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Editorial

This edition of KIU *Journal of Humanities* touches on Development Administration, Social Philosophy, Social Psychology as well as Teaching and Learning.

The first part of the Journal addresses issues in Development Administration such as rural development, poverty alleviation, sustainable development goals, public service delivery, , nation building, domestic and foreign direct investment and so on. One of the papers in this section argues that education is a veritable avenue to remove ignorance, increase level of income etc. It is therefore suggested that Transformation Approach and Improvement Approach may be adopted to bring rural and urban areas at par: Transformation Approach puts emphasis on the development of socio-economic factors available in order to experience a sustained growth and marked increase in the level of inputs that is complementary to labour and work done in the rural areas to increase income and financial independence. All these put together form the structure upon which the healthcare delivery is anchored in any society and the determinants of its infrastructure and the extent of patronage. Therefore, according to the paper, for quality rural health, all these are to be in place with adequate budget allocation.

In the second section which centers on Social Philosophy, various issues in the society and their underlining philosophies were examined. Some of the social issues include social relevance, moral decadence, ethical consideration, culture and religion. One of these papers reveals that Philosophy has played and will continue to play vital roles in the development of our society. In order to achieve its intended objective therefore, the paper discusses meaning and definition of Philosophy, branches of Philosophy, "the ten commandments" of Philosophy. The paper concludes that Philosophy contributes meaningfully to the growth of any society.

The third section which centers on Social Psychology examines various psychology factors which have impacts on the society, and these include trauma, teenage sexting, suicide ethos, satisfaction etc. One of these papers reveals that nightmares, mental breakdown, helplessness, lack of trust, and self-effacement can be read as symptoms of repressed childhood traumatic experiences. It concurs with Cvetkovich and Blooms' assertion that trauma can be an external built-up of unpleasant events that affect the victim's psychological state which in turn affects the individual's external actions in life.

In the last section, the importance of teaching and learning skills on students' achievements are examined. It is revealed in one of the papers that teachers' acquired skills and attitude competencies from Business Education programme were lower than secondary school required

skills and attitude competencies. This is because, according to the paper, the contents of Business Education programme do not provide students with adequate skill and attitude competencies for them to perform at the level expected of them after graduation. The paper, therefore, recommends that the curriculum of Business Education programme should be reviewed and restructured so as to enable the graduates respond to social goals, economic realities and future life challenges.

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

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Part One
Development Administration

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Assessment of Poverty Severity and its Determinants among Rural Farm Households in Southwest, Nigeria

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Abstract. Poverty still remains high among Nigerian rural households and this affects growth and productivity of the agriculture sector. The study examined factors determining poverty severity among rural farm households in Southwest Nigeria. Structured questionnaire was used to obtain primary data from 475 rural farm households through a multistage sampling technique. The study data were analysed using descriptive statistics; Foster, Greer and Thorbecke (FGT) index; and Tobit regression methods. Estimate of FGT based on US$1.25 per day showed that poverty incidence, depth and severity of the farm households were 0.79, 0.24 and 0.10 respectively. Majority (67.1%) of the households was poor based on poverty line of N49,781.29 per annum. About 19.7% of households' heads below 30 years and 12.3% of female headed households were severely poor. The poor families had 7-9 members or more. Poverty was more evident among farmers with primary education (11.5%). Non-farm-based households (10.8%), households with borrowed farmland (10.6%) and those cultivating below 2.0 hectares were severely deprived. The Tobit regression revealed that the likelihood of being poor as well as depth and severity of poverty were significantly reduced by education ($p<0.10$), and amount of credit obtained ($p<0.01$) while increase in age and household size contributed positively to poverty severity. Therefore, rural households need to adopt family planning. They should increase their farm size through cooperative efforts and farm mechanisation. Stakeholders should facilitate farmers' access to credit, extension service, and modern input delivery system in order to reduce poverty in the rural area.

Keywords: Poverty severity, Rural, Profile, farm size, Tobit model.

1. Introduction

Developing countries across the globe have continued to grapple with a number of problems ranging from poverty, widening inequality, food insecurity, environmental hazards to insecurity of lives and properties among others. More than 70 percent of total poverty is found in rural areas where majority of the inhabitants engage in agricultural production as the main source of livelihood (Olorunsanya, 2009). About 58.0% of worldwide death cases due to malnutrition, starvation and related diseases were estimated at 36 million (UNDP, 2008). The incidence of food insecurity and poverty are particularly devastating in the developing countries in spite of the resources being channeled to eradicate food insecurity and poverty by government and various international organizations (Babatunde et al., 2007).

Nord and Hopwood (2007) described food security as an important aspect in any consideration of the sustainability of the wealth of a nation. This is in view of its role as a critical factor in economic development, peace and stability. Food security is a complex and multidimensional phenomenon with poverty and it has long been used as an important macro-level indicator of agricultural stability and progress. The physical availability of food is a function of productive agriculture, effective trade infrastructure, and efficient food aid logistics (Obayelu, 2012). As food insecurity and poverty threatens, households employ coping strategies to mitigate the effects of inadequate food to meet the

household's needs. Though, poverty incidence has long-term detrimental effects on many poor people in term of severe reduction in food consumption, selling productive assets, reducing expenditures on basic needs such as health and education, and abnormal migration (Adegbega, 2009).
Meanwhile, Sub-Saharan Africa has been identified as the only region of the world in which chronic food insecurity and threats of famine remain endemic and the number of malnourished people is steadily increasing. However, rural area has been widely regarded as the main constituency of poverty (Olorunsanya and Omotesho, 2012). The low performance of agriculture sector does not only threaten the livelihood but it also affects the production capacity of natural resources base, accelerates environmental degradation and fails to address poverty and malnutrition (Ashley and Maxwell 2011).

Consequently, there is rising profile of poverty in Nigeria, which results in hunger, ignorance, malnutrition, disease, unemployment, poor access to credit facilities, and low life expectancy as well as a general level of human hopelessness despite the richly endowed resources and the country's wealth potentials in forms of natural, geographical, and socioeconomic factors (Abiola and Olaopa, 2008). The unexpected changes in climatic conditions particularly rainfall also has its attendant effects on food scarcity and income for the rural poor

Therefore, there is need for adequate knowledge about the characteristics and correlates of the poor to formulate effective policies and successfully implement sustainable projects for poverty reduction in the country. Against this background, the objectives of this study were to examine the factors determining poverty severity among rural farm households in the study area. Analyzing the recent trends of poverty and the level of household income are essential in order to provide information to guide the economic policy towards a sustainable poverty reduction. Deeper understanding of the existing level of poverty within farm households will permit planners to predict how participants will change in response to a particular farm innovation in the rural sector. It would also help policymakers to understand the benefits of project intervention that will trickle down to the concerned members of farm households.

2. Review of Literature

Poverty encompasses various dimensions of human deprivation including consumption and food security, health, education, rights, voice, security, dignity, and decent work. The statistics show that about 1.4 billion people, out of 6.5 billion around the world in 2005 lived on less than US$1.25 a day and were thus classified as extremely poor with over 850 million people going to bed without sufficient food (UNDP, 2008).

Lapriorea and Muechlhoff (2005) earlier stressed that over 70 percent of the Nigerian population live in the rural areas and below poverty line. Omotola (2008) observed that noticeable success has not been achieved in the direction of poverty reduction in spite of the huge human and material resources that have been devoted to it by successive governments. The poor condition is characterized by limited access to resources, subsistence production, and low opportunities for income generation. The difference between the rich and the poor, continue to increase among urban and rural areas as evident in there socioeconomic characteristics.

Okpe and Abu (2009) notably remarked that Nigeria has witnessed a monumental increase in the level of poverty. The Human Development Index (HDI) of 0.423 ranks the country 142 out of 169 countries in 2010 with estimated GNI per capita of $2156 and Multidimensional Poverty Index (MPI) of 0.368 (UNDP, 2010). The reason could be attributed to the wrong approach to rural poverty reduction which is centered on agricultural development without consideration for a holistic approach which gives the rural households access to the basic needs of life such as adequate food, drinkable water, health care, shelter, electricity, education and shelter among other infrastructural facilities (Edoumiekumo *et al*., 2014). For example, Khandker et al. (2009).found that access to rural electricity had an increasing effect on rural household's income thereby reducing household poverty in Bolivia

Oluwatayo (2008) reported that the variations in the level of income obtained by people within the rural areas are on the increase and could be linked to the growing dimension of poverty among the rural households. More so, the differential between rural and urban incomes, most times, accounts for the rural-urban migration and hinders food security. The main factors affecting household income include household size, age, gender of household members, composition of the household, education, health, social capital, assets ownership, and employment, among others. There are also community factors that significantly determine household income such as weather, prices and infrastructure (Benin and Randriamamonj, 2008).

Tuyen et al. (2014) found that the size and composition of households are closely associated with household income. Household size and dependency ratio significantly reduced household income per capita thereby leading to incidence of poverty. Adenegan *et al* (2007) and Babatunde *et al* (2007) found a positive relationship between income and food consumption. They stated that the percentage of food insecure households was increasing because of inequalities in income and poverty status of majority of the rural households. Cuong (2008) confirmed that access of rural households to both formal and informal credit improved their living standards while increased farm size had a positive effect on household income. The survey of Haggblade *et al.*(2007) confirmed that incomes from the non-farm economic activities account for about 35% of rural incomes in Africa and about 50% in Asia.

Meanwhile, Senadza (2013) pointed out that non-farm income constituted a greater share of total income for richer households compared to poorer households. But, high productivity in non-farm activities generally accrue to wealthier households because the poor usually do not have the skills, contacts and assets required for accessing such jobs. The diverse economic activities in rural areas allow accumulation of capital investments in small scale enterprises. It also offers more income portfolios for rural households.

Agwu and Orji (2013) investigated income inequalities and food security status of farmers in Abia State, Nigeria. They reported that there was high income inequality in the study area and the majority 68.6% of the respondents were food insecure. Penda and Asogwa (2011) argued that growth can only have a meaningful impact on poverty when it occurs in sectors in which a large proportion of the poor derive their livelihood. Meanwhile, agricultural sector remains the important sector in rural Nigeria where more than 70 percent of the population derive their livelihood.

Mendola, (2007) affirmed that the root causes of inefficient farm household behavior are market failure or behavioral response to risk, which is exacerbated by income inequality and poverty. Behavioral responses to risk indicated that poverty also influences the *ex-ante* ability to reduce uncertainty at the household level. He explained that there is exposure to uninsured risk which affects investment decisions among farm households. This process may produce *poverty traps*, in which poor farmers are forced to forego risky but more profitable opportunities by which they can move out of poverty. In the same vein, Kurt (2011) stated that economic growth or production efficiency would solve the problem of poverty.

Ogwumike and Akinnibosun (2016) concluded that policies should take the peculiar features of the zones into consideration in advancing measures to reduce poverty. Therefore, government policies should aim at promoting rapid economic growth through development of rural infrastructure in order to reduce poverty.

3. Methodology

3.1 The Study Area

The study area is South-west geo-political zone of Nigeria, Thezone comprises of six States namely; Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti State and it covers about 114, 271 kilometres square or 12 percent of Nigeria's total land mass (Adepoju *et al*., 2011). The total population of the Southwest is 27,581,992 who are mainly Yoruba ethnic group and predominantly agrarian (NPC, 2007). The climate has two distinct seasons namely wet and dry seasons, characterized by minimum rainfall of 1211mm and a maximum of 1264mm, mean temperature of 27 ^{0}C and daily sunshine powers of 4.4 from August to February. The average monthly temperature ranges from 18^0-24^0C during the rainy season and 30^0-35^0C during the dry season. Therefore, several million metric-tonnes of food crops areproduced in the region annually including cassava, maize, yam, melon and fruits such as mango, pineapple, citrus, spicesand vegetable among others.

Figure 1: Map of Nigeria Showing the Southwest Geopolitical Zone.

3.2 Method of Data Collection and Sampling Technique

Primary data were basically used in this study with secondary data sourced from research publications like bulletins, journals, conference papers and monographs. The primary data were collected using questionnaire which were administered through personal contact and interview schedule with the respondents. Data were obtained on the socioeconomic characteristics of the farming households, farm and non-farm activities and income from the livelihood sources.

The respondents were selected through a multistage sampling technique. In the first stage, two (2) States namely Oyo and Ogun States were selected for the study from Southwest geopolitical zone of Nigeria. In the second stage, two (2) agricultural zones namely Ibadan/ Ibarapa (rain forest) and Ogbomosho (Guinea savannah) representing two different agro-ecological zones were selected in Oyo State while Ikenne and Ilaro Agricultural zones were selected in Ogun State. Subsequently, two (2) agricultural blocks were selected from each of the agricultural zones while three cells / farming communities were selected from each block. A sample of twelve (12) to fifteen (15) farmers was randomly selected for interview from each of the farming communities. Responses from a total of four hundred and seventy-five farmers (475) were used in the data analyses based on completeness of responses.

3.3 Analytical Techniques

The poverty profile of the households was captured by estimating the poverty indices against the socioeconomic characteristics of the households' head such as age, education, per capita income, major occupation, marital status and household size etc (Omotola, 2008). The Foster-Greer-Thorbecke (FGT) poverty measure was adopted in line with Oyinbo amd Olaleye (2016) as follows;

$$P_\alpha = \frac{1}{n}\sum_{i=i}^{q}\left(\frac{Z-y_i}{Z}\right)^\alpha$$

Where; $\boldsymbol{\alpha}$ = Poverty aversion parameter
n = Total number of households in the sample,q = Total number of poor households,
Z = Poverty line and y_i= Income of households below poverty line *i =1, 2, ….q.*

According to Hagos and Holden (2002), the FGT class of poverty measure is found to meet the fundamental axiomatic requirements of consistency and additive decomposability among other indices developed for poverty measures.The head count ratio index that measures the incidence of poverty in the sample i.e. the proportion of the poor is given as;
$\boldsymbol{\alpha} = 0 \longrightarrow P_0 = \frac{q}{n}$.

The poverty gap estimates of the average distance separating the poor from the poverty line. The gap could be understood as the amount of income transfer needed to close up the gap and it is measures as;
$\boldsymbol{\alpha} = 1 \longrightarrow P_1 = \frac{1}{nz}\sum_{i=1}^{q}(Z - y_i)$.
The measure of the severity of poverty is given as;

$\alpha = 2 \longrightarrow P_2 = \frac{1}{nZ^2} \sum_{i=1}^{q} (z - y_I)^2$

It depicts the severity of poverty by assigning each individual a weight equal to his or her distance from poverty line. Hence, P_2 takes into account not only the distance separating the poor from the poverty line, but also the inequality among the poor.

3.4 Poverty Status of Rural Farm Households in the Study Area

The income-poverty approach was adapted in measuring the poverty status of the rural farm households.according to the international standard of U.S. $1.25 per day in income. The majority of national governments and development agencies use the income-poverty approach for their analyses of poverty and anti-poverty policies (Garba, 2006). A relative poverty line was constructed based on the Mean Per Capita Household Income (MPCHI) of the households. This method is in line with Oyinbo and Olaleye (2016). The head count ratio was used to calculate the number of households whose members have MPCHI below the poverty line (Edoumiekumo et al., 2014).

3.5 Tobit Regression Model

The Tobit model (Tobin,1958) was use to examine the determinants of poverty among the rural farm households following Asogwa *et al*. (2012) and .Oyinbo and Olaleye (2016). The Tobit model is expressed as:

$X_i \beta = Y_i^* + u_i$, $\quad i = 1, 2, 3\ldots, n$

$Y_i = Y_i^* \quad if \quad Y_i^* > 0$

$Y_i = 0 \quad if \quad Y_i^* \leq 0$

The standard Tobit model is more appropriate than OLS estimates for the cornerstone solution and it is possible to include continuous and binary explanatory variables in the model (Haji, 2006. and Yimer, 2011). The Tobit estimating equation of the model is given as:

$Y_i^* = \beta_0 + \sum_{i=1} \beta_i X_i + u_i$.

Explicitly, the equation is specified as;

$Y = (P_i / 1-P_i) = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + \ldots + \beta_{14} X_{14} + ei$

Where;

Y = The head count ratio index that measures poverty severity of farm households

X_1 = age of the household's head,

X_2 = age square of the household's head,

X_3 = gender of the household's head (1, if male and 0, if otherwise),

X_4 = household size (number of persons in a household)

X_5 = education of the household's head (year),

X_6 = primary occupation of the household head (1, if farming and; 0, if otherwise)

X_7 = farming experience of respondents (years)

X_8 = size of cultivated farm (hectares)

X_9 =extension contact

X_{10} =farm distance km

X_{11} =proportion of inherited land (size of inherited farmland divided by total farm size cultivated in hectare)

X_{12} =proportion of female labour per household (quantity of female worker divided by total number of farm worker)

X_{13} =non-farm income share (amount of income from non-farm activities divided by total household income)

X_{14} =amount of credit obtained (naira)

4. Results and Discussion

The relative household income was estimated as the mean value which measures the poverty line of the rural households in the study area. The results in Table 1 shows that the poverty line is N49,781.29 per annum. This shows that majority (67.1%) of the rural farm households was poor while 32.8% was non-poor. The mean income per person/day was further estimated at ₦ 136.39. This is an equivalent of U.S. $1.0371 per person / day which is below the international standard of U.S. $1.25 per day. In spite of this, the poor could not afford balanced food requirements apart from other basic needs such as health care, good shelter and productive assets.

Table 1: Distribution of Rural Farm Households by Poverty Status

Poverty Status	Estimate	Percentage
Poverty line per annum	₦ 49,781.29	
Poor	319	67.16
Non-poor	156	32.84
Total	475	100

Results of field data, 2017

4.1 Poverty Profile of the Rural Farm Households

The poverty profile of the households was examined by estimating the poverty indices against the socioeconomic characteristics of the households' head using the Foster-Greer-Thorbecke (FGT) measuring index.

The estimates revealed that 80.0% of households' heads below 30 years of age had poverty incidence and 19.7% were severely deprived while 84.9% of farmers aged above 60 years were prone to poverty with 11.4 % in poverty severity.. This poor condition could reduce the access of youths below 30 years to productive resources and lead to low productivity in the agriculture sector.

Female headed household (87.5%) were prone to poverty incidence with 12.3% vegetating in severe poverty. Poverty severity could hinder the participation of rural women in adoption of innovation, farm production, agricultural processing and marketing. More so, 100.0% of single-headed households were experiencing poverty incidence with 7.4% in severe poverty. Similarly, 83.3% of the poor households' heads was either a widow(er) or separated with 10.8% severely deprived. The findings also showed that 100.0% of the poor families had 7-9 members or more. The evidence of poverty severity among large households could be due to high dependency ratio and consumption of larger proportion of their farm output with little or no marketable surplus for income generation.

Farmers with primary education (85.7%) and those with tertiary education (100.0%) were prone to poverty incidence while 11.5% and 12.0% of them were suffering in severe poverty respectively. This could be attributed to inadequate knowledge among primary school leavers while those with tertiary education were probably pensioners whose productivity and income declined due to age.

Meanwhile, 82.2% of non-farm-based households were poor with 10.8% in poverty severity vegetating at equivalent per capita income of US$0.9584 per person/day. About 80.2% of farmers that borrowed farmland and 73.3% of those that purchased land were poor while 10.6% and 15.7% of them were experiencing poverty severity respectively. The mode of land acquisition implies limited access to farmland which could militate against increased farm production or farm mechanisation and reduced household income.

The estimates further showed that poverty was more pronounced among small farm holders (80.5%) cultivating 1-2 hectares while 8.3% of them were trapped in severe poverty. Probably, this was as a result of low farm size, low marketable surplus and farm income and lack of modern farm practices, among others. However, traditional method of farming is associated with low productivity and low returns.

Table 8: Household Poverty Profile and Per Capital Income

Characteristics	Per capita Income		FGT Poverty Indices		
	Naira/year	US$/day	P_0 Incidence	P_1 Depth	P_2 Severity
Mean per Household	49,781.2946	1.0371	0.7933	0.2369	0.0970
Age of Heads					
Below 30	37,508.3500	0.7814	0.8000	0.3881	0.1966
31- 40	50,506.6633	1.0522	0.8776	0.2090	0.0795
41-50	52,991.0433	1.1040	0.7629	0.2288	0.1066
51-60	54,382.2417	1.1330	0.6786	0.1638	0.0596
Above 60	43,940.6817	0.9154	0.8495	0.2960	0.1136
Gender of Heads					
Male	50,574.0469	1.0536	0.7778	0.2296	0.0922
Female	45,619.3452	0.9504	0.8750	0.2754	0.1225
Marital Status					
Single	47,748.8889	0.9948	1.0000	0.2042	0.0736
Married	52,842.5149	1.1009	0.6515	0.1763	0.0598
Once Married	48,917.8735	1.0191	0.8333	0.2540	0.1075
Household Size					
≤ 3	75,254.7959	1.5678	0.4082	0.0183	0.0009
4-6	53,683.7160	1.1184	0.7557	0.1554	0.0519

7-9	34,210.1394	0.7127	1.0000	0.4298	0.2002
≥ 10	36,100.5231	0.7521	1.0000	0.3983	0.1647
Year of Schooling					
No Formal Education	53,870.3163	1.1223	0.8605	0.1601	0.0541
6.00	45,131.4704	0.9402	0.8571	0.2740	0.1149
12.00	57,440.4711	1.1967	0.5851	0.1957	0.0832
≥ 15.00	41,998.0801	0.8750	1.0000	0.3000	0.1201
Primary Occupation					
Farm-based	73,658.6949	1.5346	0.6098	0.0810	0.0303
Non-Farm-based	46,001.4745	0.9584	0.8224	0.2616	0.1076
Mode of Land Acquisition					
Leased Farmland	72,317.9205	1.5066	0.7188	0.0727	0.0238
Purchased Farmland	47,460.9761	0.9888	0.7333	0.3349	0.1573
Borrowed Farmland	47,090.3542	0.9810	0.8022	0.2565	0.1058
Farm size					
Below 1Ha	52,096.7318	1.0853	0.8077	0.2880	0.1327
1-2Ha	48,941.8585	1.0196	0.8050	0.2158	0.0831
Above 2Ha	49,203.2541	1.0251	0.6364	0.2480	0.0969

Result of Field Data, 2017

4.2 Factors Influencing Poverty Severity among the Rural Farm Households

The results in table 3 show the estimate of the Tobit model for factors influencing poverty incidence, poverty depth and poverty severity among the respondents. The F-value of the model and regression parameters are significant at $p<0.01$ indicating that the model has significant explanatory power of the fitted data. The estimates of poverty severity were selected for interpretation.

The results show that age of the household head has a significant coefficient (0.0152) at $p<0.01$ showing positive relationship with poverty. This implies that poverty depth of the households increased with increase in age. The coefficient of age-square (-0.0002) is significant ($p<0.01$) but negative indicating a reduce effect on household poverty. This probably implies that some household's heads are young in the life cycle and were non-poor due to their active age to generate adequate income for a good living.

Household size (0.0506) contributed positively to the poverty severity among the households at significant level of $p<0.01$. This could be attributed to large family size or high dependency ratio and its consequence on per capita income. More so, a large farm household would consume a larger proportion of the farm output leading to little or no marketable surplus for income generation. However, education (-0.0013) had a negative relationship with poverty at $p<0.10$ significant level implying that higher education reduces poverty depth among the farmers. This could be attributed to the role of education in the adoption of new farming innovations. The coefficient of primary occupation (0.0722) revealed that primary occupation in non-farm activities significantly increased poverty severity of the rural farm households at $p<0.01$. This implies that farming contributed the largest proportion of the household income.

Farming experience (0.0018) had positive and significant relationship with poverty at $p<0.05$. This implies that the farmers did not have adequate knowledge in modern farm practices that could be beneficiary to increased level of farm income. This indicates that extension services and training are necessary to the farmers through group and personal contacts.

Farm distance (-0.0015) also has negative and significant ($p<0.01$) relationship with poverty depth among the households. This is possibly due to ownership of multiple farms perhaps due to farm diversification and risk reduction thereby leading to increased income earning. The coefficient of non-farm income share (-0.6039) significantly ($p<0.01$) reduced the poverty depth of the households. This means that income from non-farm sources was important in augmenting the income of the rural farm households in order to reduce poverty.

Meanwhile, coefficient of credit obtained by farmers (-0.0014) also had asignificant reducing effect on poverty among the households at p<0.01. Thus, credit use had increasing effect on farm production or increased farm size thereby enhancing per capita income of the households.

Table 3: Tobit Model Estimates for Determinants of Poverty Severity

Explanatory Variable	Likelihood of Poverty P_0		Depth P_1		Severity P_2	
	Coefficient	t-value	Coefficient	t-value	Coefficient	t-value
Constant	5.3031***	10.30	0.5656***	6.68	0.2090***	3.42
Age	0.0258*	1.66	0.0153***	4.27	0.0152***	5.91
Age square	-0.0003**	-1.96	-0.0001***	-3.99	-0.0002***	-5.74
Gender	0.1864***	3.22	0.0329***	2.63	0.0074	0.71
Household size	0.1077***	10.26	0.0889***	41.55	0.0506***	25.1
Education	-0.0203***	-5.45	-0.0016**	-2.11	-0.0013*	-1.83
Primary occupation	-0.2299*	-1.83	0.0927*	1.89	0.0722***	4.41
Farm experience	0.0047	0.81	-0.0004	-0.31	0.0018**	1.96
Farm size	-0.0737***	-5.24	-0.0005	-0.14	0.0004	0.11
Extension contact	0.0786	1.33	-0.0211*	-1.81	-0.0045	-0.5
Farm distance km	-0.0039**	-2.05	-0.0019***	-4.83	-0.0015***	-5.14
Proportion of inherited land	0.3324**	2.52	0.0374	0.55	0.0156	0.79
Proportion of female labour	-0.6762***	-5.19	0.0262	0.94	0.0289	1.32
Non-Farm income share	-0.1501	-0.49	-1.1395***	-11.48	-0.6039***	-14.16
Amount of credit	-0.0019***	-5.17	-0.0023***	-17.13	-0.0014***	-17.74
Sigmaσ	0.0502		0.0553		0.0384	
Log pseudo likelihood	270.3600		322.9286		423.8264	
Pseudo R^2	5.8090		5.8689		3.8486	
F-value	30.75***		299.21***		121.03***	
No. of observation	300		300		300	

Result of Field Data, 2017 Significant ***(p<0.01) **(p<0.05) *(p<0.10)

5. Conclusion and Recommendation

The findings of this study revealed that majority (67.1%) of the rural farm households heads were poor comprising of youths below 30 years of age, women and single parents. Poverty severity was pronounced among farmers that were aged above 60 years, farmers with low level of education, farmers with, at least, a household size of 7 members, those that borrowed or have limited access to farmland and farm holders of less than two (2) hectares. However, high level of education and amount of credit accessed had significant reduction effect on poverty.

Therefore, rural households should adopt family planning to control the family size. Cultivated farm size should be increased through cooperative efforts and farm mechanisation. Youths and women should be encouraged into farming and related activities through training and empowerment programmes. Stakeholders should facilitate farmers' access to credit, extension service, and modern input delivery system in order to reduce poverty in the rural area.

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Situating Suicide as an Epistemological Problem

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Abstract. Knowing how, knowing that, and knowing to do, pose difficult questions in moral epistemology. The paper argues that moral knowledge is neither knowing how nor knowing that, but knowing to do. Knowing to do is to be rationally disposed to the right thing. When we talk about moral judgment we often refers to our conscience, hence our moral life is made up of the moral decisions we take. Can we ever know that it is wrong to commit suicide? Can we ever have some justifications for believing whether suicide is morally right or wrong, just or unjust? Suicidal trends have always existed with greater or lesser intensity from one period to another. The circumstances that cause suicide are infinite in number, for example we have people who commit suicide in comfortable circumstance while others commit suicide in an uncomfortable circumstance. The paper calls for a reawaken of our epistemic sensibility, since our conscience is our moral judgment, the paper recommends that we follow the rule of love and unselfishness that is golden rule in order to put an end to the problem of suicide. The most certain way to achieve this is to develop in man the power to coordinate his ideas and feelings so that he is in a position to pursue a definite aim in life, in other words to give epistemic strength to our beliefs and other cognitive acts.

Keywords: Epistemology, suicide, knowing how, knowing that, knowing to do.

1. Introduction

Why do people argue, disagree and even quarrel over the rightness or wrongness of certain actions? Why do we have moral disputes and disagreements? What causes moral disputes? When men make moral judgments what exactly are they doing? When our conscience tells us that an action is good or right, what is implied in the statement that we make? Or better still when the ordinary man makes such judgments, what is it that he intends to say, rightly or wrongly? The truth of the matter is that we have epistemic duty to prevent the harm we cause ourselves and others, and that duty equally applies to suicide. There are various ways we can do this: for example a frustrated man who has decided to commit suicide could reduce the pain he will cause himself and others by discussing his intention with his family or those who care about him.

On the other hand we have people who believe that the quality of life is more important than the quantity of life, if our quality of life has diminished to the point where we thought that to continue is valueless and life no longer worth living, then is it reasonable to end it. Though this type of judgment can be reasonable, but if we apply Kant's categorical imperative which says that: ''if from self-love we adopt it as a principle to shorten our life when its longer duration is likely to bring more evil than satisfaction'' (Frankena, 2010:117), then we should ask ourselves: should this become a universal law of nature or golden rule? We all know that the answer is no. The task of this paper is to discuss the nature of epistemic judgments with particular reference to the judgment of conscience, rule of love and unselfishness that is golden rule, and the problem of suicide. The paper also attempts to proffer solution, that is preventive measure we can adopt to reduce the alarming rate of suicide in our society.

2. Epistemic Issues in Suicide

The term suicide describes the act of taking one's own life (Minois, 1998:10). Within this article we are referring to suicide in the conventional sense, in which someone plans out or acts upon self destructive thoughts and feelings, often while they are experiencing overwhelming stress. Epistemic

issues emerge in a variety of ways, from moment of deliberate private reflection on tough theoretical questions, to causal social questions of what other people know and think. There is need to draw systematic lines between knowledge and mere belief, to distinguish justified and unjustified beliefs, and to recognize some beliefs as delusional or irrational. By reviewing our state of knowing and thinking that something is the case, we start to make sense of the human capacity to register these states. Knowledge and belief are states which link an agent to a proposition on suicide: know and belief. One major issue here is the contrast between knowledge and belief, what is believed can be true or false, one may belief without knowing: notable in cases where one's belief is false.

Epistemology is the study of knowledge and justified belief. Moral epistemology on the other hand is the study of what would be involved in knowing that it is wrong to commit suicide, or being justified in believing moral propositions. To possess moral knowledge is to desire the right thing; it is essentially to do the right thing. Knowing how, knowing that, and knowing to do, are related to action in a different way. Ryle argues that:

There are certain parallelism between knowing how and knowing that, as well as of learning that something is the case. We can wonder how as well as wonder whether what is involved in our descriptions of people as knowing how to make and appreciate jokes, to talk grammatically, to play chess, to fish, or to argue? Part of what is meant is that, when they perform these operations, they tend to perform them well or successfully (2009:17).

Ryle is of the opinion that knowing how is concerned with people's competences and operations rather than with their cognitive repertoires or the truth that they learn (Ryle, 2009:28). Unlike knowing that, knowing how requires practice; a beginner may need some knowing that as a guide, but may observe the rules without thinking of them. Moral knowledge is not the ability to perform a task but that which motivates a person commit suicide or not. It motivates us to act the right way. Knowing to do is the right kind of desire related intellect or thought related desire, it is the capacity to see what is the right thing to do and a rational disposition to act in the right way. Knowing how and knowing to do are similar because while moral knowledge is as a result of habituation, knowing how requires practice. Virtue character is a result of habituation, the development of practical wisdom is also a matter of habituation, to possess practical wisdom is not just to learn that it is right to do something, but to be habituated into doing the right thing by knowing that suicide is wrong. Habituation means to make the person not only choose to do the right thing but also desire to do the right thing, not to desire suicide, it means develop both desire system and intellect (Aristotle, 1925:11).

While it is possible that a man may act against his rational choice, it is not easy to understand that he acts against his knowledge. It is equally important to note that a man who seems to possess moral knowledge does act as moral knowledge prescribes. The tension here is about the conflict between the end and an action which is also the end. Knowing how is concerned with the means not the end. Many people believe that suicide is morally wrong because of their religious tradition, while others see it as morally permissible. We may say that suicide is always immoral in any circumstances, we can also say that suicide is never immoral regardless of the circumstances or better still that suicide is morally acceptable in some circumstances but not in others.

However we can equally say that people who commit suicide are those that are disappointed, or in sorrow but we cannot say exactly the level or the degree of disappointment or sorrow that can prompt an individual to commit suicide. Beck defines suicide as an individual centered, life taking act whose motive is ceasing the struggle for values and resigning the search for meaning (Beck, 2015:51). From this definition we can see that not all taking of one's life that we can consider to be suicide. There are various ways by which someone can commit suicide, for instance a man or woman can commit suicide by using rope, or with a gun, with a sharp object like knife, by taking poison or probably by jumping into the river. We shall take a look at some of the reasons why people commit suicide and see if they are justified in doing this: First of all we should ask ourselves whether suicide could be classified among the actions that are allowed in morality or should we see it as a criminal act, these questions have been debated through the ages. It is important to examine how people especially philosophers have considered the problem of suicide and see if this is in line with our modern day society. Since people commit suicide for different motive, and one of this motives is the worth of life, this has to do with our decisions on values. Is life itself valuable? the quality or the value of life is the most important thing for us to put into consideration, hence reason may sometimes advice us to commit suicide, on the other hand suicide is a disvalue or an evil, life to them is a God given gift its cessation is evil (Beck, 2015:52). On moral ground Augustine and Aquinas argued that since all being are derived from God, life itself should be valued.

David Hume on the other hand sees suicide to be useful to self or for the good of the society. Plato considers suicide to be wrong if it is done without god's permission, and morally right if the gods permitted us to commit suicide. When we look at the natural law theory of nature that enjoins us to follow rather than go against nature we might disagree with those philosophers that argue in support of suicide. Every human being has a natural drive toward self preservation and since suicide go against this natural drive, hence it is morally wrong. Every living organism has a function and that function is living, to commit suicide is wrong because this behaviour is inconsistent with her natural function of living. This is saying that it is wrong to interfere with the normal cause of nature (Barcalow, 2010:296). Let us consider the case of Mr. Joseph, who is 84 years old, his Doctor told him that he has less than a year to live. Joseph knows that cancer of the lungs causes intense pain, because of this disease Joseph's weight will fall rapidly, and grow weaker and becomes helpless. Before this illness Joseph was strong and active just like just like every other person he had hoped to die a dignified and painless death at old age. But with his illness he knows that he can neither die a dignified nor painless death, after several days of reflection he concluded to commit suicide. Would it be morally acceptable for him to commit suicide? If we look at this from the natural law theorists and see suicide this is a behaviour contrary to nature. The truth of the matter is that, it is wrong to interfere with the normal cause of nature. People sometimes believe that their diminished quality of life is permanent when it is only temporary, people can suffer from temporary depression and think it is permanent. We have people who does not believe in the natural law theory and argued ''that even if we have natural drive towards self preservation it does not follow that to behave contrary is immoral (Barcalow, 2010:297). In the ancient world we have a whole lot of famous suicide for instance, stoicism commit suicide that was considered to be appropriate under certain circumstances. The Stoic advises us to do what is natural and follow reason. For instance if there is an important information that will harm a country, it is better for whosoever is involved to commit suicide rather than revealing the information. Julius Caesar committed suicide when it became clear that their cause was hopeless and they faced dishonor at the hands of Julius Caesar's successor, Augustus. Similarly Cleopatra committed suicide rather than falls into Augustus hands and face the humiliation of being returned to Rome as a slave rather than a queen. Her lover mark Anthony also committed suicide (Barcalow, 2010:298).

In our modern society it is important to state that suicide can only be considered illegal if it is not authorized by the state. ''In Athens if before killing yourself you asked the senate to permit it, giving the reasons why life had become intolerable for you and if this request was authorized, then this type of suicide will be considered as a legitimate act (Durkheim, 366). The penal code of New York treats suicide as a crime, but this crime always goes unpunished because the punishment cannot be effectively applied to the guilty party. But an attempted suicide can result in a prison sentence of two years or a fine (Durkheim, 2009:365).

Indeed we have seen that there are different kinds of suicide, the characteristics which are not at all the same. When we turn to the utilitarianism we can see that while act utilitarianism maintains that we can commit suicide if it will produce happiness for us, for instance if it is the case that by committing suicide an HIV positive patient would avoid pains and relieve his family of the suffering of watching his decline and save money, and knowing quite well that he will die some day anyway. Then there will be an increase in total happiness from his committing suicide, to the act utilitarianism this is the right thing to do. Rule utilitarianism on the other hand argues that we should follow a rule and determine if there will be total happiness in people following this rule. E.g. commit suicide in circumstances ''A'' than if we follow the rule don't commit suicide in circumstances ''B.'' These two rules should be carefully examined to discover the effect on total happiness.

However if people decide to commit suicide today than they used to, it is not because we need to make more painful efforts to survive or that our legitimate needs are less satisfied. It is clear that the problems of suicide are very complicated and are difficult to decide. We have various ways by which we can minimize if not totally eradicate the alarming rate of suicide in our society, for instance we can prevent an individual from committing suicide temporarily if such a person is suffering from psychological disorder, if someone is not yet mature to take a decision on his own or not yet an adult we can also prevent such a person from committing suicide. With this temporary prevention we are able assist our loved ones with the necessary aid and relieving their psychological disorder and this could probably save their lives. Our present indulgent attitude towards suicide is excessive; hence it ought to be rejected with greater energy and precision. For this reason our next concern is to follow the Kantian maxim as our guiding principle to prevent suicide.

3. Preventive Measure of Suicide

From our various analysis it is evident that the evil outweigh the good, hence it is important to discuss some of the ways we can minimize this social phenomenon. The method we adopt here is the Kantian approach to suicide. In his book: fundamental principles of the metaphysics of morals, Kant tries to make explicit the moral concepts which are implicit in the ethical principle of our everyday life, he formulates two kinds of imperative namely: categorical and hypothetical imperative. Kant the categorical imperative is an unconditional imperative; it does not command us to do something which is a means to an end rather it commands something that is good. The only thing that is good without qualification or restriction is a good will, a good will is good in all circumstances, an absolute or unconditioned good, the only thing that is good in itself, there are plenty of things which are good and they may all be thoroughly bad when they are used by a bad will. The second imperative is the hypothetical, this imperative is a conditional imperative which commands someone to do something which is a means to an end (Kant, 2010:20). Kantian approach enjoins us to first identify the maxim which we are to follow. A maxim is the subjective principle of action, that is the principle according to which the subject is acting not the objective principle according to which he ought to act, it follows that the doers maxim may conform to the moral law just as it is possible that his maxim should be incompatible with it (Korner, 2018:133). For instance if you are suffering from cancer of the lung and you are contemplating of committing suicide, the maxim might be: you will commit suicide when you are seriously ill and have few months to live, you will probably have much intense pain, and you will grow weak and more helpless. According to Kant acting on this maxim would be morally acceptable if only the individual will consistently will that it becomes a universal law. Everyone will commit suicide in this type of circumstance. But the truth of the matter is that no rational being could consistently will such a universal law, therefore to Kant suicide is immoral.

The formulations of the categorical imperative include the following: Act only on that maxim through which you can at the same time will that it becomes a universal law, you are ever to act otherwise than so that your maxim should become a universal law, act as if the maxim of your action were to become through your will a universal law of nature, so act to use humanity both in your own person and in the person of every other, always as an end, and not as a means. ‘‘We should not use humanity as a means to an end or as a means to achieve our selfish aim, a man who commits suicide in order to get out of poverty or frustration also uses humanity as a means to an end. Act that your will can regard itself at the same time as making universal law through its maxim , so act as if you were always through your maxims a lawmaking member in a universal kingdom of ends’’ (Omoregbe, 1993:224).

Kant’s formulation of the categorical imperative requires that we treat people with respect including ourselves (Barcalow, 2010:302). This means for someone to commit suicide because of an illness. Indeed, it is possible for a medical doctor to make mistake about the nature of his patient illness, if on the other hand there is a new development such that, new therapies suddenly becomes readily available, when people have already lost hope and think that their life is valueless and it no longer worth living.

4. African Conception of the Judgment of Conscience

In the African conception, we usually use the word conscience when we talk about moral judgments for instance when I say: that would be against my conscience or my conscience wouldn’t permit me to do that. On the other hand when we talk about wrong action we also make reference about following our conscience e.g. when I do a good action, I say: I must examine my conscience, in the same vein if I am worried about past actions, I say: I have something on my conscience, if I know I have acted badly, or my conscience is clear, if I have no cause to blame myself.

Conscience is a kind of extra sense or part of the mind which deals with moral matters, just like a little man whispering instructions inside one’s head; hence we sit back and listen to the voice of conscience in order to know the next line of action. The crucial question now is: what kind of a thing is this conscience? My conscience is simply myself making a moral judgment or a decision as to whether an act is right or wrong. There is nothing particularly mysterious about conscience. I make my judgments and decisions on moral matters in the same way as I make them on others matters: by thinking and reasoning, by considering all the factors involved, by asking the advice of others, by drawing on the wisdom of the past, and then at last making up my mind.

Our moral life is made up of the moral decisions we take. Most of us are neither completely good nor

completely bad but somewhere in between it is difficult to say that a good person is a person who decides to do the good action when faced with choice. A bad person is someone who chooses the bad action. The truth of the matter is that our good actions are often mixed with selfishness and vanity and other motives. Our bad actions usually have excuses, or explanations which others cannot see, there's so much good in the worst of us and so much bad in the best of us, that it hardly becomes any of us to talk about the rest of us. Here we must say that we do not go through a long process of consulting our conscience whenever we take a decision, at times we act from habit, from good habit, or from bad habit. For instance a man walking along a busy street and a woman in front of him mistakenly drops her money without noticing it, then the man picks up the money, here he has a choice of action: he can keep it and say nothing or he can give it back to the woman. He has the opportunity to weigh up the factors in favour of either action and make moral decision. It is possible that the man will not immediately go after the woman and give her back her money. Our upbringing, education, religious principles, respect for the law, have made us the kind of person who does not even have to think of what has to be done in this type of situation. On the other hand the man can also decides to put the money in his pocket and walks in the opposite direction. This shows how important it is for us to form the habit of making right moral judgments and acting upon them.

Conscience can also be regarded as a faculty of the mind, the mind as a whole is responsible for moral judgment and also involve in what we call conscience. Conscience considers characters, actions, intentions, motive in its judgment with the aim of discovering their goodness and badness. It judges that pain is appropriate to wrongdoing and happiness to right doing. Another important function of conscience is that it initiates and checks our actions; this is one of the mental process by which our actions are checked. This happens when someone has a feeling of remorse, it can be in the form of pain and this is usually unpleasant. This is why the African man will say the pain of conscience is one of the reasons to avoid wrong actions. Africans believe that their god will never allow our their conscience to lead them astray; hence we see conscience as the voice of god speaking in our soul.

