, glycosides and reducing sugar and moderate amount of flavonoids. Trace amount of tannins and soluble carbohydrate was observed while terpenoid and hydrogen cyanide were absent. To date, this is the first study to give detailed phytochemical composition of African walnut oil in Nigeria. However, phytochemical constituents found in African walnut oil are compared to those reported by other researchers in literature for parts of African walnut plant. Our report on phytochemicals present in African walnut oil is similar to that of Grace *et al*., (2016) who reported the presence and appreciable amount of alkaloids, glycosides and reducing sugar in the hull and nut of African walnut. This result is in conformity with that of Iyewoka and co-workers (2016) who reported that the root bark of African walnut plant contained alkaloids and glycosides in appreciable amount too. Also, the result of the phytochemical constituents of the seed of African walnut reported by Nyong *et al*., (2009), showed that alkaloids, tannins, flavonoids, saponnins and glycosides are present in appreciable amount and hydrogen cyanide and terpenoids were not detected. Furthermore, the results obtained in this study does not seem to correlate with those reported by Nwaoguikpe *et al*.,(2018) in differently processed African walnut. In Nwaoguikpe *et al*.,(2018) study, only saponin was available in appreciable amount, flavonoid was present in moderate amount while tannin and alkaloids were observed in trace amount. However, the result differs slightly to those of Onawunmi *et al*., (2013) who reported the moderate presence of tannin, saponnin and alkaloids in African walnut leaf. The high and appreciable amounts of alkaloids, saponins, glycosides and reducing sugar observed in African walnut oil compares favorably well with the findings of Chijioke *et al*.,(2015). Lastly, the presence of phenol in African walnut oil corroborate with the report of Igara *et al*., (2017) who reported appreciable amount of phenol in African walnut.

Phytochemicals are substances produced by plants, and these substances have biological activity (Mendoza and Silva, 2018). Plants represent the main source to obtain various active ingredients. They exhibit pharmacological effects applicable to the treatment of numerous microbial infections (Mendoza and Silva, 2018).The phytochemical screening of African walnut oil in this study showed that the oil contain appreciable amount of phytochemicals and also possess antibacterial properties. African walnut oil also contains high concentration and appreciable amount of alkaloids. Alkaloids contain nitrogen bases and have important effects on humans. It has been linked with medicinal uses for centuries. Most common biological properties of alkaloids are their toxicity against cells of foreign organisms, anti-inflammatory, anti-asthmatic and anti-allergic properties. Alkaloids are used in reducing body pains, anxiety and depression (Wintola and Afolayan, 2015). The presence of alkaloids in the oil of African walnut suggests that antimicrobial activities of African walnut oil may be due to the alkaloids. However, the presence of saponins in high concentration in African walnut oil is in agreement with the report of the earlier report of other researchers (Ayoola *et al*., 2011; Onawunmi *et al*., 2013; Chijioke *et al*., 2015) for walnut root, seeds and leaf. Result obtained is an indication that walnut has cytotoxic effect on the intestine. Saponin gives the walnut plant its bitter taste (Chijioke *et al*., 2015). The presence of tannins and saponins in African walnut oil suggest that it could be used for healing of varicose ulcers, haemorrhoids and treatment of bacterial and fungal infections (Nyong *et al*., 2009). Apart from alkaloids, the presence of flavonoids in the oil of African walnut is important since they have been reported to exhibit antimicrobial, anti-inflammatory, analgesic, anti-allergic, antioxidant, anticancer and antitrypanosomal activity (Ekam and Ebong, 2007; Nyong *et al*., 2009; Wintola and Afolayan, 2015). They are sometimes used for therapeutic purposes (Nyong *et al*., 2009). The appreciable amount of flavonoids content observed in African walnut oil account for the wide range of biological activities reported about it which is obvious in the antimicrobial activity of the plant (Nyong *et al*., 2009).

The antimicrobial activity of African walnut oil as observed in this study appeared to be a broad spectrum activity as both gram positive, gram negative as well as fungal species were sensitive to the nut oil. The test microorganisms chosen for this study are known primarily as commensals or normal flora on the human skin but they can be opportunistic as they have the ability to change from a commensal or normal flora to pathogenic strains when the environment, that is the human skin supports their growth and especially when the immune system of the host is lowered or compromised. The implication of the effect of nut oil on growth inhibition is that the nut oil can help keep the pathogenic activities of

these microrganisms in check. *Staphylococcus aureus* which is commonly found associated with boil and other secondary skin infections in the area of study was most inhibited. The inhibition of *E.coli* by the oil was relatively low, while that of *C.acnes* was mild compared to *S. aureus.* Previous research studies on the antimicrobial activities of plant oil component indicated that lemon, cineole, citral geraniol, linalool and menthol were active against several yeast –like and filamentous fungus (Pattnaik *et al*., 1997). Previous reports have also shown that essential oils of plant sources could be used as therapeutic agent for the remedy of fungal diseases of man (Tampieri *et al*., 2005) and plant (Soylu *et al*., 2006).

5. Conclusions

African walnut oil demonstrated a broad spectrum activity on bacterial and fungal clinical isolates tested. The phytochemicals present in African walnut oil no doubt contributed to its activity against bacterial and fungal skin pathogens causing skin infections in human and thus justifies its continued use in traditional medicine.