5. The Golden Rule

Most of our actions do not require a special moral judgment, but sometimes we find ourselves in a situation whereby we have to meditate carefully the right course of action to follow, when decision we make is likely to have a serious effects in our lives and others, especially in a situation that we have never experience before and we have no rule to guide us. It is important to state that the best rule to follow is the golden rule that is the rule of love and unselfishness. For us to apply this type of rule there is need for us to consider carefully all the circumstances involved, because it is possible to have different circumstances and these circumstances are likely to be more important than the other. ''A man six honest serving honest men, taught them all they need to know, their names are what?, why?, when?, how?, where?, and who?, these six words are a list of the circumstances that can make an act good, bad or worse'' (Bremen and Forristal, 35). It is likely to be more than this or shorter than this, but they are useful in guiding us to make a moral judgment. If we take a look at the first word: ''what''? ''What am I about to do? asks yourself about the essential nature of the act, e.g. if it is to help someone in need of our assistance, that is good, but if it is a situation whereby you are asked to terminate the life of an enemy, or take what does not rightly belongs to you, that is bad. The what? Question is very crucial.

In the same vein the other questions can also make a good act bad, or a bad act good: if for instance I take another man's property, this is bad, but consider a situation where my neighbour is starving and I take someone else's food in order to save his life, this is an exceptional situation, we cannot consider this as a bad act but a good one. Here the bottom line of ''why'' is the motive behind my act and this is what makes it good or bad. On the other hand the ''why'' can also make a good act bad. If I give money to a jobless graduate to assassinate my enemy, this is not a good act. When we turn to the question of ''when,'' ''where,'' and ''who,'' we should ask ourselves '' when I do it,'' ''how I do it,'' ''where I do it,'' ''who I am'' let's consider the case of a medical doctor who discloses his patient secret that is HIV positive to his friend, or a solicitor who steal the money of his client, these two sets of people are more guilty than an ordinary person who tells a secret or steals money.

Nothing is intrinsically good except love, or intrinsically bad except the lack of love. Love is the only law, because the moral law is the law of love and unselfishness, the truth of the matter is that there are certain things that are wrong in all situations and no motive can make them right.

6. Conclusion

Moral knowledge is special; it essentially knowing to do the right thing. Much of what we learn from the society comes from what others tell us. Hand in hand with this fact, however, comes a hard truth, for a variety of reasons, what others tell us is not always going to be true. As a result of this there is need for epistemic vigilance, our epistemic vigilance has to be both descriptive and normative, the descriptive side concerns what cognitive mechanisms we use for epistemic vigilance. The normative side concerns how these mechanisms are evaluated by epistemic standards, like knowledge, and moral standards, we have to be vigilance towards the informant, and vigilance towards the information.

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An Exploration of Health Care Delivery in Rural Areas of South Western Nigeria

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Abstract. There is a link between environment/eco-system and healthcare delivery in every society. The link often reveals difference between urban and rural areas healthcare provision, patronage, patterns and utilization of available health care resources. The nexus accentuates where one lives and the process of healthcare consumption available to individual or group of individuals. This pattern of inequality has brought about an unmitigated disparity and untold misery to the rural dwellers in all ramifications including health matters. Health infrastructure to be sure is understood in both qualitative and quantitative terms to mean the quality of care and accessibility to health care delivery within a country. It is judged by the quality of physical, technological and human resources available at a given period. It is therefore suggested that Transformation Approach and Improvement Approach may be adopted to bring rural and urban areas at par : Transformation Approach puts emphasis on the development of socio-economic factors available in order to experience a sustained growth and marked increase in the level of inputs that is complementary to labour and work done in the rural areas to increase income and financial independence. Whilst, Improvement approach emphasizes the continuity of existing social institutions and arrangement. To this approach, improvement upon all the existing institutions should be gradual and progressive. Emphasis is therefore placed on proper type of education to acquire skills. Education would also serve a veritable avenue to remove ignorance, increase level of income etc. All these put together form the structure upon which the healthcare delivery is anchored in any society and the determinants of its infrastructure and the extent of patronage. Therefore, for quality rural health, all these are to be in place with adequate budget allocation.

Keywords: Rural Health, healthcare delivery, infrastructure, Access, aetiology

1. Introduction

There is a link between environment/eco-system and healthcare delivery in every society. The nexus accentuates where one lives and the process of healthcare consumption available to individual or group of individuals. The link often reveals difference between urban and rural areas healthcare provision, patronage, patterns and utilization of available health care resources (Jegede, 2010; Nwokocha, 2004). There is a consensus that public health, health care consumption and delivery are skewed against rural settlements in Nigeria and elsewhere in sub-Sahara African countries (Tella, 2014; Ademiluyi & Aluko-Arowolo, 2009; Adebanjo & Oladeji,2006). To understand this division, particularly in Nigeria, is to situate rural settlements against urban areas by describing the difference or the gap between the 'have and have nots', poor and the rich (Erinosho, 1998; Jegede. 2010). This pattern of social structure of inequality has brought about an unmitigated disparity and untold misery to the rural dwellers in all ramifications including health matters. The National Programmes on Immunization (NPI) in 2005, for instance, shows that there was more success/advancement in healthcare patronage in the urban areas than the sub-urban and rural areas because there are more health infrastructures to sustain the programme in the former than the latter. The success rate was 25% for urban children and 7% for the rural areas (Owumi, 2002). The trend has not improved to any appreciably (Aluko-Arowolo & Ademiluyi, 2014) even, almost a decade after the programme. No wonder Nigeria has one of the world highest rates of deaths of under 5 children (0 to 5 years): that is 178 per 1,000 births (Owumi, 2002); with preponderance of these deaths from rural areas (Aluko-Arowolo & Ademiluyi, 2014).

The matter becomes worrisome because of neglect from the governments at both states and federal

levels (Tella, 2014). The neglect is apparent in budgetary allocation to health and other allied amenities such as potable water, good roads, electricity, well equipped and funded hospitals among other things which favour urban than rural areas (Jegede. 2010; Owumi, 2002). For instance, states with urban status like Lagos enjoy more patronage than those with rural status like Jigawa and other non- metropolitan states (Ademiluyi & Aluko-Arowolo, 2009). For example, 253 secondary health institutions/General Hospitals are located in Southwest and 209 in the North-Central Regions where there are more cities and towns than the remaining regions with predominantly rural settlements (Aluko, 2005). In addition professional healthcare workers like doctors and other highly skilled health workers would prefer to stay in the urban areas, especially where there are infrastructures, to practise their professions. Apart from this, life chance resources like water, energy (electricity) good roads, shelter, school for children, and employment for spouses which are likely to attract these personnel to rural areas are not generally provided in the rural areas (Mwatsika, 2015; Aluko-Arowolo, 2005). And where they are provided, they are grossly inadequate.

In sum total, as a matter of fact there is such an extensive body of literature on rural and urban dichotomy, class differences, social stratification and paucity of infrastructures in rural areas that it would be unrealistic to attempt a detailed and critical review of all the regions in Nigeria in this write up; instead of a detailed and particular regional analysis of the subject matter a general overview explanations will be provided. The focus therefore, is on rural health, need for medical infrastructures, budgetary allocation and how disparity and negative health seeking behaviour can be assuaged. Rural areas are thus explained with plethora of social and income inadequacy

2. Rural Area as a Concept and Access to Health Care

There is no agreeable definition of what rural society is, its definition or conceptualization varies from one authority to other and from developed societies to developing ones. To some, the rural society connotes an aging population, dependent youth and/or an outmigration of young people and an in-migration of retired people ((Mwatsika, 2015; Aluko-Arowolo, 2014). However, for the purpose of this discourse, a rural society is a group of people who reside in a community, less than twenty thousand people in the developing countries and about five thousand in the developed climes and occupy a particular territorial area and feel themselves to constitute a unified and distinct entity with possibly a common culture (Home, 1983; Scott & Marshall, 2009). Otherwise, an aggregate network of social relationship of a group or groups of people who may have lived, worked together long enough to get themselves organized and to think of themselves as a social unit and live a common, simple and personalized life. The environment thus defined as a society may inhabit one-two or many groups with their distinct norms and values. A rural community may inhabit one group while a modern urban centre may inhabit many groups (Akpenpuun, 2014; Owumi, 1996).

In Nigeria, the neglect of rural areas is causing a lot of setback in the development of modern cities, health infrastructures and manpower (NHRFHSP, 2012) for sustainable growth. The rural areas, in a way are losing the services of able-bodied manpower to urban areas. The difference between rural and urban life is therefore, highlighted in the homogeneous social life of rural people as against heterogeneous social relationship as being amplified by urban people (Aluko-Arowolo, 2013). However, rural area is a complete detachment from urban area with its characteristics, norms and value quite unique and informal. Whereas, urbanization separates work and household and it is specifically based on formal relationship that invariably weakens social ties of the people, place of births and residences. Rural area consolidates and strengthens social ties with one's family serving as a reference point to whatever he or she becomes in life. Social mobility in the rural area is often based on ascriptive norms rather than achievement or expertise acquired in entrepreneurial skill or formal education.

In the urban area, there is a great dependence on government for security, health and welfare (Home, 1983). This is not the case in rural area where, security, welfare, health and other socio-economic functions are collectively undertaken together, as one is expected to be his brother's and /or sister's keeper. Sick role is not performed only by the significant others but almost everybody in the rural areas. This is to say on the other hand that urban settlements are more of a central-fugal-like contraption of fragmented individuals with governmental decisions left for centralized authority whereas rural area is central-petal-like with certain degree of devolution of power to several agencies including head of family, kinship head, quarter head and chiefs who possibly serves as the final arbiter in the kinship or family dispute in case of any. The difference between rural and urban areas is more pronounced in access

disparity to health care among Nigeria populace in that infrastructure and personnel that are very essential to efficient hospital system like food, roads, pipe-borne water and electricity for storage of drugs and surgical operation etc were not provided for in the rural areas (Aluko-Arowolo, 2005). The difference brought to the fore, the challenges in the healthcare system and other associated services; this has implication on the health policy of governments in Nigeria. Health-care reforms, as engrained in the 1999 Nigeria constitution focus on improvement of the quality of health-care, decrease the cost of health-care, improve the access to health-care specialists, expand the array of the health care providers for consumers to make their choices and broaden the population covered by private or public insurance(Owumi & Taiwo, 2012). From the above, a 'roadmap' was designed for health system and sundry services in Nigeria which placed health services specifically on three pedestals: the primary, secondary and tertiary institutions for rural, mixed population, and urban settlers respectively.

Most epidemiological studies clearly demonstrate the existence of associations between spatial distribution of residences (that is, where one lives) and socio-economic positions. Others are the incidence, prevalence of illness and access to healthcare (Jegede, 2002). It also dictates the prophylactic and therapeutic options to treatment. This fact explains the disparity in healthcare infrastructure, healthcare consumption and quality of healthcare between rural and urban areas.

3. Healthcare Infrastructure and Quality of Healthcare

Health infrastructure to be sure is understood in both qualitative and quantitative terms to mean the quality of care and accessibility to health care delivery within a country. It is judged by the quality of physical, technological and human resources available at a given period. Physical structure entails laboratories, buildings and other fixed structures such as pipe borne water, good access roads, electricity and so on within the healthcare environments, whilst the technology is about the equipment meant specifically for hospital use including surgeries (Erinosho, 2006). This also includes computer/technology, laboratories equipment and consumables while human resource comprises the health professionals such as doctors, pharmacists, nurses, midwives, laboratory technologists, administrators, accountants and other sundry workers. All these put together form the structure upon which the healthcare delivery is anchored in any society and the determinants of its infrastructure and the extent of patronage. Therefore, for quality rural health, all these are to be in place with adequate budget allocation.

In 2014 budget allocation to health sector in Nigeria was six percent or N262 billion (or, 1.7billion USD), this is against N279billion allocated in 2013 (Aluko-Arowolo & Ademiluyi 2015). The urban areas benefitted to the detriment of rural areas and little effort was on primary health (including maternal health) which is very peculiar to the rural areas. The health sector in Nigeria, especially rural health is noted to be facing financial and human resources crisis (NHRHSP, 2012) as against urban areas. For instance, a break-down of provision of potable water shows that 67% was allocated to urban centres, especially state capitals, 60% of the remaining to other urban settlements, while 50% was to the semi-urban and the rest to rural areas (CBN, 2005). Although, this focus on disparity obfuscates the National Health objectives that seek to eliminate disparities that exist between urban and rural areas especially primary health matters between different population and/or subgroups on a wide range of health-related outcomes and behaviours, as well as conditions that affect health (Jegede,2010; Castro-Leal, Demery, & Mehra,.1999). Much success has not been recorded on this. In spite of this shortcomings, modernization, civilization and western education among other factors have helped to introduce change in a tremendously dimension in rural areas towards positive health seeking behaviour to embrace orthodox medicine and health practices (including in this behaviour is the encouragement of traditional health practitioners to upgrade their practices through trainings to conform to minimum health standard (Owumi & Taiwo, 2012; Erinosho, 2006; Erinosho, 1978).

4. Disparity in Access to Health Care among Rural and Urban Areas in Nigeria

There are disparities in health status and access to health care among different population groups in Nigeria. For instance, the under-five mortality rate in rural areas is estimated at 243 per 1,000 live births, compared to 153 per 1,000 in urban areas (UNICEF, 2006 in, Aluko-Arowolo, Ogundimu & Solarin, 2014). While 59 percent of women in urban areas deliver with a doctor, nurse, or midwife, only 26 percent of women in rural areas do so (NHRHSP, 2012). The Human Development Index (HDI) as a composite index that measures the achievement of countries in three basic dimensions of human development in the areas of: a long and healthy life,

knowledge, and a decent standard of living have poor rating for Nigeria (NHRHSP, 2012). There are also systemic deficiencies in the planning, management and administration of available personnel. The common outlooks are: shortage of professional staff in the north of the country as a whole and oversupply in the southern parts with more cities and towns. Distribution of health workers is also skewed toward urban centres with acute shortages in rural locations. Coupled with these are staff recruitment regulations in some states with shortages of critically needed health staff that discriminate against non-indigenes (NHRHSP, 2012). Attrition of health professionals is becoming excessive due to brain drains. Brain drain is whereby professionals from the country of origin are "pushed away" due to unfavourable conditions of service to the country of destination with alluring scenario that are "pull factors" (Ademiluyi & Aluko-Arowolo, 2009).

Migration of health care personnel to other countries is a current, critical and serious issue in the health care system of the country, from a supply push factor, a resulting rise in exodus of health care personnel may be due to the unbearable working condition among other things. Furthermore, there are low level and discrepancies in salaries and other conditions of service for health professionals working at different levels and between urban and rural states. The health worker force available was unevenly distributed (Aluko-Arowolo, 2005) with urban areas of 30 percent inhabitants having the larger concentration of health workers more than rural areas with preponderance percentage of 70 percent having to do with lesser health workers (NHRHSP, 2012; Aluko-Arowolo, 2005). In Nigeria of more than 160 million people, there are about 39,210 doctors and 124,629 nurses (This would translate to a doctor's ratio of 1: 4103; or, about 30 doctors per 100,000 populations and 1: 1284 or about 100 nurses per 100,000 populations respectively) registered in the country, currently working (or not working or practicing at all - NHRHSP, 2012). Though, it is taken for granted that we cannot all be sick at the same time, but this figure is in gross contradiction of WHO standard ratio, which specifies ratios of doctors, Nurses and environmental officer of 1: 600 patients,1: 4 patients and 1: 8,000 people respectively (Erinosho, 2006). Paradoxically, as noted elsewhere in this paper, the insufficiency in the numbers of health personnel does not prevent the available ones from seeking for better pay and conditions of service elsewhere, where it is assumed that there are favourable conditions of service. Furthermore, there are wide variations in health status and access to care among the six geo-political regions of the country, with indicators generally worse in the North than in the South (MDG Report 2004 in, NHRHSP, 2012). One prominent characteristic of poverty in Sub-Saharan African is inadequate access to social services. Access to care is a directly proportion to prevailing socio-cultural variables and poverty.

5. Poverty and Health Inequality in Rural Area

At present, more than one billion people in the developing world continue to live in absolute poverty with majority in Sub Saharan Africa (Tella, 2014). In Nigeria today, there is rising incidence of poverty in all ramification. Poverty is highly visible in most African Countries with rural communities having larger concentrations of poor people without basic social services including health services. World Bank (1996 in, Tella, 2014) reported an estimate 40 percent of the people in sub-Saharan African (SSA- including Nigeria) lived on less than one dollar a day. Almost all SSA countries performed poorly in the Millennium Development Goals – MDGs assessment - on health (Aluko-Arowolo, 2014). The incidence and prevalence of poverty varies greatly, depending on what definition of concept that is used. If one accepts a relative measure of poverty such as the below 50 percent of the median income, then quantum of those living in poverty in Nigeria has been held steady for more than 30years, with majority in rural areas. If we adopt an inequality or disparity in the share of income measuring indices, then poverty is widespread and has made no progress in the last 25 years to halt its spread as attested by a study carried out in Nigeria by Bureau of Statistics which indicates that proportion of the population in poverty in Nigeria fell from 43 percent in 1985 to 34 percent in 1992 from 36 million people (out of a population of 84 million) to 34.7million people (out of population of 102 million) of those in poverty, 10million people were extremely poor and of these 8.4 million lived in rural areas (see Tella, 2014 for an update – which indeed has worsen now). The numbers of poor in rural areas are noted to be rising now in spite of initial gains of reduction 1980s when rural poverty fell sharply from 26.3 million to 22.8 million, while those experiencing urban poverty rose from 9.7 million to 11.9 million. The reason for this is not farfetched, non-food requirements, i.e. social services including safe water, healthcare facilities, and shelter and education facilities are inadequate in rural areas. Sixty percent of poor families lived in urban areas but the pervasive incidence of poverty was 50 percent greater in rural areas than urban areas.

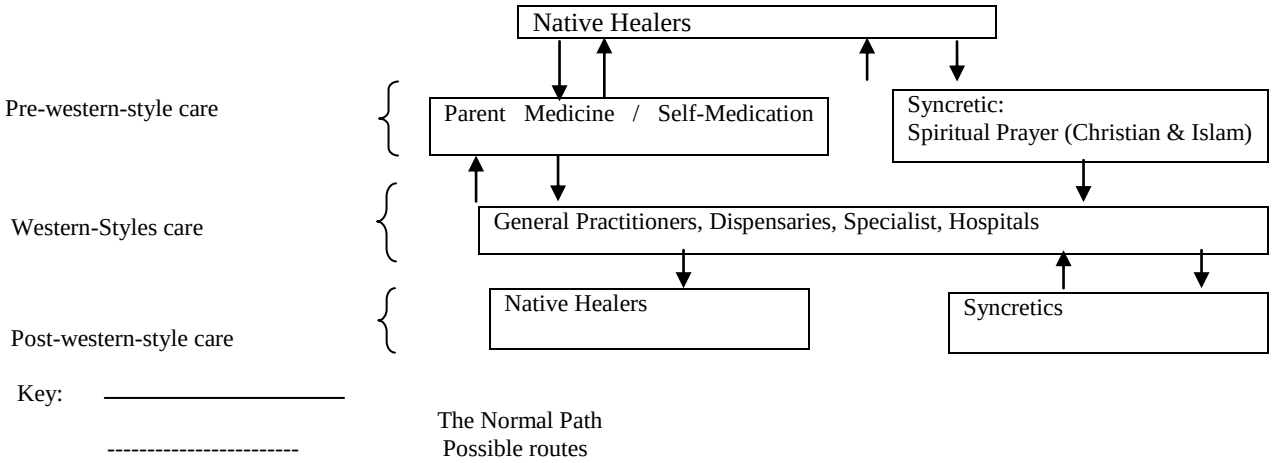
Furthermore, most Nigerians are still living subsistence lifestyle, an indication of extreme deprivation and poverty occasioned by the persistent devaluation of the Naira, for several decades under the IMF - imposed Structural Adjustment Programme (SAP). This has adversely affected the quality of life of the average Nigerian. The ever-increasing hardship has become so entrenched that the three basic necessities of life: food, clothing and shelter are no longer taken as basic. The effects of this biting poverty are certainly more pronounced on the children and their mothers who are compelled by the circumstance of culture to eat less, thus exposing themselves to serious health hazards. However, the pervasive poverty in Nigeria do not appear to be abating as a result of spiraling inflation, massive layoffs of workers, rising food price, unaffordable health care and a deteriorating standard of education which have all contributed to worsening living conditions and the low income of households. Due to this fact, traditional medicines, some without proof of quality assurance are now being patronised to take care of common and not so common diseases, both communicable and non-communicable ones.

Many poor people move frequently in and out of jobs and the number affected by employment instability is far greater than the number of unemployed at any given moment. This to a large extent reflects the incidence and prevalence of poverty in the Nigerian Society. While recognising the relative vulnerability of the above groups to poverty, it must be stressed that they do share one crucial common feature – their social class position. This characteristic therefore, is what causes the social conditions for the inhabitants of rural areas and marginalized urban poor to be exposed to poor healthcare. It is sufficing to mention the fact that among the groups most affected by extreme poverty throughout the world are those who do not have the capacity to organize themselves nor to exercise the right to protest their situation. Of course, this circumstance is also strong determinant of pathways to healthcare consumption.

6. Pathways to Health care delivery in Rural Areas

Pathway studies are increasingly becoming important aspect of health services, in terms of planning, provision of appropriate training and human resource for service delivery, including implementation of efficient referral system from lower levels of health care and other care providers to specialist institution (Jack-Ide, Makoro, Bip-Bari & Azibiri, 2013). Pathway to healthcare is used therefore, to explain health-seeking behaviour. This describes the steps and process from the recognition of symptoms to the use of particular health facilities. This method specifically attempts to identify a sequence of steps and looks at social and cultural factors of disease causation, which affect the sequence. In rural Nigeria, care providers include the native healers, faith-based organisations and sundry unorthodox methods which are not included in the referral process. This makes referral system clumsy or not attainable in most cases. It also gives room for all sorts of medical/treatment options that vitiate proper referral process from primary to secondary and tertiary care levels. Not very few also believe in the efficacy of herbs. These practices in one way or the other helps to keep the morbidity and mortality rates high and harbingers low life expectancy in rural areas. However, in developed countries, general practitioners and health professionals are central in the pathway of care with the majority of persons receiving services in health facilities are being referred from primary care/general hospital (Gater et al., 2005 in, Jack-Ide, Makoro, Bip-Bari & Azibiri, 2013). Health-seeking behaviour in this respect can be perceived as a function of a set of determinant factors which are associated with the choice of different kinds of health services. Dominant among these factors are where people reside, the roles of family, significant others, social networks and culture.

The determinant factors may also be seen in various contexts such as political – government provision of healthcare with medical and technological infrastructures, or not; physical - distance to care centre(s), social and economic (Erinosho, 1978). Other is culture which defines aetiology and epidemiology of illness/disease. Situating illness/disease in the context of culture Jegede (2002) traces occurrence and/or prevalence to enemies (ota), which include witchcraft (aje), sorcery (oso); gods (orisa) or ancestors (ebora); natural illness (aare) and hereditary diseases (aisan idile). Therefore, the utilization of healthcare systems, public or private, formal or non-formal, faith-based and/or native healing methods may depend on socio-cultural-demographic factors in terms of level of education, cultural beliefs and practices. The decision to engage or consult with a particular medical outfit among other issues is also a factor of culture and the source(s) of decision making. Sometimes, pathways to healthcare may be a factor of where one resides – may be rural or urban - Pathways to healthcare consumption in most rural Nigeria is showing below graphically:



Adapted from Erinosho, 2005

In explaining the diagram, an average rural Nigerian, whenever he/she is taken ill, would rather start treatment with self-medication, consult with pre-western/unorthodox practitioner(s) including the syncretic healers (the aladura, exorcists and diviners). This is before going to orthodox care centre(s). In most cases orthodox option is often the last resort. Even after consultation with the orthodox, the tendency is to go back to the pre-western method, believing that orthodox medication only works fast but very ephemeral. Only the traditional methods work with intensity and very deep rooted. From whichever direction one is looking at rural health in Nigeria, with appropriate intervention(s) however, healthcare system in the rural areas can still be made to conform to the dictate of sustainable development.

7. Recommendations

From the foregoing, sustainable rural healthcare delivery can be interpreted to mean a state of health devoid of neglect, poverty, poor access, ignorance and inadequate education. But one notices that all these indices are still prevalent with devastating consequences. Therefore, healthcare delivery in the rural areas at present is abysmally poor. To improve on this, the perspectives of transformation and improvement as propounded by Long (1982) are suggested below:

Transformation Approach: This approach puts emphasis on the development of socio-economic factors available in order to experience a sustained growth and marked increase in the level of inputs that is complementary to labour and work done in the rural areas to increase income and financial independence. In these regards, all thing being equal, poverty would be reduced and there would be upsurge for improvement on wealth gained. It was also suggested that substantial part of the labour supply would have to migrate to urban-industrial employment so they can repatriate their incomes/resources gained as a result of migration back home for necessary improvement. Interpreting this in relation to healthcare delivery, therefore, is to maximize health care delivery and consumption in the rural areas, especially for those who are left in the areas.

Improvement approach however, emphasized the continuity of existing social institutions and arrangement. To this approach, improvement upon all the existing institutions should be gradual and progressive. Emphasis is therefore placed on proper type of education to acquire skills in order not to contribute to legion of unemployed in the urban centres. Education would also serve a veritable avenue to remove ignorance, increase level of income etc. Other areas of concentration are provision of physical/ social infrastructures including hospital facilities, good roads, etc.

Improvement approach is akin to Health-Care Policy and Reform of 2005 as elucidated by Owumi & Taiwo (2012). The policy is thus stated:
The Principle of Social Justice and Equity and the Ideals of Freedom and Opportunity that have been affirmed in the 1999 constitution of the Federal Republic of Nigeria.

Another principle is that of access to quality and affordable health care which is considered as a human right.
A third principle is the fact that good health care shall be assured through cost effective interventions that are targeted at priority health problems.

There is the need to recognise the contribution of traditional/alternative medicine: An understanding of this fact is inevitable for the proper appreciation of traditional medicine to enable everyone to appreciate and understand the need to promote and develop traditional medicine.

These approaches appear very crucial and suitable for a developing society like Nigeria where division between rural and urban areas looks like it was cut in granite and the forms of available healthcare are also sharply divided between poor and the rich.

8. Concluding Remark

The present lopsided distribution of health facilities between urban and rural areas in Nigeria is a carry-over from colonial era. The urban areas where the educated, the rich and the powerful live, receive the lion share of the infrastructure. The irony of it is that majority of Nigerians live in rural areas. This therefore suggests that there is the need to redistribute the infrastructure in such a way that all Nigerians have a chance of benefiting maximally.

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Effects of Poverty on 'Yan Kalare' Thuggery in Gombe Local Government Area, Gombe State (2007-2015)

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Abstract. This study is on the effects of poverty on Yan kalare thuggery in Gombe local government area, Gombe state (2007-2015). Since the return to democratic rule in 1999, elections in Gombe Local Government Area have been characterized by the criminal activities of Yan Kalare thugs. Poverty is argued to play a significant role in fostering the menace of Yan Kalare because most of the thugs that are used by politicians often come from poor family background.The study adopted Relative deprivation theory which explains a possible and potential cause of deviances in the society, when an individual's means do not correlate with their goals which often lead to the extreme situation of violence such as rioting, terrorism, thuggery and many other crimes in the society. The study made use of both primary and secondary types of data. Questionnaires were administered in the field and text books, journals, newspapers, as well as online materials were also consulted. The findings of the research revealed that poverty has indeed promoted the menace of political thuggery, which has negatively affected electoral outcomes in Gombe Local government area. The study therefore recommends that existing policies that were meant to help eradicate poverty and the menace of Yan Kalare by reducing the level of poverty in Gombe Local Government Area should be strengthened in order to meet the desired target. Strict punishments should also be placed upon politicians and thugs who harbour or take part in the activities of Yan Kalare in Gombe Local Government Area. In addition, the government should sponsor willing youths to obtain their education, especially because most of them are either illiterates or school dropouts.

Keywords: Poverty,'Yan Kalare, Politics, Political Thuggery.

1. Introduction

Contemporary Nigerian politics is seen as centered upon the use of thuggery by politicians, a situation which has allegedly facilitated false victory at the polls. The failure of the Nigerian government since the return to democratic rule in 1999 to address the issue of widespread poverty and other social problems in the country has been arguably blamed for the fragile democratic elections and corruption which has made political thuggery significant (Micheal, 2011).These groups of thugs go by different names such as *Yan Kalare* in Gombe state, *Yan Sara Suka* in Bauchi state, *Yan Daba* in Kano state, among numerous others. Their criminal activities usually begin from the early stage of elections and eventually become worse during election periods. These groups of unemployed youths are believed to be sponsored by politicians who lure them with extravagant promises, employment opportunities and financial rewards. Since 1999, these gangs of youths have been sponsored by politicians to carry out their dirty work and protect their political interests and ambition. But once elections are over, these trained youths are abandoned without any other means of survival (WeeklyTrust Newspaper, May 10th 2008). In Gombe state, these thugs are generally referred to as *Yan Kalare*. Their criminal actions range from snatching ballot boxes and election materials, as well as the harassment and intimidation of voters at the polling units. The actions of these *Yan Kalare* thugs is however connected with the fact that these energetic thugs are redundant and come from poor homes. It also coupled with the fact that politicians do not accept election defeat in good faith. As such, these thugs are easily susceptible to the manipulation of these desperate politicians (Omotola, 2008).

2. Conceptual Review

2.1 Poverty

Poverty represents the inability to cater for one's basic needs, such as food, clothing and shelter, all of which could be as a result of manmade or natural disasters. Social scientists have made several efforts in an attempt to conceptualize poverty. Broadly speaking, poverty can be conceptualize in four different ways which are; the lack of accesses to the much needed basic necessities of life; lack of access to production resources; insufficient use of available resources ; and result of 'exclusive mechanisms'. Here, poverty being the lack of access to the basic needs of life such as food, health care and housing is basically economic and associated with consumption. The material aspect of poverty is highlighted in order to explain the depth of poverty, so as to be able to identify who is and who isn't poor. Hence, the poor folks represent those individuals or households in the society that are unable to afford some basic needs including a well nutritious food, water, housing and healthcare services, as well as civil rights which will allow them to take part in the decision making process of their respective communities (Streeten and Burki, 1978).

According to Ukwu (2002) poverty has two basic concept, these are absolute poverty and relative poverty. Absolute poverty represent a condition of serious lack of access to the basic needs and services, such as food, clean water and housing, among others. Relative poverty on the other hand represents the condition of an individual, household or community especially when compared with the living standards of the average living condition for the group or region it occupies.Poverty could also thrive as a result of insufficient use of the available resources which could be as a result of weak government policies, absence of adequate infrastructure, absence of adequate technology etc. Poverty could also be as result of certain groups employing mechanisms in the system in order to sabotage the development as well as the democratic process of a given country (Olatomide, 2012). Poverty has also no single cause. Rather, there is a combination of many factors. Some of these factors include; negative or low economic growth; lack of proper policies, crippled labour market due to limited job growth, low wages and productivity. Low standard of living and the presence of increased crime and violence and environmental degradation are significant factors (Ajakaiye and Adeyeye, 2001; Ogwumike, 2002 and NPC, 2004).

2.2 'Yan Kalare'

Gombe state is home to a number of youths that have formed gangs who turn to crimes in order to make a living out of it. The residents of Gombe state generally refer to these notorious gangs as *Yan Kalare*. Political events and rallies are never carried out without these *Yan Kalare* thugs that are mobilized to threaten and scare away opponents or prevent the possible attack by enemies (Dailytrust Newspaper, July 2, 2013).Hassan (2011) explained that these *Yan Kalare* groups were originally hunters known to move in groups for the purpose of hunting wild animals. Lamido (2008) further explains that during the mid-1990s, a man known as *Kalare* was invited to Gombe state to attend a victory ceremony hosted by some hunters in *Jekadafari* ward, within Gombe metropolis. The guest, *Kalare*, performed very well and was appreciated and hailed. Afterwards, he received many gifts in recognition of his performance by the people of Gombe state. Eventually, youths in Gombe state joined the profession of hunting and idolized the man *'Kalare'*, especially in the promotion of hunting activities in the state.

Similarly, Abdulaziz (2016), explained that prior to the return to democratic rule in 1999, there exist a group of youths whose mission was hunting and were generally referred to as *Yan Farauta* (hunters). They are known to help and assist each other through attending of naming ceremony, weddings, turbaning, among other local events. Some of them were also blacksmiths, farmers and long distance vehicle drivers. They are also known to seek protection from herbalist and *wanzamai* (local barbers) by collecting charms that they wear or carry around, which helps in making them immune to sharp and dangerous objects. However, after the return to democratic rule in 1999, and also two years into the administration of the former Governor of Gombe state, late Abubakar Habu Hashidu, who came into power under the defunct All Nigeria Peoples Party (ANPP), some of these hunters broke into fight with each other while attending a naming ceremony. And the popular *Yan Farauta* turned into the dreaded *Yan Kalare*. Politicians afterwards, took advantage of this sudden change and began to show their support to these *Yan Kalare* groups by way of assisting them with money, food stuff, weapons and drugs. The *Yan Kalare* were then recruited to intimidate electorates and harass political opponents. These politicians also visit their 'temples' which refers to the *Yan Kalare* thugs meeting places and shower them with gifts of all kind.

These *Yan Kalare* gangs have engaged in politically motivated attacks, rape, and killing of innocent individuals especially during election periods. These *Yan Kalare* thugs are also easily identified by the weapons they carry such as machetes and sharp knives and their identities are known by many residents in the state. Once election is near, these dangerous weapons remain in their hands which will assist them in carrying out their deadly acts (Dailytrust Newspaper, July 2, 2013). There are different groups of *Yan Kalare* such as *Yan Kalare* of Dawaki, *Yan Kalare* of Bolari among numerous others. These different groups also engage in rival clashes between and among themselves, which is often bloody and affects innocent individuals.

However, in an effort to address the menace of *Yan Kalare* in the state, the administration of the former governor Muhammad Danjuma Goje created a policy which was intended to provide youths with employment opportunities in the state. An agency known as Gombe State Environmental Protection Agency was established, where youths benefitted from the policy. These youths received financial assistance and loans so as to enable them engage in small scale businesses (Abubakar, 2015).The administration of Muhammad Danjuma Goje also created the Anti-*Kalare* squad, as a response to the numerous complaints received from many residents in the state. The Anti-*Kalare* squad was tasked with the responsibility of responding to distress calls by residents of the state and also to engage in a 24hours patrol within the metropolis (Muhammed, Kamsiah and Lucy, 2017).Similarly, On his assumption into office in 2011, the former governor of the state, Dr Ibrahim Hassan Dankwambo made efforts to ban the activities of *Yan Kalare* thugs. He created policies which are meant to assist in eradicating the menace of *Yan Kalare* in the state. These policies include the Talba Empowerment Scheme(TES) and the Talba Youth Orientation and Rehabilitation Programme, which enrolled and trained in batches over 2000 youths, most of which were *Yan Kalare*thugs. The Talba Empowerment Scheme (TES) was meant to assist in changing the mind set of these *Yan Kalare* thugs so that they can become productive and useful to the society (Ejere, 2011).At the start of the programmes, willing youths surrender their weapons and were trained as road marshals, sanitary officers and security assistants, who will assist the police in locking away bad people (The Nation, June 7, 2016). However, these policies and programs introduced by different administrations did not succeed in completely eradicating the menace of political thuggery in Gombe state, especially because the presence of these *Yan Kalare* thugs are felt in every general election conducted, especially within Gombe state metropolis.

2.3 Nexux between Poverty and 'Yan Kalare Thuggery

Poverty means having insufficient resources, and in an extreme form, it is the lack of basic needs such as adequate food, clothing, housing (shelter), clean water and access to healthcare services. Poverty can also said to be extreme or severe when it has caused immense sufferings or even lead to death. Poverty can also prevent people from accomplishing their goals or building up on their potentials. The frustration that comes with poverty can sometimes be expressed through the use of violence. Hence poverty is believed to have foster economic problems (Mukhtar, Isyaku, Sani, 2016). In an effort to escape from frustration and other financial constraints, youths often take refuge in political thuggery. Political godfathers and other top politicians take advantage of the situation to recruit, train ad brainwash these youths into participating in the act of political thuggery, with their crimes often going unpunished as a result of the powerful political elite they work for (May, 2016). This assertion clearly shows that a poor person is often a desperate person and can be subjected to any means at his disposal, including violence, to be able to meet his required needs. And since these thugs are generally seen as poor, desperate and impoverished, they willingly allow themselves to be exploited by power hungry politicians seeking to obtain and or retain power at all cost.

Political thuggery is believed to be one of the outcomes of poverty and unemployment, coupled with other social and structural factors, which have put certain members of the society at a better position while others at a pathetic living state. Social differences in our society today are as a result of an unequal allocation of wealth, power and other social benefits. It is therefore not a surprise that criminal gangs are harbored in some of the poorest societies today (Siegel, 2010). Odumosu (1999) explained that, poverty is a key socio-economic obstacle that may increase the risk of crimes, especially as rapid urbanization is witnessed in the country. The constant presence of groups of idle young men in so many urban cities has aided the menace of political thuggery (Njoku, 2012). Therefore, the fact that poverty is related to criminal behaviors has since been theoretically proven and established by criminologist (Mckeown, 1948).

The link between poverty and political thuggery has also been explained by the panel headed by Sheikh Ahmed Lemu, a prominent Muslim cleric. The panel which was established to investigate the causes of the 2011 election disturbances by the then president Goodluck Jonathan who contested under the banner of Peoples Democratic Party (PDP). According to the panel report which was submitted on 10th October 2011, the obvious deepening poverty in the northern part of the country, as well as 'easy access to drugs, serious general poverty at the grassroots level and youth unemployment in particular are providing many foot soldiers ready for recruitment.'

3. Theoretical Framework

Relative Deprivation Theory: Relative deprivation is a concept used in the social sciences in order to explain measure of political, economic and social deprivations that are considered to be relative rather than absolute (Kurt, 1999). The concept of relative deprivation which was first used by an American sociologist Robert K. Merton was meant to understand social deviance. Social scientists, especially sociologist and political scientist have perceived Relative Deprivation as a possible and potential cause of deviances and other social movements in the society, which can even lead to the extreme situation of political violence such as rioting, terrorism, thuggery and many other crimes in the society (Robert, 1938, Ted 1970). For example, scholars of such types of social movements have explained the rise of such deviances by mentioning some of the grievances of these people who often feel that they are being deprived of what they perceive as values of which they are entitled to (Jerry, 1982). So also, individuals could engage in some kind of deviant behaviors especially when they see that their means do not correlate with their goals (Ted, 1970). Some of the basic assumptions of the theory include:

- Individuals in the society are engaged in deviant behaviors when they cannot be able to meet their goals and aspirations.
- A person is seen as deprived if and when he/she is underprivileged in a material or immaterial way.
- People who are deprived of valuable things in the society such as money, justice, status or privileges often join movements hoping to redress their grievances.
- People who see themselves as being exposed to relative deprivation are likely to have fewer aspirations as a result of their shortcomings
- Ones aspirations as a result of their social class or status have the potential to create feelings of resentment which may cause one to retaliate negatively in the society.

Relative deprivation theory is significant to this research because the youths that are involved in *Kalare* are generally known to come from poor families that live below the poverty line. Relative deprivation emphasizes how and what these thugs feel in their community of residence, which actually gives them a greater incentive to engage in criminal activities such as political thuggery. Relative deprivation theory has been criticized for failing to explain why some who are deprived of things that are essential in the society, refuse to be part of such movements meant to redress their grievances. However, the proponents of the theory argue that, these people only want to avoid conflicts and difficulties that might be encountered in the process and with no assurance of having a better life afterwards (Diana, 2005).

4. Methodology

The study made use of primary and secondary types of data.The primary data are first-hand information which was obtained through administration of questionnaires. The secondary type of data was obtained through books, journals, magazines, newspapers, and other periodic publications or reports, prints and electronic.According to the National bureau of statistics (NBS) the projected population of Gombe Local government area as at 2016 is 367500 and according to the Krejcie and Morgan's table, the sample size of 384 respondents is enough for the entire population. Probability sampling method was also used because of its appropriateness to this study. Questionnaires were distributed equally among all eleven (11) wards under Gombe Local Government Area so as to ensure an equal representation. These wards are; *Ajiya*, *Bajoga*, *Bolari* East, *Bolari* West, *Dawaki*, *Herwagana*, *Jekadafari*, *Kumbiya-Kumbiya*, *Nasarawo*, *Pantami* and *Shamaki*. Regular verification and validation of data was done with all inconsistencies checked and resolved with the researcher and research assistants. The study also made use of Statistical Package for Social Science (SPSS) 22.0 version in processing the quantitative data obtained through questionnaire administered in the field, which are presented using tables.

5. Data Analysis and Findings

Out of the 384 questionnaires distributed, 371 which constituted 96.6%, were filled and returned, and are the basis of our analysis. The unreturned questionnaires were 8 which constitute 2.1%, while the 5 invalid questionnaires constitute 1.3%.

Table 1: Demographic Information of the Respondents

S/N	Variable	Category	Frequency	Percentage (%)
1	Age	18-28 years	162	43.7
		29-39 years	149	40.2
		40 and above years	60	16.1
		Total	**371**	**100**
2	Sex	Male	261	70.4
		Female	110	29.6
		Total	**371**	**100**
3	Marital status	Married	168	45.3
		Single	184	49.6
		Divorced	10	2.7
		Widow/Widower	9	2.4
		Total	**371**	**100**
4	Certificate obtained	Primary school	190	51.2
		Secondary school	122	32.9
		Tertiary institution	28	7.5
		None	31	8.4
		Total	**371**	**100**
5	Employment status	Employed	112	30.2
		Unemployed	259	69.8
		Total	**371**	**100**

Source: *Field work, 2019*

This above table shows the age variable of the respondents ranged from 18-28, 29-39 and above 40 years. The sex variable shows that out of 371 filled and returned questionnaires, male category had 261 respondents representing 70.4%. The remaining 110 respondents representing 29.6% belong to the female category. The marital status variable shows that the marital status of the respondents consists of four categories; married 49.6%; single 49.6%; divorced 2.7% and widow/widower2.4%. The certificate obtained variable consisted of primary school category 51.2%, secondary school category 32.9%, tertiary institution category 7.5% and the none category 8.4%.

Table 2: Respondents views on whether or not Poverty breeds *Kalare* thuggery

S/N	Variable	Frequency	Percentage (%)
1	Yes	292	78.7
2	No	79	21.3
	Total	**371**	**100**

Source: *Field Work, 2019*

Table 2 shows that out of the 371 filled and returned questionnaires, 292 respondents representing 78.7% believed that poverty breeds *Kalare* thuggery, while 79 respondents representing 21.3% believed it does not.Going by the above data, it is evident that there is indeed a significant relationship between poverty and *Yan Kalare* thuggery in Gombe Local Government Area since 292 respondents representing 78.7% have attested to that. This is also in line with the argument made by Micheal (2011) who posits that youths who are unemployed are the instrument of politicians, because poverty has made them to be susceptible to the crime of political thuggery and they believe that thuggery will liberate them from poverty. Similarly, Muktar, Isyaku, Sani (2016) explained that anger and frustration for reaching goals and potentials is often is often expressed in the form of violence. Thus, poverty has led to immense social, political and economic constraints.