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Socio Economic Importance and Ethnobotanical Potentials of *Parkia biglobosa* (Jacq.) R.Br. ex G.Don

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Abstract. *Parkia biglobosa* (PB) (Jacq.) R.Br. ex G.Don is a multipurpose tree species that has been recognized as potential raw materials for local soup and condiment as well as a very good source of plant protein. This work assessed the socio economic importance and the ethno-botanical potentials of PB among the hawkers in Ode-Olo market, Ibadan North Local Government area of Oyo State, Nigeria. Semi-structured questionnaires were used to obtain relevant information from 109 Locust bean sellers. The demographic distribution of the respondents showed 100% females. Substantial percentage (68.81%) of the respondents were above 51years with Primary education (43.12%) as their highest form of education. Most (61.47%) respondents had between 5 and 10 household sizes while 38.53% of them had less than 5. Many parts of PB are used in the treatments of various ailments such as Arterial blood pressure, Asthma, Diabetes, Diarrhoea, Eye defects, Ulcer amongst others.
PB provides job opportunities (Traders) which enable them fulfill their family responsibilities to train their wards in schools and taking care of domestic expenses. Plantation establishment of PB for large scale production should be encouraged for the potentials.

Keywords: Asthma, Ethno medicine, Locust bean, Nutritional benefits.

1. Introduction

Forest provides wide range of economic benefits, which can be valued in monetary terms and also provides social functions which are measured and considered among countries depending on their traditions and level of development (Timko *et al.,* 2010). *Parkia biglobosa* (PB) also known as locust bean tree is a woody deciduous tree in the family Mimosaceae (Leguminosae-Mimosoideae). It is found in wide range environments of Africa and it is primarily grown for its pods that contain both sweet pulp and valuable seeds (Janick, 2008). The crushing and fermenting of these seeds constitutes an important economic activity. The tree is a fire-resistant helophyte characterized by a thick dark gray-brown bark. The pods, commonly referred to as locust beans, are pink in the beginning and turn dark brown when fully mature with each pod containing up to 30 seeds (Orwa *et al.,* 2009).. PB is referred to as African locust bean or néré (Janick, 2008) and locally called Iru (Yoruba), Dawadawa (Hausa) and Ogiri or okpi (Igbo) in Nigeria (NRC,2006). PB seeds have been identified as a typical example of non - wood forest product (FAO, 2000).

Various parts of the locust bean tree are used for medicinal purposes (Ntui *et al.,* 2012). The bark, roots, leaves, flowers, fruits and seeds are commonly used in traditional African medicine to treat wide diversity of complaints, both internally and externally, sometimes in combination with other medicinal plants. The bark is most widely used for medicinal values, followed by the leaves. Medicinal applications include the treatment of parasitic infections, circulatory system disorders, such as arterial hypertension, respiratory system disorders, digestive system problems and skin diseases (Abioye *et al.,* 2013). In veterinary medicine, root decoction is used to treat coccidiosis in poultry. Green pods are crushed and added to rivers to kill fishes. Adetutu *et al.,* 2011 also elucidated that it was one of the two plants listed to having real wound healing properties in Southwest Nigeria, which significantly influenced the proliferation of dermal fibroblast. In a survey conducted in Guinea on the use of plants as anti-malarial, revealed PB as one of most successfully used (Traore *et al., 2013*). Abioye *et al.,* 2013 established that, the plant bark compared

favourably with streptomycin, making it a potential source of compound used in the management of bacterial infections.

Generally, Women are wholly responsible for the sale of fermented seeds (dawadawa) even though both men and women are equally responsible for the sale of dry seeds (Teklehaimanot, 2004). Economically, African locust bean tree provides income and employment to many household members particularly women, who are involved in processing and marketing of the tree products (Breman and Kessler, 1995). Ecologically, the tree played a vital role in nutrients recycling and erosion control. As an integral component in traditional farming system in Africa and Nigeria, the trees acts as buffer against the effect of strong wind or water runoff that usually causes damage to the crops and soil in the area, also fixes Nitrogen in the soil thereby enriching the soil nutrients content (Tee *et al.,* 2009). The species is widely used in North Central Nigeria as an agro forestry or land management species (Olabanke, 2005). In lieu of the importance of this species, this study aimed at assessing the socio economic importance and the ethno-botanical potentials of PB Hawkers in Ode-Olo market, Ibadan North Local Government area of Oyo State, Nigeria.

2. Methodology

Ode – Olo is a traditional local community in Ibadan, Southwestern Nigeria. It lies on the latitude 3^0 55'07.39639'N and longitude $3^{\cdot}19667'$ E, at an altitude of 230m with the rainfall pattern ranging from 1,300mm – 1,500mm. The average temperature is about 37.2^0C. The average range of relative humidity is about 75 – 100 %. Ode-Olo was purposively selected for this study because of concentration of locust bean marketers in the area. The population of the area for 1991 and 1996 was obtained from the National population commission of Oyo state and a projection of 2017 (Adelekan, 2016) was made. Population size for the area was further computed using the formula $P_o = P_o e^{rt}$----- equation (1)

Where: P_n = Final population,
P_o = Initial population,
e = exponential.
r = growth rate (3.2%),
t = time internal (x – 1996) years, t = 21 years

The total population for 2017 was 4,346. However, 2.5% sampling intensity adopted by Diaw *et al.*, 2002 was used to select respondents for this study. Diaw *et al.,* 2002 indicated that where the population is less than 500; 10% sampling intensity should be adopted, population above 500 but less than 1000 (i.e 500-1000); 5% sampling intensity will be adopted while population above 1000; 2.5% sampling intensity should be used. Hence, a total of 109 respondents were selected for this study representing 2.5% of the population.

2.1 Data collection and Analysis

Primary and Secondary data were used for this research. The primary data was collected with the aid of semi – structured questionnaires administered via unstructured interview as most of the respondents were illiterates. The questionnaire was designed to assess the socio-economic characteristics of the respondents such as gender, age, marital status, household size, and educational status while secondary data were collected from relevant literatures to supplement and support the primary data.

The result was analyzed using Chi square and descriptive statistics such as frequency table, percentage and graphical representation.

3. Results and Discussion

The demographic information of the respondents in the study area was shown in Table 1. Results revealed that majority (68.81%) of the respondents were between the age ranges of 51 years and above while the least percentage (31.19%) of the respondents were between the ages of 41-50. It was revealed that 100% of the respondents were females, this is an indication that the male folks source for alternative means of sustaining their homes. This is in accordance with Alabi *et al*., (2004) who reported that a higher percentage of women are involved in trade than men. This also corroborates Teklehaimanot, (2004) that women were wholly responsible for the sale of fermented seeds. The findings also show that 59.63% of the respondents were married while 40.37% of the respondents were widowed.

It was also observed that 43.12% of the respondents had primary education while 56.88% of the respondents had no formal education.

Table 1: Demographic distribution of users and marketers of African locust bean in Ode-olo, Ibadan, Nigeria

Demographic Information	Frequency	Percentage
Age		
41-50	34	31.19
Above 51	75	68.81
Total	**109**	**100**
Gender		
Male	0	0.00
Female	109	100.00
Marital status		
Married	65	59.63
Widowed	44	40.37
Total	**109**	**100**
Educational Status		
No Formal Education	62	56.88
Primary	47	43.12
Total	**109**	**100**
Household Size		
<5	42	38.53
5-10	67	61.47
Total	**109**	**100**

The list of the ailments that PB is used to cure, the parts used, the method of preparation and the method of application locally is shown in Table 2. It was revealed that, PB is majorly used to clear eyes for brighter vision. This corroborated the work of Olabanke (2015), which says locust bean promotes good sight and reduces the odds of hypertension and diseases like stroke and diabetes. Rafiu and Sonibare (2016) also reported the use of PB bark for healing wound in Ibadan metropolis. Most of the respondents inherits the usage from their parents, friends and relations, it is used for domestic consumption and also serves as a source of employment.

Table 2: Ethno-medicinal value of *Parkia biglobosa* in Ode-olo community, Ibadan

Ailments(counts)*	Part Used	Methods of Preparation	Application
Arterial blood pressure **(12)**	Bark	Decoction	Drinking
Asthma **(1)**	Stem/Bark	Cooking	Drinking
Body **(4)**	Seed	Cooking	Eating
Burns **(11)**	Bark	Cutting	Chewing
Diabetes **(63)**	Leaves	Cooking	Drinking
Diarrhoea **(14)**	Leave/Pod	Grinding	Drinking
Eye defect **(86)**	Seed	Cooking	Eating
Infection **(5)**	Leaves/Seed	Cooking	Drinking/Eating
Intestinal disorder **(1)**	Leaves	Cooking	Drinking
Malaria **(27)**	Leaves	Cooking/Grinding	Drinking
Skin **(4)**	Seed	Cooking	Eating
Stroke **(1)**	Leaves	Cooking	Drinking
Ulcer **(20)**	Stem/Bark	Cutting	Chewing
Worm **(1)**	Seed	Cooking	Eating

Note: Number in parenthesis ( ) is frequency of the respondents that mention PB for the ailment

The stage at which PB can be used in combating ailments is shown in Figure 1. Most respondents (82%) affirms that PB could be administered at all levels of ailment. This is also in accordance with Millago-kone *et al.*, (2008) which found that the bark and the seeds of PB can be prescribed for treatment of arterial hypertension and the leaves against piles, burn and cough irrespective of ailment stage.

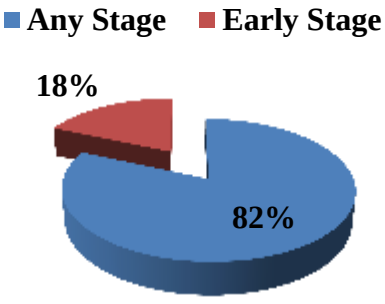

Figure 1*:* Application of *Parkia biglobosa* at stages of ailments/infection

Table 3 revealed monetary benefits/profits obtained from locust beans trade. Results of Chi square analysis showed (χ^2 = 18.31*, df = 3 and Sig. level = 0.00. Of the total number of respondents who benefited from locust beans trade, 45.8% had between ₦11, 000 - ₦15, 000 while 50.46% had between ₦5, 000 - ₦10, 000 as monthly profits. This result indicates that over 96% have a successful trade in locust bean.