Table 3: Respondents views on the causes of *Yan Kalare* thuggery

S/N	Variable	Frequency	Percentage (%)
1	Political Manipulation	112	30.2
2	Poverty	188	50.7
3	Drug abuse/moral decadence	42	11.3
4	Inactive security agencies	29	7.8
	Total	**371**	**100**

Source: *Field Work, 2019*

The Table 4.5 above mentioned some of the factors responsible for *Yan Kalare* thuggery in Gombe Local Government Area. Out of the 371 filled and returned questionnaires, 112 respondents representing 30.2%

believed that *Yan Kalare* thuggery is caused by political manipulation. 188 respondents representing 50.7% believed that the major cause of *Yan Kalare* thuggery is poverty. 42 respondents representing 11.3% are of the view that *Yan Kalare* thuggery is as a result of drug abuse and moral decadence. And lastly inactive security agencies contributed to *Yan Kalare* thuggery as shown by 29 respondents representing 7.8%. Going by the above data, it is clear that poverty is a major cause of *Yan Kalare* thuggery in Gombe Local Government Area. Similarly, Njoku (2012) observed that, the constant presence of groups of idle young men in many urban cities has significantly aided the menace of political thuggery. Bjerk (2007)also argued that youth who grow up poor and lack adequate economic resources are most likely to be involved in serious crimes than their wealthier peer

Going by the above data, the findings of this research clearly portrayed poverty as one of the key factor which is responsible for the thriving market of *Yan Kalare* thuggery in Gombe Local Government Area, Gombe state. Most of the thugs hired by politicians and other sponsors to protect their interest are argued to have come from poor and impoverished families. This very factor has made these youths to be more susceptible to such type of deviant behaviors and by extension, become a nuisance to the society.

6. Conclusion and Recommendations

This study has discussed the "Effect of Poverty on *Yan Kalare* thuggery in Gombe Local Government Area (2007-2015)". The high rate of unemployed youths coming from poor and impoverished families has aided the continuous acts of *Yan Kalare* in Gombe Local Government Area of Gombe state. Data gotten from the field have also helped prove the relationship that exists between poverty and *Kalare* thuggery in Gombe Local government area. This study therefore recommends that Poverty reduction policies on ground should be strengthened in order to make them more effective in the fight against poverty and *Yan Kalare* in Gombe Local Government Area. These will help these programmes to meet their required goal. The law should severely frown at those so-called politicians who are caught recruiting these jobless youths to engage in the act of *Yan Kalare* irrespective of their party affiliations. Doing so will help deter other politicians from sponsoring political thuggery in their locality. Government should also sponsor willing youths to pursue their education, especially because most of these thugs are illiterates or school dropouts, a situation which has aided their deviant behaviors at the detriment of the society.

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CCTV and Crime Prevention in Private Gated Communities: A Case of Eti-Osa Local Government Area, Lagos, Nigeria

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1. Introduction

One of the issues confronting urban communities today is the movement of individuals from underestimated (country) territories in the mission for rewarding openings for work (Giles, 2011). The overall degree of urban people rose definitely from 13% (220 million) in 1900; to 29% (732 million) in 1950; further rose to 49% (3.2 billion) in 2005; and at-risk to climb to 60% (4.9 billion) by 2030 (UN World Urbanization Prospect Report, 2005). There is a general inclination that the expanding populace because of individuals' relocation from country zones to the urban areas combined with common increment are probably going to present more prominent difficulties to the wellbeing of lives and properties, particularly in the optional urban communities of the creating scene where the ability to react to security issues is negligible. Tibaijuka (2007) expressed that around 60 percent of every urban inhabitant in creating nations have been survivors of wrongdoing.

The effect of crime has essentially exacerbated in many urban communities throughout the years (Alkire, 2003). These effects incorporate expanded dread among urban inhabitants, falling salary coming about because of the pulverization or trip of organizations from influenced zones just as the development of private security industry and urban gated networks (UN-Habitatt 2007). Mackay (2005) declared that a longing to make a cradle between the individual and society has created as individuals look for a method by which to shield themselves from vulnerability. Gated people group have spread widely in both created and lacking nations (Elhadaryand Ali, 2017).

The development of present-day gated networks can be viewed as an immediate lodging reaction to crime and dread of crime. Cséfalvay (2011) characterized gated networks as private advancements portrayed by an emphasis on physical safety efforts, for example, entryways, dividers, monitors and Closed-Circuit Television (CCTV) with the regular component been border divider which encases the entire turn of events. The majority of the accessible definitions on gated networks settled upon that gated networks are portrayed by having the accompanying: safety efforts (cameras), controlled or confined passages for untouchables (dividers or wall), pay ordinary necessary support charges and occupants share some financial likenesses (Elhadary, and Ali, 2017). It is uncovered that gated networks can forestall crime, expanded feeling that all is well with the world and give self and family assurance against undesirable interruption (Adnan et al, 2014). Individuals have now gotten progressively frightful and have pulled back into these braced enclaves that they see to be more secure and increasingly secure (Atkinson and Blandy, 2004). Radetsky et al (2014) opined that inside improvement insurance is guaranteed through different methods, including 24-hour security watches by monitors; 'back-to-base' caution frameworks and signals for an emergency response; monitor hounds; Closed Circuit Television (CCTV); and electric fencing, spikes and different types of against gatecrasher medicines to the edge.

Shut Circuit Television (CCTV) works as a situational crime counteraction instrument. It works by expanding the degree of authentic observation at checked areas (Clarke, 1992), gated networks included. Be that as it may, Honess and Charman (1992) brought up the essential issue presented from a situational crime anticipation viewpoint concerning Closed Circuit Television (CCTV): regardless of whether the presentation of Closed-Circuit Television (CCTV) brings about a decrease of crime or not. Against this background, this examination analyzed the impact of Closed-Circuit Television (CCTV) on crime decrease in gated networks created by the organized private sectors in Eti-Osa Local

Government Area of Lagos State, Nigeria. In spite of its' across the board, gated networks don't get the consideration it merits especially from sociology up to this point (Elhadaryand Ali, 2017).

2. Conceptual Anchor and Related Literature

The idea of safe city stays this examination. As indicated by Magal Security System (2011), an ensured city is thought for returning security, prosperity and individual fulfilment to the current complex urban networks utilizing advancement, system, work power and techniques. The shielded city thought can be applied to urban zones, towns, present-day parks, school grounds, private neighbourhoods, for instance, private, gated communities and whatever other states of being the place people require a secured and pleasant condition.

The Safer Cities Program (SCP) was pushed by UN-HABITAT in 1996 to strengthen and empower neighborhood authorities and key accomplices to be more ready to ensure urban security particularly for the frailest social events in making and change countries. The guideline focus of the program is to make a culture of balance and an ensured circumstance for each and every urban inhabitant by helping neighborhood authorities, the criminal value system, the private division and normal society associates to address urban prosperity and diminish misconduct and weakness (UN Habitat, 1996). The Safer Cities Program (SCP) hopes to add to the general target of viable urbanization through urban organization, fitting urban organization and needing to diminish and finally prevent the scenes and impacts of urban crime and viciousness in making countries (UN Habitat, 2007).

The Safer City Program (SCP) recognized convincing policing, social crime anticipation and common structure as the significant approaches to achieving the goals of the program. The methodologies for accomplishing a more secure city status, through the turn of events and execution of neighborhood crime anticipation as featured by UN-Habitat in 2005 are to guarantee the identification and activation of assorted nearby accomplices who can add to decrease and prevention of crime, wellbeing evaluation which includes the assurance of a neighborhood crime circumstance with a perspective on making accessible human and money related assets to handle it. The evaluation procedure means to arrive at an agreement on the needs for activity.

Keenan (2017) attested that a significant lead of the more secure city activity is the coordinated city observation which fuses a wide exhibit of innovation driven sub-frameworks. Mix and interoperability of these sub-frameworks are basic in acquiring better knowledge from different sources and sensors. This activity accepts that the formation of emergency the board communities, the utilization of Closed-Circuit Television (CCTV) and pertinent innovation will empower law implementation organizations, crisis administrations and neighborhood leaders' powerful reaction to the normal just as the unforeseen.

Present-day urban communities have changed essentially in continuous decades: urban regions have gotten dynamically blocked, and crime has taken off, while vandalism and vagrancy have gotten standard (Magal Security System, 2011). This has become an incredible test that weakened the police watch men in the supportability of contemporary urban areas. Ogboi and Eze (2013) saw that reaction to the developing dangers of crime and powerlessness of the police to give sufficient insurance has made people, networks and organizations to connect with computerized policing. As another mechanical way to deal with urban security, a colossal number of Closed-Circuit Television (CCTV) is presented in roads and associations all through the world with the communicated goals of decreasing crime and growing open prosperity. The United Kingdom is one of the most excited protectors, with a normal 1.9 million cameras in 2011-one for each 32 U.K. occupants and the number continues rising. Chicago supposedly has in any occasion 15,000 CCTV presented in one of the greatest U.S. frameworks which have incited regular opportunities social affairs to convey strong concerns-while in New York, CCTV is logically found both on open travel similarly as in associations and even generally excellent quality living courses of action (John et al, 2014).

The focal subject of the utilization of Closed-Circuit Television System in situational crime anticipation is to make changes to structures and boulevards consequently guaranteeing the security of individuals and their properties (Clarke, 1997). Situational crime anticipation looks to change how potential guilty parties see opportunity in a specific domain or explicit circumstance as the thought is that the criminals settles on a progression of semi-sound decisions about actually productive exercises dependent on data handled from the earth (Brantingham and Brantingham, 1993).

As indicated by Andrew and Bonta (2014), situational crime anticipation endeavors to change the recognition and data the potential guilty party forms in regards to the additions, misfortunes, and hazard epitomized in the circumstance, in this manner, criminal open doors in any focused on condition will be seen as either having more serious hazard and additionally requiring more exertion. Changes in the earth or circumstance are intended to diminish the probability that a guilty party would have the chance or the tendency, in view of a discerning appraisal of the circumstance, to carry out explicit criminal acts at a specific area (Taylor et al. 1997a; 1997b).

Crime uprooting is a worry frequently raised in regards to situational crime avoidance gauges yet current writing indicated that spatial relocation of crime occurs consistently across offense type or space, the most apparent spatial dislodging was seen as happening inside objective zones themselves (Waples et al., 2009). Park et al. (2012) contended that the impact of CCTV on crime counteraction was huge at 0.05%. The quantity of burglaries and robberies in the territories with CCTV introduced decreased by 47.4%, while the zones without CCTV demonstrated for all intents and purposes no adjustment in the quantity of violations. The crime uprooting brought about by the CCTV was not either found or immaterial and the crime percentages in the neighboring territories likewise diminished somewhat.

Welsh and Farrington (2009) inspected 93 examinations on observation frameworks (generally in the United Kingdom, United States and African nations) to perceive how powerful they are in lessening crime. Discoveries of the investigations indicated that observation frameworks were best in parking garages with 51% diminishing in crime, open travel frameworks (23%) and downtown areas and open lodging networks (7%). Be that as it may, the outcomes were not factually critical. The examination infers that entire CCTV observation can be successful at 0.05% noteworthy in explicit settings, for example, parking garages and open travels framework, the potential money related and cultural expenses require are zones for additional exploration. Piza, et al (2014) additionally declared that regardless of the ubiquity of Closed-Circuit Television (CCTV), proof of its crime and brutality avoidance abilities is uncertain. Research has to a great extent revealed CCTV impact as "blended" without clarifying this fluctuation.

3. The Study Area

Lagos metropolis is located approximately on Longitude 20 421 and 30 401 East of the Greenwich Meridian and Latitude 60 231 and 60 401 North as the Equator. It shares a boundary with Ogun state in the northern and north-eastern parts, the Benin Republic in the western part and the Atlantic Ocean in the southern part. Lagos is one of the megacities in Africa, a single largest commercial centre and an outpost of the industrialized West in tropical Africa. The vantage position of Lagos in terms of easy accessibility by air, water, and land transport, either from within the country or outside the country contributed to its sporadic growth and attendant security challenges. According to Oshodi (2010), population growth coupled with the influxes of international and national migrants, travelers and the resulting numbers of people concentrated in Lagos are creating increasingly complex challenges for governments and private stakeholders, among them is urban insecurity which affects the quality of life of residents.

Throughout the years, the frequencies of crime and brutality have expanded fundamentally in Lagos. Oyefara (2013) opined that Lagos is confronted by a plenty of insecurity challenges running from the high predominance of blackguards, that is, zone young men, urban crime, adolescent misconduct to ethnic conflicts and political viciousness extending from low-salary territories of Agege, Somolu, Mushin to the center and high-pay regions of Victoria Garden City, AmuwoOdofin New Town, Lekki, Surulere, Apapa and Eti-Osa.

As revealed by the National Bureau of Statistics (2017), Lagos State recorded the highest percentage of crime (36.08%) in Nigeria. The state recorded 15, 426 cases of offences against persons; offences against property (22,885); offences against lawful authority (6,768); and offences against local acts (306). In Lagos state, Eti-Osa local government occupies a significant position in the crime rate (National Bureau of Statistics, 2017). This is due to its dynamic economic nature as it plays host to a diverse mix of large corporations, indigenous and multinational organizations, financial institutions, professional services, technology companies and high-income residents, location of the headquarters of many multinational banks, professional service firms and lots more. The major causes of crime in Victoria Island Local Community Developing Area, Eti-Osa East Local Community Developing Area and Ikoyi-Obalende Local Community Developing Territory incorporate high pace of youth joblessness, ineffectual policing and the wide partition between the rich and poor (Rycus, 2008).

To guarantee successful security, some crimes moderation endeavors have been embraced by government and network affiliations. These

incorporate the foundation of watch groups of police and military staff; the utilization of an innovation empowered gadget like cost-free crisis phone numbers; authorization of check-in time on vehicular and human development between 10:00 pm to 6:00 am; ban on commercial motorcycles operation in some communities; manning of street gates from dusk to dawn by private security guards; and the use of neighbourhood watch and vigilante groups in curbing crime. Despite all these efforts, crime rating of Lagos as contained in the report National Bureau of Statistics (2016), showed that crime has not reduced, Lagos still tops the criminal chat with 36.08% (45,385 cases recorded). This made Ibikunle (2013) state that the requirement for advances to help in battling crime can never be over-stressed as the connection between both the policing and advances goes far in the assurance of the accomplishment and maintainability of their definitive objectives, and furthermore, the wellbeing of lives and properties.

4. Methodology

The survey research design was adopted. Multi-stage sampling technique was used to purposely select 259 housing units with CCTV from seven private, gated communities. These gated communities were randomly selected from the 35 private housing estates approved by the Lagos State Government in the study area. Preliminary investigation revealed that there were 1,294 housing units in the selected gated communities. Taking cognizance of the number of residential buildings in each of the selected gated communities, fifteen residential buildings were selected in Osborn Foreshore Phase 1, Osborn Foreshore Phase 2 (3), Victoria Garden City (109), Dolphin Phase 1 (36), Lekki Phase 1 (42), Parkview estate (13) and Banana Island (41). A glance at Table 1 shows that 20% of all buildings in the selected private, gated communities were selected. This is in line with Krejcieand Morgan (1970) who opined that for a population of above 1000, 10% and above sample size could be appropriate.

To determine the spatial distribution of houses with CCTV in the selected residential neighbourhoods, the coordinates of all houses with Closed-Circuit Television (1,294) were picked. Thus, in Victoria Garden City, 547 points were picked, Lekki Phase 1 (208), Dolphin Phase 1 (180), Osborne Foreshore Phase 1 (75), Parkview (66), Osborne Foreshore Phase 2 (16) and Banana Island (202). A structured questionnaire containing socio-economic characteristics (sex, age, income), housing characteristics (house type, nature of tenure, age of the building) and the use of CCTV for crime prevention was administered on the household heads or their representatives in the selected residential buildings.

Quantitative data were analysed using descriptive and inferential statistics (logit model) at $p \leq 0.05$ while qualitative data were context analysed. To get the spatial distribution of buildings with Closed Circuit Television (CCTV), the Nearest Neighbor Analysis was used and it gave three values which are Nearest Neighbor Ratio (R), z-scores and p-value.

Table 1: Sample Size

Private, Gated Community	LCDA	No. Housing Units	No. Housing Units with CCTV	Sample Size 20%
Osborn Foreshore Phase I	Ikoyi-Obalende	113	75	15
Osborn Foreshore Phase II	Ikoyi-Obalende	53	16	3
Victoria Garden City	Eti-Osa East	926	547	109
Dolphin Estate Phase 1	Eti-Osa East	199	180	36
Lekki Phase 1	Eti-Osa East	12,519	206	42
Parkview Estate	Iru Victoria	219	66	13
Banana Island	Iru Victoria	377	202	41
Total			**1,294**	**259**

5. Findings and Discussion

Out of 259 respondents interviewed, 60.2% were female while the remaining 39.8% were male. Age distribution of respondents indicates that 5.8% were between the age group18-32 years, 33-47 years (26.2%), 48-62 years (44.8%) and 63 years and above (23.2%). It can, therefore, be deduced that people within the age group 48-62 years constitute the highest proportion of residents in the study area. The figure on marital status reflects more of married residents (62.2%) than single, separated and divorced (12.4%, 20.8% and 4.6% respectively). This is an indication that residents of gated communities are more married than other forms of marital status. These findings are supported by Vesselinov and Le Goix (2012) assertion that in traditional rural neighborhoods, a lower extent of the single and a higher extent of wedded householders are found in gated residential development.

Based on religion, Christianity accounted for 53.7% of the total respondents, Islam (13.9%) and others

(32.4%). By implication, the estates play host to different religious affiliation and beliefs. This gives credence to Vesselinov (2009) assertion of religion being one of the factors inducing increased social heterogeneity among residents of gated residential development.

Residency is more pronounced among literates as 81.8% of the residents completed tertiary education and only 18.2% of the residents had secondary education. This supports the findings of Vesselinov and Le Goix (2012) that gated residential development contains a higher proportion of educated residents. Results showed that Eti-Osa local government, most especially, Iru Victoria Local Council Development Area (LCDA) comprises Victoria Island which acts as a seat for most headquarters of international organizations and companies. Thus, 23.9% of the residents were self-employed with 47.7 % and 28.4% privately employed and government-employed respectively. This distribution could be adduced to the fact reflected in income level, that majority of residents were high-income earners of above #162,000 and within the range of #108,001 - #162, 000 per month. This affirms Low's (2001) assertion that gated communities have been a rational response to upper-class individual's desire for community and to facilitate separation and surveillance.

The total number of housing units approved by the Lagos State Government in all private gated communities in Eti-Osa LGA is 19, 766. See Table 2. The investigation also revealed that all the estates conform to the Lagos State Government Regulation for Development of Estates by Private Developers. The regulation stipulates that 60% of the estate should be earmarked for residential purpose, commercial (10%), mixed, that is, residential and commercial (15%) and open spaces and lots earmarked for recreational activities (15%).

Table 2: Approved Private Gated Communities

S/N	Name	Area Extent (Hectares)	Residential Lots	Residential Lot (36 × 36 Sqm)
1	Dolphin Phase 1	43.000	25.800	**199**
2	Dolphin Phase 2	54.100	32.460	**251**
3	Banana	163.000	97.800	**377**
4	Osborne Foreshore Phase 1	12.200	7.320	**113**
5	Osborne Foreshore Phase 2	5.660	3.396	**53**
6	Parkview	47.330	28.398	**219**
7	Greenland	86.000	51.600	**398**
8	Eden Gardens	23.000	13.800	**107**
9	Pinnock Beach (Updc)	70.040	49.000	**378**
10	Palm Spring	35.000	21.000	**162**
11	Treasure Gardens	5.110	3.060	**24**
12	Carlton	28.309	16.980	**131**
13	Ocean Bay	33.430	20.058	**155**
14	X-Tadok	10.340	6.204	**48**
15	Bela Vista	69.899	41.939	**324**
16	Royal Garden	145.274	87.164	**673**
17	Cowrie Housing Estate	42.595	25.557	**197**
18	Royal Violet	15.000	9.000	**69**
19	Peace Garden	20.638	12.383	**96**
20	Hi Life	7.001	4.201	**32**
21	Amen	47.604	28.562	**220**
22	Fountain Spring	4.000	2.400	**19**
23	Crown	42.000	25.200	**194**
24	Birrel Estate for Chevron	200.143	120.086	**926**
25	Abraham Adesanya	20.480	12.480	**96**
26	Onikoyi Layout	43.143	25.886	**201**
27	Residential Estate ForCcecc, Nigeria Limited	7.026	4.216	**33**
28	Chevron Estate	27.900	16.740	**129**
29	Victory Park	47.330	28.398	**219**
30	HspEastline, Properties	20.955	12.573	**97**
31	OyetuboJokotade Estate	11.290	6.774	**52**
32	Arcadia Grove	13.026	7.8156	**60**
33	Lekki Phase 1	2,700	1,620	**12,519**
34	Victoria Garden City	200.143	120.086	**926**
35	OrileIbamo	15.00	9.000	**69**
	Total			**19,766**

Source: *Lagos State Ministry of Physical Planning and Urban Development (2019)*

Most of the residential building in the selected estates are recent, modern-day and also comprises more of high-rise buildings (51.7% duplex and 26.6% storey buildings respectively). Only 21.6% of the residents live in bungalows. Kolarikova (2009) opined that the types of housing in gated areas represent a better standard and quality of housing with more high-rise buildings. Most of the residents (52.5%) lived in owner-occupied houses and this finding tallies with Vesselinov and Le Goix (2012) assertion that the level of homeownership is highest in gated residential development.

Not less than 63.7% of respondents had been victims of crime: stealing (34.0%), housebreaking (29.3%), and attempted murder (4.6%). This affirms the reason for different security measures put in place. These measures include barriers at the main and individual house gates, the use of drone in Victoria Garden City, the use of electronic gates at the entry and exit, the use of centralized entry and exit points, Closed Circuit Television (CCTV) and regular security patrols. This can be affirmed by Dupuis and Thorns (2008) assertion that for would-be guilty parties, these totemic obstructions are proposed to embed aversion to perpetuate the wrongdoing and improve the probability of network-level discouragement.

About 43% of respondents believed that perpetrators of crime usually carried out their nefarious activities between the hours of 12 pm and 6 pm (working hours). Midnight recorded the least criminal attempt (9.3%). However, the majority of the attempted burglaries (17.4%) and housebreaking (29.3%) incidences occurred at night. This corroborates Breetzke and Cohn (2013) assertion that gated neighbourhoods have higher risks of both daytime and nighttime burglaries.

The most prevalent crime in the morning (6 am-11:59 am), according to 10.20%respondents was the theft of motor vehicles which can be attributed to early morning rush to work. To curb this problem, every vehicle exiting the estate was thoroughly screened at the gate. Residents' permit was a necessary prerequisite for vehicle exit. In the case of attempted escape, barriers were stationed at the gate to impede movement. Another 41.7% residents affirmed that criminal activities usually took place in the afternoon due to the 'ghost nature' of the estates and presence of non-estate residents such as building and construction workers as well as shop owners and operators living elsewhere. Gated community developments create low-skilled jobs that serve as an avenue for brown collared jobbers (Svampa, 2004).

The criminal feud in selected gated communities, most especially, during the afternoon hours (12 pm – 6 pm) has enhanced the employment of private security outfits for regular patrol duties. This has led to an increment in the quantity of private security firms operating in the study area in recent times. To this ends, private security outfits like Eyespy, Proton security, Ashka Security Company, Synergy guards, Techno-crime, City Business Computer, Halogens and others came on board to ensure the security of all spheres in these gated communities. Halogen Security guards Osborn Foreshore Phase 1 and Lekki Gardens, Proton Security manned Osborn Foreshore Phase 2, Parkview used PVRA operative, Dolphin Estate has a Police Post and Banana Island used BIPOLAR. This finding is upheld by the UN-Habitat 2007 report which distinguishes the development of private security and preoccupation of venture towards open and private security, thus, the expanding crime percentage.

Types of crimes committed include stealing/theft (34%), robbery/burglary (17.4%), house breaking (29.3%), theft of motor vehicles (10.0%), intentional perpetrator (4.6%) and murder (4.6%). Not less than 63.4% residents claimed to be victims of crime. Times of crime witnessed by the victims were 6am-12pm (23.6%), 12pm-6pm (43.2%), 6pm-12am (23.9%) and midnight (9.3%).

Most of the crimes reported by the respondents occurred during the afternoon (41.7%), morning (30.5%), night (18.5%) and evening (9.3%). Factors enhancing crime include unemployment (6.9%), uncompleted buildings and buildings under construction (63.4%) and empty shops (29.7%). This is supported by Cullen and Levitt (1999) who identifies economic factors such as fast urbanization, unemployment, the social gap among the rich and the poor, low wages as some of the factors that contribute to crime in urban areas. To this end, matters concerning construction, development, repair, rehabilitation, and upgrade are contracted out to known construction companies or individual firm who can be accosted in the phase of criminal eventualities. Poor lighting is not a contributive factor to crime as the power supply is regular as there are backup generators in the face of a power failure and also estates are well illuminated with street lights.

Findings showed that 81.1 % of the Closed-Circuit Television (CCTV) mounted were static, pan tilt zoom (11.6%) and both (7.3%). Pan tilt and zoom closed-circuit television camera type are more flexible; thus, they enhance better coverage. This supported Okere (2012) findings that Pan Tilt and Zoom Closed Circuit Television (CCTV) are more

flexible and effective in the tracking of suspects as it adds an extra level of visual detail that can help identify people, or objects, for example, the colour of clothes or cars.

Regarding the year of installation, 24.7% CCTV were installed in less than 2years ago, 2 – 4 years (13.9%), 5 – 7 years ago (35.1%) and 8 – 10 years ago (26.3%). Not less than 85.0% of the respondents believed that Closed-Circuit Television should be mounted outside the building, 3.4% respondents favoured inside the house and the remaining 11.6% believed that they should be mounted in both places. Thus, the highest percentages of the respondents believed that Closed-Circuit Television should be installed outside for better surveillance. Closed-Circuit Television surveillance inside a building could be generally regarded to be an invasion of privacy (Wilson and Sutton, 2003).

The storage duration of Closed-Circuit Television server varied: 1– 7 days (9.3%);2 – 3 weeks (20.1%); and above 3 weeks (70.7%). Most of the Closed-Circuit Television had good storage duration (above 3 weeks). Residents revealed that storage capacity of CCTV in Victoria Garden City led to the arrest of a suspect who murdered Close 9, Victoria Garden City in 2016. The suspect was arrested by the police in Benue State, two weeks after he committed the crime in Lagos. Benue state is about 600 kilometres away from Lagos.

Residents unanimously believed that there is the need for a centralized Closed-Circuit Television control system in all the estates. The one in Victoria Garden City enhances proper surveillance, quick and effective dispatch of the armed response team in the face of security bridge.

Multiple regression results show that the overall level of explanation of the three explanatory variables (type, location and storage capacity of CCTV) which are significant at 0.05 confidence level is 46% (0.678). The result reveals that location, type and number of CCTV installed are significant explanatory variables as far as the effectiveness of CCTV in reducing crime is concerned (R2= 0.459). What this implies is that about 46 per cent of the effectiveness of CCTV in reducing crime is jointly accounted for by the independent variables. This affirms the research hypothesis that the effectiveness of CCTV in reducing crime in private, gated communities is a function of its location, the type and number of CCTV installed.

However, the remaining 54 per cent is due to some other factors other than the use of Closed-Circuit Television. These include the use of electronic gate at entry and exit points, regular security patrol, the use of a drone (in Victoria Garden City) and presence of electronic barriers at the entry and exit points. This affirms the assertion made by Piza (2018) that there is the need to deploy CCTV alongside other evidence-based strategies, rather than as a stand-alone tactic, to achieve crime control benefits. Also, Gill and Spriggs (2005) also opined that the inclusion of other confounding variables ensure effectiveness in security measures as CCTV should not be implemented as a stand-alone crime prevention tool but needs to be integrated into prevention measures already in place.

To further corroborate the above findings, the standardized coefficient of each predictor was obtained independently (See table 3) as it indicates the relative importance of the independent variables. The standard coefficient result indicated that the number of CCTV installed is the most crucial factor in ensuring its effectiveness, followed by the location of installation and the type of CCTV installed. For every one-unit increase in the number of Closed-Circuit Television installed, its effectiveness in ensuring proper surveillance will increase by 0.571. Gerell (2016) recommended that Police agencies looking into combating violence and overall street-level crime should make more efforts to deploy and incorporate proactive activities into Closed Circuit Television use and operations.

The type of Closed-Circuit Television installed is important in ensuring its effectiveness. Thus, for each one-unit increase in the type of Closed-Circuit Television installed, effectiveness in ensuring proper surveillance will increase by 0.030. Thus, Okere (2012) asserted that the use of the pan/tilt and zoom CCTV as against the static CCTV enhances better surveillance within gated residential neighbourhoods due to its flexibility.

The standardized coefficient (beta) values of the predictors revealed that the place of installation of Closed-Circuit Television with a standardized coefficient (beta) value of 0.568 further enhances its effectiveness in reducing crime. To this end, the more the number of Closed-Circuit Television deployed outside the building, the more effective **(**0.568). This corroborates the responses of 85% residents that claimed that for proper deterrence of criminals, Closed Circuit Television should be mounted outside the building. Lim et al (2016) opined that the crime deterrence effect of Closed-Circuit Television depends on the locations of such CCTV. This corroborates the Location Theory developed bypassing and Groenendijk (2009), which indicate the need to ensure the outside environment is secure by installing the cameras on the streets to improve security.

Table 3: Standardized Coefficient (Beta Value)

S/N	Model		Standardized Coefficients	t-value
		(Constant)		.300
1		Type of CCTV installed	.030	.288
2		Place of Installation	.568	6.060
3		No of cameras monitoring	.571	5.145

The distribution of buildings with Closed Circuit Television in the selected private, gated communities exhibited the three spatial patterns (random, clustered and dispersed) and with small z-scores, there is a low probability which is less than 1% likelihood that this random, clustered and dispersed pattern could be a result of random chance. Dolphin Estate Phase 1 and Victoria Garden City exhibited a clustered pattern of residential buildings with CCTV while Lekki Phase 1, Osborne Foreshore Phase 1, Osborn Foreshore Phase 2 and Parkview exhibited a spatially dispersed pattern of residential buildings with CCTV and only Banana Island exhibited a random distribution of buildings with CCTV. Conclusively, nearest neighbor analysis revealed a significant difference in spatial pattern of residential buildings with Closed Circuit Television within the sampled estates as they are not randomly distributed.
The results of Nearest Neighbourhood Analyses as shown in Figures 1 – 7 showed that spatial distribution of houses with CCTV was random in Banana Island (R=1.08; z-score=1.48; p-value <0.05). It was clustered in Dolphin Estate Phase 1 (R= 0.85; z-score = -3.78: p-value < 0.05) and Victoria Garden City (R=0.77; z-score= -11.86; p-value < 0.05). In the remaining four private, gated communities, the spatial distribution of houses with CCTV were dispersed: Lekki Phase 1 (R=1.41; z-score=11.5; p-value < 0.05); Osborne Foreshore Phase 1 (R=1.42; z-score=7.02; p-value < 0.05);Osborn Foreshore Phase 2(R=1.54; z-score=4.14; p-value < 0.05);and Parkview Estate (R=1.29; z-score=4.48; p-value < 0.05).

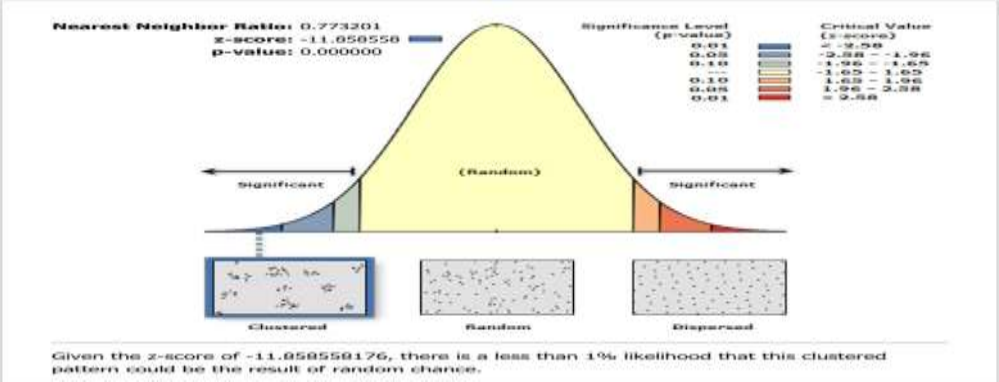

Figure 1: *Analysis of CCTV Points in Banana Island*

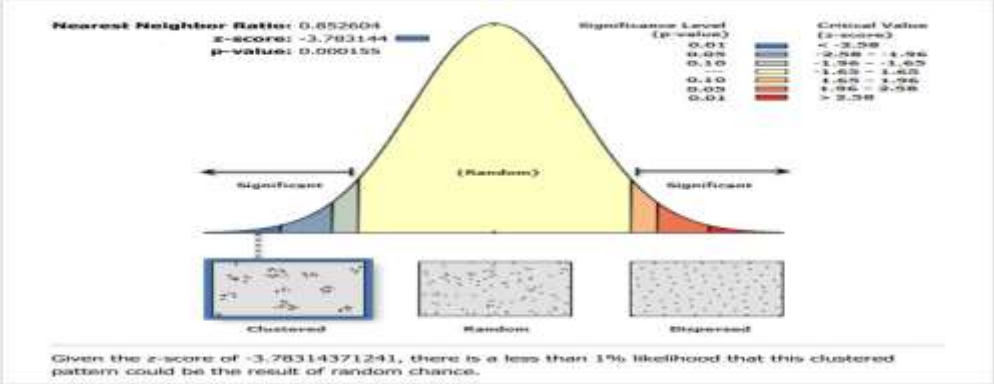

Figure 2: *Analysis of CCTV Points in Dolphin Estate*

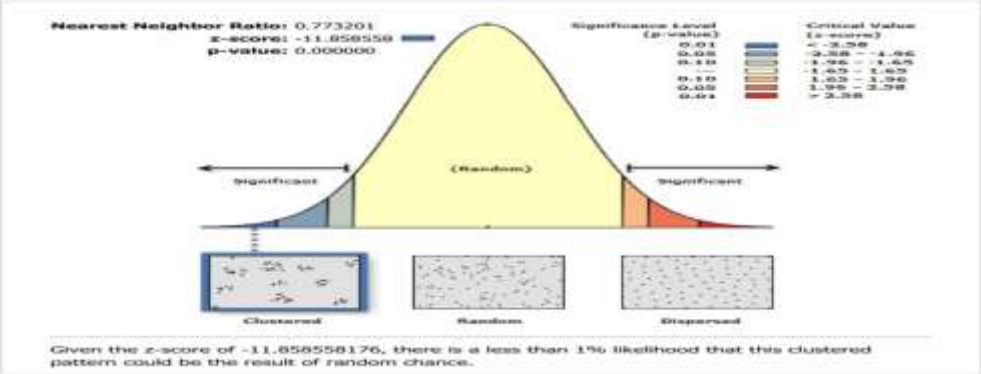

Figure 3: *Analysis of CCTV Points in Victoria Garden City*

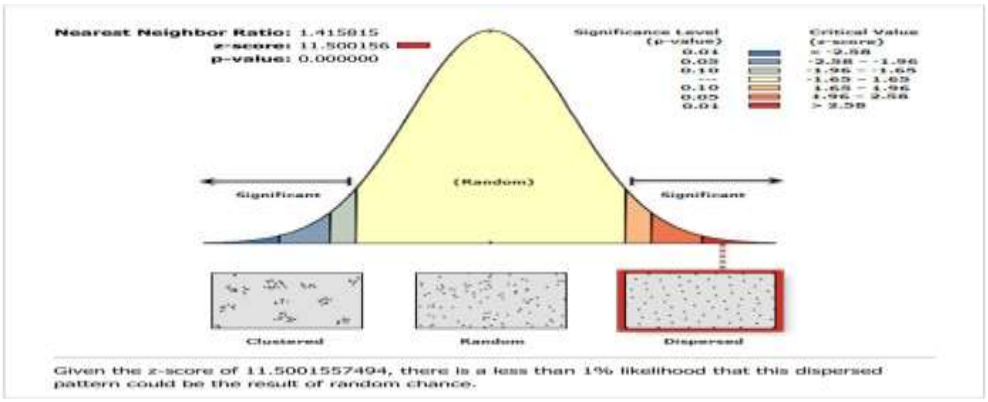

Figure 4: *Analysis of CCTV Points in Lekki Phase 1*

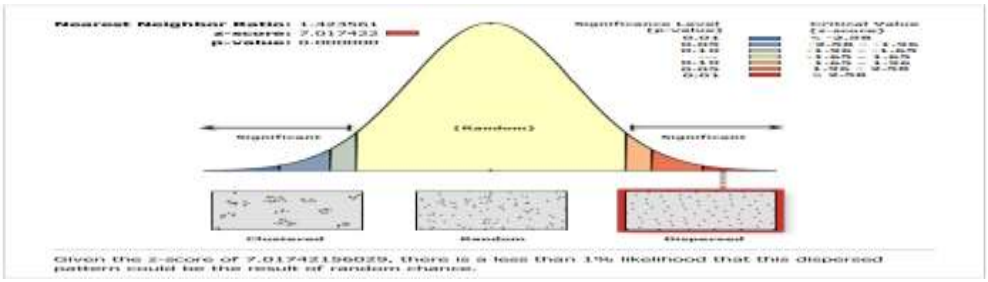

Figure 5: *Analysis of CCTV Points in Osborn Foreshore Phase 1*

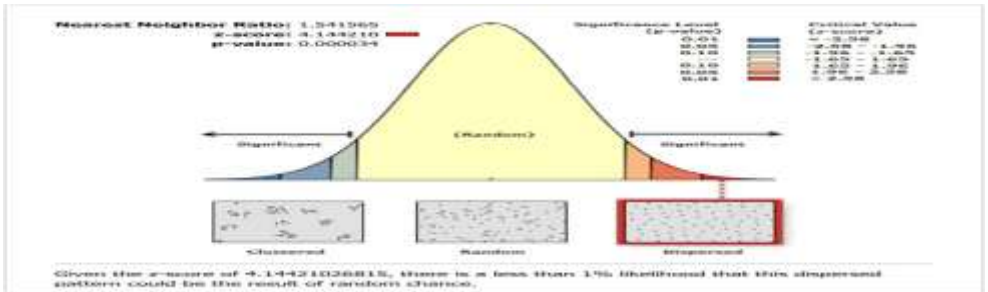

Figure 6: *Analysis of CCTV Points in Osborn Foreshore Phase 2*

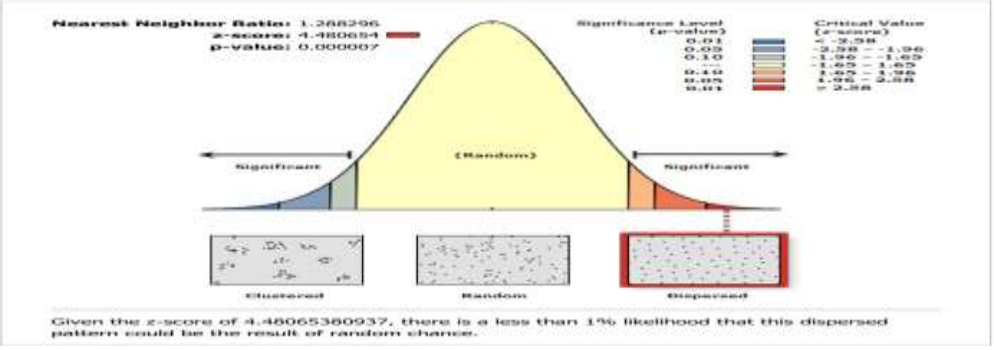

Figure 7: *Analysis of CCTV Points in Parkview Estate*

6. Conclusion and Recommendation

The type, location and number of CCTV installed prevented crime in private gated communities in Eti-Osa LGA. Thus, the use of Pan, Tilt and Zoom flexible cameras that are randomly distributed with the well-coded centralized control system is recommended for effective surveillance. The use of Closed-Circuit Television in policing gated communities will ensure that crime rate within them are effectively managed with increased detection and apprehension of criminals. The safety and security of lives and properties of residents can be further enhanced through regular patrol by security guards and the use of dogs. German shepherd, German Spitz, Miniature Schnauzer, Scottish terrier and West Highland white terrier are effective for security to the extent that at first sight of a threat within their jurisdictions, the first impulse is to attack. The use of sensors, for example, alarm doors that trigger alarms once a threat is sensed should also be encouraged.

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Researching Migrants and Diasporas Online through the Nigerian Case: The Example of Triangulation

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Abstract. This work explores best ways of examining the connection of Nigerian migrants with origin online. It seeks to understand whether the migrants are able to communicate with Nigeria and if so, under what circumstances and in which ways. The premise of the study is on prevailing perceptions that the Internet is a ground-breaking medium in communication and principally in international communication. Therefore, the project studies the possibilities of communicating with Nigeria and the implications of this, if possible. In addition, if not, the reasons responsible are to be explained. The chances of communicating and its meanings shall be examined at four main levels as follows:

- To what extent are the migrants able to use the Internet in communicating with country of origin? Is the Internet only a tool for personal or group communication, or just a source of information? Is it all of the above or none? How different is it from preceding media of communication, like the radio, television and print?
- Does their Internet activity have any implication for transnationalism? The question arises because migrants and diasporas are transnational communities. And the present age of globalisation features cross border activities of moving groups and communities. Do the migrants therefore contribute to our understanding of transnationalism through the Internet?
- Is migrants' engagement with the Internet useful for our understanding of nationalism? If the answer is affirmative, how is it so? And if not, why is it like that?
- Does the Internet contribute in any way to the shaping and reshaping of migrants' identities, in a world where technologies of communication have become another means through which identity can possibly be constructed and (re)constructed in its complex and multiple forms?

These key points are not necessarily exhaustive. They however represent social issues that the process of communication affects. An investigation of the issues was in the light of my theoretical discussions of key matters around the project. It is also to see how the chosen Nigerian migrant case implicates them. The issues are obviously multi-stranded. The research was therefore one requiring a painstaking process, so analyses and discussions could be as close as possible to reality.

Keywords: International communication, transnationalism, construction, reconstruction.

1. Methodology

In doing this, my methodology was therefore both online and offline. It was online because the activities of participants were examined on the Internet. It is offline because the migrants exist in the real world, but possibly engage with the Internet to augment real life. Across the two spheres as a result, qualitative and quantitative methods were adopted. While qualitative research guaranteed causal explanation of process, the understanding of relationships, thoughts and dispositions (Grix, 2001; Silverman, 2005; Goldbart, 2005:16), quantitative method gave room for standardization, the formation of categories, confidentiality, and the figurative expression of results (Frankfort-Nachmias, et al, 1996; Blaxter, et al, 1996; Berger, 2000; Fowler, 2002). The mix of qualitative and quantitative research helped in the adopted triangulation technique. It ensued that the methods were mutually supportive and enhancing, which minimised margin of errors (Georgiou, 2001: 97; Blaxter, et al, 1996; Grix, 2001:83; Mason, 1996:25, cited in Silverman, 2005; 121). In triangulating therefore, interviews, and participant

observation, which are variants of qualitative research, were used. Survey method, which is of quantitative research, was also adopted. Though some techniques were simultaneously applied online and offline others were exclusive to one space. For instance, while participant observation was both online and offline, survey was offline. Importantly, investigating online connections, disconnections, and possible meanings from there requires high degree diligence. This is more because of the status of the web as a domain of disparate structures with several social, economic, cultural and political elements (Schneider, et al, 2005:157).

Examining the intricacies thus demand a careful choice of techniques (Guimaraes Jr, 2005: 157), against the background of challenges in studying the Internet. A multi-levelled approach and attention for every facet in the course of their execution is one way of understanding the convoluted space of life online. This is to ensure maximum aggregation of clues, which should instruct analysis. The overall aim is to be as close as possible to the production of answers to the emergent questions, principally the problem of connection with Nigeria online. Other than that, many reasons, as evident in Chapter 2, triggered migration amongst Nigerians. The understanding of these dynamics and their relationship with their online agency is yet an invitation to a multi-methodical enquiry. Apart from this, questions of diaspora and migration are usually inter-disciplinary. They are in disciplines like sociology, cultural studies, political economy, human geography, and communication (Karim, 20031; Vertovec, 2004:2; Brubaker, 2005). With such spread, a single strategy will appear inappropriate especially when the area of focus combines communication and migration. Furthermore, intervening or moderating variables were in consideration as the methods relate with each other in the eventual analyses. I will now proceed to discuss these methods, why and how they were used, there effectiveness and limitations.