Table 3: Chi-Square of Economic/Financial Benefits of PB sale

Amount Realised from Locust Beans Sells	Observed N	Expected N
5000-10000	55	27.3
11000-15000	50	27.3
16000-20000	2	27.3
Above 20000	2	27.3
Total	**109**	

Chi-square = 18.31, df = 3 and Sig level. = 0.00 ***Significant (P<0.05)***

The years of experience of most trader have positive influence on profitability, this is presented in Table 4. The result indicates the years that the respondents have been engaging in locust beans trade with Chi-square = 22.39*, df = 3 and Sig. level = 0.00. Majority of those engaged in the sale of Locust Bean (LB) have put in at least 6 years into the business with 6-10 years, 11-15 and 15 years' experience with 60.55%, 27.52% and 6.42% respectively.

This result implies experience in term of years of trade tells more about the viability, reliability and profitability of any business. It was also confirmed that locust bean marketing in the study area is a very profitable venture which have been used by some households as a tool for poverty reduction. This is in tandem with the findings of Aiyeloja *et al*., (2012) that many important Non-Timber Forest Products are traded profitably in local communities of Nigeria.

Table 4: Effect of trading experience on Profitability of PB in Ode-olo, Ibadan

Year of Selling Locust Beans	Observed N	Expected N
1-6	6	27.3
6-10	66	27.3
11-15	30	27.3
>15	7	27.3
Total	**109**	

Chi-square = 22.39, df = 3 and Sig-level = 0.00, ***Significant (P<0.05)***

4. Conclusion

From the assessment of the socio economic importance of PB at Ode – Olo, Ibadan North Local Government Area of Oyo State, it can be deduced that PB is an economically viable business. For a more profitable business of locust bean, processing and packaging of the product should be improved.

It is recommended that the rural populace should be enlightened, as this will enhance food security and contribute more to poverty reduction programme of the Government. To achieve this, extension agents should be trained and equipped to get to the grassroots to enlighten the rural dwellers. Adult literacy programme should be introduced and intensified for the women so as to broaden their knowledge on value addition for the benefits derived from PB.

Findings revealed that larger percentage of the respondents had no formal education. Therefore, Government should create awareness by organizing seminars to enlighten the traders more about the importance of PB. Plantation establishment of Parkia should be encouraged

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Nutrient Composition of selected Snacks in South-West Nigeria

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Abstract. The consumption of ready to eat snacks as meals is rampant in Nigeria and this has made fast foods outlets to multiply at a fast rate across all states. This study was conducted to determine the proximate and nutrient composition of snacks obtained from the south-west states in Nigeria. Ten FFF (five non-meat-based and five meat-based) were selected from ten fast food outlets from South-west Nigeria using systematic random sampling. The FF were analyzed for proximate and mineral compositions using standard laboratory procedures. The gross energy, protein, carbohydrate and total fat of FFF ranged from 205.06 to 402.92 kcal/100g, 3.49 to 12.52%, 8.10 to 71.68% and 4.39 to 23.24% respectively. Sodium content ranged from 0.64 mg to 588.57 mg/100g while potassium content was from 24.91 mg/100g to 216.13 mg/100g. Calcium:phosphorus ratio was 0.02 to 2.8 and sodium:potassium 0.03 to 3.03. Non-meat based samples had higher calcium content when compared to the meat based group $P<0.05$. Fat content of the samples is inversely correlated with ash and dietary fiber content $P<0.01$; and total carbohydrate at $P<0.05$. There was significant difference $P<0.05$ in ash within groups of fast foods, with popcorn having the highest value. Fat content of the samples is inversely correlated with ash and dietary fiber content $P<0.01$; and total carbohydrate at $P<0.05$ within the doughnut samples. This study has shown that these snacks are poor sources of dietary fiber, zinc and potassium; and have abnormally high sodium and potassium ratio which might induce the incidence of high blood pressure in regular consumers of these snacks.

Keywords: Proximate Analysis, Mineral Content, Fast Foods, Monosodium Glutamate.

1. Introduction

Dietary pattern is a major determinant of health status, either positively or otherwise. The consumption of ready to eat snacks has been on the increase in Nigeria because of increased population of urban areas as a result of technology explosion and westernization, where there has been a significant shift from the consumption of normal traditional diets to ‘‘on the go foods’’ or pre-cooked foods such as pies, rolls, doughnuts etc.; these foods or snacks have been associated with the pathogenesis of diet related non-communicable diseases such as chronic heart diseases, high blood pressure, diabetes that are directly associated with obesity (Drewnowski, 2000; Callabero, 2001; Ledikwe et al., 2006). These foods are known to have a higher than normal content of simple sugars, saturated fats, trans fats and flavor enhancing substances some of which are obesogenic in nature. A good example of the flavor enhancer is monosodium glutamate which occurs naturally in proteinous foods as an amino acid called glutamate, but only free glutamate; in salt form with sodium or potassium is effective in enhancing the flavor off foods (Andarwulan et al., 2011; Otemuyiwa and Adewusi, 2013). Most snacks consumers are oblivious to the nutrient contents of these foods, hence, the reason for this study which is to determine the nutrient composition of some selected snacks obtainable in population dense south-west Nigeria so as to provide informed choice for selection of snacks by consumers.

2. Materials and Methods

2.1 Study Area

Nigeria is made up of six geo-political zones with a total of 36 states and the Federal Capital Territory.

The south west zone comprises of six states (Lagos, Ekiti, Ondo, Oyo, Ogun and Osun) with an estimated population of 28 million people (NPC, 2009). The study areas are Ikeja the capital of Lagos State, Abeokuta the capital of Ogun State and Ibadan the capital of Oyo State.

2.2 Sampling Procedures

The fast foods centers were registered with the states ministries of commerce and industries and also the states ministries of tourism. There were 34 registered franchised fast food centers in Lagos, 27 in Ibadan and 13 in Abeokuta. 10 franchised fast food centers were selected in ratio 5:3:2 in the state capital respectively. 1 pastry based franchised fast food was selected by balloting from each fast food centre.
The fast foods centers were registered with the states ministries of commerce and industries and also the states ministries of tourism. The formula for selection from each state was:
Total number of fast foods outlet in each state capital x sample size
Total number of fast food outlet in the 3 state capitals

2.3 Study Design

Franchised Fast Foods (FFF) were purchased from the selected outlets as consumed and kept in food warmers at 65^0C till analysis.

2.4 Proximate analysis

Moisture, ash, dietary fiber of the franchised fast foods were determined using AOAC, 2016.
The Kjeldhal method of AOAC (2010) was used to determine the protein content of franchised fast foods.
Fat content of the franchised fast foods was determined using Soxhlet method.

2.5 Determination of mineral content of fast foods

The samples were burned in a muffle furnace at 550 ^{o}C for 6 hours, and the ashes were dissolved in concentrated hydrochloric acid (Merck). Iron, calcium, copper, magnesium, and zinc were determined by atomic-absorption spectrophotometer (Perkin-Elmer Model 3300). Sodium and potassium were determined by flame photometry (Micronal B260) and phosphorus by visible spectrophotometry (Femto 600s), via the ammonium phosphovanadomolybdate. The analyses were performed according to AOAC (2016). The results were obtained after three readings of each triplicate and expressed in g/100 g.

2.6 Determination of monosodium L-Glutamate of fast foods

The Atomic absorption spectroscopy method was used to determine monosodium L-glutamate of samples. From the previously dried and weighed samples, 200mg was dissolved in 6ml of formic acid and 100ml of glacial acetic acid was added and titrated with 0.1N Perchloric acid. End point was determined potentiometrically. A blank determination was ran in the same manner and corrected for the blank. Each ml of 0.1 N Perchloric acid was equivalent to 9.356mg of $C_5H_8NNaO_4.H_2O$ (JECFA, 1988).

2.7 Statistical analysis

All laboratory experiments were carried out in triplicates and results presented as mean and standard deviation of replicate analysis (n=3) of samples collected for each food type. ANOVA was used to assess and compare result and calculations made using SPSS 20.0 for windows and Pearson Product Moment Correlation (PPMC) was used to measure the strength of a linear association between variables.

Results

Table 1: Proximate composition of edible portion of samples (g/100g)

samples		Drymatter(g)	Ash(g)	D. fiber(g)	Protein(g)	Fat(g)	Carbohydrates(g)	Grossenergy[Kcal]
B30S	NMB	81.82^{b}±0.28	1.48^{c}±0.35	2.18^{e}±0.06	5.74^{f}±0.07	19.55^{d}±0.41	52.85^{c}±0.71	399.59^{a}±8.46
C30R	NMB	78.62^{d}±0.42	1.46^{c}±0.23	2.32^{d}±0.14	5.22^{g}±0.12	19.49^{d}±0.32	50.07^{d}±0.54	401.96^{a}±6.67
S30T	NMB	79.07^{d}±0.39	1.15^{c}±0.09	2.06^{e}±0.05	5.26^{g}±0.10	18.60^{e}±0.48	51.95^{c}±0.21	396.45^{a}±10.13
S60T	NMB	97.89^{a}±0.18	5.52^{a}±0.36	13.10^{a}±0.19	3.49^{h}±0.36	4.39^{j}±0.35	71.68^{a}±0.86	402.92^{a}±32.46
T30R	NMB	77.71^{e}±0.50	1.46^{c}±0.35	2.10^{e}±0.09	5.34^{g}±0.32	19.33^{d}±0.41	49.19^{de}±0.96	397.06^{a}±8.78
B40S	MB	42.94^{i}±0.59	1.31^{c}±0.28	0.69^{j}±0.02	12.52^{b}±0.36	20.26^{c}±0.80	8.10^{i}±1.11	260.63^{d}±10.00
T20R	MB	65.71^{f}±0.46	1.31^{c}±0.02	1.84^{f}±0.02	7.84^{c}±0.13	23.24^{a}±0.34	31.47^{f}±0.66	364.42^{b}±5.44
S20T	MB	63.85^{g}±0.29	1.20^{c}±0.11	1.71^{g}±0.02	7.34^{d}±0.02	22.20^{b}±0.30	31.39^{f}±0.63	348.37^{b}±4.57
C50R	MB	42.67^{i}±0.51	1.34^{c}±0.05	1.14^{h}±0.70	6.32^{e}±0.05	10.32^{g}±0.42	23.54^{g}±0.89	205.06^{f}±8.33
T10R	MB	43.66^{h}±0.37	1.14^{c}±0.07	1.25^{h}±0.06	8.05^{c}±0.05	12.48^{f}±0.35	20.74^{h}±0.19	225.16^{e}±6.20
Control	NMB	80.74^{c} ±0.01	2.48^{b}±0.01	9.67^{b}±0.03	2.26^{i}±0.44	7.20^{h}±0.22	59.19^{b}±0.91	307.82^{c}±0.88
Reference	MB	81.29 ^{bc}±0.01	2.36^{b}±0.01	8.92^{c}±0 63	15.45^{a}±0.05	6.16^{i}±0.16	48.40^{e}±0.99	310.84^{c}±0.69