1.1 Qualitative Research

<u>Interviews</u>: inquiring through dialogues, consultations, discussions and interrogations

A popular research technique, interviews are a way of gauging opinions (Barbour, et al, 2005:41) on issues relevant to a research hypotheses (Frankfurt-Nachmias, et al, 1996:232). Many professionals do use it, for instance the police when interrogating suspects; the journalist when engaging a source; and the medical doctor when consulting a patient, amongst others (Keats, 2000; Berger, 2000:111; Barbour, et al, 2005). It is different from ordinary conversation in that the circumstance of information gathering is controlled (Keats, 2000:1). Through it, a questioner (the interviewer) seeks to obtain information from a respondent (interviewee), believed to be knowledgeable in the area. The interviewee may know enough in some circumstances to volunteer information on an issue. An exchange or conversation between the interviewer and the interviewee, the process often offers an investigation more information than observation would do (Berger, 2000:111). While observation, Berger (ibid) says, is simply characterised by the present, actions, contexts and what is happening, interviews are about past and present, attitudes, motivations, hearings and probing (p.113). A researcher may consider interviews in the case of limited empirical data or the need for detailed assemblage of information. It could also be because of expectations that a prospective source is conversant with a subject, or the need to dig deep based on the views and opinions of interviewees, so data can be fresh, raw, and insightful (Creswell, 1997; Denzin, et al, 1998; Guion, 2007).

Research interviews are also of different types. Most notably, they are structured, where the researcher consistently follows a set of questions. It could be semi-structured, where questions are a guide but conversations could sometimes veer off the schedule. It is unstructured, where the investigator exercises little control on the process, following the outlining of questions. A fourth, informal interview, as Berger (2000:111-2), notes one where controls are absent and "they just take place, are not organised or focussed, and are generally used to introduce researchers to those being studied" (p.111-2). Interviews generally seek to find meanings, motifs and themes through a guided conversation with the subject. Probing of an interviewee takes place for clues, leads, facts and data about a subject matter. They are a means of digging deep into subjects' worldview in a discursive circumstance (Barbour, et al, 2005:43).

Various procedures for the usually dynamic course of interviewing (Keats, 2000:21) are available. There are the face-to-face, where a direct engagement with the subject takes place; or the administration of questions through means in a non face-to-face contact. The distribution can be through the post, through telephone, or through e-mail. It can also be through other delivery methods like hand-to-hand. The researchers' goals of credibility, validity and convenience are often a factor in choice of interview

techniques. The processes are essentially characterised by clarifications, interpretations, recordings, thematisations, designing, transcribing and analyses (Creswell, 1997; Denzin, et al., 1997; Keats, 2000; Guion, 2007). Much as interviewing can be rewarding, questions can be on its overall relevance. For instance, appropriating single or few meanings to a complex process of interaction may be problematic. In addition, subjects' statements are likely to vary between what the interviewer hears and what the true picture is (Gubrium, 1997, cited in Silverman, 2005: 45). Silverman (ibid: 45) also refer to Holstein and Gubrium, (1995) on the question of whether respondents are natural with responses or simply volunteering "constructed narratives". Data from interviews may be helpful, but it consequently raises questions on information from the "real self" or the "constructed self", the "natural" from the "artificial" and/or the "stage-managed self" and the "unmanaged self".

"Controlled" dialogues

The interview technique was a means of getting closer to the migrants. It was to give a first-hand view of the sampled people's lives, from a closer range, to see how they are and how they feel about the way, they are. It would have made little or no meaning investigating a people without talking to a sample. By meeting and questioning them, I heard them, sensed and felt their joys and pains and have them confirmed or deny these. Interviews could reveal intervening or moderating variables unseen in other methods like surveys and observations (Blaxter, et al, 1996). The fact of being a predominantly face-to-face affair initiates a contact that heightens a sense of activity, and realness. I experienced these with many of those engaged. Supple and possibly result yielding, it can however be costly and time consuming (Keats, 2000). In this case, I shuttled between London and Leeds about half a dozen times and spent periods in London, which is not my base and had to incur an anticipated extra-cost of living temporarily away from a regular address.

My interviews were semi-structured. They led to and involved in-depth discussions, besides reflecting standardization (Burns, 2000:423; Berger, 2000: 112). Because of many emergent leads, necessitating follow-ups, several easily resembled the unstructured. Some sessions gravitated from semi-structured to unstructured interviews, (although cases like this were few). Some participants also insisted on the semi-structuring, which was originally in use. The chosen semi-structuring was good for the larger sample. It enabled a better control of the process, apart from ensuring uniformity. With a notebook, a mini-recorder and my questions outlined on paper and in mind, I had no difficulty managing different interviews' sessions and situations. Apart from containing drafts of the questions, the notebook was mainly useful for noting of facial demeanour, body languages and otherwise non-verbal communication. To ensure it does not distract interviewees by momentary attentions to it, one had to be careful. It was rewarding in many instances as facts on their complemented those from my observations.

Those interviewed were either in London or in Leeds. For emphasis, cost and convenience influenced this. Sampling of participants was random. S*nowballing* (Georgiou, 2002), however took place in cases where some categories were missing. Forty migrants were in the first instance interviewed. Roughly put, each session lasted a minimum of 40 minutes and a maximum of one hour. Those talked to included twenty men and twenty women, further divided evenly between London and Leeds. Care was also in evidence to include the young, the old and the middle-aged. It included nine under 30's; eleven people between ages 30 and 40; fourteen interviewees between ages 40 and 50 and 4 people above age 50.The spread also concerns class stratifications: skilled and unskilled; educated and uneducated; and rich and poor. In the second instance, which was between February, and March 2008, I set out to add ten more interviews. Again, it was to be between London and Leeds. Five was to be in London and another five in Leeds. I was eventually able to do three in each place. I did not again do the ten more as planned, because the outcomes were becoming repetitive. Again, the additional themes I wanted to explore were unambiguous. They were principally around alternative media of communication other than the Internet. It includes the television/cinema; radio; the print and issues around nationalism (See appendix….). These themes of course featured in the first instance, but required further explorations for reasons of clarity. The outcomes on many issues were recurring because new perspectives were becoming difficult to come by from the statements of participants. I felt therefore, that I could do with the forty-six overall in hand. The additional means of data collection were another source of hope. It led me to believe that not doing the four remaining would not impair the result. Also noteworthy is the fact that the last six interviewees comprised of both men and women of different ages. There were two women from Leeds and one from London. They also cut across occupational categories, and lived in different places. In London, they were in Thamesmead and

Brixton, and in Leeds, it was in Kirkstall, Morley and Chapeltown. They were of ages 29 and 38 in London; and 30, and 50 in Leeds. I discovered the categories at a random.

The scarcity of any category necessitated *snowballing*. It was difficult to tell the legal from the illegal migrants, amongst the lot. While it is easier with the former, because of some level of confidence, it was difficult to ascertain the latter even in cases of indicative hints. Differentiating between the two may not however matter much in answering the research question, given the likely similarity in the experiences of those who travel and dwell as one of travails (Portes, et al, 1996:156). As expected, some respondents were enthusiastic. A few were not. Many wanted an extra reassurance that the aim of the interview was simply academic. I gave a further guarantee on the importance of their anticipated statements. Venues were different. In the first instance, some interview sessions were in pubs. Many of them were initiated at meetings and later conducted in homes, offices, pubs, and in cars. Some of these meetings included a christening ceremony in Holborn Terrace, Leeds; a Nigerian group meeting at Memorial Drive, Meanwood, Leeds; a birthday gathering at Alwoodley in Leeds; a Church function at Central library in Leeds and another birthday celebration in Kirkstall, Leeds. In London, they were mainly initiated or conducted in restaurants, pubs, parks, hotels and in homes. In addition, these took place in places like Brixton, Liverpool Street, Peckham, Leytonstone, Pimlico, Canary Wharf, Notting Hill, Hampstead, and Vauxhall. Several took place in company of friends, family members and acquaintances. It was more the case with women, who were with their spouses, partners, child or children. The interviews were in different places, circumstances and before different sets of people because venues could not ordinarily be self-determined. It mainly depended on the preferences of the interviewees. It was only in London that two interviewees opted to meet me in my hotel room. Different locations could be a pointer to the disparate nature of the migrants' residency place, just as it gives room for situating them in multiple geographical contexts. The ability to adapt or not in those circumstances can also become evident, and could be beneficial to analyses and discussions. It may also prevent predictability, and can complicate geographical categorisations. In my circumstance however, I preferred to have the interviews done where the sources wanted rather than losing the chance because of disagreements on venues. A deliberate attempt was to engage those who have lived in the UK for no less than five years. The accuracy of this may not be perfect, but a question on it preceded every interview session. Those below five years were not in consideration. There were only two instances of this amongst my sample. The aim was to ensure that I do not take a temporary resident or visitor for the intended long-term migrant. It was also to ensure that those encountered were representative of a "typical" migrant experience, likely ascertained through long years of staying outside Nigeria.

The entire process for the first set of 40 interviews took place between February and June 2006, a period of about five months. On some occasions however, I had reasons to contact interviewees on issues they raised, again. This was for further clarifications were possible for some investigated themes. The repeat sessions were always exerting, sometimes implying extra-cost, but always very useful. In doing the interviews, I used a mini-recorder for reasons of accuracy and credibility. This was however with permissions out of respect for participants. I transcribed interviews as I went along, where doable. In some cases, it was after a few interview sessions. Thematizations began after the entire transcription. In doing this, I outlined themes on key premises. These were on the subject matter of online connection, disconnection, expression or feeling of nationalism and leads on identity construction and indications of transnationalism. With an avalanche of transcribed materials on hand, notes, and recorded observations from the interview, the sieving and refinement process was characteristically messy, maddening and sometimes overlapping. To deal with this therefore, the Constant Comparative Method (Maykut, 1994; Hewitt-Taylor, 2001) was in use. This implies the inductive identification of categories and units of meanings; separating the categories or meanings with a code or label; and re-reading of the transcriptions again to check if there are valuable themes missed out while initially identifying and separating the categories and meanings. If this emerges, new categories are created or the freshly identified meanings are integrated into those earlier sorted out. A fine-tuning of the processes followed these. Then the examination of relationships amongst the categories was done and lastly the integration and analysis of data. The key meanings identified from the transcriptions were as they relate to the communication ability of the Internet or lack of it; nationalism evidence or its absence; indications of transnationalism; and identity construction and reconstruction. I added the eschatological issue of return during a review of the categories. The addition was because of its relative importance and its usually controversial state. The issues may not be exhaustive but they were central in the general confessions of

participants and are core enough to the exploration of the relationship between theory as discussed in Chapter one and the agencies of participants. The entire exercise required further sifting many times over for reasons of credibility.

Participant observation: a witness to migrants' online and offline agency

Participant observation seems an improvement on simple observation. Instead of just observing, the researcher is involved in the investigated activity. Earlier associated with anthropology and now with ethnography (Silverman, 2005:379), it involves the application of the sensory organs, to wit: the eyes, the ears, the nose, the mouth and the hands for the discerning of meanings (Jones, et al, 2005:138). Significant as a method, the data from the senses are eventually sieved and evaluated, based on "how the researcher understands 'being in the world (ontology) and the nature of knowledge (epistemology)" (Jones, ibid: 141). Observations come through the prism of details like the researchers' worldview, preferences, biases, background and identities. Also regarded as a unique form of observation (Jorgensen, 1989:7), it could imply a deep integration with the group studied or some defined membership status (Frankfort-Nachmias, et al, 1996: 282). Success in it is dependent on the skills, flair and affability of the researcher (Jorgensen, 1989:8; Berger, 2000:167). It may as well require the learning of the "language, habits, work patterns, leisure activities, and other aspects of (subject's) daily lives" (Frankfort-Nachmias, et al, 1996: 282). It enables the researcher to see the world of the subject, not from a distance like mere observation, but probably like the subjects see it, through a first-hand experience. Helpful to interpretative studies, the method gives further room for the analysis of both verbal and non-verbal clues (Gunter, 2000:5). It could ultimately be relevant for proper perception. Participant observation requires a simultaneous or close process of joining, integration, monitoring, watching and note taking (Jorgensen, 1989; Frankfort-Nachmias, et al, 1996; Gunter, 2000). Though note-taking time may be a factor of the researcher's judgement, it should not be too far from the time of activity to avoid forgetting (Gunter, 2000). It should also not be often enough to constitute distraction to subjects.

A veritable form of qualitative research, participant observation requires the establishment of rapport with subjects (Hammersley, et al, 1983), to ease interaction. Though the atmosphere may become less controlled upon involvement, the onus is on the researcher "to balance two roles: that of being participant and that of being observer" (Berger, 2000:161). There is also a need to avoid "going native" (Berger, ibid), meaning, "becoming so identified with this group that they lose their objectivity" (p.161). Objectivity, credibility and reliability are in the need for the researcher to be reflexive, and to be reviewing of his role in relation to his subject and his study. A concern for this could help to minimise its drawback, which is to a degree the difficulty in determining the complexity of human action (Jones, et al, 2005:138). Berger (2000: 166-7), also raises several problems. These are the possibility of losing focus and the problem of "reactivity". There is also the issue of whether or not subjects are behaving in a certain way because of the researcher's presence. The problem arising from errors in what to note and not to note as well comes in. Problem of mind reading, implying an assumption of what the subject of study means through actions and inactions is also on note. Other than this is the ethical question of identity disclosure: that is should subjects be aware of researchers' motive or not? However, it makes sense to say that participant observation allows for a more integrated scrutiny of groups, in their natural setting even while the result is dependent on the researchers' worldview.

Participant observation in use

My approach was multiple in applying participant observation to this research. One of its elements is the gathering of facts from a serendipitous insight into the ways of the Nigerian migrants. It took place in interactions with them at meetings, in shops, restaurants, and through participation in Nigerian church activities. It also took place through casual listening to stories, reports and experiences of Nigerians abroad. These were at formal and informal forums, with friends, family members, colleagues and acquaintances and even from host society members. Many facts came from here. Some of these included gripping stories of some migrants' experiences: how they began, how they have settled or failed to settle; deportations; work experiences; educational and health services' experiences and such others. Complementing techniques reinforced or reduced some of these facts to nothing. Again, I also occasionally took part in newsgroups' discussions, chats, and e-mail exchanges with the people. Interpretations of Facebook, *Bebo* and Myspace discussions were also a part. Other than this, cross and multiple postings of information revealed data that gave clues and directions for analyses. Specifically, I randomly observed a newsgroup thrice in 2006. It stretched through the first weeks of March, April and May of that year. The periods were

chosen in a random for probability reasons. Averages of ten contributions, -long, short or medium- come to the list every hour. I observed them for eight hours on each of the working weekdays above. With the ten postings per hour contribution, it meant I examined an estimated eighty articles on each day. By the end of the spaced third week, I had observed roughly 400 contributions. This is apart from other chat rooms of observed websites (See diagram below). This process was advantageous because it was inexpensive, and was useful for learning about the conversational prowess of the migrants. It was sometimes tiring as it involved prolonged sitting behind the computer screen. Excitements came at intervals through jokes and gripping contributions of some participants. The overall objective of examining a people in their natural online setting was also motivating. Its representative capacity may raise questions, the fact that other methods mix with it should weaken the effect of the drawback.

As an ethnographic method, it helped in the generation of meanings, not necessarily in the quantitative, positivistic dimension but through a complex interplay of actions, and how the actions are interpreted (Hammersley, et al, 1983: 1; Goldbart, et al, 2005:18). Also involving integration, or immersion with the group studied, a simultaneous writing about groups was a key characteristic (Fetterman, 1998:1; Denzin, 1998; Silverman, 2005:49; Goldbart, et al, 2005: 18). What is written is not necessarily selective but largely inclusive to depict the routine lives of the people, in the bid to examine their behaviours and thoughts (Fetterman, 1998:1), as expressed online.

Moreover, for the broader ethnographic method, it has an alternative in the technological field of the Internet. Now an important frontier for the modern ethnographer (Fetterman, ibid), the Internet has become a huge resource base for the ethnographer's search for meanings, embedded in the cluster of human offline activity. The density of online activity can as well represent the process. While the former is natural and traditional, the latter is technological, implying mediation through technology, as against the physical, face-to-face character of offline field (Wikipedia: accessed 12.06.2007). The possibility of a technological based "field" of the Internet is however still an issue in ethnographic methodological debate (Hine, 2005:1; Beaulieu, 2005:183). The closeness of life online to life offline, sustains chances of a version. This enamours thoughts on the possibility of virtual ethnography.

Aspects of techniques used for this investigation implied prolonged immersion on the Internet ways of Nigeria migrants. It was through an observation of websites, which witnesses a frenetic space of construction, and through the examination of newsgroups, where their activity witnesses a high-level sleeplessness. It further takes place through their blogs, which constantly multiply and through criss-crossing mailing lists' postings. It arises again through noting of a cacophony of participants' comments, then through numerous searches of Nigerian migrants' related online materials. Sharing of ideas with participants, peers, and colleagues, and downloading, analyses and interpretations of materials considered relevant to themes is another instance. It becomes therefore sensible to assume the Internet space as a field, where one was long engrossed or submerged, for observation purposes. This is in the search for meanings, in the mould of traditional ethnography.

A typology of the more than seventy websites studied is below. This may however not be perfect, but it is simply "to provide the framework for interpretation" (Hiller and Franz, 2004:737). It may overlap, but they are based on the prevailing dominant interest. The search for meanings as they relate to key theoretical themes like possibilities of communicating, transnationalism, nationalism, and identity shaping and reshaping led to the websites' studies. The attention paid to every site could not be equal, as some were obviously more instructive than others were. The supposedly less popular sites got considerations when necessary. A number of factors led to the discerning of the supposedly popular websites. These were confirmation from websites that pose to keep record of traffics like www.alexa.com. Then volume of online and offline references to these sites were considered. The references came in offline interactions and more in online spaces like Nigerian related homepages, newsgroups, chartrooms and usenets. Many respondents to the survey questions also referred to these websites as their favourites. The interview sessions also revealed as much. Sites easily trust up in this circumstance are the www.nigerianworld.com, www.nigeriamasterweb.com and www.nigeriannews.com amongst many others. I encountered few others serendipitously. The controversial ones were easier to identify, particularly through the "troubles", they cause Nigerian governments and elites. The "troubles" were through their daring, unconventional, non-equivocal, but sometimes flawed reportage of exclusive stories-stories that local Nigerian newspapers web editions would ordinarily not report. The criticisms most

times serve as leads or online sources for other news agencies, and even local newspapers. Offline and other online references to them by migrants' were always common as well. Examples of these are www.saharareporters.com, www.elendureports.com and www.pointblanknews.com. Apart from these, I coincidentally came across some other sites through the regular use of the Internet, and a usual use of numerous search engines. Rather than being inadequate, it was quite a constant challenge to whittle them down, via sorting the "relevant" from the "irrelevant". In working through the data, there is however the element of human errors through missing out valuable items or by way of leaving out potentially useful themes or sub-themes. The outlining of key issues offered a sense of direction. Besides, the harmonizing effect of triangulation is valuable enough to take analyses closer to the general picture. Though the interests of websites studied are sometimes vague, I have grouped them on the strength of themes that regularly prevail.

A typology of observed websites

TYPE OF WEBSITE	DESCRIPTION	EXAMPLES
Type A: News and current affairs websites	These are migrants' websites. The interests of these websites are diverse. They focus on different Nigerian, and other related issues. The issues could be political, economic, social, or family. They operate like the "real life" media, particularly the print, with sections and sub-sections on different sectors	www.nigeriamasterweb.com www.nigeriaworld.com www.nanka.com www.nigeriavillagesquare.com www.nigeriansinamerica.com www.saharareports.com www.elendureports.com www.pointblanknews.com www.naijapages.com www.nigeriaweb.com www.dawodu.com www.odili.net www.nigeriawatchnews.com www.naijamailnews.com www.thetimesofnigeria.com www.nairaland.com www.worldskipnews.com www.amebonews.com www.wazobia.com www.netnigerianews.com www.nigerianation.com www.nigeriadailynews.com www.nigeriainfornet.com www.naijaweb.com
Type B: Specialised websites	These concentrate on one aspect, or a limited aspect of life. They propagate or promote particular ideas like fashion, ideologies, gender matters, religion, and sports to serve professional interests	www.winnerscanaanland.org www.mfm.com www.rccg.com www.ana.com www.worldmissionagency.org www.chitafrik.com www.nigeriawomen.com www.nigeria-arts.net www.nitpri.org www.anpa.org www.nigerialawyers.org www.aanpweb.org
Type C:Tribal or ethnic sites	This, as the name implies, include pages of migrant groups interested in continuing with their Nigerian tribal or ethnic cleavages	www.edonation.com www.arewaonline.com www.asaba.com www.zumunta.com www.yorubahomepage.com www.oduduwa.com www.Igbo-net.com www.biafraland.com www.arochukwu.com www.egbeIsokanyoruba.com www.Arondizogwunetwork.com www.warri.com www.uromicommunity-ny.com

		www.rivnet.com www.amanaonline.com www.irinnews.com
Type D: Blogs and individual websites	In this category are *bloggers*, and individuals with sites devoted to propagating an idea, or to campaign for an area of interest. They are also of occasional pages of those who simply set up sites for an event and then fail to continue with it thereafter.	www.nigeriamuse.com www.uchenworah.com www.nigerianthoughts.com
Type E: Organisations/corporate bodies' websites	These are sites of groups and migrant associations, not necessarily tribally or ethnically based, but concerned about migrant Nigerians in general, irrespective of tribe or creed. In this group are also corporate bodies' sites.	www.nigerialeeds.com www.nido-nl.org www.nidoeurope.com www.yahoo.com www.google.com www.msn.com
Type F: Official websites	Official sites include government sites like the Nigerian governments', alongside those of other foreign missions.	www.nigeriahighcommissionuk.com
Type G: Other websites	Here I include sites not necessarily, directly Nigerian related but have sections or resources on Nigerians and perhaps on the migrants.	www.cnn.com www.bbc.com www.allafrica.com
Type H: Nigerian websites	In this classification are online versions of Nigeria based media organisations. They help to understand how migrants probably relate with Nigeria through them, or how the site owners may perceive the absent people, and for any other themes that may relate with the research.	www.bbc.co.uk/1/hi/world/Africa www.cnn.com www.youtube.com

While the first six categories above are either constructed, or administered from outside country of origin, the last comprise of those constructed or administered from Nigeria. Some from the Nigerian sites, like www.worldmissionagency.org has migrants as its targets. Other than these specific cases, there were other "floating" but relevant materials. They are not necessarily in websites, but came up in search engines. Many times, the intention may just be to while away time on the Internet. The act of idling away may lead to valuable discoveries that became helpful to understanding key issues under investigation. It is also noteworthy that many of these websites share addresses between and within themselves. With one site having links to other useful sites, a surfer is often tempted to move between them, such that surfing one site could translate into surfing many others at every other time.

Observation was in use as this work waded through the massive space of Nigerian migrants' online life. It was through participation, via the examination of virtual materials in bits and pieces and as best possible. It was also through understanding and interpreting the materials not as a distant observer, but as a submerged investigator interested in the good, the bad and the ugly. These were all towards the discovery of key meanings, in an evolving Internet culture. Again, I took notes as the observations of the resources went on. Images and figures useful for illustrations were also in consideration. At the end, the meanings from there were indexed around communication with Nigeria, or lack of it; manifestation of transnationalism; expression of nationalism; and indications on identity. The "return" myth also counted as a sub-theme. These were in comparison with a similar exercise that followed the transcribed interviews, for purposes of establishing relationships or lack of it. It explains why discussions and analyses will feature a simultaneous mix of germane quotations from face-to-face interviews, quotes, statements, figures and images from websites, listservs, newsgroups, chat rooms, e-mail lists and news pages. Apart from this, the third adopted technique, survey, (I will explain this shortly) is often times integrated into the analytical process. It is a way of figuratively illustrating ideas. This is before or after narrations, where it is appropriate. These are especially common where materials from interviews and observations are inadequate. Other than this, qualitative methodology complements the quantitative in a triangulated process of balancing. Nevertheless, quantitative method was limited to a survey, which amongst other things, helped in the formation of categories; achieve geographical representation of the migrants and the contextual mapping of their activities. I will therefore

now discuss this and then follow it with how the conduct went.

1.2 Quantitative Research

Survey: participation through a response to set questions

Survey research usually seeks to produce numerical statistics about a sample proportion of a population. This is always through questions that would later be analysed (Fowler, 2002:1-2). The sample frame is to represent that population (Hutton, 1990:8 cited in Blaxter, et al, 1996:77), from where meanings come through a well thought out process. The aim is to derive maximum connotations from respondents. It brings forth results that could be representative of the larger sample (Blaxter, et al, ibid: 79). While the questions should avoid prejudice, Berger (2000:188) notes two types namely descriptive and analytic. The first seeks information on "age, gender, marital status, occupation, race or ethnicity, income and religion and to relate this information to opinions, beliefs, values, and behaviours", the second is concerned about "why people behave the way they do". The importance of the first type is the formation of categories and identifying differences between groups in a sample. It gives an inner picture of those studied and offers an opportunity for a comparative analysis of data, mostly in the figurative sense. This form of survey is more popular than the analytical variant, usually needed for the development of hypotheses, testing it and the investigation of casual relationships between variables (Berger, 2000:189-9). Survey techniques can be through interviews or the administration of questionnaires. The interview can also be face-to-face or on telephone. Distribution of questionnaires can be in various ways including the post, e-mail or physical, which is hand-to-hand (Berger, 2000; Frankfort-Nachmias, et al, 1996). The choice of a technique is dependent on the skill, experience and perception of the researcher. The core goals of reliability should however be an important consideration, to ensure the validity and the usefulness of data (Gunter, 2000:23).

Importantly, survey is helpful to structuring and standardization. Survey also helps the understanding of bits and pieces of differences amongst groups. Understanding possible relationship to each other can also come from there. A limitation of the survey is often in fact that data is more in figures and diagrams. The exclusion of inner details may also emerge (Blaxter, et al, 1996:79). These details emerge in the nuances embedded in people's conducts, but easily lost in figurative expressions. Other more expressive research methods predominantly of the qualitative variety challenge the attempt of survey analysis to reduce the complexities of human behaviour to numbers. Survey process could also be costly, time consuming and could yield poor response rate (Frankfort-Nachmias, et al, 1996). The survey in this project is descriptive as it complements the qualitative techniques. This is through the formation of typologies, the identification of migrants' particularities, and in the making of meanings out of their complexities-a basic character in human interaction.

The surveying process

Thinking of questions to ask respondents began nearly the same time as the research programme. A higher momentum came from around December 2005. The questions were finally ready in early February 2006. There were thirty-six questions in all (See Appendix 3). Piloting took place between early February, and early March 2006. This was in Leeds, with seven people. Their responses were quite helpful. For instance, one or two respondents called my attention to the possible future difficulty in analysing a section, where intensity of cases through numbers (one, two, three or four), was to be known. However, analysis would still have been possible, but making responses straightforward was an improvement. I agreed with the suggestions, did some modification and then went fully back to the field. Armed with 250 questionnaires, distribution began in Leeds and then London. Each questionnaire was with a self-addressed envelope, with my university address. This was preferred to the home address, to give a sense of "scholarship" to the respondents, even if the home address may do no less.

I distributed the questionnaires initially in Leeds. It was at meetings, to members of Nigerian Community, at Nigerian churches on Sundays and at colleges and university campuses to designated Nigerian students. Volunteers came from those who promised to give friends and family members not necessarily known to me. The promises were either seldom fulfilled, or perhaps those contacted failed to respond. My direct intervention was always the trigger of replies. Meaning that, I often had to chase prospective respondents myself. Snowballing also took place in many ways. It was one questionnaire per respondent (Bradley, 1999: 1). In London, the distributions were at meetings, and at Nigerian and African restaurants. It was also at churches and to friends, colleagues and acquaintances. Interestingly, on an occasion in an African restaurant, some non-

Nigerians including a Cameroonian and a Ghanaian heard about my task and sought participation. "We are all Africans, our problems and experiences are the same", one of them says as he sipped his drink. It took a polite rejection statement to discourage their jocular persistence. The brief incident was nevertheless a reminder of the need to be concerned about origin of respective respondents. The investigation, on this occasion, was about Nigerian migrants and I needed to avoid distractions.

I shared a hundred questionnaires in Leeds and London. Fifty were reserved for chanced encounters. Twenty-one questionnaires of the 250 produced ended up in my file. And like a forewarning I received from an official of the Nigerian Community Leeds, through whom I snowballed, " responses may be very, very poor", it was indeed so. The distributions were between March and June, a period of four months. Again, the processes took me back and forth London and Leeds. By the middle of April 2006, only about 79 questionnaires were back to me. I keyed the responses into the SPSS file I had opened for analyses as they came. "Data keying delays are eliminated" (Watt, J. 2005:1) through this systematic, one-after-the-other approach. Alongside the 21 leftover questionnaires in file, I rolled out a hundred more. Again, 50 were distributed in London and Leeds through the same method, including random sampling and snowballing at the migrants' gatherings. This time, it was with a heightened aggression, perseverance, and pressure for those still with the questionnaires to respond. I also sent some through the post to sourced addresses. In ones, twos, threes, fours and fives, they started trickling in. By the end of June 2006, I recorded 73 more responses, making the total to be 152. Two responses could not however be used. This was because while one was strangely and surprisingly vulgar, the other commented outside the tick boxes, such that it was impossible to recognise preferences. I eventually worked with 150 responses. During the process, I was again conscious of the need to reach all groups: men/women; old/young; rich/poor; skilled/unskilled; and the employed/unemployed. The determination of these, particularly age, nature of work and whether employed or not was through simple inquiry from the respondents, or as shown in the relevant sections on the questionnaire. The efforts made are in the analyses of binaries. I applied the same effort to the determination of duration of residency, which should be long enough to reveal migration traits. The labours are hopefully productive, as will be shown in the findings.

In sum, and for accuracy, it is conceivable to sample as many migrants as possible. In doing so, cost, time, and manageability of data need be in consideration. It explains the restriction of sample to Leeds and London. Importantly, the sampling procedure was of the probability type. The variant oscillated between simple random sampling and cluster sampling. It was simple random sampling because (except in few cases of snowballing), respondents were indiscriminately chosen from across the two migrants' bases. It sometimes included clusters because most respondents were from the two cities and from groups, associations or communities therein. The survey expectantly helped the research process chiefly in the area of mapping or situating participants in terms of their categories, class and attitudinal characteristics. It also helped on how these differentiations relate to variables in the analyses of key themes. London and Leeds may be a small case for a globally dispersed people, but their disposition therein is characteristics of migration experiences in many ways.

Triangulated technique as a basis for triangulated analyses

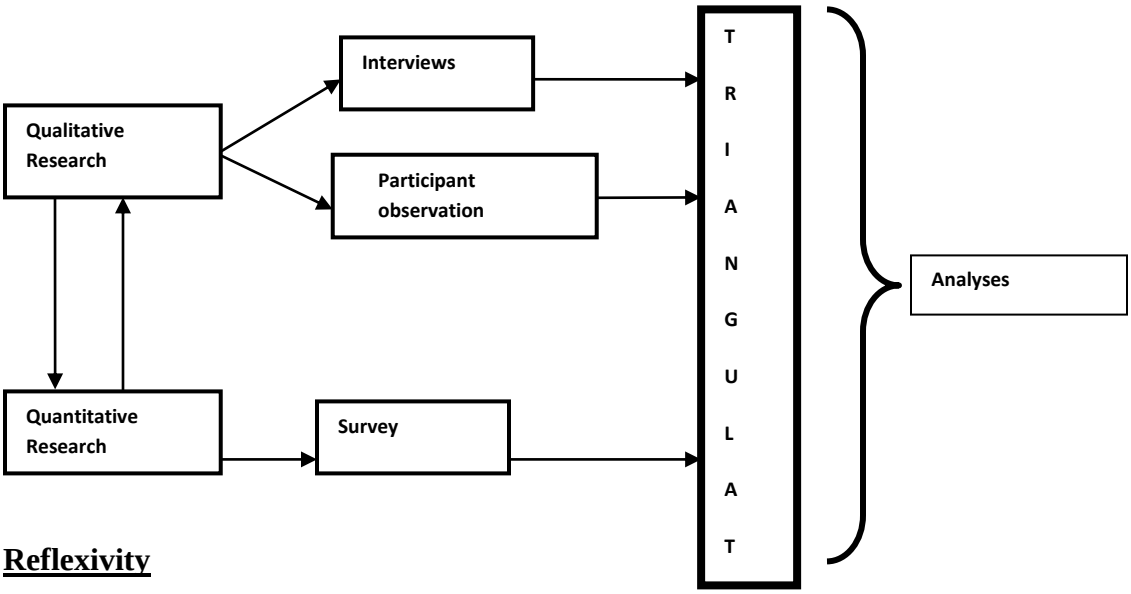
Significantly, the Internet presents a diverse and interweaving analytical theme that often makes the selection of method for its study difficult (Guimaraes Jr, 2005:141; Schneider, et al, 2005: 157). A combination of methods for investigating matters related to it has therefore become attractive. Generally, mixing methods can be useful as it sieves personal prejudices possibly inherent in a method (Denzin, cited in Franfort-Nachmias, et al, 1996:206).

Triangulation represents an important strategy for maximising the use of various methods. Also regarded as convergent methodology or multitrait (Campbell and Fiske, 1959, cited in Jick, 1979:1), it defines the complementary nature of qualitative and quantitative research. Rather than being contending methods, it establishes a compromise between the two broad research types (Jick, ibid: 1). The idea of triangulation is derived from surveying. It came through the practise of finding a spot from different reference points, (Smith, 1975:273, cited in Jick, 1979:1; Blaikie, 2000: 263-70, cited in Grix, 2001:84). Social researchers use it to achieve validity, accuracy, reliability, and credibility. It can be "between (or across) methods" and "within methods" (Denzin, 1998: 301-2, cited in Jick, 1979:1). The first refers to the application of distinct methods, while the second is about utilising different techniques within a given method. Jick (1979:2)

sums its relevance thus: "'Within method', triangulation essentially involves cross-checking for internal consistency or reliability, while 'between methods', triangulation tests the degree of external validity". It eventually enables comparisons and the objectification of findings. It allows greater confidence in results, given the chance to compare and contrast outcomes of techniques in use.

Nevertheless, triangulation could as well be delicate and confusing if a research question is ambivalent. Because a "whole picture" anticipated through triangulation may be illusory, as according to Silverman, (2005: 122) it can "speedily lead to scrappy research based on under-analysed data and an imprecise or theoretically indigestible research problem". For triangulation to achieve its aim therefore, research question need to be clear and conceptual. For this work, triangulating lingers between qualitative and quantitative research. In the first instance, it involves interviews. Then there was a survey through the semi-structured type. There is also participant observation. Included here are direct observation and participation. In the specific context of this work, and as seen in the foregoing, triangulation has been useful for comparisons, for testing the validity of meanings through comparisons with results from other techniques. In another sense, triangulating dovetailed into triangulated analyses, as examinations of findings was not from result of one method but also from the trajectory of others. It led to comparing and contrasting, mutual enhancement of techniques, and sometimes the elimination of facts in cases where other methods point to the contrary. The diagram below illustrates how the methods converge and interrelate. It gives a picture of how the approaches differ, but are dependent and balancing. It also point to fact that the understanding of methods may be different, but analyses and discussions of research can be more credible when techniques interlock.

Figure 1 - *Relationship between the adopted methods*



Reflexivity

Reflexivity invites us to engage with our position, biases and preferences in a research process, on a continuous basis. It nudges the courage of the researcher through revealing personal experiences and circumstances that could shape the outcome of the research, or affect the natural claim to objectivity. "A process of critical self-reflection" (Schwandt, 1997), it partly answers the question: what is my place in the endeavour? (Ibid: 1997). An evidence of a "researcher's deep learning and unlearning" (Kleinsasser, 2000:2), reflexivity challenges a social researchers claim to neutrality. This challenge is not probably a let-down of objectivity, but one that highlights its limits. It allows for a constant consideration of the place of the self in the research, and an admission of possible limitations of the researcher in relation to the object of study. An honest approach to this could increase the level of

believability and the credibility of the research outcome (Gillespie, 1995; Schwandt, 1997; Yanow, 2006). This is because feigning a natural objectivity in social research raises suspicion on impossibility. However, admitting limitations, biases, and preferences is an admission of human frailty, which may not be absent in a research project, and which at the same time does not dishonour the research. It rather gives the reader allowances for reflections (Yanow, 2006).

Finlay (2003) argues that reflexivity is different from reflection, as it is "more immediate, continuing, dynamic and (a) subjective self-awareness" (page 108), while reflection is more detached and deferrable (Ibid: 108). It should come about alongside the research work, given its ability to help reliability. It is a researchers' task to define his/her role in a subjective way, to help a better understanding of the claim to objectivity. It has to be simultaneous with the investigation, not postponed. Deferring it could question a researcher's commitment to reliability, as a reflexive process helps in finding balances between the position of the researcher and the subject of the study. That balance, a between situation, is significant in the sense in which it serves as the position for the proper discerning of meaning (Hammer……cited in Georgiou, 2001: 85). It is the proper spot for learning, which is the object of the research, and unlearning (Kleinsasser, 2000:2), which represents the impossibilities inherent in the location. Most times "discussed in relation to a researcher's empirical work" (Brown, 2006: 2), the researcher is expected to acknowledge that s/he is not distanced from the subject of investigation. In this circumstance, s/he is supposed to be reflective, to explain how the likely assumptions that influenced the course arose (Ruud, 1998 cited in Stige, 2002:3).

The demand of reflexivity does not invalidate a researchers' work. It is a reminder of fact that an understanding of a subject of study is through a subjective route of interpretation, as against an absolute reflection of what is (Georgiou, 2001:83). Being part is not necessarily a discredit. Contextualising the part and as it relates to subjects in a discursive manner produces meanings. The reader understands the meanings better, following a perception of the researcher's epistemological backgrounds. Though limitations may feature in reflexivity course, it may not affect the scholars' analytical ability (Georgiou, Ibid). It simply implicates meanings as discursive, irrespective of the place of the researcher. It shows that findings are a construction, which went through several defining processes, between the research and subject, and within the researcher as an individual. Reflexivity also implies that the scholar be mindful (Gillespie, 1995: 67) in investigating subjects to which one is familiar. This posture could help to avoid some pitfalls in interview, or ethnographic data collection like "reactivity", and "going native". I shall now discuss reflexive thoughts that I can associate with this research.

Forward and backward thoughts on position

I embarked on this project not necessarily as a long-established researcher. I have before now being a journalist, with some years of practice in Nigeria. Some of the participants who knew me, or have read my reports in Nigeria, regard me not just as journalist but also as a writer. An acknowledgement as an academic researcher was going to be new. In approaching them for interviews for this work, it was possible a memory of journalistic interview lingered in them. With me as well, it was not easy to ward off the feeling that the purpose of this interview was no longer to beat a short deadline, dateline, and get a by line. It was scholarly research driven. While it was possible to embellish, and work at keeping the interviewee as a possible source of information next time, the case may be different this time. Clarity, precision of meaning and a one-off interviewer/ interviewee relationship is likely to be the case in this situation. The skills learned as a journalist may have been helpful in terms of approach, persistence in the face of an evasive response, or a disinterest to participate; the present need to be more formal and to be less flowery in the use of materials moderated those skills. The journalism zeal to be the first with the story, also sustained the research process. This is because the migrants are yet to be a subject of an intense academic research. The outcome may come as knew, in a way that could make the researcher a pioneer, or being the first to unearth a phenomenon in the mould of a well-driven investigative journalist. My dispositions hovered between a past and present role, but found a balance in the difference in objectives.

Positioning featured also in my objective in the UK. Here I am as a Nigerian dwelling in the distant like the migrants under investigations. There is though a difference in mission, but circumstances sometimes cross paths. While the people under investigation are mainly economic migrants, I have travelled the distance for further education. I use the Internet as they do. Therefore, I experience aspects of its mediation possibilities, as well. Again, I remember Nigeria like the typical economic migrant. (Those on

focus should however have spent at least five years abroad). Perhaps, the idea of return is regular to me because of statutory limitations on length of stay. It is also more so, because I am officially still on study leave. Like the typical migrant however, thoughts of return becomes more frightening as the years roll by, and as I adapt more to life in UK. It is therefore possible to put oneself in the position of participants sometimes. This situation enables the practical appreciation of migrants' experiences, particularly in relation to thoughts on return, imagination of home, remittances, and race. They may also occasionally blur the difference between researcher and subject, even while tasking the scholars' sense of objectivity. The development of a more critical disposition was nevertheless encouraged during this process.

Negotiating the research course through the prism of my tribal identity as a Nigerian was of concern as well. Nigeria is a country of over 250 ethnic groups. They are into 36 states in a federation. There are three major groups in this multi-ethnic state. They are Yoruba, Igbo and Hausa. There is always a tension in their effort to co-exist in Nigeria. Sometimes, this trait features even when abroad. I am of the Yoruba group. Even then, I am a minority within this tribe. Moreover, the Yoruba people are reputed to prefer the UK as destination point in migration. They are also more cosmopolitan, because of an early exposure to Western education through colonisation. Chances were therefore that they would be easier to approach, not just because of my name that suggest a Yoruba affiliation, but also because of their relative sophistication, and an attendant disposition to be more receptive to an academic endeavour like this one. I made a conscious effort to reduce my *yorubaness*, to get the perspectives of migrants groups from other tribes. This experience was similar both offline, and online. It was however easier to sample other groups online than it was off it. Some satisfaction came from here, as the thrust of the research is the Internet.

Again, many interviews with female participants were in company of others. They were either, their spouse, partners, boyfriends or children. An objection to this situation might amount to a wrong case of having no female sample. The women were understandably in their likely role positions as wives, girlfriends, or mothers. The presence of others in the course of some of the interviews might have influenced comments. It might also have led to some self-censoring. Talking to a male interviewer may in addition add some other influences, which interaction with an "Other" could bring about. Thoughts on these possibilities continued, just as it was when on two occasions I considered the level of rationality of two men interviewed while drinking alcohol. The men had insisted at different times, in London that would only oblige me at their relaxation point, which were restaurants. At least, they drank two bottles of beer within the one hour that each of the interviews lasted. How then I am sure that the men were rational in their submissions, or simply talking under the influence of alcohol? It was up to me in those circumstances to make allowances for "excesses", through thinking about statements that seemed most rational. The ability to do this is also dependent on my understanding of the effects of alcohol on thoughts. I engaged with the situations with a critical consciousness, in the determination to be as close as possible to the truth.

2. Conclusion

The weak boundaries of Nigerian migrants' online activities were an influence on the design of this research. Like the Internet space, the activities of the people are wide ranging. They are decentred, diffused and sometimes interweaving and interrelated. Like the typical Internet research, it is ludicrous to assume a study of the entire space of activity, like any claim to investigating the entire websites of the migrants. Attempt at doing this is an open invitation to misrepresentation, misinterpretations and even fallacies. At the same time, the Internet and embedded social activity constantly need examination consequent upon its new significance as an alternative space of interaction. Delineating the scope of study to the observation of some websites, e-mail lists, newsgroups, chartrooms, and different Internet interaction spaces like Facebook, *Bebo* and Myspace, seems therefore logical in a study of this type. This would prepare the ground for a reasonable testing of hypothesis (Frankfort-Nachmias, et al, 1996:99), and the examination of the relationships between variables (Grix, 2001). The scope must however be sensible enough to enable what Frankfort-Nachmias, et al, (1996:114) summed as comparisons, manipulations, controls and generalizations.