^{abcdefghij} Means along the serial column with different superscripts have significant difference ($p<0.05$)

The value represents the means ± S.D of 3 independent experiments

Table 1 shows the detailed analytical proximate composition data of the FF groups in comparison with the reference and control diets per 100 g of edible portion. Ash, fiber, carbohydrates and Gross energy [GE] were significantly higher in composition within the NMB group when compared with the NB group but only S60T [NMB] showed a higher value than control and reference. Comparatively protein content was higher in composition MB group when compared with the NMB and control groups. Fat content was significantly higher in the FF groups when compared with the reference and control groups.

Table 2a: Mineral contents of edible portion of samples (mg/100g)

samples		Sodium(mg)	Calcium(mg)	Magnesium(mg)	Phosphorus(mg)	Potassium(mg)
B30S	NMB	255.58^{e}±0.71	41.27^{c}±0.16	17.68^{b}±0.27	132.29^{a}±0.27	99.68^{f}±0.01
C30R	NMB	231.46^{f}±0.39	45.40^{a}±0.51	16.4^{1}c±0.31	130.70^{b}±0.36	97.64^{h}±0.14
S30T	NMB	218.43^{g}±0.49	43.52^{b}±0.25	18.09^{a}±0.09	128.72^{c}±0.81	100.10^{e}±0.05
S60T	NMB	0.64^{j}±0.04	0.57^{h}±0.13	10.57^{e}±0.51	28.24^{f}±0.08	24.91^{j}±0.00
T30R	NMB	201.60^{h}±0.44	40.28^{d}±0.05	18.17^{a}±0.15	130.56^{b}±0.49	99.11^{g}±0.01
B40S	MB	10.51^{i}±0.59	2.40^{g}±0.001	6.79^{f}±0.17	18.80^{g}±0.12	41.37^{i}±0.02
T20R	MB	588.57^{a}±1.20	0.08^{i}±0.01	0.03^{g}±0.01	0.11^{h}±0.02	201.71^{b}±0.02
S20T	MB	567.81^{b}±0.27	0.28h^{i}±0.36	0.04^{g}±0.01	0.10^{h}±0.00	216.13^{a}±0.03
C50R	MB	372.29^{d}±0.59	27.22^{e}±0.26	14.05^{d}±0.03	82.26^{d}±0.22	122.87^{d}±0.10
T10R	MB	430.96^{c}±0.65	15.28^{f}±0.28	10.20^{e}±0.12	74.12^{e}±0.10	164.79^{c}±0.09

^{abcdefghij} Means along the serial column with different superscripts have significant difference ($p<0.05$)

Table 2b: Mineral contents of edible portion of samples (mg/100g)

samples	Zinc(mg)	Chlorine(mg)	Manganese(mg)	Iron(mg)	MSG(mg)
B30S NMB	1.07^{a}±0.04	0.12^{d}±0.01	0.34^{c}±0.02	2.96^{d}±0.00	0.93^{e}±0.03
C30R NMB	1.03^{a}±0.04	0.11^{d}±0.00	0.40^{a}±0.01	3.77^{ab}±0.16	0.89^{e}±0.10
S30T NMB	1.07^{a}±0.11	0.15^{d}±0.04	0.32^{c}±0.01	3.22^{c}±0.17	0.97^{e}±0.01
S60T NMB	0.17^{e}±0.01	0.26^{c}±0.01	0.09^{h}±0.00	0.28^{h}±0.01	0.68^{f}±0.02
T30R NMB	1.11^{a}±0.10	0.12^{d}±0.03	0.36^{b}±0.03	3.61^{b}±0.09	0.85^{e}±0.08
B40S MB	0.65^{b}±0.06	0.29^{c}±0.03	0.21^{d}±0.01	3.89^{a}±0.09	2.26^{d}±0.10
T20R MB	0.05^{f}±0.00	0.58^{a}±0.03	0.15^{f}±0.02	2.10^{e}±0.01	3.38^{b}±0.02
S20T MB	0.08^{f}±0.00	0.43^{b}±0.05	0.12^{g}±0.00	1.93^{e}±0.00	2.83^{c}±0.13
C50R MB	0.53^{c}±0.03	0.61^{a}±0.02	0.18^{e}±0.00	1.07^{g}±0.02	3.76^{a}±0.21
T10R MB	0.318^{d}±0.00	0.59^{a}±0.06	0.12^{g}±0.01	1.72^{f}±0.17	3.52^{b}±0.06

^{abcdefgh} Means along the serial column with different superscripts have significant difference ($p<0.05$)

Tables 2a and 2b shows the mineral and monosodium glutamate (MSG) composition of the FF with the MB group having a significantly higher composition of sodium, potassium and chlorine in comparison with the NMB group. Likewise, calcium, magnesium, phosphorus, zinc and iron composition were significantly higher in the NMB group in comparison with the NB group; though the highest significant value was observed in a MB snack. The MB group had a higher composition of MSG when compared with the NMB group.

3. Discussion

All samples in this study had high moisture content which is contrary to those obtained by Otemuyiwa and Adewusi (2014) where samples of beef roll and meat pie had about half the values obtained in this study. This could be as a result of methods and ingredients used in the preparation of these samples coupled with the fast food outlets/centers' principles on snacks composition. Moisture content is one of the determinants of rate of food spoilage due the action of microbes enhanced by water activity (Mariam, 2005), and low moisture content foods are often characterized by high energy density and nutrients per gram of food as a result of less dilution of the nutrients (Otemuyiwa and Adewusi, 2014).

The protein value of fast food samples in this study ranged from 3.4% to 19.2% of gross energy of the samples per 100g of edible portion. The average requirement for percent protein is about 7% of total/average energy intake, Western diets provide about 14% for children and half of it for adults (Bender, 2005).

Fats are highly useful in increasing density of diet because a gram of fat yields about 9 kcal thus, making it a good source of energy; though consumption of fats beyond the recommended dietary allowance over a long period of time has been directly linked with increased risk for heart disease (NCSF, 2011) . Within the doughnut samples, fat content of the samples is inversely correlated with ash and dietary fiber content $P<0.01$; and total carbohydrate at $P<0.05$.

The ash content of a food is the inorganic residue remaining after the organic matter has been destroyed by combustion in the muffle furnace (MAFF, 1981; AOAC, 2010). There was significant difference $P<0.05$ within groups of fast foods, with popcorn having the highest value. This could be attributed to maize (main ingredient of popcorn) being rich in mineral content (Bressani et al., 1992).

Conventional fast foods are made from highly refined and processed grains hence, the low fiber content of the fast foods. The gem and bran which are known to contain high fiber have been completely removed from the refined flours such that low level of fiber can have deleterious effect on health, but could be advantageous in health conditions requiring low dietary fiber consumption (Selvendran et al., 1979). There was an inverse correlation between dietary fiber and fat contents of snacks in this study ($r= -0.801$; $P<0.01$) as increased dietary fiber consumption may reduce the incidence of certain diseases, including diabetes**,** coronary heart disease, colon cancer and various digestive disorders; it also absorbs water thus producing soft and bulky stools (FAO, 1988). Dietary fiber intake has been found to increase the process of digestion and bowel movement, while inadequate intake was reported to predispose consumers to cancer of the colon, constipation, irritable bowel syndrome, overweight and obesity, coronary heart disease and diabetes (Wu et al., 2003). The high energy value of the FF may be as a result of the composition of the key ingredients in the various snacks; processed wheat flour and margarine/butter coupled with oil. This is in agreement with the findings of Bowman et al. (2004) that fast foods are energy dense food which has been reported to promote overweight and obesity among children, and increasing evidence has associated the consumption of a diet high in carbohydrates, with high prevalence of metabolic syndrome (Gerritis and Tsalikian, 1993; Mendez et al., 2013). Calories from carbohydrates ranged from 20% to as high as 71.68% in this study per 100 g of edible portion of samples.

Minerals in foods are known to play vital roles in the maintenance of human health (Uauy et al., 1998); however, bioavailability in these foods could be affected either positively or otherwise by dietary factors which could improve (presence of meat or fish or organic acids such as ascorbic acid, citric acid, lactic acid) or inhibit (phytates, oxalates, calcium, tannins, fiber) its availability as well as iron status of individual (Fairweather–Tait, 1999). All meat based samples had a relatively higher $P<0.05$ value of mineral contents than the non-meat based in this study which was corroborated by Bender (1992), who attested that about 1-10% of Fe from plant sources is normally absorbed by the body although this value can be attenuated if plant foods are taken with animal foods; although bioavailability was not ascertained in the present study.

Zinc is present in all tissues of the body and is a component of more than 50 enzymes (Bender, 1992). The minimum Zinc allowance 15-20 mg per day

would not be met by any of the samples as none of the samples was able to meet up to 10% of RDA for any group of people. Non-meat based samples had significant difference $P<0.05$ zinc content when compared with the meat based samples. This is contrary to values obtained by Otemuyiwa and Adewusi (2014), where the zinc content of snacks was as high as 20mg. Zinc is an important trace element that functions for growth, normal embryogenesis, fetal growth and production of colostrums during lactation. Studies in human and animals have shown that zinc is essential for normal and functional maturation of immune system and also promotes the transport of lipid from the small intestine to the blood (Sanstead, 1981; Prasad, 1983). Potassium is involved in both electrical and cellular function in the body; therefore it is classified as an electrolyte. It has various roles in the metabolism, for instance it is essential for the regulation of acid - base balance and water balance in the blood and body tissues. Total body potassium is reported to be an index of the body's cell mass (He et al., 2003). With respect to potassium content, the meat based samples showed the highest variation. This could be as a result of composition of ingredients used during preparation. It was observed that the sausage roll sample per 100g according to FNB (2000) is approximately 4.5% of RDA of potassium for adults. An adequate intake of potassium has been found to prevent high blood pressure and reduce the risk of stroke (Whelton et al., 1997; Ascherio et al., 1998). Potassium is primarily an intercellular cat ion, in large part this cat ion is bound to protein and with sodium influences osmotic pressure and contributes to normal pH equilibrium (Moldawer et al., 1965).