In this context, the UK was a case study. Even within this, London and Leeds were sampling places for survey. They were also places for interviewing and for participant observation- the offline techniques used. With hundreds of migrants' across the world, and with many dispersed between and across tens of countries, a conception of an investigation of their activity need be done with manageability in mind. The chosen space should however be significant enough to help general analyses. Care was to ensure

that inferences from techniques are verifiable through complementing online approaches like observation. It is therefore the reason why themes from interviews like views on the communication qualities of the Internet, its impact on transnationalism, and nationalism and on identity construction, are sometimes analysed alongside corresponding or divergent ones in online materials in the analytical sections. Survey outcome are also sometimes in evidence as illustrations to identify categories likely featuring from an online data. The balancing effects of this, keeps the results as close as achievable to certainty.

Also significant is the examined online spaces. Importantly, the entire Internet space is diverse, dispersed, divergent and nebulous (Lankshear, et al, 2005:327). It is nearly impossible to study all migrants' related websites. Neither can all their newsgroups, blogs, mailing lists, usenets and other facilities be a matter of simultaneous investigation. While hundreds of these already exist, many more are proliferating. It is the generic character of the Internet space as a new, developing and expanding one. I identified popular, controversial and few other sites with no such features to make a reasonable meaning from this "field" of study. The expectation is that these ones stream across physical locations. It therefore weakens the relevance of the localities of participants on there.

Lankshear, et al, (2005:327) quoted Sharf (1999:254), as suggesting that online researchers should

(i) introduce themselves clearly to online groups or individuals who are the intended focus of study with respect to their identities, roles and purposes; (ii) make concerted efforts to contact directly and obtain consent from individuals who have posted messages they want to use as data; and (iii) 'seek ways to maintain an openness to feedback from the e-mail participants who are being studied'.

This comment is coming against the background of debates on a *modus operandi* for online research. It is here because it contextualises an approach to online research, which this study sets out to do. Much as the recommended processes were in consideration in some cases, a wholesale adoption of the procedure could take eternity given a crowd of participants. The suggestion is again mostly useful for a research that is wholly online based, not one that mixes complementing methods in both online and offline spaces. It is also against the argument that the Internet is a public space and contributions should be public materials that can be a subject of sundry uses (Dochartaigh, 2002; Hewson, et al, 2003; www.aoir.org). Materials not meant for public consumption can be restricted through security controls like encryptions, passwords, and registrations. Such would necessitate permissions and applications for entries. This is if at all, materials in those domains are useful for analyses. Though registrations for participation took place in minor cases, a majority did not require it. All materials were, freely accessed in the open "field" of the Internet.

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Analysis of Some Grey Areas in the Operation of Separation of Powers in Nigeria

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Abstract. Interesting as democratic government might be, its success depends on the observance of the doctrine of separation of powers by the respective organs. While separation has been well practised in advanced democracies, as United States of America and Great Britain, the experience in emerging democracies, Nigeria inclusive, has been unrewarding, particularly because several grey areas have remained unresolved. The major objective of this paper therefore, is to examine the sources and nature of the unresolved areas which have inexorably produced rancorous relationships among governmental arms in Nigeria. In the qualitative research design which adopted expository analytical approach, the study found, among others, that it was not constitutional, legal or institutional deficits or lacunae, but human factor that had constituted the major obstacle to the successful practice of separation in Nigeria. To change the paradigm therefore, it was recommended among others, that regular training and retraining, with practical case studies from the experience of advanced democracies, should be conducted, to educate the leaderships of governmental arms, given that expertise or experience in governance is not a prerequisite for political leadership in Nigeria.

Keywords: Democracy, Separation of Powers, Checks and Balances, Grey Areas, Relationship.

1. Introduction

After a few years of practice of parliamentary government, specifically during the First Republic, Nigeria opted for the presidential system from the Second Republic. The presidential system adopted is a semblance of the United States of America (USA)'s democracy widely practised by most countries of the West.

As a political concept, democracy has been variously defined. The assumption here is that elementary understanding of the definition of democracy is given; and may therefore not detain the proceeding of this paper at this stage. However, a "consensual" definition of democracy, one provided by Abraham Lincoln, is that democracy is "government of the people, by the people and for the people" (Habu, 2019, 71).

Siaroff (2013) examined Lincon's definition critically and noted that a proper understanding of democracy may be problematic, particularly with respect to the misleading notion that in a democratic government, the people are the actual decision makers, given the limitation in the extent of the people's participation. In the light of the deficit inherent in a straight jacketed definition, scholars (Laski, 2008; Appadorai, 2004; Habu, 2018) are of the opinion that democracy is easier identified by basic features or characteristics which include, but are not limited to, existence of legislature; possibility of change of government, multiparty system, tolerance of opposition or divergent opinions, popular participation and competitive free and fair elections.

In liberal democracies, additional features include respect for individual rights and separation of powers as exemplified by the brand practised by USA and Great Britain. Of the myriad of features, the focus of this paper is separation of powers. Separation is a mechanism for safeguarding the imperative of the exercise of constitutionally legitimate powers by each organ of government within the limit or confine of the respective organs. Thus, the Executive,

Legislature and Judiciary are enjoined by separation to conduct their respective affairs within their legitimate bounds, without encroaching, straying or veering into the domain of the other(s), notwithstanding the need for inter-organ cooperation in the conduct of governmental responsibilities.

In Nigeria, the practice of separation is weak form, resulting in instances of inter-organ encroachment and possible "intimidation" both of which are antithetic to the fundamental objective and goal of the principle. Whether in the press, or in academic literature, the polemic in inter-organ feud in Nigeria has remained unresolved. The major source of the ever raging feud is understandable: the totalitarian political culture shaped by long military rule. This commentary is inspired by the desire to examine the grey-areas in the practice of preparation in Nigeria under democratic dispensation.

The salient questions which were asked in this study included: whether the inappropriate practice of separation in Nigeria is attributable to constitutional, legal or institutional lacunae; or, whether the distortion is ascribable to the personality of the political leadership.

Flowing from the questions, the objective of this paper is three-fold: to examine the deficits or lacunae, if any, in the legal and institutional arrangements, that had often given rise to the observed weakness in the operation of separation; to examine whether or not the observed weakness is inherent in the operators of the system; and to proffer antidotes for improvement in the practice of separation in Nigeria.

Methodologically, the study adopted expository analytical approach, based on a critical examination of past scenaria; and the attitude of the leadership of the organs of government, in relation to the conduct of separation principle. It is anticipated that this study would contribute significantly to the strategic imperative of improving the existing poor relationships among governmental organs in Nigeria, ascribable to improper practice of separation principle.

2. Review of Literature and Theoretical Framework

2.1 Conceptual Clarifications

For elucidation, the review is preceded with a clarification of the salient concepts adopted. Among the related concepts are separation of powers, checks and balances, and rule of law.

2.1.1 Separation of Powers

In modern democratic practice, the powers of government are separated to three major parts, namely executive, legislative and judicial. While the executive power is vested in the Executive arm, the legislative power is vested in the Legislature. Similarly, the judicial power is entrusted in the Judiciary. In Nigeria, as in USA, the Executive is the President; while the Legislature is the bi-cameral National Assembly (NASS), comprising the Senate and House of Representatives. The Judiciary is composed of the hierarchy of Courts (Nwankwo, 1990).

With regard to functional responsibilities, the Legislature is charged with rule-making; while the Executive is responsible for rule implementation. The Judiciary is saddled with rule adjudicating function. A combination of the three functions provides the governmental machinery for orderly management or administration of the State.

The thesis of the doctrine of separation offers discussion on what the proper relationships among the various organs of government should be, in the exercise of the respective functions (Gauba, 2003). Accordingly, separation doctrine enjoins that the three powers of government should be entrusted to different organs; and that no organ should exert influence on the other (Itodo, 2014).

Espoused by Charles Montesquieu (1689-1755), the doctrine has gained wide application in USA and Great British. In Nigeria however, separation is still practised as a caricature of the ideal model; and as an inchoate microcozym of the superior American typology.

2.1.2 Checks and Balances

The real essence of separation of powers among governmental organs is the imperative for each branch to serve as a check over the other (Allan & Guy, 2000). Thus, while Congress in USA can constitutionally impeach the President, and can also decline to approve appropriations for the Executive and the agencies. Similarly, the Supreme Court, the apex court of USA, can declare an Act of Congress null and void, if it is established that such Act is ultra-vires the constitutional powers of Congress. On the part, the President can veto a bill of Congress, if in the opinion of the President, such bill is unconstitutional. The arrangement is similar in Nigeria where NASS checks the President through the exercise of the power of impeachment or veto.

The President can equally veto a bill of NASS if it is against the Constitution. The same holds for the Judiciary, which has powers to declare any action of NASS or Executive null and void, if such action is at variance with constitutional provisions. Of note, each branch of government checks the other with every sense of responsibility, understanding, cooperation and equanimity.

2.1.3 Rule of Law

Although no precise definition has been placed on the concept of rule of law, the variant provided by A.V. Dicey is now widely adopted. By the definition, rule of law is the supremacy of the law, as distinct from any other mode, which is arbitrary; and which seeks to deprive the individual of the liberty in the State.

In a more concise explanation, Poat (2015) referred to rule of law as meaning that it is the law that rules and nothing else, and "governance is based on law and not the dictates or wishes and feelings of individuals". Of the myriad of the implications of rule of law, the canon which enjoins that official actions should be consistent with the established or declared rule is aptly relevant in governmental inter-organ relationship. More concretely, organs of government must operate within the dictates of declared law, Katuka (2013). To be sure, a breach of the rule is a harbinger of tyranny, as is typical of military dictatorship.

3. Review of Previous Studies

Akinsanya, Mahmud, Abdullahi, Mohammed and Itodo (2018) in a study titled "Executive-Legislative Relations, June 2013-May 2015, noted that Parliamentary Executive system which permits a fusion of legislative and executive powers facilitates efficiency in administration and stability in government, in contradistinction to the Presidential system that allows for inefficiency in administration and government immobilism. By the nature of Presidentialism, which Nigeria operates, the three arms of government are separate, with respect to functions and personnel. The separation vests each arm with adequate powers of checks, in order to properly balance the other arm (Oyelele, 2003), as explicated in the review under "check and balances".

Against the backdrops of the separation principle, Akinsanya, et al., (2018) examined the operation in the relationship between the administration of Dr. Goodluck Jonathan's Executive branch and the 8th Assembly or Legislature, during the period June 2013 – May 2015. The study reviewed the *modus operandi* of separation between the arms, with specific experience drawn from various conducts relating to management of public finances, law making, policy formulation, representation, investigation, fixing of remuneration of political appointees and public officers, appointment to key positions, removal of chief executives and other top government functionaries, and oversights, among others.

The study reported obvious instances of attempted or actual encroachements by the arms, particularly the Executive and Legislature. As an instance, the Executive, either due to ignorance or inadequate understanding of constitutional provision, or latching on to the extant culture, "insisted" on playing the leading or sole role in budget appropriation, notwithstanding that the 1999 Constitution of Nigeria (as amended) vested the power of appropriation in National Assembly. Similarly, NASS dabbled into Executive's function by insisting on executing constituency projects. Across the various functions of the respective arms, instances of encroachment were reported.

Of particular note was the preponderance of Executive's overbearing influence on other arms. In this regard, the "culture" of Executive's attempt to "instruct" the Legislature or Judiciary had been deeply cultivated over the long period of military rule. Thus, it was common-place expectation for the Executive to "direct" NASS to either approve (or rubber stamp) a bill or proposal; or "mandate" the Judiciary to do the "needful" (Akinsanya, 2015).

It was however a paradigm shift in the Executive-Legislative relationship during the 8th Assembly (2015-2019) when NASS stood a firm ground to be and remain independent, in line with the constitutional guarantee. This "insubordination" of NASS was resented by the Executive, resulting in a frosty relationship throughout the tenure of the administration. The "rebellion" of NASS leadership was not without Executive's saction", either using political party machinery, or legal maneuvers (Akinsanya, et.al, 2018).

A study by Mahmud, Itodo and Abdullahi (2019) examined the sources of the inexorable feud between the Executive and Legislature in Nigeria, particularly during the 8th Assembly. Employing expository analysis, the study found that while Executive's actions were driven by personality, the Legislature stood firmly on constitutionality. In this regard, Executive's actions such as the appointment of military Service Chiefs and Inspector-General of Police, hitherto taken without recourse to the Legislature for approval as required by the

Constitution, became objectionable to the Senate. Consequently, such appointments were made in acting capacity until they were confirmed by the Senate. Without doubt, it is likely that "reversing" a presidential decision by anybody, or governmental organ, constituted 'disrespect' and degradation to the personality of the "all-powerful" Executive, irrespective of the equality of all arms as envisaged by the Constitution of Nigeria.

In a paper presented by Ajala (2017) titled "the Legislature and Presiedentialism, the author provided an explicatory review of the relationships in several African democracies and noted the incessant conflicts between the Executive and Legislature. The study democracies were mainly countries which had experienced long periods of military rule. The paper reported that, particularly where the President transmuted from military dictatorship, separation of powers was virtually impracticable. In effect, such President remained a military "Head of State" in civilian garbs, with resistance to the fundamental tenets of democratic rule. To be sure, such "democracies" were at best totalitarian, as noted by the paper.

4. Theoretical Framework

From the foregoing, this study is underpinned by the Theory of Separation of Powers. Further elaboration of the theory might be superfluous here, given the earlier explication of the concept. What needed to be emphasized however is the observed tendency for gross abuse or violation of the tenets of separation in the Executive-Legislative discordant relationship in Nigeria, as reported by Akinsanya, et al., (2018) and Mahmud, et al., (2019) in the various studies.

Of particular note in the relationship is the existence of "unconstitutional dependence" of other arms on the Executive. The dependency may be explained by the custodial responsibility and vantage position of public revenue by the Executive. The exercise of the function had given rise to misconception and misapplication, leading to Executive's arrogation of financial resources and management, through budgetary monopoly.

It is therefore trite knowledge that Dependency Theory, as espoused in Frank (1972)'s typology, posits that what is critical in the dependence relations among nations, and by extension in all relationships, is "resource control". Thus, where one institution is placed in a "superior" position in the control of commonly owned resources over another, there arises the natural tendency to dominate and depend in the relationship. The inter-play of separation and dependency theories facilitates a clearer understanding of the relationship expectations in an ideal democracy, in contradistinction to the practice of the inchoate brand in many emerging countries, Nigeria inclusive. Accordingly, the facilitation of an ideal inter-organ relationship underscores the utility of the theories, and the relevance to this study.

5. Separation of Powers in Nigeria: Analysis of Some Grey Areas

Separation of powers is one of the fundamental requirements of a modern and successful democracy, no doubt. The importance of the doctrine and practice was emphasized in the observation by Charles Montesquieu (1530-1596), the famous French jurist who noted, during a visit to England in the 18th century, that in Britain, the three governmental powers were separated from one another. Montesquieu concluded that "such arrangement was the secret of the liberty enjoyed by the British people" (Habu, 2018, 76).

Without doubt, it is surmised that water-tight separation is neither possible nor practicable, not even in USA or Britain. In inchoate democracies as Nigeria and Ghana, it is expected therefore, that several unresolved issues "rightly" challenge the smooth operation of separation. This section analyses several of the grey areas in the operation of separation of power in Nigeria

5.1 Financial Autonomy

Sections 4, 5 and 6 of the 1999 Constitution of the Federal Republic of Nigeria (as amended) ("the Constitution") allocate public powers to the three organs of government. Nothing in the sections alludes to subordination or superiority of any organ to the other. Except for the necessity of cooperation and collaboration, the import of the conferment of governmental powers by the constitution is that each organ is autonomous, in all material particular.

In Sections 162, 163, 164 and 165 of the Constitution, the administration of public revenue is prescribed. Again, nothing in the sections places any of the organs in a subordinated position to the other. In effect, the financial autonomy of the respective organs derives and is implied, from the original autonomy granted by Sections 4,5 and 6.

Unfortunately however, experience in practice has suggested that the Executive, merely captalising on the advantaged position as collector and custodian of

public revenues, had extended the unconstitutional arrogance of revenue appropriation to other organs. Consequently, sister organs have assumed the position of a beggar when the need arises during annual budgeting or for funds utilization. In effect, only projects or expenditure "approved" by the Executive might be captured in budgets. Even when projects are budgeted and approved, accessing the funds by the Legislative and Judicial organs might be Herculean. This experience is alleged to have been pervasive across the various tiers of government.

In order to mitigate the unconstitutional relationship, several calls by analysts and activists had gone to the Executive. In 2020, President Muhammadu Buhari issued Executive Order, directing the proper operationalization of the subsisting constitutional provision for financial autonomy of other branches of government. Thus, state governments which replaced the old official vehicles of High Court Judges and Legislators or who constructed official residential quarters for the routine accommodation of Judges and Legislators have often been highly appreciated by the beneficiaries, and indeed the public, as "performing" and "magnanimous". No one, not even the constitutional "owners" or "allottees" of the funds but whose priorities the Executive must determine, have had the "privilege" to raise questions about the propriety or otherwise of Executive's action. In this light, the favour" or "magnanimity" extended by Rivers State Executive by providing quarters for High Court Judges, and in replacing the old official vehicles, must be viewed more appriately as a breach of financial autonomy than service. To be sure, only when a service is basically constitutional will it not be an anathema. Notwithstanding, the more but needless clarification provided through the Executive Order, the implementation of the "directive", particularly at state and local government tiers remains suspect. In effect, financial autonomy of all organs remains clearly unresolved.

5.2 Financial and Budgetary Appropriation

A major "grey" area in the operation of separation in Nigeria relates to authority over financial appropriation, usually presented in annual budget rituals. Section 80(1) of the 1999 Constitution (as amended) provides for the establishment of the Consolidated Revenue Fund (CRF). The Section also provides for the authorization of expenditure from CRF by the Federal Government. Similar provisions are made in Sections 120 and 121 of the Constitution with respect to CRF and authorization of expenditure therefrom by State Government.

Notwithstanding the clarity of expression in the provisions, the question as to which organ, Executive or Legislature, should exercise the authorization function had remained controversial, resulting in serious feud between the arms (Mahmud, et al., 2019). In 2016 and 2017, the controversy and feud became so serious that budget implementation was virtually marred. Central in the feud was the alteration effected in the budgetary estimates from the President by NASS.

Objectionable to the "daring insubordination" of NASS, the Executive refused to assent to or commence implementation of the budget as amended. The "insubordination" came to the fore because the then independently minded NASS was on a "test-run" of its autonomy. The resultant effect of the disagreement was denial of good governance to the citizenry.

The "prodigal leadership" of the 8th NASS however paid for the "insubordination" by failing to secure re-election into the Legislature. To stem the "unwanted behaviour" of the 8th Assembly leadership, a new and "better-understanding leadership" was installed for the 9th Assembly. Public commentators are worried that the 9th Assembly may become dirigible, if the stance is sustained.

The new leadership with the mantra, "to be on the same page with the Executive", is perceived as returning the relationship to status quo ante. Consequently, the era of disagreements and feud has been put in abeyance. Irrespective of the situation, if the Constitution remains the grundnorm, financial appropriation belongs to the realm of the Legislature, as rightly put and insisted upon by the 8th Assembly.

5.3 "Constituency Projects"

A grey area in the operation and management of separation is the novel "constituency projects". The concept and practice is an advent of NASS, which seeks to allocate a portion of annual budgetary appropriation to members of NASS, for execution of projects in the respective constituencies. The argument is that projects so executed will discharge members of campaign promises to the electorates, and thereby position them strategically victory at subsequent polls.

The key question is whether NASS, and indeed members, are constitutionally charged with project execution responsibilities or obligations. If the answer is in the negative, a subsequent question is why candidates should promise to deliver services outside the purview of the office into which they seek

election? To be sure, it smacks of ignorance of the electorate not to understand that the Legislature has no constitutional mandate to deliver physical projects to constituencies. This limitation is however not extended to members' obligation to attract projects through convincing arguments during debates at appropriate sessions. Notwithstanding the unconstitutionality of the demand, the Executive may have acquiesced to the arm-twisting tactics of the Legislature, in order to "cooperate" or collaborate, and to "remain on the same page", a cliché fondly used in the 9th Assembly. Public policy analysts have criticized the "collaboration" as an importation of antigens into public budgeting and appropriation in Nigeria. Without doubt, the challenge of constituency project remains unresolved.

5.4 "Legislative Amendment" by the Executive

It is trite knowledge that law-making function, including amendments, is the preserve of the Legislature, or NASS in Nigeria. Nevertheless, on several instances, the Executive attempted to "amend" extant laws, without recourse to the Legislature. In this regard, the action of President Olusegun Obansanjo when the President directed deletion of the word "Force" from the name, "Nigeria Police Force" was ill-advised; because the action required constitutional amendment. Accordingly, the action failed. A similar attempt by the Executive to effect a change in the name, "University of Lagos", to "Moshood Abiola University", also failed because the contemplation was done by mere "Executive fiat", although amendment in the University Establishment Act was basically required.

5.5 "Statute of Limitation" in Relating with the Judiciary

The Judiciary is the last defence of the otherwise politically, economically and socially vulnerable members of the polity. To respect the sanctity of this peculiar arm of government, the tradition of neutrality accorded to and enjoyed by the institution is sacrosanct. In this regard, the appointment, management and termination of Judicial Officers must be conducted in the best manner of the established tradition.

The process of appointment and discipline of members of this "special" part of society must also remain apolitical and duly followed. However, experience of the Executive's procedure in the cases of His Lordship, Walter Onoghen, JSC and Justice Nasiru Ajanah, Chief Judge of Kogi State, were far from expectation, as was widely perceived. While Justice Omoghen was "removed" without recourse to the National Judicial Council and Senate, as required by the Constitution, Justice Ajanah's escape from "sanction" by the Executive was by devine intervention.

The sum total of the action or inaction of the Executive in taking arbitrary decisions that smacked of totalitarianism can only find expression in weak form democratic education, leading to authoritarian tendencies. In USA and UK, the President and Prime Minister are perceived as being "powerless", or at best as powerful as the constitutionality of the action. In emerging democracies, the culture has remained crude and advanced. In such situation, raw power, not constitutional authority, remains the source of action. Nigeria's experience typifies this absurdity.

It is for this reason that Nwaneogbo, Tsuwa and Omadachi (2013) concluded that "governance breads development when it controls or manages, in accordance with democratic principles of authority, the rule of law, legitimacy, choice and accountability". More seriously, Omenka, Iba and Asongo (2013) noted that although the Legislative, Executive and Judiciary constitute governance:

in Nigeria, the executive tend, in fact, to be the major and sometimes sole actors in the political system due to the fact that they have potentially large shares of the available political resources and find it rather easy to bend the governmental process that would have served the state better and provide for the common good of the common people. The reality is that most executives in Nigeria have been dictatorial and have used the political resources to over-awe the other two branches of government and the entire society (p.55)

6. Conclusion and Policy Recommendations

For democracy to operate smoothly and effectively, the cardinal fundamentals of separation of powers and checks and balance must be truly observed and respected. Thus, each arm must discharge the assigned function in accordance with the dictates of the Constitution, and all the extent laws, in line with rule of law.

The prevalence of the unresolved or grey areas in Nigeria portends a threat to a harmonious relationship among the organs of government. Although the areas of conflict had been adequately addressed in the Constitution, and extent laws in Nigeria, inadequate understanding of the *modus operandi* of constitutional democracy by the chief operators of the

system has remained the bane of a smooth operation of separation.

A critical appreciation of the situation, as noted by Akinsanya (2015), suggested that the long military rule, which had bedeviled much of the Third World, bequeathed a culture of militarism and the attendant autocracy in governance. From the foregoing therefore, it is important to understand the place of leadership in democratic governance and development. To be sure, Nigeria political culture is characterized by lack of agreed set of rules and procedure capable of regulating political and power interactions, resulting in the use of unconstitutional means to achieve goals (Omenka & Akaan, 2013). To overcome the undemocratic political culture, a shift in paradigm in the practice of separation in Nigeria is required, as proffered in the subsequent recommendations.

Based on the analysis and conclusion, the following policy recommendations are made:

- Government should institutionalize regular and frequent training and retraining of all political office holders, and the top echelon of the bureaucracy, in the tenets of democracy and democratic governance. Training should focus on demilitarization of the ego and psyche of the political ruling class, as well as rule of law, in order to subordinate the ego to the supremacy of constitutional provisions, irrespective of how much it may hurt or bruise the ego. Case studies in practical scenaria from the advanced democracies should form a significant part of the curriculum and instructional materials, as against undue emphasis on theoretical exposition. This position is informed by the finding that the existence of the grey areas is not attributable to constitutional or legal lacunae, but to human factor, ascribable to operators of the system. In this wise, the National Institute for Legislative and Democratic Studies should be adequately equipped to play the role.
- It has been tritely suggested by public and political analysts that the latent motive behind all political discords is "political interest and consideration" (Anya, 2018). In this respect, where the Executive attempts to circumvent the established procedure for succession to a vacant judicial office, or where the Executive insists on usurping the revenue appropriation function of the Legislature, the clear motive is to gain undue political advantage. The same holds where the Legislature "hustles" to assume Executive's function of budget execution, clothed in "constituency project".
- It is therefore recommended that effective legal and institutional mechanisms should be emplaced, to check the unwholesome personal or political desires or motives of political leaders who often stray into domains outside of the purview of the assigned responsibilities. In this regard, clear institutional sanctions for a deviant-organ should be entrenched in the Constitution; while enforcement of such provisions should be sacrosanct.
- Without necessarily promoting a culture of undue litigation, any arm of government convinced that an encroachment had been perpetrated by another should boldly test the legality or otherwise of the breach, by approaching the courts for remedy. A "defeated" arm so "disgraced" and degraded would be less audacious in future thoughtless actions, to avoid total loss of credibility and respect.
- Very important also, the operation of financial autonomy should be redefined, through a constitutional amendment, to remove all ambiguities under which the Executive has hidden to exercise undue control over sister arms. The amendment should emphasize the custodial or banker-customer nature of the relationship. It should also emphasis the nature of the autonomy: from financial appropriation, through funds management to project implementation, subject to extant provisions of the allocative power of the Legislature. Thus, the Executive should be restrained to play the role of the Post Office only. The redefinition of financial autonomy is critical because of the centrality of funding in public management and administration; and the potency to generate feud among governmental organs, when violated.

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An Assessment of the Roles of Leadership and Followership in Nation Building: The Nigerian Experience

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Abstract. This paper examined leadership and followership in nation building in Nigeria. In an ethno-centred and highly heterogeneous society life Nigeria, a well-articulated leadership and followership structure could have served for the good of all and promote the spirit of "live and let live". But on the contrary, leadership and followership tussles have been the bane of unity and collective existence of the people. The study employed both primary and secondary sources of data collection such as oral interviews, archival materials, journals and articles, published text books etc. Since knowledge cut across disciplines, the study also adopted the interdisciplinary approach, using knowledge from related disciplines in the Humanities and Social Sciences to add to the available historical sources. The paper established that leadership and followership is the major challenge to nation building in Nigeria because it has over the years walked through the part of ethnicity and favouritism. Leadership and followership in Nigeria is without a clear vision and focus due to deliberate neglect of history, experiences of predecessors and consequences of visionless leadership and followership across the globe. The paper argued that the failure of leadership in Nigeria is as a result of the failure of followership. The followership is the watch dog of every society and as such must ensure the policing and accountability of leadership in the country. Ironically, the Nigerian followership are divided along ethnic lines with a biased approach to actions and inactions of leaders from their ethnic divides. It is against this background that the paper submits that nationhood can only be attained in Nigeria if leadership and followership is redefined with the consciousness of building a nation devoid of ethnic and religious sentiments, favouritism, nepotism and dictatorial leadership. The paper concludes that Nigeria can only be respected as the giant of Africa if her leadership and followership are restructured with national integration, unity, sustainable peace and development as the watch words.

Keywords: Leadership, Followership, Nigeria, Nation Building, Development.

1. Introduction

Leadership and followership are intertwined and mutually interwoven activities in any given society and as such drives the developmental agenda of such society. The relationship between leadership and followership is to provide the basic necessities of life and responsible governance bearing in mind that to govern a people is a social contract between the leaders and followers. In Africa in general and Nigeria in particular, leadership has posed a grave danger to the development of independent states that emerged after long years of colonial rule. This has over the years imparted negatively on the attitude of the followers who believes that the failure of leadership is the reason for their attitude. In Nigeria, since 1960 when the country regained her independence, it has moved from one system of government to the other. First was the parliamentary system that was bequeathed on the country by the former colonial masters (Britain). This system failed within a period of 6 years leading to a military coup in 1966. The military coup of 1966 altered the democratic process and instituted a de facto leadership in the country. The Second Republic

which came on board on 1979 and ended in 1983, Nigeria adopted a presidential system of government which has been the system of government to date. This implies that between 1960 and 2019, Nigeria has experienced both civilian (Parliamentary and Presidential Systems) and Military Regimes yet her leaders have not been able to provide to her citizens basic necessities of life commensurate with her abundant resources (Thom-Otuya, 2012).

The Nigerian state as it is presently constituted and structured is an inherited state and alien in nature. It was a structure put in place by the colonial power to facilitate the process of economic exploitation, political domination and socio-cultural condemnation. The inherited system encouraged the leadership of the Nigeria state after independence to constitute a self-oriented leadership mentally with strong will power for self-aggrandizement. This according to Davidson (1975:243) encouraged the indolent ruling elite to be unduly reliant on state resources for private accumulation and so there was unbridled struggle to control the state and its machineries. Thus, thuggery, arson, election rigging and ethnic sentiments were regularly employed in storage force of political ascendancy and the control of the state from its First Republic (1960-1966) to the Fourth Republic (1999-Date) (Ajayi, 2012).

With such approach to governance the Nigerian leadership could not provide portable drinking water, quality schools, good roads, electricity, hospitals, housing scheme, credible electoral system, corrupt free societies amongst others. This has over the years influenced the character and attitude of the followers who worked assiduously with the leaders during the struggle for self-rule to feel betrayed and put up resistance movements and struggle against the newly emerged Nigerian leaders. The early struggle against the leadership of independent Nigerian state prompted the leaders to adopt the oppressive approach to resistance as inherited from the colonial masters to suppress, oppress and silence the voices of the followers. The oppressive rule has now made the once loyal and supportive followers to the course of nation building to be very poor and inactive to the attainment of the nation's goals. Corroborating the above, Thom-Otuya (2012:116) stressed that; "when a people are ravaged by people it will weaken their ability to rise up to their challenge of checkmating the excesses of their leaders. This docility will have a great negative impact on leadership – followership relations" (Thom-Otuya, 2012).

In the case of Nigeria, the oppressive rule of both civilian and military regimes have made the followers to be inactive in their quest for nationhood. Rather the followers have decided to take their destinies into their hands by devising all means humanly possible to survive not considering the consequences. This "Jungle Justice" approach to survival has created the "survival of the fittest mentality" in Nigeria. Ajayi (2012:191) further asserts that "the bitter experience of the years of military rule and civilian administration turned many Nigerians to docile followers based on the opportunistic philosophy of: "if you cannot beat them, join them". This has over the years been the defining factor in the relationship between leaders and followers in the management of Nigeria's socio-political development". With the above daunting issues the leadership and followership in Nigeria has been strained with high level of suspiciousness on both sides which has polarized the country along hostile leadership and oppressed and docile followership lines, making it difficult for the leaders and followers to work collectively towards achieving the goal of Nation building. It is against this background that this paper intends to examine the role of leadership and followership in Nation building in Nigeria.

2. Methodology

This paper adopted the use of primary and secondary sources of information to generate the required data for the study. It is true that only one source cannot provide the needed materials for this study hence the need for the researcher to adopt the multi-source approach in writing this paper. The approach became necessary because of the relationship between historical sources especially on the strength and weakness of each source which allowed the researcher to employ the strength of one source to balance the lacuna arising from the weakness of the other. The primary information derived from oral sources, newspapers, magazines, memos etc. were used to generate information for the study. On the other, secondary sources such as journals, books, intelligent reports, periodicals amongst others also provided the much need information.

Due to the changing nature of leadership and followership in the 21st century, and based on the fact that knowledge cut-a-cross disciplines, the paper also adopted the inter-disciplinary approach in writing this work. To this end, we have relied on works from the social sciences, humanities and sciences. Knowledge from these related disciplines helped to further strengthen our available historical materials. The data for this study was obtained through field work, library and archival research. The study adopted the historical, narrative descriptive and analytical

approach in the analysis and interpretation of data generated from primary and secondary sources. All the materials were subjected to thorough scrutiny and critical evaluation and analysis before conclusions were drawn.

3. Conceptual Clarification

3.1 Leadership

Leadership and followership are two concepts that have been defined and explained by scholars from different perspectives and backgrounds. According to Bryman (1992) Leadership is a process of social influence whereby a leader steers members of a group towards a goal. This implies that the leader is an influential member of the society and must as such guide the members towards attainment of societal goals.

Odo (2015) asserts that; "when people come together for a purpose, there would emerge a leader to organize them to achieve the desired task. Thus, leadership is one of the most important elements for order and progress in any human endeavor and society". Leadership is paramount and central to the control and management of resources (Human and Material) in a given society. When a society is without a visionary leader, it may be heading towards doom. Corroborating the above, Fayemi (2009) cited in Odo (2015) opined that:

- Leadership is central to the control motivation and direction of every human society towards development, progress and meaningful achievement in all spheres of human existence.
- Leadership encompasses economic, political and socio-cultural spheres of every society and has the ability to either "make or mar" the society.
- Leadership is the ability to take an initiative, to motivate, to influence, to direct and control the thoughts, opinions and actions of the followers in any given society towards the achievement of purposeful end (Odo, 2015:3).

The implication of the above is that there is a strong relationship between leadership and followership in any given society. In an ideal situation, the emergence of a leader is the outcome of a decision taken by the followers on who should lead them. Such leaders who emerge from the selection process of the followers ought to be guided by the laws, rules and regulations of the society. Failure to lead the people (followers) towards the actualization of societal goals attracts a penalty or total rejection as the law demands.

Furthermore, Tamenbaum cited in Thom-Otuya (2012) "defined leadership as interpersonal influence exercised in situation and directed through communication process, toward the attainment of goals". To Utomi (2004), "Leadership is the art of mobilizing in a least cost manner to achieve a clear goal". Newman (1997) on the other hand explained the concept leadership as the "special and unique ability to influence people to move towards goals that are beneficial and meet the group's best interest".

Oyedepo (2000) sees leadership as pure service to humanity. This implies that a leader is actually a servant, a selfless servant who is preoccupied with the tasks assigned to him and deliver as expected or positively as unexpected". This means, he is a goal getter, an extra ordinary performer who is results-oriented and collectivist in diligently and commitally seeking and finding solutions to concerns of mankind" (Folarin, 2013)

From the above definitions of leadership, one thing that is paramount is result or attainment of goals. The leader must be result-oriented in order to win the minds of the followers. This can be achieved through selfless service to humanity. For the purpose of this paper, we shall limit our definition to political leadership which is the bedrock of other aspects of leadership. Political leadership is the one that provides direction to a country, state or local government with the purpose of attaining set goals which in this paper referred to nation building. Political leadership is therefore, "challenging, particularly in a developing society such as Nigeria where there exists a lot of yearnings and demands for rapid socio-economic and political development (Odo, 2015:3).

As enormous as the task of leadership in Nigeria, the political leaders have failed in the responsibility of leadership. In their quest for nationhood, they have deviated due to lack of vision, ethnic sentiment, and corruption. This has over the years created serious leadership and followership challenges as will be discussed in this paper.

3.2 Followership

Followership is the act of submitting to the direction provided by a leader in a subordinate manner in other to attain set goals. It is the action of a person or a group of persons who plays a subordinate role in a society or an organization. Ajayi (2012) defined

followership as a deliberate act of subordination exhibited by a person or group of persons to enhance the relationship between the leader and the follower. According to Thom-Otuya (2012), followership simply "connotes adherence to a leader". However, he further stressed that followership is the virtue of supporting leaders and helping them to lead well. "This goes with the responsibility to actively participate in the achievement of a nation's goal" (Thom-Otuya, 2012:117).
McCallum (2013) asserts that:
Followership is a straight-forward concept. It is the ability to take direction well, to get in line behind programme, to be part of a team and to deliver on what is expected of you. How well the follower follows is probably just as important as how well the leaders lead.

This implies that there is a synergy between the leaders and the followers in ensuring a society or an organization attain set goals. However, good followership is the product of good leadership. When the leader fails to give direction, the followers will be misled. This could amount to serious conflict and betrayal of trust on the part of followers. Followership according to McCallum (2013:2) "may take the backseat to leadership but it matters; it matters a lot; quite simply, where followership is a failure, not much gets done and/or what does get done is what was supposed to get done. Weak leadership and followership are two sides of the same coin and the consequences is always the same".

The above is the situation of the Nigerian state which has over the years plunged the country into serious economic backwardness and political retrogression. In as much as followership is subordinate to leadership, there are no leaders without followers.

Corroborating the above, Ungar (2011) submitted that "followership is a people oriented behavior, and this behavior builds relationships between leaders and followers, providing an environment that promotes all organizational members to focus on a common goal. On his part, Werlin (2002) as cited in Thom-Otuya (2012) argued that good leadership and followership relationship must be built on motivation rather than absolute control and such will help to instil the desired values into the followers which will eventually develop the culture of trust and mutual relationship.

From the foregoing, followership which is an ally of leadership has to contribute immensely to the success of leadership in any given society. There must exist strong partnership between the leaders and followers to attain the desired goal of any society. The followership makes the leadership through the process of selection or election. However, in the case of Nigeria, the followers seems not to understand the strength that is bestowed on them and as such, serves as mere appendages to the Nigerian project of nation building as shall be discussed in the preceding sections of this paper.

3.3 Nation Building

Nation building as a concept has been examined and analyzed by scholars from different backgrounds and disciplines. Its meaning differs from the scholar's perspective and as such becomes a subject of academic discourse. To Ntalaja (1987) as cited in Erinosho (2012:195):
Nation building implies establishing a national identity to transcend ethnic, regional and other particularistic ties, promoting national integration through political participation, economic exchange and cultural interaction by all segments of the population and developing a national culture through education and cultural activities.

This implies that Nation Building is a collective responsibility that cut across all strata of society without cultural or political barrier. "The concept of nation building is an attempt to unite heterogeneous ethnic groups under a political unit" (Erinosho, 2012: 12). Nation building as a process involving the psycho-social reconstruction of individuals, is a process of infusing the people of the new independent territories who differ widely in language and shared identity" (Adekanye, 2011). In the same vein, Ekigwu (2012) asserts that nation building is an effort geared towards integrating the various groups in a country.

Erinosho (2012) further stressed that the issue of nation building is not new as leaders in the ages past always strived hard to ensure buoyancy, loyalty, peace and harmony. Thus, efforts were made towards setting up necessary machineries that would engender and sustain unity and sense of belonging among the various ethnic groups that constituted their states, kingdoms and empires".

In Nigeria, over the years, efforts have been made towards sustaining unity and peace among the various ethnic groups that make up the country. However, nation building have not been achieved due to the inability of the leaders and followers to chart a genuine course towards attaining that goal. The country is bedeviled with numerous challenges such as ethnicity, religious intolerance, political

domination and marginalization, lack of national identify economic oppression, corruption among others which have further widen the gap between the leaders and followers making nation building a mirage. This paper therefore tends to address some of these challenges.

4. Leadership and Followership in Nigeria: A Historical Overview

Nigeria is one of the countries in Africa situated within the West African sub-region. The country is endowed with abundant mineral and human resources which ought to be the most developed country in Africa. On the contrary, the country is ranked among the poorest in the world as it was recently named the "headquarters of poverty" in the world. The failure of the Nigerian state is attributed to failure of leadership and followership.

Prior to colonial rule, the various peoples that make up the entity known as Nigeria today were independent and sovereign with strong political institutions that produced responsible leadership and active followership. The colonial government in Nigeria instituted an oppressive rule through a political structure that undermined the pre-colonial structures and the educated elites. It was as a result of the oppressive rule that the educated elites spearheaded the struggle for independence. The moves were aimed at ensuring Nigerian (African) representations in the governance of the colonies and to address the political, economic and social policies that were not favourable to the people. It was in the spirit of self-determination by the educated elites who were denied equal opportunities with their European counterparts in the governance of the colonial state in Nigeria that prompted the move for total liberation of the Nigerian territory (Michael, 2017).

However, the leadership of the early years of agitation only succeeded in having elective positions through the Clifford Constitution of 1922. Corroborating the above, Laosebikan (2016) opined that the British colonial government after different constitutional experience which started with Clifford Constitution of 1922 which introduced elective principles to Nigeria, the country for the first time provided the platform for the emergence of the first political party; Nigeria National Democratic Party (NNDP) in 1923. Consequently, the first set of elected representatives (leaders) emerged. From there, Nigeria has evolved politically with the emergence of both civilian and military leaders but with a lot of challenges. With the Richards Constitution in 1946, Nigeria was divided into three regions which provided diverse platforms for political participation and agitations for independence but with a deep rooted ethnic sentiment that have lingered to present.

According to Phillis & Patrick (1985) cited in Michael (2017), the modern independence movement of Nigeria started with the radical approach by Nnamdi Azikiwe and his group in 1944. The decisive factor in Nigeria nationalist struggle seems to have been the early emergence of regional rivalries and of parties expressing them. From 1951-1958, all political and ethnic interest were adjusted and a federal constitution was adopted in 1954. In 1957, the east and the west were granted internal self-government without the north. In 1958, the problem of central politics was thus resolved when the northern leaders entered a coalition federal government with NCNC in the east and in October, 1 1960 Nigeria became independent (Fage, 1962, Anene & Brown, 1966, Phillis and Patrick, 1985 in Michael, 2017).

During the pre-colonial and colonial eras, the followership was very active and thus compliments the role of the leaders. The followers especially during the colonial era and the struggle for regaining of independence supported the leaders to agitate for freedom believing that indigenous leadership is the answer to economic exploitation, political marginalization and socio-cultural condemnation. Again the followers also hoped that the indigenous leadership will address the issues of over taxation, poor infrastructure, racial discrimination, inequality, unequal economic and political opportunities, poor health care system and inadequate educational opportunities. It was in the quest to address the above issues, the leaders established mutual relationship with the followers during the colonial era. Such cordial relationship ignited strong passion amongst the leaders and followers towards building a nation of their dream. There was unity of purpose and desire to ensure that all the component units that make up the Nigerian state are adequately represented. All the ethnic groups downplayed their ethnic interest and pursued vigorously the national interest. It was in the spirit of mutual relationship, national interest and unity of purpose that both the leaders and followers fought and regained the independence of Nigeria from the British.

After independence, the Nigerian leaders inherited the colonial structures. According to Ogbonna, Ogundiwin and Uzuegbu-Wilson (2012) Nigeria was bequeathed a democratic state by the British in 1960 after long years of autocratic rule. Sooner than later Nigeria lost the democratic system it inherited at

independence. Phillis and Patrick (1985) as cited in Michael (2017) opined that "at independence, African (Nigeria inclusive) states for the most part retained political institutions patterned on those of their former colonial masters. Anglo-phone Africa which includes Nigeria was handed a parliamentary form of government, designed to encourage representative democracy and to monitor the actions of the executive through an assembly of popularly elected delegates to a national assembly. This implies that the post-colonial state of Nigeria inherited the political, economic and social structures of the Western powers without tangible changes (Michael, 2017).

The inherited political structures were very difficult to manage by Nigerian leaders who rather than ensuring lasting changes decided to build on the old foundation. This was because the colonial governments granted independence on the grounds that the political systems of the Western powers with their political and technical advice must be adopted by the post-colonial state. With such influences from the Western powers, the Nigerian state experienced wide spread political, economic and social challenges. In the first two decades of independence, Nigeria experienced widespread political instability. "The country was not free to decide a form of political ideology most suitable to its socio-economic and political development" (Enor, 2016).

The frequent interference from Western powers as to who becomes the leader and what ideology should be adopted created a lot of political instabilities. Most Nigerian leaders gradually skewed towards one party system to perfect their stay in office longer than the constitutional provision. This was done in connivance with the Western powers who wanted puppet as leaders to perfect their neo-colonialist tendencies. The abuse of constitutional provisions and constant political instabilities paved way for military interventions in the politics of Nigeria. The failure of the civilian government to project political ideologies that will address the problems of the nascent nation and the interventions by the military instituted autocratic rule in Nigeria.

The followers who were partners in the quest for good governance and nation-building during the colonial era and early years of independence later felt disappointed due to the failure of the leaders to provide the basic necessities of life. In addressing such challenges, the followers started agitating for a better state of affairs in Nigeria. In response, the leaders who have also inherited the instruments of coercion from the colonial powers used military forces to suppress such agitators and eventually instituted oppressive leadership. The implication of such action by the leaders was a strained leadership and followership relations which culminated to a docile followership.

Corroborating the above argument, Thom-Otuya (2012) argued that "followership in Nigeria during the pre-colonial and colonial era was very active. However, after independence, the onece active followership started resistance movements to address the failures of Nigerian leaders. These resistance cases were aimed at fighting against poor governance and ineptitude of Nigerian leaders. The Nigerian followership that were hitherto very active and participated actively in the achievement of the nation's goals during the colonial era now became antagonist of the ruling class. Thom-Otuya further stressed that:

When a people are ravaged by poverty, it will weaken their ability to rise up to their challenge of checkmating the excesses of their leaders. This docility will have a great negative impact on leader-followership relationship. Leaders that are checkmated by their followers will limit their excesses and realign themselves to public opinion which will be for the good of all.

The heightened tension between the leadership and followership impacted negatively on nation building. The leaders succeeded in dividing the followers along ethnic lines and rather than struggle to actualize the dream of building a nation, the leaders and followers started projecting ethnic interest above national interest. Instead of promoting unity and national integration, the leaders maximized the opportunity of having a divided followership to destabilize the fragile nation hence, hate speeches were promoted, ethnic identities tolerated and corruption celebrated.

5. Strained Leadership and Followership: Implication to Nation Building in Nigeria

"Leadership and followership interaction is a cardinal element of citizenship vis-à-vis the social contract in a democratic setting. The citizens are entitled to rights and therefore obliged to the state" (Ogbonna et al, 2012:66). Ungar (2011) is of the view that "citizens should not expect good leadership without good followership". The implication of the above on the Nigeria situation is that the leadership and followership must establish cordial relationship to attain the goal of nation building. On the contrary, leadership and followership in Nigeria has been strained and abused due to the oppressive tendencies of the leaders over the years.

Apart from making efforts to lead the inherited state, over the years, post-colonial Nigerian leaders and followers have been grappling with issues of nation building which revolves around the search for nationhood, development of national consciousness among individuals and groups to cultivate the sense of love, oneness, unity of purpose and commitment to the state.

According to Anthony (2004:10):

In Africa (Nigeria), nation building is a very big task. The countries that emerged at independence were not nations. They were rather nation states brought together by accident of history of colonialism. Because of the brutalities and exploitation of the colonial era, African states have not been able to establish single nations and ensuring love, patriotism, unity and loyalty to the new nation.

In the case of Nigeria, the accident of the amalgamation of 1914 brought different nations such as Igbo, Ijaw, Hausa States, Yoruba, Igala, Nupe, Benin amongst others together to form the Nigerian state. Since after independence, the various people of Nigeria have been grappling with the challenge of Nation building with little or no success due to strained leadership and followership divided along ethnic, religious and party lines. To buttress the above argument, Barkindo et al (1994) succinctly stressed that "the task of nation building since independence in Africa is still very backward as regime after regime have tried but failed. The failure of these regimes could be attributed to lack of national consciousness, negative colonial legacies, neo-colonialism, and ethnicity problem of ideology amongst others".

To add to the above is the fact that Nigerian leaders lack experience of governing a complex society like hers and they also have the "sit tight" mentality which have over the years deepened the ethnic struggles over control of resources. Since the drive to actualizing nationhood is bestowed on the leadership, there was therefore the need for the leaders to create a conducive atmosphere for a friendly leadership and followership relationship. This means leadership is the driving force of a cordial relationship with the followers.

Thom-Otuya (2012:117) supporting the above argument opined that:

The relationship of leadership and followership is anchored on leadership because he is the driver of the relationship. It is incumbent on a leader to give direction and for the followers to comply.

In the case of Nigeria, since independence the country have been facing serious leadership crises which have lingered to date with both military and civilian governments trading blames. The leadership crises has resulted to the inability of the leaders to foster unity and also integrate the various component units to a one and indivisible nation. They have also failed in their promises of building an egalitarian society and the provision of basic necessities of life. This has over the years made any ethnic group in power to see governance as an opportunity to loot and protect the interest of their ethnic groups. No wonder, appointments even to date are ethnic based making the ruling ethnic group and their allies to get what could be termed "juicy appointments". The strained nature of leadership and followership in Nigeria is therefore posing a big challenge to nation building as leadership without followership cannot yield the desired result.

The post-independence leaders of Nigeria are not conscious of the fact that their followers are determinant factor in their journey to nationhood (Michael, 2017:285). They have over the years failed to keep to the promises of infrastructural development, good living conditions, unity of purposes, national integration, abhorrence of religious sentiments and ethnicity, amongst others. The promise to fully promote national interest above ethnic interest has become a mirage. As the followers became increasingly disappointed with the leadership of the country, they mobilized to fight and liberate themselves. The leaders in turn, use repressive methods and the divide and rule policy to keep themselves in office. The same people who fought collectively to liberate the country from the shackles of colonialism are now fight among themselves. Again, the same approach adopted by the colonial government to subjugate and bring Nigerian leaders and followers under control is what the Nigerian leadership is using to suppress the masses and bring them to perpetual subordination.

It is pertinent to unequivocally state that as independence was granted to Nigeria, the followers had high expectations of what independence would bring to them personally as well as collectively. These expectations according to Sheldan (1985) cited in Michael (2017) related to basic human needs such as better living conditions, equal economic opportunities, unity, national integration and infrastructural development could not be achieved. The result as earlier stated was serious protest against poverty, high handedness, disunity, ethnicity, corruption, election rigging, political killings, and insecurity among others. Instead of using a peaceful approach through dialogue to talk to the minds of the vulnerable followers, the leaders employed the brutal

approach inherited from the colonial governments to suppress revolts, opposition and protest against bad governance.

To further suppress the people, Nigerian leaders created the privileged wealthy class with absolute power to control state resources at the expense of the poor masses; a system that have endured to date. These were the same leaders who fought against injustices of the colonial government now perpetuating the same atrocities they fought against. This is not surprising because most of those that emerged as leaders were very poor. In order to command respect and ensure the complete subjugation of the poor masses to prevent challenges, the leaders acquired wealth through corrupt means. The wealth was then used as a tool to intimidate and oppress the poor to a "yes sir level" and forced respect from them. They used the poor masses to protest against racial discrimination and to institute equality of all men. When that was achieved and the white regime overthrown, they made the poor masses to understand that "all men are equal, but some men are more equal than others" (Michael, 2017).

The thesis established is that the quest for wealth to the detriment of the state was due to the fact that none of the political leaders believed in the unity of purpose, ethnic integration and corporate existence of the Nigerian state. The implication of such maladministration is the fact that whosoever controls the centre, controls the resources of the entire country to the benefit of his or her ethnic group. The result of such approach to leadership was high level of corruption, inequality, favouritism, nepotism, ethnic sentiments and affiliations, disunity among others which are the reason for none attainment of nationhood.

The above scenario had ripple effect on leadership and followership relationship in Nigeria. In such circumstances where the masses sees the leaders as their greatest enemy, anarchy, instability, distrust, acrimony, lack of patriotism become the order of the day. The suspicious relationship between the leaders and followers especially those from opposing ethnic divides has deepened and widen the gap between the various ethnic groups. Furthermore, the marginalization method on the smaller ethnic groups by leaders from the major ethnic groups also oppose the quest for nation building as the marginalized groups and the oppressed masses clamour on daily basis for disintegration. From the foregoing, it is obvious that the failure of leadership have contributed to the failure of followership. The leaders and the followers have failed in their responsibilities of nation building.

According to Thom-Otuya (2012:118) "followership needs to have a strong public opinion pool of the activities of her leaders or else leadership can unconsciously turn to be dictatorial. When followership establishes strong public opinion on issues of national interest, the leader will succumb to pressure where the followership decides to be docile as in the case of Nigeria, there is the tendency that the welfare of citizens and the overall development of the country will be compromised.

6. Challenges of Leadership and Followership in Nigeria

Looking at the nature of leadership and followership in Nigeria, there is no doubt saying that they have a lot of challenges. The challenges of leadership and followership have over the years had strong impact on nation building.

6.1 Challenges of Leadership

Weak Political Institutions: The Nigerian state is an inherited state. According to Phillis and Patrick (1985), "the political institutions the African states inherited from the colonial governments were very weak and lacked the potential to stimulate leadership and nation building". The political and bureaucratic institutions were very weak and fragile, incapable of ensuring citizens compliances to state policies. This type of system is capable of breeding leaders that are not visionary but with the tendency to remain perpetually in office. These week political institutions and the lacuna created provided Nigerian leaders with no option than to be corrupt and at some point use state security apparatus to stifle revolts from the masses. Nigeria as it is presently constituted politically seems to have a stronger executive who controls the legislative and judicial arms of the government without regard to constitutional provisions.

Lack of Policy Direction and Vision: Nigerian leaders lack policy direction and vision. Visionary leadership is a panacea to nation building and when leaders are not visionary, they will also lack policy direction. The trial and error approach adopted by Nigerian leaders makes them to lack ideologies and policies of survival and not of sustainable development are implemented. According to Newman (1997), vision is the key to understanding leadership. Nigerian leaders lack manifestos and ideologies and as such fail to deliver on their

campaign promises. Their sense of judgment on issues of national interest is so naïve to the extent they preach division rather than unity through their actions and inactions.

Use of Authoritarian Despotic and Coercive Force: Nigerian leaders over the years have made so many promises to the masses but has fulfilled little to that effect. The poor masses have been promised better living conditions and political system that will protect the interest of all ethnic groups. On the contrary, leaders have failed to provide the needs of the people which have eventually resulted to some form of violence and refusal to comply with state laws. The poor masses have over the years expected the leaders to show selflessness and genuine love for the nation, to provide dedicated leadership, show high sense of patriotism and deep sense of commitment, show charisma and strong personality to be well informed on the conditions of the people". (Barkindo et al, 1994). The followers faced with such numerous problems without hope in the near future have refused to obey state rules and regulations believing that Nigeria is a jungle and in the jungle "survival of the fittest" is the watchword. In response to the masses protest for a better Nigeria, the leaders have subjected them to severe humiliation and ill treatment. The leaders like in the era of colonialism used police, military and other state security agencies to compel the people to obedience. The divide and rule policy of the colonial era has been reintroduced in a manner that has deepened ethnicity in Nigeria. The consistent call for change through agitations and wide protest and the use of force by the leaders have polarized the country along ethnic lines which is not healthy for heterogeneous society like Nigeria.

Ethnicity-Ethnic Division: Nigeria has over 250 ethnic groups with distinct culture, languages and historical origins. However, in 1914, the British government amalgamated the various ethnic groups that were hitherto independent and sovereign to one political entity called Nigeria. Thom-Otuya (2012:122) stressed that:

The amalgamation brought different perceptions, some saw it as a mistake while others saw it as necessity for the administrative convenience of the colonial government. Since then, Nigerians including her leaders pay more allegiance to their ethnic interest than to the country.

He further posited that even in time of elections, people vote according to their ethnic interest and when such leaders emerge, they also reciprocate same to their ethnic groups. The implication is that leaders who emerge through ethnic support cannot project national interest which is key to nation building. Ethnic politics has over the years created disunity among leaders in Nigeria and the result is ethnic competitions on who should control the centre. Ethnicity has over the years posed a serious threat to nation building in Nigeria and the leaders must live above ethnic affiliations.

Lack of Integrity: Integrity is an important ingredient of leadership. It is the integrity of a leader that wins the trust and support of the followers. Nigeria is a country that parades corruption as a value system; this can be attributed to lack of integrity on the part of leadership (Thom-Otuya, 2012). Nigerians lack trust for her leaders and it has made the leaders to lose credibility both at home and abroad. The leaders in other to win support from the masses, turn to their ethnic groups for protection therefore creating ethnic sentiments among the followers.

Lack of Legitimacy: Since independence to date, legitimacy has been a major challenge to leadership in Nigeria. Legitimacy is the bedrock of democratic leadership and as such, leaders must get same from the followers. On the contrary, in Nigeria, most leaders find their way into power through the backdoors or dubious process. The military dictators imposes themselves on the people through *coup de tats* while the civilians imposes themselves on the people through election rigging. This according to Thom-Otuya (2012) and Ogbonna et al (2012) "only coarse the followership; they cannot criticize or dialogue with the leaders and as such, reduces the people's confidence on their leaders because their mandates and rights was stolen". The above leadership challenges have impacted negatively on the quest for nationhood by Nigerians.

On the other hand, followership in Nigeria also have numerous challenges ranging from; poverty, illiteracy, ethnicity, sycophancy, *laise affaire* docile attitudes and lack of integrity. The high poverty level has made so many Nigerians to always compromise in their decision making. Poverty has its implications in politics and it infiltrates the political process (Ogbonna et al, 2012). Subscribing to the above, Thom-Otuya (2012) asserts that "poverty is one major factor that impairs the role of followership in Nigeria. He further asserts that:

In Nigeria, those who are rich are very rich and wealthy; the poor are really poor; the middle class wobbles between self-sufficiency and poverty. Followership that are poor are afraid to criticize or checkmate the excesses of their leaders because of fear of oppression from the leadership (Thom-Otuya, 2012:122).

The poverty level has created a fearful mentality among the followers. This has made the followers to rather resort to compromise as a means of survival. Rather than criticize the leaders, they adopt the slogan "if you cannot beat them, you join them". The implication is that rather than having followers that will stand to challenge the leaders, we have followers that are sycophants; always ready to sing praises to the leaders who kept them in that miserable condition.

Furthermore, economic poverty begat religious poverty in Nigeria with the mentality of "It is well with us "it is God's will" "There is God" among others. Nigerians are none unthinking political beings and they have left everything to fate. Both Christians and Muslims now believe that "Power comes from God and he gives to whosoever he wishes or deems fit". This mentality of the followers has made them not to ask the leaders to account for their actions while in office with the erroneous belief that they will account to God. There is therefore a strong coalition and conspiracy by the political and religious leaders in Nigeria to exploit the poor masses through false campaign, promises and religious dogmas. The few followers that make effort to protest are tagged enemies of the ethnic group in power. Instead of the exploited masses to collectively protest against the leaders, they become instruments in their hands. The leaders now pay them to protest against themselves in what is tagged "anti-protest and pro-protest groups". The polarized youth groups through these protest fight among themselves while the leaders loot the economy dry.

Next is the problem of ethnicity. Most Nigerian followers pledge loyalty to their ethnic groups than to the country. This ethnic loyalty makes the followers to protect corrupt leaders from their ethnic divides. Even when the policies of the leaders are against national interest, the followers support them. People in Nigeria vote based on ethnic affiliation or alignment. In tandem with the above, Thom-Otuya (2012) opined that: "In Nigeria, when a corrupt leader is prosecuted, his ethnic men and women come to his defense, when they want to vote, they vote according to the ethnic ties and after voting, the leaders empower those from their ethnic divides to the detriment of the other ethnic groups". This attitude of the followers impacts negatively on nation building. The leaders have succeeded in dividing the followers along ethnic lines for easier manipulation and exploitation.

7. The Way Forward

Nation building is a collective responsibility and as such, all stakeholders in the Nigeria project must deliberately make efforts towards attaining nationhood. The following suggestions are put forward:

- The inherited political, social and economic structures of the colonial administration should be dismantled. Over the years, the Nigerian leaders have built on the old foundation put in place by Britain. With such in place, Western powers will continue to have strong economic, political and socio-cultural influences over the Nigerian state therefore dictating the style of leadership that affects nation building.
- Both leadership and followership should be geared towards promoting unity and national integration in the country. The divide and rule approach of leaders in disorganizing the effort of followers in their quest for nationhood should be discouraged. Leadership and followership relationship should be harmonious and complimentary so that the challenges of nation building can be surmounted.
- A mutual and complimentary effort towards good leadership and followership must be channeled to the satisfaction of all. This implies that leadership and followership must be without personal interest, ethnic sentiment, divide and rule policies and favouritism (Solomon and Egbai, 2014).
- Leaders should stop the use of state security apparatus in suppressing genuine agitations and protest from the masses. The continuous use of such force to bring the masses under control will continue to widen the gap between the leaders and followers which will impact negatively on nation building.
- The docile nature of the followers should be discouraged. It is true that the oppressive rule of leaders is the reason for the docility. However, for the sake of the future generation, the followers must rise to their responsibilities by holding the leaders accountable for their actions and participate actively in political processes in the country especially during elections. This will help them to choose leaders that will promote the quest for nation building.
- The motto of Nigeria "Unity and Faith, Peace and Progress" should be promoted. Over the years, this important national symbol has been undermined by both the leaders the followers. The leaders have compromised the unity of the country,

making the followers to lose faith in the country. This has again strained the relationship between the leaders and followers resulting to serious political instability, distrust and anarchy. With such as state of affairs, peace has eroded the country thereby impeding the progress and development.

8. Conclusion

The nature of leadership and followership in Nigeria is a major challenge to nation building. Leaders and followers are important stakeholders in the drive towards nationhood. Therefore, it requires a collective responsibility on the part of the leaders and followers to overcome their challenges and build a nation that will protect the interest of all ethnic groups, religion and people.

With the present attitude to leadership and followership characterized by ethnic sentiments, greed, corruption, nepotism, insecurity, distrust, marginalization, brutality, oppression, disregard for the rule of law, inequality, hatred, hate speeches, political instability and exploitation of the minority, nation building will continue to be a mirage. "Nigeria is seriously torn apart by ever increasing polarity - groups, lack of ideology and ethnic agitations" (Ogbonna et al, 2012).

The paper has therefore established that leadership and followership is vital to nation building and such must work collectively for the interest of all groups and interest. The paper has revealed that the inactive nature of followership is the reason for ineffective leadership in the country. The paper has demonstrated how strained leadership and followership can impact negatively on nation building in Nigeria.

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Privatisation and the Quest for Sustainable Socio-Economic Development in Nigeria

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Abstract. The issue of development is a universal phenomenon as all countries of the world aspire to make progress and to achieve self-sustaining growth by utilising the resources of nature to make life better. Even so, the need to make life better for the present generation without creating problems for the next one led to the adoption of the concept of 'sustainable development' in the academic circle. Thus, bringing the discourse of sustainable development to the Nigerian situation, it is worth identifying that the dwindling fortune of the 1980s as a result of the sharp drop in international oil prices led to the adoption of the policy on Privatisation and removal of government subsidies on government companies and parastatals as a strategy to enhance national development. However, with the consciousness of scholars and policy analysts about the orientation of private investors which is first tailored to profit making, the issue of privatisation has aroused several questions. Some observe that the policy on privatisation is antithetical to development. Importantly too, is the concern that private investors may not be concerned with the future welfare of the society. This paper examines privatisation and Nigeria's quest for sustainable development. It draws explanations from the Social Contract Theory to highlight the reciprocal relationship between the state and society and the functions and obligations of each parties. With this, the paper analyses issues of debates and contestations on privatisation. Bearing in mind Nigeria's political economic history and current socio-economic challenges confronting the state, the paper advocates the need for caution and human face in the approach to privatisation.

Keywords: Economic Efficiency, Economic Growth, Privatisation, Public Enterprises, State-Owned Enterprises, Development, Sustainable Development.

1. Introduction

Development has become a conscious desire of all countries of the world. This fact is attested to by various international conferences and fora organised to discuss issues about development. On the one side, the developed countries of Europe and America that are rich, technologically advanced, and control a significant proportion of global wealth and investment still continue to invest significantly in Research and Development (R&D) for the generation of new ideas. On the other side are the developing countries of the 'global south' that are characterised by low level of investments, low level of education and technological knowhow and remain dismally underdeveloped (Jiboku, 2015). Hence, the basic challenge confronting most developing countries particularly of Africa, is how to accelerate the process of achieving economic growth and development despite resource constraints especially in the post-independence period. Most of these countries have embarked on developing elaborate National Development Plans to achieve national development objectives. Planning became part of the apparatus of independence, a symbol of emancipation from colonial status to self-rule; an instrument for achieving self determination and self-sufficiency.

Since the attainment of independence in Nigeria in 1960, therefore, the issue of development has continued to dominate the programmes of successive Administrations. In the First Republic, the idea of National Development Plans was initiated. There was the first National Development Plan 1962-1968, Second National Development Plan 1970-1974, Third Development Plan 1975-1980 and Fourth Development Plan 1981-1985 (Lawal and Oluwatoyin, 2011). These Plans were all aimed at socio-economic transformation of Nigeria. While the state spearheaded the implementation of the first, second and third development plans, there was downturn in the nation's resources from the period around 1981. Thus, the performance of public enterprises began to decline. Coupled with the huge

task of achieving development, this condition led the Nigerian government to adopt the Structural Adjustment Programme (SAP) designed by the 'West' to assist developing countries' development agenda (Obansa, 2005). A corollary to the Structural Adjustment Programme is privatisation of government companies and parastatals as a way of reducing government expenditures (Dibie, 2004; Ikechukwu, 2013).

Irrespective of how privatisation has been defined, it is an issue that has aroused several questions among scholars. Those who support privatisation state its benefits: reducing government bureaucracy, it increase competitiveness, increases the quality of goods and services, improves market analysis, allows for improved fund allocation and reduces waste and leakages due to state ownership among others (Bammeke, 2003; Dibie, 2004). Critics of privatisation identify its consequences for those who would make unwise investments; the concentration of firms on profit making to the detriment of providing essential public goods and services; the effect privatisation of public utilities has on the poor in society and the turn it takes on good governance (Goodman and Loveman, 1991; Filipovic, 2006; Iduh, 2012; Obugheni and Emejuru, 2018). Privatisation has preoccupied the work of policy analysts particularly in the search for ways to improve the performance of State-Owned Enterprises (SOEs). Even so, several developing countries, including most African countries, have embarked upon extensive privatisation programmes within the framework of macroeconomic reform and liberalisation, revising the earlier strategy of using public enterprises as the engine of economic development (Jerome, 2008).

Considering the fact that development is meant for the people in general and privatisation is for a few individuals who have the economic capacity to acquire the shares or invest in privatised public enterprises, the issue of concern in this paper is how privatisation would be beneficial to the people, that is, the larger society. Another issue is whether the private investors whose primary motive is profit making would be interested in developing the society. Even so, would such private investors be concerned with protecting the interests of the future generation while making their profits? In essence, the paper attempts to link the issue of privatisation with development discourse in Nigeria.

2. The Concept of Privatisation

The concept of privatisation has attracted the views of different scholars, writers and analysts. Jerome (2008:10) asserts that privatisation has become a generic term often employed to describe a wide range of policy initiatives designed to alter the mix in ownership and management of enterprises away from government in favour of the private sector. Privatisation has been defined as the transfer of ownership and control of enterprise from state to private sector (Nwali, Nwokeiwu and Oganezi, 2019). It has been viewed as the practice of engaging the private sector in some aspect of the functions and responsibilities of government operations (England, 2011). The Privatisation and Commercialisation Act of 1988 as well as the Bureau of Public Enterprises Act of 1993 looked at privatisation as the "relinquishment of part or all the equity and other interest held by the federal government or any of its agencies in enterprises whether wholly or partly owned by the Federal Government" (BPE, 2000; FRN Privatisation Handbook, 2001:26). In line with the afore-mentioned definitions, privatisation, in its strictest sense, means the transfer of both ownership and management of an enterprise into private hands. In a broader definition, however, privatisation has taken many arrangements relating to either transfer of ownership (which naturally results in change of management) or management according to the Bureau of Public Enterprises (BPE) (2018). Whatever alternative is chosen, the key objectives include:

- To reduce/eliminate government's financial obligations to public enterprises
- To maximise investors' incentives to invest (BPE, 2018).

Privatisation may take any of the following forms: (i) full or partial sale or transfer of ownership (ii) sale of assets (iii) leasing arrangements (iv) contracting out, and (v) liquidation of enterprises (Obugheni and Emejuru, 2018). Akinsanya (2002:277) in another dimension, notes that there is some confusion in the usage of the terms "privatisation" and "commercialisation" which can be seen from public comments and debates on public sector disinvestment (or divestment) that uninformed commentators use the two terms interchangeably as if they mean a similar thing.

Bammeke (2003:28) clarifies that "corporations, parastatals or companies which hitherto are fully or partly owned by the government are now sold to private individuals or entities under an agreement for sale with Offer, Acceptance, Consideration and other conditions duly fulfilled for the transfer of ownership and the government's existing interest in them".

Further, the National Council on Privatisation (FGN, 2000:68) states the main objectives as:

- To restructure and rationalise the public sector in order to substantially reduce the dominance of unproductive government investment in the sector;
- To change the orientation of all public enterprises engaged in economic activities towards a new horizon of performance improvement, viability and overall efficiency;
- To raise funds for financing socially-oriented programmes in such areas as poverty eradication, health, education and infrastructure.
- To check the present absolute dependence on the treasury for funding;
- To initiate the process of gradual cession to the private sector of public enterprises which are better operated by the private sector.

The basic element from the definitions of privatisation given above is that it involves transfer of ownership and management of enterprises from the public to the private sector. It is an ideological concept that arouses reactions from different angles because of its implications on the larger society. To this end, therefore, privatisation remains a controversial issue in development discourses among policy makers, political analysts, scholars and the public.

2.1 Development

Development is a concept with multi-faceted dimensions of explanations. It involves political, economic and socio-cultural transformation (Jiboku, 2020). Like Rodney (1972:3) rightly asserts, development is a many-sided process. Development is a process of societal advancement wherein improvements in the well-being of the people are generated through strong partnership between all sectors of the population, public and private sectors, corporate bodies and other groups in the society (Chinsman, 1995). It connotes positive trends such as improvement, progress and transformation at the level of individuals and society (Barder 2012). Development, according to Barder (2012) consists of more than improvements in the wellbeing of citizens, even broadly defined: It also conveys something about the capacity of economic, political and social systems to provide circumstances for the wellbeing of a person on a sustainable, long term basis.

The concept of development has been defined by scholars in different fields from different perspectives. Economic development is concerned with improvements in material living standards and therefore improvement in income, consumption, employment, savings and investments. It also relates to how resources, goods and services are distributed between different people and the processes that influence this distribution (see, Bellu 2011; Barder 2012). Writing from economic perspective, Todaro and Smith (2009:14) observe that development, in strictly economic terms, has traditionally meant the capacity of a national economy, whose initial economic condition has been more or less static for a long time, to generate and sustain an annual increase in its gross national income (GNI) at rates of 5% to 7% or more.

Social development focuses on "the social concerns of the people as objectives of development and people-centered participatory approaches to development. Indicators of social development provide comparative information about areas such as income, poverty, employment, employment security, education, health, crime, and civic participation" (Fritz 2004). In some cases, the environment is included in the list of social development indicators. It is a common belief that economic development will lead to social or human development. As such, socio-economic development implies the link between social and economic development emphasising progress in terms of economic and social factors within a geographic setting (Fritz 2004). Socio-economic development, in its comprehensive sense, entails "the attainment of equitable conditions in society where individuals have guaranteed respectable outcomes in income, health, food, personal security and participation in policy making processes in a democratic process" (CUTS 2007:1). The whole essence of development is briefly summarised by Izamah (2002) as the enhancement of the quality of people's lives and livelihoods. Development must be human centred, designed to promote collective welfare (Jiboku, 2020).

2.3 Sustainable Development

The model and concept of sustainable development is of a recent origin. According to Jhingan (2002:22ii), it emanated from the Conference of International Union for the Conservation of Nature and Natural Resources in 1980, popularly referred to as the Brundtland Report titled *"Our Future".* The Report defined sustainable development as "meeting the needs of the present generation without compromising the needs of the future generations" {Report of the World Commission on Environment

and Development, 1987, (3)}. Sustainable development, in essence, presupposes a cautious approach to exploring the resources of nature for developmental purposes that will be beneficial for present and future generations.

Todaro and Smith (2009:485) see sustainability as the need for a cautious balance between economic growth and environmental protection bearing in mind that the livelihood of more than half of economically active population in developing countries depends on environment where they survive through agriculture, fishing, hunting, animal husbandry, and others. Mensah and Casadevall (2019:5-6) assert, sustainable development cautions about improvement in living standards taking into consideration that the earth's ecosystems should not be jeopardised or affected by environmental problems such as deforestation and water and air pollution that could lead to issues such as climate change and extinction of flora and fauna. The implication is that any negative reaction of the environment will have destructive consequences on the lives and livelihood of these proportions of the population. There is thus, the consensus that the environment should be better managed for present and future generations through the adoption of sound environmental practices.

Also, the future growth and overall quality of life are critically dependent on the quality of the environment. The natural resource base of a country and the quality of its air, water, and land represent a common heritage for all generations. Hence, to destroy the environment indiscriminately in the pursuit of short-term economic goals penalises both the present and especially future generations which is not desirable. Mensah and Casadevall (2019:5-6) draw attention to the fact that while population increases by the day, the natural resources available to satisfy human needs and wants do not. The concern in this paper is to examine privatisation as a policy option and how it is implemented taking consideration the quest for sustainable development in Nigeria.

3. The Social Contract Theory of the State

The idea of a 'social contract' presupposes a situation whereby the state and the civil society have a 'mutual' and 'reciprocal' relationship. The civil society submits their individual freedom and liberty to the state, while the state offers protection. In essence, therefore, as long as the civil society remains committed to the state, the state offers protection from every forms of arbitrariness. This mutual respect for the roles of each other helps in sustaining the contract.

In modern society, the idea of contractual relationship can be subsumed under the well- being of the state and welfare of the citizenry (see Nbete, 2012). Smith (as quoted in Appadorai, 1975), identifies three purposes of the state as follows: the duty of protecting society from the violence and invasion of other independent societies; the duty of protecting subjects from injustice, that is, the duty of enabling a system of justice; the duty of erecting and maintaining certain public works and public institutions (see also, Turan, 2010). Laski (1967) sees the state not as an end itself, but merely the means to an end. It exists to enable the mass of men to realise social good on the largest possible scale. The state is a means to the enrichment of individual personality. It exists to enable men at least, to realise the best in themselves. According to Laski (1967), therefore, men can be enabled to realise the best in themselves only if the state provides rights, such as the right to work, right to education, right to basic freedoms – speech, press, association and religion; the right to vote and the right to stand as candidate for election.

The implication of the assertions above, therefore, is that all states are expected to perform the said functions, and to the extent that a state does not effectively carry out expected functions, that state is seen as having failed in its own part of the social contract, as such, the citizens have a moral right to withdraw their loyalty to the dictates of the social contract. To what extent therefore is the social contract valid with the programme of privatisation in Nigeria? Is the Nigerian state not failing in performing its own part of the contract? How has this situation affected the development process in Nigeria?

In order to achieve its objectives, this paper advances the argument of scholars on how public enterprises failed in promoting development from the 1990s providing the various rationales for pursuing the privatisation policy (Akinsanya, 2002; Dibie, 2004; Jerome 2008). Notwithstanding, while many have argued on the benefits of privatisation, some other scholars highlight the failures in Nigeria and emphasise the different reforms necessary for privatisation to be successful. This include the need for some form of state regulation of the private sector among other reforms (Dibie, 2004; Parker and Kirkpatrick, 2005; Ojo and Fajemisin, 2010). The role of the state regulation and reforms resurface in the privatisation debate. The paper argues that the

state should take caution in implementation of privatisation policy and put in place structures that will enable the achievement of its objectives bearing in mind the political and socio-economic challenges confronting Nigeria. The emphasis is that the state should occupy its place in fostering development which would be in the interest of society.

4. Privatisation and Economic Growth: The Nexus

The Neo-Liberal economic policy embedded in privatisation gained momentum in different parts of the world with wide acceptance and progress in developed countries such as the United States, France and other European countries. While a number of developing countries including Nigeria have also embraced privatisation, it continues to attract differing views of scholars, professionals, policy makers and analysts. Those who argue in favour of privatisation state its many objectives which it seeks to achieve. Critics highlight the consequences of privatisation on the privatising state and its citizens, emphasising the important role which the state should play in fostering development and the weaknesses of the market system in managing and equitably allocating resources for national development (Winston, 2006). The policy of privatisation remains contentious. Parker and Kirkpatrick (2005:513) for instance, observe that the "relative roles of ownership and other structural changes such as competition and regulation in promoting economic performance remain uncertain". Notwithstanding the contending issues, scholars tend to agree that privatisation, if it is well implemented, could lead to economic growth and development of nations as there are many theoretical benefits attached to the process of privatisation (Bammeke, 2003; Dibie, 2004; Boubakri, Smaoui and Zammiti, 2009:16-44; Nwali, Nwokeiwu and Oganezi, 2019).

One benefit of privatisation, according to Filipovic (2006:5) is that it would reduce the size of the existing government, based on the idea that many governments have become too large and over extended. The process of privatisation can be an effective way to improve overall economic efficiency (Awadalla, 2003; Oji, Nwachukwu and Eme, 2014). Privatisation is widely promoted as a means of improving performance in developing countries (Parker and Kirkpatrick, 2005). According to Jerome (2008:1), countries embrace the privatisation policy as a means of promoting economic growth, achieving macroeconomic stability and reducing public sector borrowing quests arising from corruption, subsidies and subventions to unprofitable state owned enterprises. For Filipovic (2006:6), privatisation affords a larger percentage of population to own property; it causes an increase in investment and leads to an increase in foreign direct investment which can potentially play a significant role in promoting economic growth (see also, Blomstrom and Kokko, 2001; Nwali, Nwokeiwu and Oganezi, 2019). This explains why countries continue to pursue privatisation. The strategy of privatisation of state owned enterprises has turned out to be a main element embraced by different countries as part of their structural reform process and in line with the demands of globalisation (Jerome, 2008; Filipovic, 2006; Oji, Nwachukwu and Eme, 2014).

Considering the different theoretical benefits which have been attached to privatisation, it is not surprising that there is a growing literature on the subject matter as different scholars conduct empirical studies to understand the dynamics of privatisation and evaluate its impact on different nation's economies using different indices. For instance, Filipovic (2006) conducted a study with the purpose of examining how effective privatisation as a policy is in promoting growth in developing countries using a cross-country regression to estimate the effects of privatisation on economic growth. The data for this study included all developing countries for which there was privatisation data during the period between 1990 and 1999. The results of the study, the scholar suggests, do not lead to a generalisation of whether or not privatisation is a policy that would promote growth in developing countries.

Boubakri, Smaoui and Zammiti (2009), investigated the impact of privatisation on economic growth for a sample of 56 developed and developing countries over the period 1980-2004. Part of their results showed that "privatisation measured by privatisation proceeds over GDP plays an important role in stimulating economic growth". Other findings from the work of Boubakri, Smaoui and Zammitti (2009:16-44) revealed that:

…Privatisation through public offerings on the stock market contribute to economic growth. Further, population growth, government consumption and inflation are negatively correlated with economic growth, whereas the savings ratio, stock market development and foreign direct investment are positively related to growth.

Ojo and Fajemisin (2010), in their paper *Nigeria's privisation programme: Structure, strategies and shortcomings*, write that privatisation of public enterprises in Nigeria led to a number of unplanned

socio-economic outcomes such as "unemployment, due to mass retrenchment of staff, low standard of living resulting from exorbitant prices of products and/or services from privatised enterprises, overconcentration of income and wealth in a few hands, and corrupt practices among others". On the other side, England (2011) observe that empirical evidence exist of established and successful privatisation programmes around the world. As Estrin and Pelletier (2015:1), emphasised, "evidence on the impact of privatisation is contested and sometimes ambiguous". This is as a result of the fact that there is a number of factors that should be considered with regards to privatisation. For instance, the form and method of privatisation and process of implementation of the programme vis a vis the knowledge of the public about the programme are critical factors to be considered. The legal and regulatory reforms with regards to the process of privatisation process is also an issue considered by writers (Estrin and Pelletier, 2015:1; Filipovic, 2006; Parker and Kirkpatrick, 2005). For Ehiorobo (2018:72), it is not generally accepted that privatisation is the only policy option that could improve the performance of state enterprises. More so, there are examples of state owned enterprises in Malaysia and France that have been performing excellently.

Jerome (2008:2) states pointedly that "while the underlying causes of privatisation are shared globally, the relevance and benefits of privatisation programmes are perceived differently in different countries". It means that each country is expected to develop a privatisation programme that takes into consideration its socioeconomic conditions and industrial ethos in order to achieve maximum benefits (Jerome, 2008; see also, Ojo and Fajemisin, 2010; Nwali, Nwokeiwu and Oganezi (2019). Privatisation, according to Obugheni and Emejuru (2018:51), should be viewed as a strategy to bring the government into developing interest in promoting a new partnership between the public and private sectors with the objective to contributing to development of both sectors. As Filipovic (2006:27) remarks, "privatisation alone will not be the magical solution to the elusive quest for growth" Privatisation should not be seen as an end in itself but rather as a means to an end, as such, its process should be transparent and shared by both the state and its civil society.

5. Privatisation in Nigeria

The oil boom era in the 1970s led to massive investment of the state in a number of enterprises to the extent that the public sector became the engine room of growth in Nigeria. Public enterprises cut across almost all sectors of the economy relegating the private sector to the background (Onwioduokit, 1999; Obansa, 2005; Jerome 2008; Effoduh, 2015; BPE, 2018). The Nigerian Enterprises Promotion Decree of 1972 which took effect on 1 April 1974 with its subsequent amendment in 1976 provided the ground for the government's extensive involvement in the ownership and management of banking, insurance and industry as the public sector played a leading role in the economy. The public sector accounted for almost half of the GDP and two thirds of modern sector employment in the 1970s (Onwioduokit, 1999; Supplement to Official Gazette Extraordinary, 1972). It was estimated that the Federal Government of Nigeria had invested more than $100 billion in public enterprises between 1975 and 1995 (BPE, 2018).

Instructively, the declining wealth of the country as a result of crumbling oil prices from the 1980s had devastating effects on the country's economy necessitating reform from the Shagari Administration. Nigeria's rejection of the International Monetary Fund (IMF) loan and subsequent packaging of Structural Adjustment Programme had as its main thrust, the privatisation of state owned enterprises (Obansa, 2005). Consequently, the Federal Government under General Ibrahim Babangida in 1988 promulgated the Privatisation and Commercialisation Decree No. 25 of 1988 as the legal framework for the implementation of its privatisation programme (Asaolu, 2015). The Decree defined privatisation as: "The relinquishing of part or all the equity and other interest held by the federal government or its agency in enterprises whether wholly or partly owned by the federal government and privatised shall be construed accordingly" (FGN, 2000).

Privatisation in the Nigerian context according to this definition implies that it could be partial or full. Partial privatisation implies divestiture of part of government shareholding in an enterprise while Full privatisation implies total divestiture of government holding in the designated enterprises (FGN, 2000:55; Nwali, Nwokeiwu and Oganezi, 2019). The Decree provided for the establishment of Technical Committee on Privatisation and Commercialisation vested with the responsibility of implementing the programme. By 1993, out of one hundred and ten enterprises slated for privatisation, only fifty-five of them had been privatised (Jerome, 2008). According to the Bureau of Public Enterprises (2018), the programme was a huge success even though it

focused on only the competitive sectors of the economy.

The period 1994-1997 were inactive years partly due to the political crises that engulfed the country as a result of the Annulment of the June 12 Elections. The Abacha Regime was more preoccupied with restoring political stability than pursuing economic reforms of the Structural Adjustment Programme. However, in the 1995 Budget Speech the Federal Government affirmed its commitment to privatisation programme but subtly suspended further sales of shares in public enterprises while the government introduced contract leasing to replace sale of shares in public enterprises (BPE, 2018). Thus, entrepreneurs both local and foreign with track records were to be engaged with contract leasing agreement for a period of ten years during which they will be responsible for the management of such enterprises while paying royalty to the government (FGN, 2000, BPE, 2020).

The first set of enterprises slated for leasing were:

- Sugar companies
- Steel Rolling Companies
- Paper and Newsprint Companies
- Refineries
- Petrochemical Plants
- Fertilizer Companies
- Nigerian Airways (FGN, 2000; BPE, 2020).

The afore-mentioned proposals did not proceed beyond the formulation stage until 1998 when government again affirmed its belief and readiness to commence the privatisation programme as one of its strategies to achieve the objectives of the Vision 2010 Programme which aimed at the development of the private sector led economy (FGN, 2000; BPE, 2018). The government followed up with the introduction of guided privatisation in which one enterprise was to be privatised at a time for lessons and experiences to be applied in subsequent enterprises. With the guided privatisation, a core or strategic investor was to acquire forty per cent (40%) equity, government would retain a maximum of forty per cent (40%) equity while the investing public will own twenty per cent (20%) (FGN, 2000:36-38; Obugheni and Emejuru, 2018). All sectors of the economy were to be opened up for the private sector to compete with government.

For the implementation of this programme on privatisation, the Abdulsalami Administration promulgated the Privatisation and Commercialisation Decree No. 28 of 1999 which provided for reorganisation of the institutional framework with the establishment of National Council on Privatisation (NCP) and re-establishment of Bureau of Public Enterprises. With this arrangement, upon full privatisation, government equity becomes zero while a maximum of forty percent (40%) is retained for partial privatisation (BPE, 2018; Jerome, 2008). These were the modalities for implementation of the programme before democratic rule was achieved in 1999.

When the Olusegun Obasanjo's Regime took charge of the country's administration from May 1999, the President reaffirmed his belief in privatisation as a strategy to integrate the Nigerian economy into the global economy with the view of ensuring technological transfer and management competence to turn around organisations that were not performing (Business Report/International, 2 August, 1999). The second stage of the privatisation programme began and a number of enterprises were privatised (Iduh, 2012).

6. Privatisation and the Quest for Sustainable Development in Nigeria

Nigeria has been confronted by several socio-economic challenges: poverty, poor health facilities, unemployment, civil strife and conflicts, economic underdevelopment, environmental degradation and resource depletion among others. These problems have persisted despite several development initiatives which have been formulated and implemented by successive Nigerian governments at the national, state and local government levels. This section of the paper examines the extent to which the policy of privatisation addresses the quest for sustainable development in the country.