Calcium is essential for bone development and prevention of osteoporosis and may also reduce the absorption of dietary fat thereby lowering serum total cholesterol and low- density lipoprotein cholesterol concentration (Vaskonen, 2003). None of the samples; per 100g of edible portion met the RDA for calcium, but this does not necessarily indicate inadequacy of the mineral in the samples. Percentage of calcium in this study according to FNB (2001), was 0.016% - 9% of RDA for children 1-3 years of age. Calcium is an important constituent of body fluids; it serves as a coordinator among electrolytes where calcium is capable of assuming a corrective role when such elements are in excess in the body (Flecks, 1976).

Phosphorus is always found with Ca in the body, both contributing to the supportive structures of the body. It is present in cells and in the blood as soluble phosphate ion, as well as in lipids, proteins, carbohydrates and energy transfer enzymes (Adeyeye and Agesin, 2007). There existed a wide variation in the composition of phosphorus within the meat based group; some were as high as 11% to as low as 0.01% according to of RDA for adults. Phosphorus is an essential component in nucleic acids and the nucleoproteins responsible for cell division, reproduction and the transmission of hereditary traits (Adeyeye and Agesin, 2007).

Sodium highest value was reported for beef roll; this is contrary to the report of Otemuyiwa and Adewusi (2014) where sodium contents were as high as 1062 mg in samples but similar with sodium content of snack food reported by Tee et al. (1989) which ranged from 3 to 595 mg/100 g. High dietary sodium intake has been implicated for the development of high blood pressure and stiffening of the arterial walls and therefore, a risk factor for coronary heart disease, which is a major cause of death in Europe, edema or water retention (Anderson et al., 2015). Food processing may increase the sodium content in food products not only by adding salt (sodium chloride), but also by the addition of additives that contain this mineral in their formulation, which aims to modify properties such as texture and flavor besides prolonging their shelf-life (Assis dos Passos et al.,2013).

The value of MSG in this study was as high as 3.38 mg/100g, although the recommended value for Msg has been debated by various organizations (USDHHS, 1995; FASEB, 1995); the naturally occuring range in foods has been highlighted by Rodriguez et al. (2003), but a safe range has not yet been postulated. Stegink et al, (1988) suggested that MSG is absorbed quickly into the gastri-intaetinal tract and could raise plasma levels of glutamate which has been proven to damage the areas of the brain unprotected by the blood brain barrier (Stegink et al.,1985; Meldrum, 1993). Also, its level in food above certain levels have been linked with myocardial dysfunction ((Rietz and Guilbault, 1977; Belitz and Grosch, 1987; Mendoza et al., 1994).

The value of manganese in this study is relatively low which agrees with the study by Adeyeye (1996) where the value of manganese was relatively low in all fast food samples. Manganese functions as an essential constituent for bone structure, for reproduction and for normal functioning of the nervous system; it is also a part of the enzyme system (Flecks, 1976).

The standard sodium-potassium ratio that favored non-enhancement of high blood pressure disease is

given as 0.60 most of the samples exceeded this ratio except sample S30T and B40S, also calcium: magnesium ratio in some samples (occurred most in non-meat based samples) were higher than the recommended ratio of 1.0 and lower in most meat based samples. This could be as a result of the non-meat based samples having higher calcium content when compared to the meat based group $P<0.05$. Most sample had a Na/K values greater than 0.60. This is the ratio that favours none enhancement of high blood pressure disease (Nieman et al., 1992) in man. To bring this ratio low, foods rich in potassium should be encouraged.

The Ca : P was generally less than 0.5 in non-meat based samples which is the minimum ratio required for favorable Ca absorption in the intestine for bone formation (Nieman et al., 1992). These levels of Ca/P ratio would enhance strong bone development since absorption under this condition would be high (Anderson et al., 2017). The Ca/P ratio is reported to have some effect on Ca in the blood of many animals (Adeyeye and Faleye, 2007). More calcium rich foods are encouraged to correct this deficiency. The Ca/Mg values ranged between 0.05 and 7.0 whereas the recommended value is 1.0, both Ca and Mg content of the FF would need adjustment to achieve good health if eaten regularly by consumers.

4. Conclusion

This study has shown that most snacks available in south-western Nigeria are poor sources of essential nutrients especially those required for tissues formation and regeneration, growth and metabolism; but are good sources of energy giving nutrients.

5. Recommendations

Based on the findings of this study, it is recommended that:

- Good quality snacks should be produced for supplies of necessary nutrient for human healthy growth in the study area.
- Government monitoring agency such as NAFDAC should be empowered to see to the quality of production and supply of snacks for consumption.
- There should be financial support from the government for the producers of snacks in various organizations in the southwest zone of Nigeria.
- Hygienic way and quality education on snacks production should be given to all the stakeholders.

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