The proponents of the reform agenda - the World Bank and the IMF have argued that development has continually eluded Nigeria because of the burden the state is shouldering and that by relieving itself of business functions better for the private sector, the state will be able to concentrate on developmental projects (Dibie, 2004; Filipovic, 2006; Nwali, Nwokeiwu and Oganezi, 2019). In granting financial loans to Nigeria therefore, these international agencies propose reforms such as privatisation to enable the country to make progress (see, David et al, 2000; Obansa, 2005). Ayodele (1999) as well as other scholars, Filipovic (2006); Jerome (2008) and Iduh (2012) write in this direction, that one of the justifications of privatisation is international in dimension highlighting the need to reduce the size of government's involvement in economic activities especially recognising that the country is heavily burdened by external debt. This objective as well as

other benefits which have been associated with privatisation, motivated many governments including that of Nigeria to pursue this policy as a strategy to achieve growth and development.

Notwithstanding its laudable goals, however, there appears to be agreement among scholars that privatisation has not yet achieved the expected objectives in Nigeria and that the process of implementation of the programme is confronted with political and socioeconomic challenges (Dibie, 2004; Ojo and Fajemisin, 2010; Ikechukwu, 2013; Nwali, Nwokeiwu and Oganezi, 2019). Nwali, Nwokeiwu and Oganezi (2019), for instance, in their work *Privatisation of public enterprises in Nigeria: Challenges and prospects* showed a number of challenges attributed to the programme of privatisation in Nigeria. Their findings revealed that corruption, indiscipline and suspicion were associated with the process of implementation; transparency could be doubted and national sovereignty is an issue to consider in its implementation; more so, privatising to political allies could not be contested.

In justifying the policy of privatisation, however, former Nigeria's Vice President Atiku Abubakar, at the Launching of the World Business Forum on Investment Project in Nigeria on Tuesday July 9 2002, noted that the privatisation programme which was on-going in the country would contribute in developing the nation's democracy (Quoted in Bammeke, 2003:31). While this statement presents some form of logic, after two decades of the implementation of privatisation, the governance challenges in Nigeria are clear indicators that the dividends of democracy are yet to be realised. For former Nigeria's President, Olusegun Obasanjo, the position which he has often maintained is that privatisation is the only way forward and the shortest route to economic recovery (Business Report/International, 2 August, 1999). On the statements made by these past leaders concerning privatisation, therefore, the democracy-development debate is critical in Nigeria considering the level of political and socio-economic problems confronting the country after its democratic experiments. More so, one is inclined to ask the question: to what extent has privatisation contributed to development in Nigeria after almost two decades since the commencement of the privatisation exercise? With the results so far achieved with privatisation and with the evidence on ground presently in the country, has private ownership translated into improved efficiency of the privatised enterprises in Nigeria?

A number of state owned enterprises in Nigeria have gone into the hands of individuals and organisations and while a lot of profits and dividends are declared, only a few segments of society benefit. This, certainly, is not development. The issue of concern is that a few segment of the population who have the wherewithal have become very wealthy as a result of privatisation to the detriment of the large majority in the society. This partly informs why a number of interest groups have continually protested against privatisation of enterprises (Goodman and Loveman, 1991; Ojo and Fajemisin, 2010). Ehiorobo (2018:70) observes that in Nigeria, the privatisation process is not transparent: "it is shrouded in questionable deals as most public assets are sold for peanuts to people that are alleged to have pillaged the treasury".

Another consequence of privatisation is that the workers and mass of the people lose out from the privatisation programme. Privatisation is anti-labour because as Ojo and Fajemisin (2010:17) observe, the private sector is profit driven. When companies are privatised, it tends to affect the workers of the company who lose their jobs as a result of the change of ownership, control and re-organisation of the companies. This brings about a lot of hardship both for the affected workers and their family members. For instance, the issue of retrenchment in NITEL, MTEL and Transnational Corporation of Nigeria Plc. (Transcorp) after they were privatised would have sent a number of workers of these organisations to join the unemployment market but for the intervention of the Federal Government (Bammeke, 2003). This situation depicts retrogression and not development. Joblessness is unarguably not desirable for members of the society and the government is neither comfortable with increasing unemployment as it portend danger for the wellbeing of society at large.

In addition, with privatisation, the amount and prices of the services provided by some of the privatised organisations have increased sharply making it out to be out of reach for the majority of the people. It is notable that each time user charges are introduced in the provision of social services, the utilisation of such services by the poor declines (Ojo and Fajemisin, 2010; Nwali, Oji, Nwachukwu and Eme, 2014; Nwokeiwu and Oganezi, 2019). Like Bammeke (2003:31) and Obugheni and Emejuru (2018) and others observe, there is also the contentious question unanswered as to whether the privatisation exercise is not a breach of section (6) (c) and other similar provisions in chapter two of the 1999 Constitution which states inter-alia that …..it shall be the goal of the government to provide social amenities, education and economic welfare for the citizen.

Bammeke (2003:31) poses the question: "if public utilities and organisations like NEPA, NITEL, NPA, MINT, Universities, Polytechnics, and others are transferred to people who now dictate the price, how will government discharge its obligations effectively to the citizenry?" This question is germane in this paper as it is in line with the position provided in the Social Contract Theory which has been discussed in the previous section. Again, due to poor salaries and inaccessibility to credit facilities, many people could not participate in share acquisition and the few individuals with the wherewithal took advantage (Nwali, Nwokeiwu and Oganezi, 2019; Ojo and Fajemisin, 2010). Hence, considering the aforementioned instances, Oji, Nwachukwu and Eme (2014:184) state pointedly that the privatisation process does not enhance the rule of law as enshrined in the constitution. The 1999 Constitution (section 16) makes it clear that the state should not only operate in a way to prevent the concentration of wealth or the means of production and exchange in the hands of a few individuals or group but also that the state should operate and manage the major sectors of the economy.

Importantly, another issue worthy of note with privatisation is that of the introduction of the 'core investor' who is to have controlling shares in privatised enterprises (Asaolu, 2015). This point rather empowers such core investor to take decisions which he or she considers to be wise. More so, the case of a foreign investor who enjoys some concession in employment and could as well bring in some expatriates at the expense of the local job seekers is another problem (Filipovic, 2006). It must not be lost to our memories the Yoruba saying that *"even when you give a hoe to a mad man, he weeds towards his side".* Will a core investor who wants adequate returns on his investment work in the interest of the host or home country? Will a core investor be concerned with promoting sustainable development in the host country while carrying out his business operations? Rodney (1972:22) cautions in his masterpiece *"How Europe Underdeveloped Africa"* that:

…more far reaching than just trade is the actual ownership of the means of production of one country by the citizens of another. When citizens of Europe own the land and mines of Africa, this is the most direct way of sucking the African continent…. So long as foreigners own land, mines, factories, banks, insurance companies, etc, then will the wealth of Africa flow outwards. In the absence of direct political control, foreign investment ensures that the natural resources and labour of Africa produce economic values that is lost to the continent…

When hitherto public enterprises are privatised and have their profits repatriated abroad, or in the alternative indigenous capitalists continually amassed wealth through acquisition of public enterprises to the detriment of the vast majority, this, in essence, does not demonstrate that development is achieved. Development, as the concept has been defined in the previous section, connotes increasing capacity and welfare of the majority in the society and not a few. Invariably, therefore, the pursuit of privatisation is counter-productive to the issue of sustainable development as individual capitalists with profit motive who are not concerned with the welfare of the majority today cannot be serious in their pursuit of profit making while protecting the interest of future generation. Hence, privatisation appears to be anti-labour and anti-poor. It furthers the widening gap between the rich and the poor (see Bakan, 2004). It therefore becomes imperative for the government and policy makers to be cautious in the pursuit of economic reforms such as privatisation, taking cognisance of the level of our economic power at individual level.

7. Conclusion

This paper examined the policy of privatisation of public enterprises in order to ascertain the extent to which it addresses the quest for sustainable development in Nigeria taking cognisance of the doctrines outlined in the Social Contract Theory of the state. It presented various arguments and issues of contestation on privatisation and highlighed the findings of empirical studies on privatisation. The paper draws the conclusion that the privatisation programme, as it is implemented in Nigeria, has not lived up to expectation in achieving its objectives. With the socio-economic consequences on the mass of the Nigerian people, privatisation fails to promote sustainable development in Nigeria. While developmental policies should emphasise pro-poor policies aimed at lifting the mass of the people out of poverty, and offering pro-poor policies that will promote employment and address other human security and human capital development concerns, privatisation in Nigeria proves to be anti-poor and anti-labour despite its laudable goals.

The paper also notes that while there are success stories with regards to privatisation in some other countries, the Nigerian experience shows that the process has been confronted with a lot of challenges which need to be urgently addressed for the policy not to be resisted by Nigerians. Moreover, the authors drew insights from the work of a renowned scholar titled *Privatisation in Nigeria: Regulation,*

deregulation, corruption and the way forward that: "the Report of the 2011 Senate Committee investigating privatisation of public enterprises since the return of civil rule shows that the programme has failed to produce the desired results" This has been due to most of the factors which have already been highlighted in this paper. Taking another cue from the statement of the Director General of the Bureau of Public Enterprises, Dr. Christopher Anyanwu in May, 2017 that "of the 400 privatised companies in the country, only 10 are performing well" (www.proshareng.com; Ehiorobo, 2018), it shows that privatisation in Nigeria has performed less than satisfactory. The Bureau of Public Enterprises (2018) also noted that between 1994 and 1998, the privatisation programme went through a great lull. Privatisation, therefore, should take into consideration the nature of the Nigerian state and the peculiarities of its circumstances. As such, certain measures would need to be effectively enforced to enhance the privatisation process.

8. Recommendations

Many scholars, policy analysts and professionals have identified critical issues bothering on privatisation -- the methods and techniques, challenges, success stories and failures and have proffered recommendations for way forward, in order to correct the mistakes of the past. This paper furthers the following recommendations:

8.1 Re-defining privatisation to cater for pro-poor policies which takes into consideration the welfare of the mass of the people:

It is to be emphasised that people are the means and the end of development and should be in the foreground of developmental projects in Nigeria. On the available evidence, this has not been the case. One of the major factors that contribute to the failures of many projects in Africa as a whole is the failure to mobilise and enable citizen participation and ownership of the projects. For instance, what segments and what percentage of the Nigerian people are connected with the discourse of privatisation and its implementation? This issue needs to be addressed.

8.2 National interest should be put into consideration in the approach to privatisation:

It is instructive to note that individuals who acquire public enterprises will manage them in their own interest and not in the interest of the vast majority. However, in as much as Nigeria cannot wish away privatisation, in the phase of global changes, the national interest should be put into consideration in the approach to privatisation such that the vast majority of Nigerians will be truly part owners of privatised enterprises and not the few elites who currently monopolise these companies. In addition, the employees of privatised organisations also need to be put into consideration because in a situation where privatised companies engage in some kind of 'restructuring' with massive job cuts is definitely not in the national interest.

In addition, the state should devise ways of ensuring that national interest is protected in privatised companies in that the companies work in accord with national objectives so that the core investor does not engage in activities that are inimical to the development of host country.

8.3 Education for the concerned Unions, stake holders and civil society in the country on the subject matter of privatisation:

This is essential in sensitising them on the methods, stages and processes of privatisation; the protection which they stand to enjoy and the safety measures taken to cater for different interests for instance, in the case of loss of jobs as a result of privatisation. Members of the civil society also need to be carried along on issues concerning public policies such as that of privatisation.

8.4 Effective regulation framework should be put in place to ensure fair play:

Nigerian government should ensure the transparency of the privatisation process and ensure that measures are put in place to achieve the focused objectives. This include also ensuring that the profits realised from the sale of government assets are properly utilised for projects that would benefit the country's economy. Proper regulation of the process should be enforced by government. In addition, there is need for measures to be put in place to prevent individuals that have the wherewithal from dominating Nigeria's economy.

8.5 The need for government to apply caution and wisdom in privatising:

While the Nigerian government has embraced the policy of privatisation as part of its economic growth and recovery process, it is essential that it still provides subsidies on education, health, agriculture, and others as is done in the West. This is particularly important because there are many indigent, poor and disabled children that require government's

consideration in particular areas. Government should not completely relinquish its enterprises to the private sector because the role of the state in performing strategic functions cannot be over-emphasised. It is also worth mentioning that there are developed countries such as United States of America and other European countries that still maintain some enterprises for particular purposes. In all sense, therefore, while privatisation may be inevitable, this paper argues that national interest must take pre-eminence in decision making.

8.6 The Imperative of Good Governance, Democracy and Effective Leadership in Nigeria

Governments are put in place in order to attend to the needs of the citizenry, resolve conflicts and chart the direction for development. However, the priorities and policies of governments can themselves amount to serious problems for citizens and may negatively affect socio-economic development. This is the situation in Nigeria as in other African countries where the concept of governance is still evolving and as a result the process of socio-economic development in the continent remains slow. Nigeria is in dire need of effective political leadership that will promote good governance both at the state and local levels as the success or failure of any group, organisation or society hinges on leadership. The concept 'good governance' has been variously defined by scholars as embodying several positive characteristics. Good governance, according to Srivastava (2009) is linked with "efficient and effective administration in a democratic framework. It is equivalent to purposive and development oriented administration that is committed to improvement in the quality of life of the people". Where good governance exists, government is responsive, recognising the role of individuals as instruments of change and as such, promotes people-centred policies. This would ensure peace and stability, reduce potentials for internal strife and conflicts as well as promote national integration.

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The Impact of Mass Media on Political Mobilization Process in Plateau State Radio Television Corporation, Jos (PRTVC), Nigeria

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Abstract. The aim of this study is to identify the impact of Mass Media in the Political mobilization process. The study was restricted to Jos city and its environs due to some unavoidable factors. Through personal contacts with the staff of Plateau State Radio Television Corporation Jos (PRTVC), questionnaire administration, documented materials, books, journals, newspapers, seminars and direct observation, the researcher was able to carry out this study. Also, the objective of the study was to determine the level interference of government in the activities of mass media affects the political mobilization process. The population consists of all the staff of Plateau Radio Television Corporation Jos (PRTVC) who answered the simple designed choice and opened questionnaires. The sample size of 196 employees of Plateau Radio Television Corporation Jos was used to gather relevant information for analysis. The researcher used frequency and percentage as a statistical tool of analysis to analyze all data collected. The study established that without a vibrant press and free flow of information, government cannot fully function to its full potentials. It also revealed that freedom of the press is vital to the growth of Nigerians democracy. The research thus recommends that in order to ensure, efficient and unbiased political mobilization by the mass media, there Should be total autonomy, which will in turn ensure a free and independent press.

Keywords: Impact, Mass Media, Political, Mobilization, Radio and Television.

1. Introduction

Politics in democratic states across the world have become standard and acceptable procedure for democratic leadership and constitutional governance (Jendele, 2011 & McChesney, 2015). During this time, voters democratically elect their preferred leaders who, in return, serve them for a specified period of time depending on the constitutional term limit in their respective countries.

Following the promulgation of Nigerian Constitution 1999, the country, like most other African nations, pegged her constitutional limit for a political elected office such president, senators, house of representatives both federal and state level, local government chairman counselors etc. to go for two terms of 4 years each. During elections, those gunning for political office engage in campaigns, and use various strategies to mobilize their electorates into casting the ballot in their favor. And as such, elections are given a lot of attention the world over, attracting massive expenditure of financial resources on political advertisement. For instance, national elections in the United States of America (USA) and United Kingdom (UK), have continued to attract global attention given their global geo-political influence (Fourie, 2013).

In Nigeria 2004, 2007, 2011, 2015, and 2019 political campaigns, presidential candidates went out full throttle to mobilize voters, leaving nothing to chance. They deployed various strategies to persuade voters to cast the ballot in their favor, during the highly competitive political campaigns.

Massive use of political advertisement in television, radio, social media, posters, billboards, cars and aircraft paintings was done to mobilize and inform voters on various contenders for different public offices. Cognizant of the important role of the mass media in electoral processes, the contest saw political contenders deploy massive resources to sell their agenda and manifestos through news, political talk-shows or advertisements in mass media (IEBC, 2012).

Extensive use of mass media as an effective communication tool is evident during political

campaigns period worldwide. It stands out as a political mobilization medium in different countries. Its coverage, diversity and change with social context have made it a social mobilization tool. Television, radio, newspapers, posters are among different forms of mass media that are mostly used in political mobilization during the election period worldwide (Akpor, 2013; Jendele, 2011; Ngugi, 2014).

Politicians have adopted political advertising as a form of wooing their supporters. Political advertisement is done in return for supporting or opposing a candidate for election to the public office (Edegoh et al.2013). While television is the medium of choice by politicians in the developed world, radio is dominantly used in many developing countries (McChesney, 2015; Myers, 2008). This is largely because of reach.

In Africa, for example, over 80% of its population listen to radio because of its geographical distribution, cost effectiveness, portability and communal living pattern (Myers, 2008).

1.2 Statement of the Problem

The history of elections in Nigeria generally has afforded us the golden opportunity of assessment of the divergent roles of the mass media in Nigeria political process within the framework of our national political goal. The issue and question of education, information, mobilization and monitoring has become a very crucial factor in the realization of the national objectives in the context of the political process. This is as a result of the ugly incidences of various forms of electoral malpractices which have repeatedly threatened the possibility of credible elections and national integration in Nigeria. Though the issue at stake is the responsibility of all stakeholders in the body politic, there is however, a rationale in assigning this responsibility as a primary concern of the mass media on the ground of professional competence as the fourth estate of the realm.

It has therefore, become very important to assess the roles of the mass media in the political mobilization. Iredia (2007) the former Director General of Nigerian Television Authority (NTA), states the problem in this regard very clearly that, the people must be assisted to premise their choices of rationality and vote wisely during elections. They must have all information that is needed to elect the right candidates who can ensure good governance. Where such public awareness is lacking, those of us in the media must accept a share of the blame of failed elections in Nigeria. This paper presumes an understanding the role of mass media in political mobilization process.

1.3 Objective of the Study

To determine the level interference of government in the activities of mass media affects the political mobilization process.

1.4 Research Question

Does the interference of government in the activities of mass media affects the political mobilization process?

2. Literature Review

2.1 The Mass Media and Political Mobilization

The report by Political Bureau (1987) noted that all along human history, there were points where a massive effort was engineered to bring people together to achieve some set objectives. The report further conceptualized political mobilization as an increase the level of awareness, of a people, to specific set objectives intending to achieving those objectives (Political Bureau 2012). Mustapha (2016) conceptualization of political mobilization to mean simultaneous engagement of large masses of people in activities that have a predominantly social or collective objective in the same vein, political mobilization is opined as change in the attitudes, values, and expectation of people from those associated with the traditional word it is a consequence of literacy, education, increased communication, mass media exposure and urbanization' (Huntington, 2015), and more recently it is the consequence of social media. Hence, from the foregoing political mobilization encapsulates the sensitization of the citizenry, increase and improvements in their political consciousness to effect change in a political process. It is the ability to emotionally organize people, which in the process breeds organic solidarity towards a course of action.

Enemaku (2013) stated that, the role of the media in any democratic process cannot be downplayed. Journalists are the trustees of the public trust in any sustainable democracy. Information is power. Information is an accelerator for any meaningful development and it is adequate information that can propel or bring about sustainable democracy.

In view of this, the mass media should be taken seriously. Many studies have concluded that the instruments of mass communication are useful

vehicles with the potential to bring about social change and, consequently development in societies where they exist.

2.2 Role of the Mass Media in Political Mobilization

It is an acknowledged fact that the mass media has a very important role to play in channeling political mobilization to serve the goal of national development. This is because the mass media is described as "a pivot of social interaction, seeking to use the power of mass information to solve the problem of national cohesion and integration, which are both critical to the growth of healthy political mobilization" (Agba: 2013). Becker, S. and Lower, E (2010) name the functions of the mass media in political mobilization as "reporting and interpreting events, defining issues, portraying personalities, and investigating support". But the 2015 political campaign did not live up to the expected standard. The mobilization was characterized by misuse of the media by political parties and their candidates through the publication or mass of unwholesome information passed to the public as the truth. The mass media lent themselves to most of the negative factors in Nigerian politics and became partisan. Most mass media organizations aligned with one politician, political party or one region against another. They acted as the mouthpiece of some of the political parties they are aligned with. This posture did not give room for objectivity, fairness and justice in the discharge of their responsibilities to the public.

Edogbo (2016) traces this act to media ownership structure and the owner's relationship with the political system. It is widely believed that most media owners with political interests prevent their media outfits from adhering to the fundamental principles of balance, fairness and objectivity.

This level of unprofessionalism is detrimental to the growth of a healthy political culture in the country. Agba (2013) is of the view that the mass media should internalize the concept of public interest in the discharge of their functions in any electoral process. In this regard, the mass media is expected to set the pace for a healthy electoral process and also ensure they are guided by public interest. The media can achieve this by directing the goals of political campaign to the desirable goal of responsible democratic principles that recognize the sovereignty of the people's votes. Nwaozuzu (2010) advises the media to seek out relevant truths in political mobilization for the people who cannot witness or comprehend the events that affect them. This means the media should interpret campaigns in the light of the electoral needs of the people. It is also incumbent on the media to channel the electoral process towards the desirable goal of national development. Buttressing this point, Kalu (2017) posits that "the ordinary expectation is that the mass media will focus on serious matters that portend serious consequences for the people and their political choices".

Ciroma, A. (2015) submits that the media through their commentaries, editorials, articles, reviews, columns, mass discussion forums, should raise and answer pertinent questions that help to elucidate confusing issues, particularly those relating to policies and leadership. Critics have singled out the mass media for their failure to measure up to the expected standard during the 2015 political mobilization despite having the greatest power of influence when compared with other media. The television, for instance combines images and voice while the radio transmits to every community in the country and is therefore easily accessible by every family irrespective of their socio-economic status.

Adaba, (2015) posits that the mass media must be in the vanguard for the promotion of peace for progress and development. "The mass media has an immeasurable role to play in this. Though a lot of harm and hurt feelings have been engendered by various mass segments, this 'half time' is auspicious for us to mend fences and resolve to be better, fairer and more professional in the second half. If we preach hate, we shall reap hate and destruction. If we preach love and peace, we shall reap same. Let us endeavor to preach the latter with our media for the good of this nation and its wonderful people. Nigeria needs peace for progress and development.

Section 22 of the Constitution provides that "the press, radio, television and other agencies of the mass media shall at all times be free to uphold the fundamental objectives contained in this chapter and uphold the responsibility and accountability of the government to the people". This implies freedom for the mass media to transmit information but such freedom should come with responsibility. Unfortunately, the mass media, particularly the mass media, threw caution to the wind during the 2015 political mobilization by allowing themselves to be compromised by desperate politicians and political parties rather than making them answerable to the electorate. The political gladiators went beyond stipulated and acceptable norms and practices, casting aspersion on political opponents beyond the realm of decency with the active support of the mass media, especially the mass media. The media became highly partisan in their mass, which is against the code of professional practice (Adaba, 2015).

Emmanuel Onwubiko, (2015) state that, during political mobilization in Nigeria, political parties are usually in hot pursuit of prime time on the air waves and this puts a lot of pressure on massing stations, which cannot operate beyond 24 hours in a day, unlike the print media which can easily increase pagination to accommodate pressure of space. Yet the mass media is still expected to be fair to all. In order to address this challenge, the Nigeria Massing Commission (NBC), a body statutorily responsible for monitoring operations of electronic media institutions, introduced what it called "Nigeria Massing Code", stipulating the standards for public mass

The Nigeria Massing Code in article 3.3.3 states that "all sides to any issue of public interest shall be equitably presented to ensure fairness". What has become a source of worry to media observers is that the parties and their candidates, despite the directives by NBC, engaged in the use of foul language, abusive words, and inciting, provocative and highly divisive comments during live mass of their campaign rallies in some of the nation's mass stations The NBC, as the regulator of the nation's massing industry had in May 2014 directed TV stations nationwide to notify the commission in writing at least 48 hours before live-transmission of any political programme. It stated that authorities were worried that the contents of political programmes were threatening Nigeria's unity and peace ahead of the 2015 general political. It maintained that its directive was due to "rampant violation" of section 1.5.1 of the Nigeria Massing Code, which requires massers to submit quarterly programme schedules at least a week before the beginning of each quarter (Emmanuel Onwubiko, 2015).

Emmanuel Onwubiko, (2015) also said that, for the mass media to play positive role in political mobilization, the following points should be noted:

- The true test of their success is the quality of their contribution to entrenching a culture of accountability, transparency, good governance, and ultimately, the entrenchment of a true and virile democratic culture.
- An enlightened electorate is an asset to democracy. Voter education is an important element that guarantees the success of electoral process and the mass media must be seen to be doing this. In many parts of Nigeria today, people still exhibit apathy towards political, mostly because they do not understand why they must participate in such exercise, and perhaps because they do not know their rights as citizens.
- Introduction of Communication-Education- in order to offset the influence of those who use the mass media to fool, deceive and manipulate the public, our government could consider the introduction of communication education into our secondary school curriculum. Such courses should be designed to serve as a defense against political deceit or manipulation.
- It is the role of the mass media to educate, investigate and keep members of the public informed. In carrying out this function, objectivity in reporting should be the fulcrum of its master piece. It should be noted that because of the strategic role of the media in any society, the media can be dysfunctional.
- The press as a major factor in this direction should take the issue of national unity and security with importance and fight to sustain Nigeria's corporate existence. Journalists should cross check their facts and figures. There should be difference between national interest and economic interest. Making profit at the expense of the unity of the nation should be shunned by all.

The study also recommends that for the mass media to exert influence on voters' decision, they should exhibit fairness, balance, equal opportunity and access in their coverage of political mobilization of all political parties and candidates.

2.3 Citizens' Mobilization and Participation

Mobilization could be seen as the process by which candidates, parties, activists, and groups induce other people to participate in politics to win elections, to pass bills, and to influence policies (Strandberg 2016). Political organizations may contact people and provide a specific opportunity for political action. In most instances, mobilization is a key prerequisite before any participation can occur. Political mobilization can further be defined as the way in which citizens organize people to put pressure on the political representatives. Thus it could be any sort of movement which in the end results in a change of policy, for example when a newspaper writes about malfunctioning within a government, a lot of people read it, and it gets picked up by the politicians who will start working with it, and in the end are able to change the government's composition. It could be actions such as signing a petition to bring about change in public policy on issues.

Marc, et al (2010) asserts that mobilization is an important precondition for most forms of political

participation and engagement. Potential participants have to be informed and recruited before they can participate. In fact, mobilization and recruitment processes are essential preconditions before citizens can become engaged in any form of civic or electioneering action. In recent years, these mobilization processes have been transformed rapidly from direct to an indirect process. Instead of relying on face-to-face contacts or print media, mobilization agents increasingly have adopted new electronic media and the Internet to reach out to potential participants.

Katerina (2010) distinguishes between the direct and indirect types of mobilization. Direct mobilization includes canvassing on the streets, TV campaigning, direct mails and phone calls. Indirect mobilization takes place through social networks individuals are subscribed to. Citizens are indirectly mobilized by their family members, playmates from their football team or in the church or mosques they belong to. Involvement in social networks implies that a particular person is available and that he or she is reachable for the request for participation. Indirect mobilization occurs when political leaders contact citizens through social media/networks of friends, neighbors and colleagues. Mass media in this account are a facilitator of political mobilization. This is the focus of this study.

3. Theoretical Framework

Theory that could be used in analyzing the impact of mass media in the political mobilization process abound but the theoretical framework of this study will be limited to the Agenda Setting Theory. The Agenda setting theory of the media according to Zhu and Blood (2007), "is the process whereby the mass media to lead the public in assigning relative importance to various public issues". This is because the action of the mass media is towards influencing people's perception of what is important, acceptable, or desirable. Attention is drawn to certain aspects of reality and away from others, thus influencing people in terms of what to think.

Folarin (2013) in his own view notes that "Agenda setting implies that the mass media predetermines what issues are regarded as important at a given time in a given society". In Folarin`s submission, the mass media through its educative and enlightenment functions brings to light different issues of importance during political mobilization. Elections are paramount to the success of any democratic engagement in any country. Different media are usually employed by politicians, civil society groups, electoral bodies, government and its agencies in the quest for successful free and fair political mobilization and elections.

The rationale behind adopting the Agenda Setting Media Theory in this study is because it explains the impact, role or function of the mass media in determining public agenda before mobilization, during mobilization and after elections. It further describes the influence of the mass media in mobilizing, molding and shaping the opinion of the public towards some topical issues such as politics, of which election is paramount. In fact, the main trust of the agenda setting theory is that the mass media set agenda on the burning issue such as politics in thesociety for public discourse.

4. Empirical Literature Review

Rasheed, B. O. (2016) examined the role of broadcast media as an instrument of change during 2015 electioneering campaign in Nigeria, Broadcast Media played a key role in ensuring that Nigerians participate in the electoral process and that its outcomes are credible and acceptable to the generality of the entire nation. In an attempt to strengthen the effectiveness of broadcast media in promoting balanced, conflict sensitive reporting, a well-informed audience and accountability of public representatives and institutions, the broadcast media owners and editors shared information, advance mutual understanding, enhance cooperation, and harmonized their commitment on ethical issues relating to election reporting from their various organization. This paper employed quantitative research design, and the methodological approach is survey, the instrument of data collection is questionnaire with a sample size of 120 respondents and the sampling procedure is purposive sampling, and the method of data analysis is simple percentage and frequency tables. The paper achieved that broadcast media embarked on meaningful political awareness and public enlightenment to the Nigerian and did a holistic and thorough analysis of relevant provisions of the constitution as they relate to elections, Promotion of public interest and consciousness in participatory elections, organize series of campaigns to educate the citizens on their civic rights and electoral duties.

James A. J. (2016) carried out a study on the Influence of Mass Media on Voting Pattern in Rural Areas of Nigeria. Mass information, in a democracy, is a necessity. As a result, the roles of mass media as harbingers of information, education and providers of entertainment become indispensable. However, the mass media of mass communication have failed in their effort to provide the traditional social responsibility functions with which they have been

identified for ages, especially in the rural areas of Nigeria. The rural dwellers in Nigeria are not adequately informed about the political process and development like their urban counterparts. Many newsworthy events, which should be reported by the media, are not given attention in the rural areas. Radio, which is the favorite and the most loved among the rural dwellers, has not also done enough to orientate, re-orientate, educate, enlighten, and mobilize the rural areas. This is because most programmes done on radio are elitist and are carved in a foreign Language-English-which most rural dwellers do not find easy to comprehend. Programmes about agriculture which concern the rural dwellers, if done at all, are aired in English Language. The study is driven by agenda-setting theory and two step- flow of information theory. The agenda setting theory posits that the media think for the audience by disseminating information which they think is important. The two step-flow of information theory states that some individual have better access to the media than others in the society. These people are called opinion leaders, while the others who have less access to the media of communication are called opinion-followers. The study recommends the establishment of community radio station in rural areas for political mobilization and information.

5. Research Methodology

Descriptive survey research design was adopted for the study. The population of the study were 385 staff of PRTVC. (Source: PRTVC Jos). Sample size of 196 staff was taken as the sample size. Simple random sampling technique was used to carry out the study. The instrument for data collection is structured questionnaire. Questionnaire was used for collection of data.

6. Data Presentation and Analysis

6.1 Demographic Characteristic of the Respondents

Table 1: Age Range

Responses	Frequency	Percentage
18 – 25 years	21	10.71
26 – 35 years	67	34.18
36 – 45 years	73	37.24
46 years and above	35	17.86
Total	**196**	**100**

Field Survey: 2021

The table 1. above show the frequency and percentage age range of the respondents from the age range of 18 – 25 years constitute 21 respondents with 10.71%, 26 – 35 years constitute 67 respondents with 34.18%, 36 – 45 years constitute 73 respondents with 37.24% and 46 years and above constitute 35 respondents with 17.84%.

Table 2: Sex of respondents

Responses	Frequency	Percentage
Male	127	64.80
Female	69	35.20
Total	**196**	**100**

Field Survey: 2021

The table 2 above show the frequency and percentage distribution of sex of respondents which indicates that 127 respondents are males with 64.80% while 69 respondents are females with 35.20%.

Table 3: Marital Status

Responses	Frequency	Percentage
Married	137	69.80
Single	59	30.20
Total	**196**	**100**

Field Survey: 2021

The table 3: above show the frequency and percentage distribution of the marital status of the respondents which indicates that 137 respondents are males with 69.80% while 59 respondents are females with 30.20%.

Table 4: Educational Qualification

Responses	Frequency	Percentage
SSCE	11	5.61
Diploma/NCE	99	50.51
B.sc/BA/HND	63	32.14
Msc/MA/Ph.D	23	11.73
Total	**196**	**100**

Field Survey: 2021

The table 4 above show the frequency and percentage distribution of educational qualification of the respondents which indicate that 11 respondents have SSCE qualification with 5.61%, 99 respondents have Diploma/NCE qualification with 50.51%, 63 respondents have B.sc/BA/HND qualification with 32.14% and 23 respondents have Msc/MA/Ph.D qualification with 11.73%.

Research Question: Does the interference of government in the activities of mass media affects the political mobilization process?

S/N	Items	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Remark
1	Media organizations in Nigeria operate without any interference by government.	6 3.06%	10 5.10%	19 9.69%	61 31.12%	100 51.02	Disagreed
2	The media always serve as a tool for political mobilization in the democratic era.	199 60.71%	77 39.29%	0 0%	0 0%	0 0%	Agreed
3	There is effective development of democracy due to the evolvement of media under any ruling government.	126 64.29%	70 35.71%	0 0%	0 0%	0 0%	Agreed
4	The programme of all media are been obstructed by government on power but the media never relent in her operations.	176 89.80%	18 10.20	2 1.02%	0 0%	0 0%	Agreed
5	The media operate base on her house policy and editorials most often and it deliver effectively.	72 36.73%	31 15.82%	1 0.51%	81 41.33	11 5.61%	Agreed

Field Survey: 2021

The table above shows that the respondents agreed to items 2, 3, 4, and 5 with percentage of both strongly agreed and agreed of 100 % each for items 2, 3, 4 and item 5 with 52.55% respectively. The respondent disagreed with item 1 with percentage of both strongly disagreed and disagreed of 82.15% that media organization in Nigeria operate without the any interference by government.

7. Summary of Findings

This study discussed the impact of mass media in the political mobilization process. Critically, from the enquiry results revealed that media has a great impact in the political mobilization process. This study also examined how government should depend on media for the peace building and national development in the country. From foregone analysis; the media is said to be of great help or impact to the course of political development in any society.

8. Conclusion

The research concludes that Plateau Radio Television Corporation Jos (PRTVC) and the media in Nigeria as a whole will not achieve its basic objective which is fundamental to the survival and growth of man as a political being, if political mobilization is not carryout effectively.

9. Recommendations

From the findings of the research work the following recommendation are made:

- To ensure effective, efficient and un-biased political mobilization by the mass media, there should be completely total autonomy, which will in turn ensure a free and independent press.
- It is the researcher's opinion that the independence of the media can go a long way to make things right and purposeful in political mobilization by the media to the general public benefit.
- However, appointment of general manager should be based on merit, duties and responsibilities should also be spelt out clearly and be adhered to strictly.
- Media workers and journalist should be encouraged or motivated through giving adequate remuneration to boost their morals put in their best in their undertaking.
- Journalist should be allowed to go for training to develop their skills and potentials, and sometimes send abroad to gain exposure.
- Furthermore, to meet up with the challenging world, the right modern equipment should be used and funds should be release to maintained this equipment.

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Impact of Sustainable Development Goals (SDGS) on Poverty Alleviation among Rural Women and Youth in Federal Capital Territory Abuja, Nigeria

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Abstract. End Poverty in all its form everywhere is one of Sustainable Development Goals (SDGs) and seven targets were adopted as framework to reduce poverty in the world. Despite ongoing progress, 10 per cent of the world lives in poverty and struggle to fulfill basic needs such as health, education, and access to water and sanitation. Extreme poverty remains high in low-income countries particularly in Nigeria where poverty rate stands at 40.09 percent, representing 82.9 million persons. This study therefore seeks to assess the impact of Sustainable Development Goals (SDGS) on poverty alleviation among rural women and youth in Federal Capital Territory Abuja-Nigeria**.** The study adopted political system theory as propounded by Easton and Barnard (1965) for theoretical analysis. The study adopted survey and documentary research design. Both primary and secondary method of data collection was utilized. The finding from the study revealed that SDGs' Empowerment scheme has positive and significant relationship between poverty alleviation among rural Women and Youth in Federal Capital Territory. It also SDGs' soft credit loan has positive and significant relationship between poverty alleviation among rural Women and Youth in Federal Capital Territory. Government should be empowered more women and youth through massive investment in industries and agriculture in order created job and wealth from agro-business and as well sustain food security thereby reducing poverty among rural populace in Federal Capital Territory Abuja. Government should massively invest in rural economic development and there should expansion of credit loan scheme to cover more household in Federal Capital Territory Abuja

Keyword: Sustainable Development Goals (SDGs), Poverty, poverty alleviation, women, youth and Federal Capital Territory

1. Introduction

Eradicating Poverty in all its form is one of "Sustainable Development Goals (SDGs) with seven targets to achieve result. The seven "outcome targets" are: eradication of extreme poverty; reduction of all poverty by half; implementation of social protection systems; ensuring equal rights to ownership, basic services, technology and economic resources; and the building of resilience to environmental, economic and social disasters" (United Nations, 2015). "The two targets related to "means of achieving" SDG 1 are mobilization of resources to end poverty; and the establishment of poverty eradication policy frameworks at all levels" (United Nations, 2017). "Poverty arises from the lack of access to income, social or physical security, absence of voice or protection of human rights and lack of access to justice. Though the common practice is to measure poverty as (living on less than $ 1 a day); illiteracy, ill-health, disability, inequality and environmental degradation are also aspects of being poor".

"Despite ongoing progress, 10 per cent of the world lives in poverty and struggle to fulfill basic needs such as health, education, and access to water and sanitation" (World Bank, 2020). "Extreme poverty remains high in low-income countries particularly in Nigeria where poverty rate stands at 40.09 percent, representing 82.9 million persons" (Business New, 2020, May 4th).

Rural Women and Youth in Federal Capital Territory engage in social and economic activities to tackle

poverty. "The activities includes; teaching, civil service, food vending, trading, tailoring services and farming. Women and Youths are active in the areas of: artisanship, small scale business, carpentry, information communication technology, printing; animal husbandry, crop farming from tilling, planting, harvesting and processing farm produces for sale in the markets" (AMAC, 2019).

Sustainable Development Goals (SDGs) and One Sixty Nine (169) targets were adopted as instrument for poverty alleviation by Federal, State and Local Government in Nigeria. The SDGs spread "a wide scope of issues which includes; poverty, hunger, health, education, and gender inequality but added new topics such as energy, infrastructure, economic growth and employment, inequality, cities, sustainable consumption and production, climate change, forests, oceans, and peace and security. Nigeria Government has been implementing the SDGs' programmes at various levels, but despite this effort, many Nigerians remain poor. The standard of living is very low" (UN, 2015). This study seeks to ascertain whether SDGs has significant impact on poverty alleviation in Federal Capital Territory.

Few studies conducted only focus on developed countries rather than the developing countries. Most especially none of the studies was conducted to ascertain impact of SDGs on socio-economic development in Nigeria. For instance, "Qian-Qian, and Linwang (2015) only studied the issue of Poverty reduction within the framework of SDGs and Post-2015 Development Agenda in china. Kamruzzaman (2016) only focused on Poverty Eradication Target of Sustainable Development Goals in Tanzania. Edward and Joanne (2017) only cover Sustainable Development Goals and the systems approach to sustainability with no specific area of study". Dajian (2017) focus on research from "global Sustainable Development Goals (SDGs) to sustainability science based on the object-subject-process framework". This study seeks to bridge the gap by assessing the impact of Sustainable Development Goals on Poverty Alleviation in Federal Capital Territory.

This study seeks to answer the following research questions:

- To what extent has SDGs Empowered scheme alleviates poverty among rural Women and Youth in Federal Capital Territory?
- To what extent has SDGs soft credit loan alleviates poverty among rural Women and Youth in Federal Capital Territory?
- What are the socio-economic facilities provided by SDGs in rural communities for the benefit of women and youth in Federal Capital Territory?

The study seeks to achieve the following objectives;

- To find out whether SDGs has Empowered rural Women/Youth and its effect on poverty alleviation in Federal Capital Territory
- To determine whether SDGs has provided soft credit loan to rural Women/Youth and its effect on poverty alleviation in Federal Capital Territory.
- To identified some of the socio-economic facilities provided by SDGs in rural communities for the benefit of women and youth in Federal Capital Territory?

The following Hypotheses were formulated to guide the study:

- There is no significant relationship between SDGs Empowerment scheme and poverty alleviation among rural Women and Youth in Federal Capital Territory.
- There is no significant relationship between SDGs soft credit loan poverty alleviation among rural Women and Youth in Federal Capital Territory.
- There is no significant relationship between SDGs and the provision of socio-economic facilities in rural communities for the benefit of women and youth in Federal Capital Territory.

2. Literature Review

2.1 Sustainable Development

"Analyzing the definition of sustainable development, it is understood that it does not present a "magic recipe" solution to save the environment from degradation and depletion, but it suggests a change in humanity's behaviour. Moreover, this concept does not only mean saving the environment or some particular species, but human survival" (Barter and Russell, 2012). Barter et al (2012) also points to a clear statement that the human environmental system makes up a single, indivisible system, since by mentioning the "generations" it refers to generations - past, present and future - related to the human environment, since they are inseparable"(P. 13). This idea is corroborated by Weiss (1992), "when he emphasizes that

intergenerational equity corresponds to maintaining the planet's natural resources we share with other species and humans, in past, present and future generations". In the words of Barter and Russell (2012), "the definition of sustainable development does not refer to saving nature, but to the internalization of strategies, and thus adding new resources to enable economic growth and prosperity to be shared by all". This term, "sustainable development, refers to a series of processes and practices, involving action, and focusing on the improvement of human life" (Ba-Blewitt, 2008; UNSGHLPS, 2012)," "providing a long term vision to eradicate poverty, reduce inequality, make growth inclusive, and turn production and consumption more sustainable" (UNSGHLPS, 2012, P. 6). The term action or act indicates that, the survival of the human race cannot be outsourced, that is, the strategic attitudes that aid in our survival must start from humanity itself. It is important to note the importance given to the strategic issue, especially in relation to corporations, which are seen as essential actors in the face of innovations, practices and technologies that can help to generate sustainable results (Barter and Russel, 2012). Lélé (2013) "complements the Brundtland defined "sustainable development" as the core of development discussions". In the meantime, "sustainable development, combined with humanity's social and political projects development, has promoted efforts to find ways and through them make societies more sustainable" (Salas-Zapata, Ríos-Osorio, Castillo, 2011).. "After analyzing the concept of sustainable development as define by World Commission on Environment and Development (WCED) (1987)". For Moffatt (2007), "Sustainable development is a means of sustaining an activity or process ensures that a system works in the long term". "Others understand the idea that, in a future, life will be healthier than in the present" (Blewitt, 2008). Bañon (2011) defines Sustainable development "as a habitual way of acting, and as a consequence, people should avoid destructive effects on environmental, social and economic domains, consistent with a harmonious relationship that promotes a promising life". "These concepts points towards human progress and development in quality of life through continuous economic growth" (Barter and Russell, 2012), that is, "the impacts mainly affect the human population and their well-being" (Moldan, 2012). "It is worth noting that sustainable development aims at a new vision of economic growth, as confirmed by WCED (1987:1) "a new era of economic growth". Barter and Russell (2012:29) identify economic growth as fundamental to enable human survival". Ayres (1996) argues that the concept of sustainable development guides how humanity must act in relation to nature, and be responsible for its own generations. Based on this, Lozano (2012) emphasizes that economic growth must be based on social justice and the efficient use of natural resources. Harlow, Golub and Allenby (2013) complement that economic growth and modernization is dominant characteristics of sustainable development.

The key principle of sustainable development "underlying all others is the integration of environmental, social, and economic concerns into all aspects of decision making, all other principles in the sustainable development framework have integrated decision making at their core". (Dernbach, 2003). "It is this deeply fixed concept of integration that distinguishes sustainability from other forms of policy. Sustainable development is development that meets the needs of the present, without compromising the ability of future generations to meet their own needs" (UN, 2015). The concept of sustainable development "can be interpreted in many different ways, but at its core is an approach to development that looks to balance different, and often competing, needs against an awareness of the environmental, social and economic limitations we face as a society" (Pisano, Lange, Berger and Hametner, 2015). "All too often, development is driven by one particular need, without fully considering the wider or future impacts. We are already seeing the damage this kind of approach can cause, from large-scale financial crises caused by irresponsible banking, to changes in global climate resulting from our dependence on fossil fuel-based energy sources. The longer we pursue unsustainable development, the more frequent and severe its consequences are likely to become, which is why we need to take action now" (Pisano, et al, 2015:5). "Living within our environmental limits is one of the central principles of sustainable development. One implication of not doing so is climate change. But the focus of sustainable development is far broader than just the environment. It's also about ensuring a strong, healthy and just society. This means meeting the diverse needs of all people in existing and future communities, promoting personal wellbeing, social cohesion and inclusion, and creating equal opportunity" (Pisano, et al, 2015:7).

Sustainable development "is aims towards economic growth without human-lead damage to the environment, long term view in relation to future generations Includes environmental, economic and social aspects in mutual balance as well as proposes changes in humanity's behaviour and materialized through strategies Involves processes and practices" (UN, 2015).

Sustainable development can be conceptualized "as a strategy used in the long term to improve societies' quality of life (wellbeing). This strategy should integrate environmental, social and economic aspects, especially considering environmental limitations, due natural resources access in a continuous and perpetual way. The strategy concept, that is, the act of managing, is elaborated based on sustainability assessments results, and focuses on the negative aspects, recovering or normalizing to the point where the evolutionary process of the system occurs naturally" (UN, 2017).

2.2 Concept of Poverty

In conceptualizing poverty, "two schools of thought have emerged. One of the schools is classical economist they conceives poverty as lack of income or material well-being", corroborating this view, Arinze (1995) described poverty as "the lack of income needed to acquire the minimum necessities of life". Galbraith (2002) citing Aneke (2000) state that "people are poverty slicken when their income even if adequate for survival, fall markedly below those of the commodity they cannot have what the larger community regards".
Aliyu (2003) asserted that "several types of poverty may be distinguished depending on such factors as, time or duration (long, short terms or cyclical). Poverty may be widespread throughout a population, but the occurrence itself is limited to direction and distribution (widespread, concentrated individuals). It can also involve relatively permanent insufficiency of means of securing basic needs. The condition may be to describe the average level of life in a large group in concentrated or relatively large groups in an otherwise prosperous society".

More so, the concept of poverty is "relational, i.e. we cannot talk about poor except in the context of the rich. Poverty and wealth exist in parallel relationships, in which one means nothing without the other. The two categories auger simultaneously in history through the same processes and relationships associated with the production and distribution of material resources in human society" (Aliyu, 2003:38).

Poverty is a "state of involuntary deprivation to which a person, household and nations are subjected. This means individuals, household, and nations under scale can be poor, so long as it exhibits the characteristics of poverty source" (Aliyu, 2003:42).

Poverty "is also associated with poor health low level of education, low level of calories in ones diet, lack of shelter, low level of employment. Furthermore, poverty refers to the inability of an individual or family to secure basic needs even in the midst of social surrounding of general prosperity or lack of some general attribute that would allow an individual to maintain himself. And people that are associated with such behaviours like inability to manage money either by laziness, drunkenness and producing too many can make a nation or an individual to be poor" (Aliyu, 2003:45).

According to Gbosi and Philip, (2004) "Poverty has economic, social and political ramifications. The poor are materially deprived, socially alienated and politically excommunicated. Basically, Poverty has been conceptualized in the following ways:

- Lack of access to basic needs/goods.
- Lack of or impaired access to productive resources.

Poverty as lack of access to basic needs/goods is essentially economic or consumption oriented. Thus the poor are conceived as those individuals or households in a particular society, incapable of purchasing a specified basket of basic goods and services". "Basic goods as used here include; food, shelter, water, health care, access to productive resources including education, working skill and tools, political and civil rights to participate in decisions concerning socio-economic conditions" (Ajakaiye and Adeyeye 2001 in Gbosi, 2004).

2.3 Sustainable Development and Poverty Reduction

Today, it is widely agreed by the scientific community that climate change is already a reality. Intergovernmental Panel on Climate Change (IPCC) has concluded that human activities are altering our climate system and will continue to do so. The impacts of climate change, and the vulnerability of poor communities to climate change, vary greatly, but generally, climate change is superimposed on existing vulnerabilities. Climate change will further reduce access to drinking water, negatively affect the health of poor people, and will pose a real threat to food security in many countries in Africa, Asia, and Latin America (IPCC, 2014). Therefore, "the best way to address poverty reduction is by integrating sustainable development into development agenda and planning. According to the core philosophy of the Post-2015 Development Agenda, we should call on the international community to make concerted efforts to formulate the SDGs and the development agenda, eliminate extreme poverty in the next fifteen years, respond to the challenge of climate change to

leave a more clean and green earth to future generations, and spare no effort to promote world peace and security. Rio20 Conference reached a consensus on the combination of poverty reduction goals and SDGs, which has become the basic trend of the present discussion on the Post-2015 Development Agenda. The eradication of poverty is the biggest global challenge facing the world and the premise for sustainable development. Consequently poverty eradication and sustainable development are inseparable" (Organization for Economic Co-operation and Development, 2014).

2.3.1 Five major transformations

"A New Global Partnership: Eradicate Poverty and Transform Economies through Sustainable Development, the report of the UN High-level Panel of Eminent Persons on the Post2015 Development Agenda proposes to carry out five major transformations:
- Leave no one behind;
- Put sustainable development at the core;
- Transform economies for jobs and inclusive growth;
- Build peace and effective, open and accountable institutions for all;
- Forge a new global partnership" (UN, 2013).

2.3.2 Six key elements

"In the General Report on Post-2015 Sustainable Development Agenda, The Road to Dignity by 2030, the UN Secretary General stressed that future sustainable development should be based on rights and take people and the environment as the centre. The report also proposes six essential elements for sustainable development, including:
1) Dignity. End poverty and inequality. It is the primary goal of the Sustainable Development Agenda to eliminate poverty by 2030. 2) People. Ensure universal access to health and education services, including women and children. Women and children must have equal access to financial services. 3) Prosperity. Develop powerful, inclusive economies with the ability to transform. Ensure all people; including women, the disabled, youth, elderly and migrant population have decent work, social protection and the access to financial services. 4) Our planet. Protect the ecological system. 5) Justice. Sustainable development requires the states and governments at all levels to be inclusive and participatory and be responsible to the people. Protect human rights and fundamental freedoms. 6) Partnership. Promote global unity and cooperation to accelerate sustainable development" (UN, 2014b).

2.4 Poverty Reduction Goals

Poverty reduction here refers to "generalized poverty reduction. In other words, the poverty we talk about includes not only income poverty, but also multidimensional poverty covering education, public health, drinking water and sanitation facilities. Based on generalized poverty reduction, we can sort out the Post-2015 Development Agenda and SDGs proposed by UN High-level Panel of Eminent Persons. A New Global Partnership: Eradicate Poverty and Transform Economies through Sustainable Development, the report of the UN High-level Panel of Eminent Persons on the Post2015 Development Agenda proposes that the SDGs should include 12 universal goals. Corresponding to the SDGs proposed by UN High-level Panel of Eminent Persons on the Post-2015 Development Agenda, the SDGs, which have been under discussion, include a total of 17 major goals" (UN, 2013). "Based on the concept of generalized poverty reduction, the goals proposed can be divided into three categories: multidimensional poverty reduction goals, sustainable development goals, and global partnership goals. Ending extreme poverty and achieving sustainable development by 2030 is the summary of the SDGs, reflecting the significance of poverty reduction in the issue of development" (UN, 2013).

2.5 Review of Empirical Studies

Qian-Qian, Liua, and Linwang (2015) examined "poverty reduction goals within the framework of Post-2015 Development Agenda and the SDGs. It also discusses the relationship between poverty reduction and sustainable development. Poverty reduction and sustainable development are inseparable and poverty reduction is the premise for sustainable development. It concludes that to end poverty and inequality should continuously be given top priority for the Chinese government, because poverty reduction is China's soft power. Meanwhile, new ways of poverty alleviation should be explored and government should make great efforts to create a new partnership for poverty reduction and development".

Kamruzzaman (2016) examined "Poverty Eradication Target of Sustainable Development Goals. The study revealed that, tackling anti-poverty programmes with appreciates and strong political commitments by all related stakeholders can eradicate poverty. The study concludes that without strong political commitments by all related stakeholders and an approach to look beyond existing models poverty eradication target may turn out to be another statement of good

intentions by the international aid architecture with little meaningful practical relevance".

Edward and Joanne (2017) evaluated "Sustainable Development Goals and the systems approach to sustainability. Study illustrate how each of the 17 SDGs can be characterized as a goal primarily attributed either to the environmental, economic or social system, and as suggested by the systems approach, there may be important tradeoffs in attempting to attain all these goals simultaneously. By adopting standard methods of the theory of choice and welfare under imposed quantities, the study show that is possible to measure the welfare effects of an increase in the indicator level for one SDG by identifying the tradeoffs that occur with achieving another goal. They present a quantitative assessment of current progress and tradeoffs among the 17 SDGs, using a representative indicator for each goal".

Dajian (2017) Assessed "impact of global Sustainable Development Goals (SDGs) to sustainability science based on the object-subject-process framework. This study provided an analytic framework for sustainability science, named the object-subject-process (OSP) framework for examining the key issues encountered during the theoretical research and policy analysis. This study emphasized that, on the object dimension, sustainable development means to seek for economic and social development within biophysical limits of the earth and the relationship of environment, society, and economy should be containing and complementary rather than parallel and substitute; on the process dimension, sustainable development should adopt both the responsive and proactive strategies for the whole process management which employing pressure-state-response (PRS) model rather than dealing with one part of them; on the subject dimension, sustainable development research should involve the key stakeholders who are kind of collaborate governance rather than separate each other".

Brambilla and Porto (2016) examined "Trade, Poverty Eradication, and the Sustainable Development Goals. The study investigates if trade can help achieve the United Nations Sustainable Development Goal of poverty eradication using microeconomic and macroeconomic mechanisms and the effects of trade and trade policy on consumer prices, producer prices, and wages. As these mechanisms affect the real income of households, they determine the likelihood that a household may be lifted out of or pushed into poverty. The impacts of trade on growth and longer-term consequences of trade liberalization were also analyzed using data from African countries. While there is sound evidence that trade can be pro-poor, there is significant heterogeneity in the poverty impacts of trade, both across households and countries. This highlights the importance of complementary policies such as infrastructure, trade facilitation, and social protection".

2.6 Theoretical Framework

2.6.1 Political System Theory

Political System theory propounded by Easton (1957) was adopted as theoretical framework. The theory analyzed on political and administrative systems and the way they are structured and function.

"A system is a set of interconnected elements that function together in tandem to make up the whole being. So, a Systems approach administration is described as a system comprising subsystem, structure, people, action and interaction that enable it(administration or organization) to perform certain functions. Every system influences its subsystems and is also influenced by its subsystems. This system rejects the closed system approach of an organization or Classical theory of organization where it was stated that an organization is independent of the environment and society and is not connected to it. It states that the organization and environment work together and have frequent exchanges in order to adjust and in the end there is homoeostasis (stable state of equilibrium).It also rejects the theory of the Classical theory of taking decisions which are best and there is one best way of doing things, it rather supports the concept of 'equifinality (the property of allowing or having the same effect or result from different events' that means that anything done or decision taken in an organization, no matter how it is done but the intention should be the same, of getting the work done and achieving the goal, then the end results will always be the same or as desired" (Easton, 1957).

"Public policy is viewed as a political systems response to demands arising from its environment. The political system comprises those identifiable and interrelated institutions and activities (what we usually think of as governmental institutions and political processes) in a society that make authoritative allocations of values (decisions) that are binding on society (Easton, 1965:143). Systems implies an identifiable set of institutions and activities in society that functions to transforms demands into authoritative decisions requiring the support of the whole society; implies that the

elements of the system are interrelated, that the system can respond to forces in its environment, and that it will do so to preserve itself" (Easton, 145).

Public Policy may be viewed as the response of a political system to demands arising from its environment. Easton (1965), states that "the political system theory, is composed of those identifiable and interrelated institutions and activities in a society that make authoritative decisions (or allocations of values) that are binding on society".
"Inputs into the system from the environment consist of demands and supports for the policy. The environment consists of all those conditions and events external to the boundaries of the political system.

Demands are the claims made by individuals and groups on the political system for action to satisfy their interests. Support is rendered when groups and individuals abide by election results, pay taxes, obey laws, and otherwise accept the decisions and actions of the authoritative political system made in response to demands. These authoritative allocations of values constitute public policy" (Easton, 1965).

This theory takes "a holistic approach which takes into account and studies all elements of system inputs like hierarchy and communications, personnel and procedures, informal as well as formal and the interface (connection) between organizations and the environment. It states that organizations and the environment it functions in are interdependent and should be analyzed together and how they influence each other. There are demands from the society such reduction in level of poverty, gender equality, improved girl child education, reduction in environmental degradation etc. In order to response to these demands, public policies and programme was designed with implementation process and therefore Sustainable Development Goals programmes were initiated in respondent to the above demands".

3. Methodology

Descriptive survey and documentary design was adopted in this study. This design was use because it involves collecting data in order to test hypothesis or answer research questions concerning the current status of the subjects of the study.

The target populations for this study are; rural women and youth that benefited from the Sustainable Development Goals programme in FCT. The total number of rural women and youth that benefited from the SDG empowerment programme across FCT is 9,682. Simple sampling technique was used to select the sample population for this study. The total population of 9,682 was narrowed down using Robert & Krejcie sample size determination. The formula is given as:

$$n = \frac{X^2NP(1-P)}{d^2(N-1) + X^2P(1-P)}$$

s = required sample size.
X2 = the table value of chi-square for 1 degree of freedom at the desired confidence level (3.841).
N = the population size.
P = the population proportion (assumed to be .50 since this would provide the maximum sample size).
d = the degree of accuracy expressed as a proportion (.05).

$$n = \frac{3.84(9682)(0.5)(1-0.5)}{0.0025(9682-1) + 3.84(0.5)(1-0.5)}$$

$$= \frac{3.84(9682)(0.5)(0.5)}{0.0025(9682) + 3.84(0.5)(0.5)}$$

$$= \frac{9197.9}{24.20+0.96}$$

$$= \frac{9197.9}{25.16} = 366$$

Two method of data collection was utilized in this study: primary method and secondary method. The data are derived from primary and secondary sources.

Primary data was collected using oral interview due to the educational level of the respondent. Structured questionnaire with closed ended questions that allow respondents to give straight answer either "Strongly Agreed or Agreed or Undecided, Disagreed or Strongly Disagreed were administered with the help of three research assistants. The reason is to cover at least 80% of the respondents as well as obtaining factual information on SDG and empowerment of women entrepreneurs.

Secondary data were sourced from published journal materials on Sustainable Development Goals, Women and Youth Empowerment, socio-economic development, poverty eradication, Sustainable Development Goals bulletins; Data were sourced from Test books on Poverty Alleviation, Data were sourced from magazines pages on women and youth empowerment and development, Data were also sourced from newspapers on SDGs development and other from internet.
For the purpose of this study, two statistical techniques of data analysis were utilized; they are descriptive and inferential statistical techniques: The descriptive statistics was used to present quantitative data in frequency table and percentage while the Statistical Package for the Social Sciences (SPSS) version 20 was used to analyze the data using ANOVA techniques of data analysis

The hypotheses were tested at 0.05 significant levels. The analysis will be done using independent variable (SDGs) and Poverty Alleviation as the dependent variable.

Model specification

$PA = \alpha + ß_1 SDGEPR + ß_2 SDGSCL + e$
Where:
PA = Poverty Alleviation
α = Constant
ß = Slope
SDGEPR = SDG Empowerment Scheme
SDGSCL = SDG Soft Credit Loan

4. Results and Discussion

Out of the total number of Three Hundred and Sixty Six (366) questionnaires distributed to the beneficiary of SDGs programme in rural communities of Federal Capital Territory Abuja. Only Three Hundred and Five (305) were duly completed and returned while Sixty one (61) were missing. The returned questionnaires of Three Hundred and Five (305) were used for further analysis.

Table 1: Respondents' Opinions on whether SDGs has empowered the rural women and Youth in FCT

Responses	Frequency	Percentage (%)
Strongly Agreed	27	9
Agreed	190	62
Undecided	34	11
Disagreed	43	14
Strongly Disagreed	11	4
Total	**305**	**100**

Source: *Field Survey, 2020*

From the table 1, it clearly shows that 27 respondents, representing 9% of the total respondents strongly agree that, SDGs has actually empowered rural women and Youth in FCT. 190 respondents, representing 62% agreed, 34 respondents, representing 11%, could not ascertain whether SDGs has empowered rural women and Youth in FCT. 43 respondents, representing 14% totally disagreed, while 11 respondents, representing 4% strongly disagreed.

Table 2: Respondents' Opinions on whether SDGs has provided soft credit loan for rural women and Youth in FCT

Responses	Frequency	Percentage (%)
Strongly Agreed	16	5
Agreed	165	54
Undecided	40	13
Disagreed	72	24
Strongly Disagreed	12	4
Total	**305**	**100**

Source: Researcher's Survey 2020.

From the table 2, it clearly shows that 27 respondents, representing 9% of the total respondents strongly agree that, SDGs has actually provided soft credit loan for rural women and Youth in FCT. 190 respondents, representing 62% agreed, 34 respondents, representing 11%, could not ascertain whether SDGs has provided soft credit loan for rural women and Youth in FCT. 43 respondents, representing 14% totally disagreed, while 11 respondents, representing 4% strongly disagreed.

Table 3: Respondents' Opinions on whether SDGs has provided socio-economic facilities for rural communities for the benefit of women and Youth in FCT

Responses	Frequency	Percentage (%)
Strongly Agreed	31	10.2
Agreed	172	56.3
Undecided	42	14
Disagreed	49	16
Strongly Disagreed	11	4
Total	305	100

Source: *Researcher's Survey, 2020.*

From the table 2, it clearly shows that 31 respondents, representing 10.2% of the total respondents strongly agree that, SDGs has actually provided socio-economic facilities for rural communities for the benefit of women and Youth in FCT. 172 respondents, representing 56.3% agreed, 42 respondents, representing 14%, could not ascertain whether SDGs has provided socio-economic facilities for rural communities for the benefit of women and Youth in FCT. 49 respondents, representing 16% totally disagreed, while 11 respondents, representing 4% strongly disagreed.

Test of Hypotheses

There is no significant relationship between SDGs Empowerment scheme and poverty alleviation among rural Women and Youth in Federal Capital Territory

Table 4: Test of Homogeneity of Variances

Levene Statistic	df1	df2	Sig.
174.252	2	281	.000

Source: *Field Survey (2020) using SPSS Version 20.0*
F Table for α = 0.05; F(df1, df2) = (2, 281).

Table 5: ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	44.922	2	22.461	144.343	.000
Within Groups	43.726	281	.156		
Total	88.648	283			

Source: *Field Survey (2020) using SPSS Version 20.0*

Dependent Variable: poverty alleviation among rural Women and Youth in Federal Capital Territory
Independent Variable: SDGs Empowerment scheme

The result of data analysis in table 4.9 reveals that the mean is statistically positive and significant at 5% level of significance. The F (2, 281) = 144.343is greater than the F (tab) = 2.9957, therefore the estimated parameters are statistically positive and significant. This means that the Null hypothesis is rejected while accepting the alternate hypothesis since the F (2,281) of 144.343is greater than the F (tab) of 2.9957: We therefore concluded that there is positive and significant relationship between SDGs Empowerment scheme and poverty alleviation among rural Women and Youth in Federal Capital Territory.

Test of Hypothesis II

There is no significant relationship between SDGs soft credit loan poverty alleviation among rural Women and Youth in Federal Capital Territory

Table 6: Test of Homogeneity of Variances

Levene Statistic	df1	df2	Sig.
106.739	2	281	.000

Source: *Field Survey (2020) using SPSS Version 20.0*

F Table for $\alpha = 0.05$; F(dfi, df2) = (2, 281)

Table 7: ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	55.387	2	27.694	233.967	.000
Within Groups	33.261	281	.118		
Total	88.648	283			

Source: *Field Survey (2020) using SPSS Version 20.0*

Dependent Variable: poverty alleviation among rural Women and Youth in Federal Capital Territory
Independent Variable: SDGs soft credit loan

The result of data analysis in table 4.9 reveals that the mean is statistically positive and significant at 5% level of significance. The F (2, 281) = 233.97 is greater than the F (tab) = 2.9957, therefore the estimated parameters are statistically positive and significant. This means that the Null hypothesis is rejected while accepting the alternate hypothesis since the F (2,281) of 233.97 is greater than the F (tab) of 2.9957: Therefore, the study concluded that there is positive and significant relationship between SDGs soft credit loan poverty alleviation among rural Women and Youth in Federal Capital Territory.

Test of Hypothesis III

There is no significant relationship between SDGs and the provision of socio-economic facilities in rural communities for the benefit of women and youth in Federal Capital Territory.

Table 8: Test of Homogeneity of Variances

Levene Statistic	df1	df2	Sig.
376.204	2	281	.000

Source: *Field Survey (2020) using SPSS Version 20.0*

F Table for $\alpha = 0.05$; F(dfi, df2) = (2, 281)

Table 9: ANOVA

	Sum of Squares	**df**	**Mean Square**	**F**	**Sig.**
Between Groups	30.253	2	15.127	72.790	.000
Within Groups	58.395	281	.208		
Total	88.648	283			

Source: *Field Survey (2020) using SPSS Version 20.0*

The result of data analysis in table 4.9 reveals that the mean is statistically positive and significant at 5% level of significance. The F (2, 281) = 72.790 is greater than the F (tab) = 2.9957, therefore the estimated parameters are statistically positive and significant. This means that the Null hypothesis is rejected while accepting the alternate hypothesis since the F (2,281) of 72.790 is greater than the F (tab) of 2.9957. Therefore, the study concluded that there is positive and significant relationship between SDGs and the provision of socio-economic facilities in rural communities for the benefit of women and youth in Federal Capital Territory.

5. Findings

Finding from the study revealed that, "SDGs' Empowerment scheme has positive and significant relationship between poverty alleviation among rural Women and Youth in Federal Capital Territory. This finding is in line with the study conducted by Qian-Qian, et al (2015) whose study revealed that, there is relationship between poverty reduction and sustainable development in China. The study concludes that, Poverty reduction and sustainable development are inseparable and poverty reduction is the premise for sustainable development. The result of this study also agrees with the document revealed from Office of SDGs. See Appendix ii: SDGs Empowerment Scheme for Women and Youth in FCT-Abuja".

Finding from the study revealed that, "SDGs' soft credit loan has positive and significant relationship between poverty alleviation among rural Women and Youth in Federal Capital Territory. This finding of this study agree with the study conducted by Brambilla and Porto (2016) whose finding reveal that, trade can help achieve the United Nations Sustainable Development Goal of poverty eradication using microeconomic and macroeconomic mechanisms and the effects of trade and trade policy on consumer prices, producer prices, and wages. As these mechanisms affect the real income of households, they determine the likelihood that a household may be lifted out of or pushed into poverty". The result of this study also agrees with the document revealed from Office of SDGs. See Appendix iii.

Finding from the study revealed that, "SDGs to some extent has provision of socio-economic facilities in rural communities for the benefit of women and youth in Federal Capital Territory. This finding collaborated with the study conducted by Another Study conducted on Poverty Eradication Target of Sustainable Development Goals by Kamruzzaman (2016) whose study also revealed that, tackling anti-poverty programmes with appreciate and strong political commitments by all related stakeholders can eradicate poverty". The result of this study also agrees with the document revealed from Office of SDGs. See Appendix i.

6. Conclusion and Recommendations

This study examines "impact of SDGs programme on poverty alleviation among rural women and youth in Federal Capital Territory Abuja and concludes that, Sustainable Development Goals (SDGS) to some extent has reduced poverty through empowerment of women and youth. Rural women and youth in Federal Capital Territory Abuja were empowered with soft credit loan Irrigation pumps; Sewing machines; Knitting machines; grinding machines; Motor cycles; crop seeding; tricycle and entrepreneurial training. SDGS has provided some socio-economic facilities and services in rural communities for the benefit of women and youth in Federal Capital Territory. These facilities and services includes; Construction classroom/provision of sets of classroom furniture, procurement of teaching materials, Infrastructures in Orphanages, installation of solar energy, construction of borehole and installation pumping water machines, construction of agro processing demonstration centres for cassava and rice, construction of health centre and clinics, procurement of health care facilities and upgrading of facilities health care emergency obstetrics, construction of VIP toilets;

procurement of seeds/seedlings for distribution. Services includes; health care delivery, reduce child mortality, improve maternal health, combat HIV/AIDS, Malaria and other diseases; capacity building for teachers and develop a global partnership for development as well as provision of basic social amenities like water, road and agricultural input". In the light of the above findings, the researcher recommends as follows:

- Government should be empowered more women and youth through massive investment in industries and agriculture in order created job and wealth from agro-business and as well sustain food security thereby reducing poverty among rural populace in Federal Capital Territory Abuja.
- Government should massively invest in rural economic development and there should expansion of credit loan scheme to cover more household in Federal Capital Territory Abuja.
- There should aggressive investment in socio-economic amenities especially in areas health care delivery system, pipe-borne water, electricity, market, telecommunication and protective environmental so as to promote healthy living in rural communities of Federal Capital Territory Abuja.

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Appendix

Appendix i: basic socio-economic facilities and Service provided by SDGS between 2015 – 2020

Year	SDGs Basic socio-economic facilities and Services	Total number of Projects
2015	Construction of Class Room Block for primary and secondary school; Borehole installation, skill acquisition training and agricultural extensionservice.	39
2016	Primary Health Care centers and free health service; skill acquisition training and agricultural extension service	52
2017	Rural Electrification and Solar installation and Primary Health Care centers and free health service; Pipe-borne water and	38
2018	Pipe-borne water and Borehole installation and Construction of Class Room Block for primary	83
2019	Construction of Class Room Block for primary and secondary school; Rehabilitation of School and Health centre; skill acquisition training and agricultural extension service.	64
2020	Borehole installation; Construction of Class Room Block for primary and secondary school	71
		347

Source: *SDGs' Report, 2015 – 2020*

Table 1 above shows that, Sustainable development Goals (SDGs) programme has executed about Three hundred and Forty Seven (347) projects in the last Six years within rural communities in Federal Capital Territory Abuja. The project executed includes; Construction of Class Room Block for primary and secondary school; Rural Electrification; Solar installation; Borehole installation; Primary Health Care centers; Rehabilitation of School and Health centre; free health service; skill acquisition training and agricultural extension services.

Appendix ii: SDGs Empowerment Scheme for Women and Youth in FCT-Abuja

Year	SDGs Empowerment Equipments	Total number of Beneficiaries
2015	Irrigation pumps; Sewing machines; Knitting machines; Grinding machines; Motor cycles; crop seeding; tricycle and entrepreneurial training	1,374
2016	Irrigation pumps; Sewing machines; Knitting machines; Grinding machines; Motor cycles; crop seeding; tricycle and entrepreneurial training	1,429
2017	Irrigation pumps; Sewing machines; Knitting machines; Grinding machines; Motor cycles; crop seeding; tricycle and entrepreneurial training	1,511
2018	Irrigation pumps; Sewing machines; Knitting machines; Grinding machines; Motor cycles; crop seeding; tricycle and entrepreneurial training	1,587
2019	Irrigation pumps; Sewing machines; Knitting machines; Grinding machines; Motor cycles; crop seeding; tricycle and entrepreneurial training	1,838
2020	Irrigation pumps; Sewing machines; Knitting machines; Grinding machines; Motor cycles; crop seeding; tricycle and entrepreneurial training	1,943
Total		9,682

Source: *SDGs' Report, 2015 – 2020*

Appendix iii: Number of the Women and Youth Beneficiaries from SDGs Credit Loan Scheme 2015 – 2020.

Year	Programme	Number of Women Beneficiaries	Number of Youth Beneficiaries	Total number of Beneficiaries
2015	SDGs Credit Loan Scheme	529	448	977
2016	SDGs Credit Loan Scheme	544	379	923
2017	SDGs Credit Loan Scheme	642	424	1064
2018	SDGs Credit Loan Scheme	581	439	1020
2019	SDGs Credit Loan Scheme	690	128	818
2020	SDGs Credit Loan Scheme	831	219	1050
		3817	2037	5852

Source: *SDGs' Report, 2015 – 2020*

Table 2 above shows that, Sustainable Development Goals (SDGs) programme has provided soft Credit Loan for Women and Youth within rural communities in rural communities of Federal Capital Territory Abuja. A total of Five Thousand Eight hundred and Fifty Two (5,852) benefited from the SDGs Credit Loan Scheme in Federal Capital Territory Abuja

Appendix V: Ongoing Project SDGs

S/N	Area councils	Basic Hospital Built Equip.	Farming and extension service	Scaling up of routine immunizaion	Toilet for pry school	Water installation	Solar powered and rural electrification
1	ABAJI	10	28,000	20	52	56	12
2	AMAC	5	40,000	27	46	46	7
3	BWARI	10	38,000	26	55	55	12
4	G/LADA	10	35,000	24	55	55	12
5	KUJE	10	57,000	39	55	55	12
6	KWALI	10	47,000	31	55	55	12

Source: *Office of the Special Advice to the President on SDGs*

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Growth Effects of Domestic and Foreign Investment in Emerging Economies: The Nigerian Experience

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Abstract. This study investigates the effects of domestic and foreign investment on the Nigerian growth within a five-variate autoregressive distributed lag (ARDL) model covering the period from 1981 to 2018. With the aim of controlling the problem of variables omission bias, the study includes some control variables. The finding suggests the presence of a long-run relationship among domestic investment, foreign direct investment (FDI) and economic growth in Nigeria. More specifically, the result shows that FDI does not significantly influence output growth in short-run, albeit FDI's impact is significant in the long-run. This implies that foreign funds are put into investment that mature within short period and which can easily be repatriated from the country with the profit generated. Thus, there is need for government to ensure fund from foreign investors are channelled to sectors that have long-run linkage with the country's growth. Also, investment was found to be an important indicator that drives growth in the long-run. It means that government should encourage private investment by creating an enabling environment for investment to thrive. However, the adverse effects of domestic investment on growth in the short-run attest to the crowd-out effects of FDI on domestic investment in the country. The study suggests the need for government to ensure amiable and conducive environment for investors to operate and conduct their day-to-day business activities.

Keywords: Domestic investment, FDI, output growth, labour, exchange rate, Nigeria.

1. Introduction

In the last decades, foreign capital flows mainly in form of foreign direct investment (FDI) has increased tremendously into the emerging and developing countries. One of the major achievements of FDI inflows is that it has assisted the growing capital requirements to enhance the growth of economic activities as a greater height and also help in stabilizing the macroeconomic indices of an economy. Also, the inflows of direct investment relieve the strain on balance of payment disequilibrium (Ullan, Shah and Khan, 2014). Its influence on economic growth and development of developing countries has also been through the channel of technological transfer from the developed countries to the developing countries. According to Choong and Lim (2009), they argued that FDI influences development indices of beneficiary countries at both micro and macro levels. For instance, at the micro level, FDI inflow supports spill over of technology, manpower training and development of manpower skills etc. At the macro level, it is helpful to the real sectors of the recipient countries as it boost domestic investment, trade, employment, human capital development, and economic growth, among others (Ullan, Shah and Khan, 2014).

Further, the connection between domestic and foreign investment is germane to the development of an economy as they cause one another in an economy. Specifically, an increase in domestic investment results from an increase in private investment whereas an increase in government investment leads to an improvement in development infrastructures which will result to low cost in business expenses (Alimi and Alese, 2017). Ndikumana and Verick (2008) note that an improvement in domestic investment attracts more foreign capital flows because of high investment returns. The role of FDI inflow towards the domestic investment of recipient countries is uncertain because it can either crowd-in or crowd-out domestic investment. The former is beneficial to the host country while the latter is meaningless to the FDI beneficial nation.

The Nigerian economy has benefitted tremendously in FDI inflows mainly coming from investing countries like United States, China, United Kingdom, Netherland and France (Nordea, 2020). The total inflow of FDI to Nigeria in 2019 is US$3.3 billion, which amounted to a 48.5% drag in contrast to the total amount of US$6.4 billion recorded in 2018 (UNCTAD, 2020). In recent times, the country's FDI increased by US895.4 million in the second quarter of 2020 compared to an increase of US$276.0 million in the first quarter of 2020 (Central Bank of Nigeria, 2020). Within the period of 1981 till date, FDI inflow peaked at US$3.1 billion in the fourth quarter of 2012. However, the total amount of FDI to the size of the Nigerian's economy is relatively low as the country only has her FDI to GDP greater than 1% in 1989(1.81%), 1993(1.92%) and 1996(1.17%) respectively between 1981 and 2018 (World Bank, 2020). Despite the huge inflow of foreign investment, it has not been able to minimize the country's dependence of foreign debt. The level of public debt to GDP is high as the country recorded 20.3%, 23.4%, 25.3% and 27.2% in 2015, 2016, 2017 and 2018 correspondingly (World Bank, 2020). Thus, it is imperative to investigate the effects of both domestic and foreign investment on economic growth in Nigeria within the period of 1981 and 2018. The outcome of this study is helpful in formulating policies to attain the Economic Recovery and Growth Plan (ERGP) set by the federal government for the country. Also, the study used autoregressive distributed lag (ARDL) approach because of the small sample size of the datasets spanning from 1981 to 2018. Hence, regarding the structure of this study, the review of relevant literature is presented in section two; the third section provides the methodology; fourth section presents the empirical analysis and discussion; while the last section concludes.

2. Investment, FDI and Economic Growth: Brief Review of Literature

Various studies have investigated the connection between FDI inflows and output growth, however the issue is a long way from settled considering the blended discoveries came to. The focal point of the neo-liberal School also called the Pro-Foreign Investment School is that FDI can give critical assistance in modernizing the mechanical request for the less-developed nations. They additionally accepted that Transnational Corporations (TNCs), through their FDI, could give a significant part of the 'motor' required for economic growth in developing nations (Penrose, 1961; Chenery and Stout, 1966). Contrary to the assertions made by the dependency theorists that FDI prompts move of financial control and riches to developed countries thereby prompting a lesser monetary gains to FDI-host nations, the neo-liberals contend that FDI gives tremendous advantages to beneficiary firm and host economies of TNCs members (Matzner, 1996).

Right off the bat, they accept that FDI acquires critical western information and worth the type of unrivaled Western administration characteristics, business morals, enterprising mentalities, better work/capital proportion, and creation procedures. Besides, FDI makes conceivable industrial growth by tying firms of developing nations that hosted TNCs offshoots into world's Research and Development (R&D) networks, and hence bringing about innovation move just as giving a more noteworthy arrangement of venture funds (Fisher and Gelb, 1991). Also, FDI prompts the development of ventures by giving access to emerging markets. This development thusly gives a wellspring of new openings and animates interest for contribution from household providers. Thus, FDI presents new market entrant ahead of the domestic economies facilitating TNCs offshoots. As opposed to this presumption of the pro-foreign investment school, the dependency hypothesis advocates see FDI as the propelled watch for another innocent discretion to a new diplomacy of economic imperialism (Bailey, 1995; Ake, 1996). To them, new foreign investors' entrance into a host economy would result in 'disarticulated advancement'. They additionally stated that the integration of developing nations' economy into the global world of lasses faire economic system bring about their underdevelopment in what Wolf (1977), alluded to as "reliance causes underdevelopment".

As indicated by Aremu (2005), dependency theory keeps up that, developing nations are poor since they have been deliberately abused through: majestic disregard; overdependence upon essential items as fares to created nations; unfamiliar financial specialists' acts of neglect, especially through exchange of value mechanics; unfamiliar firm control of key monetary areas with swarming out impact of local firms; implantation of improper innovation in developing nations; presentation of global division of work to the burden of creating districts; anticipation of free advancement system designed around household innovation and indigenous speculators; twisting of the local work power through oppressive compensation; and dependence on unfamiliar capital in type of help that normally exasperated defilement and reliance disorder. In a similar vein, the dependency theorists have likewise centered on how FDI of multinational enterprises contort the economy

of developing countries. In the perspective on these researchers, misrepresentations includes the swarming out of national firms, rising joblessness identified with the utilization of capital-escalated innovation, and a stamped loss of political autonomy (Umah, 2007). It is also contended that FDIs are exploitative and imperialistic in nature, in this way guaranteeing the host nation totally relies upon the nation of origin and her capital (Anyanwu, 1993). From the abovementioned argument, dependency theorists accept that the support of developed nations by means of their FDI or some other methods can't be anticipated to deliver advantageous outcome in the developing economies.

Furthermore, economic models of endogenous development have been applied to investigate the impacts of FDI on output growth through the diffusion of technology (Barro, 1991; Barrels and Pain, 1997). FDI additionally advances economic growth through formation of dynamic relative points of interest that lead to innovative advancement (Ugochukwu, Okore and Onoh, 2013). Romer (1990) and Grossman and Helpman (1991) have adjusted Romer's (1986) model and accepted that endogenous innovative advancement is the primary engine of economic growth. Romer (1990) contends that FDI quickens economic output s through reinforcing human capital, the most fundamental factor in R&D exertion; while Grossman and Helpman (1991) stress that an expansion in competitiveness and advancement will bring about innovative advancement and improve productivity and, in this way, advance output growth over the long-run.

As opposed to all these positive determinations, Reis (2001) examined a model that explores the impacts of FDI on economic growth when anticipated returns might be repatriated. The author expresses that after the opening up to FDI, local firms will be supplanted by foreign firms in the R&D industry. This may diminish local government assistance because of the exchange of capital comes back to foreign firms. In her empirical model, the impacts of FDI on financial development rely upon the general quality of the loan cost impacts. In the event that the world financing cost is higher than local loan fee, FDI negatively affects output, while if the world financing cost is lower than residential loan cost, FDI positively affects growth. Moreover, Firebaugh (1992) records a few extra reasons why FDI inflows might be less beneficial than local venture and may even be adverse. The nation may increase less from FDI inflows than household speculation in light of the fact that multinationals are less inclined to add to government income; FDI is more averse to energize domestic business enterprise; multinationals are less inclined to reinvest benefits; they are more averse to create linkages with local firms; and are bound to utilize improperly capital-intensive methods.

FDI might be impeding on the off chance that it swarms out domestic investment and animates unseemly consumption pattern. However, FDI has observationally been found to invigorate economic growth by various economic scholars (Borensztein *et al*., 1998; Glass and Saggi, 1999). Dees (1998) argues that FDI has been significant in explaining China's growth, while De Mello (1997) presents a positive connection for some Latin American nations. Inflows of foreign investment are expected to support speculation levels. Blomstrom *et al*. (1994) submit that FDI has a direct impact on economic growth, however, there is by all accounts an edge level of pay above which FDI has beneficial outcome on growth and beneath which it doesn't. The clarification was that only nations that have arrived at a specific income level can adopt new technology and take advantage from the innovation dissemination, and consequently harvest the additional merits that FDI can offer. Past works recommend human capital as one reason for the differential reaction to FDI at various degrees of income. This is on the grounds that it takes an accomplished populace to comprehend and spread the advantages of new technology to the entire economy.

Onakoya (2012) employs a macroeconometric model comprising private demand, supply, government and external sectors to examine the existing relationship between FDI and output growth in Nigeria. Adopting a three Stage Least Squares (3SLS) approach, the researcher finds that FDI significantly drive output growth positively. Thus, suggests FDI has an important engine of growth in the country. Similarly, Jibir and Abdul (2017) examined the links between FDI and economic growth in Nigeria using a yearly dataset from 1970-2014. The cointegration test reported that FDI and economic growth has a long-run relationship within the periods considered. The findings from the Granger causality test indicate a unidirectional causality relation from trade openness to economic growth. It was concluded that FDI is one of the major instruments used to ensure transformation of the Nigerian economy. Using a quarterly time series data from 2009-2016, Sunday and Ango (2017) investigate the existing relationship between FDI and economic growth in Nigeria. The estimation approaches used are Autoregressive Distributed Lag (ARDL), Vector Error Correction Model (VECM) and Granger causality tests. The results showed that a long-run relationship exists

between FDI and economic growth in Nigeria. More so, the result of the Granger causality test reported a one-way causality relationship from FDI to output growth. While investigating the effect of FDI on output in Nigeria within the period of 1981-2013, Uremadu, Umezurike and Odili (2016) using Ordinary Least Square (OLS) and VECM tests revealed that FDI positively influence economic growth in the long-run significantly.

Omaku and Okwori (2019) using an autoregressive distributed lag (ARDL) found that although a long-run relationship exists between FDI and economic growth, but the former adversely affect output growth in Nigeria between 1981 and 2017. The result of Granger causality test indicates that FDI has a one-way causal relationship between economic growth. Giwa *et al*. (2020) investigate the economic implication of external investment flows and economic growth towards achieving the Sustainable Development Goals-17.3 in Nigeria. Using a robust Generalized Method of Moments technique which accounts for endogeneity bite and autocorrelation inherent in OLS, they discovered that labour quality directly and significantly influence real output according to theory. Likewise, it was revealed that capital intensity has a negative and significant effect on real economic growth in Nigeria.

On the second hand, extant literature has also examined the relationship between domestic investment and economic growth but with different findings due to datasets, measurements and estimations technique. Villa (2008) applies a multivariate technique to examine the nexus between output, investment and government consumption in Italy within 1950-2005. The study finds that the causality is running from domestic investment to economic growth. On a contrary, observational discoveries from Qin, Cagas, Quising and He (2006) showing causal connection between residential investment and economic growth report that the causality is running from economic growth to domestic investment. Besides, Tang, Selvanathan and Selvanathan (2008) researched the causal connection between FDI, residential investment and economic growth for the period 1988-2003 in China, by applying a multivariate VAR framework and Error Correction Model (ECM). They discovered that domestic investment and economic growth are directly related, as enhanced economic growth causes domestic investment and the other way around. It means China's gross capital formation greatly spur growth than FDI. Then again, they found that China's domestic investment and GDP do not have a lot of effect on FDI inflows over the long-run. Oyedokun and Ajose (2018) examine the links between domestic investment and economic growth in Nigeria between 1980 and 2016. The cointegration results reported an existing long-run relationship between the investment and output. The Granger causality test found that domestic investment causes real output.

3. Data, Methodology and Estimation Approach

This study used a time series data spanning from 1981-2018, which was sourced from the Central Bank of Nigeria statistical bulletin (2019) and World Development Indicators (2019). The choice of periods resulted from the need to extend the frontier of knowledge beyond the existing studies and data availability. The main dependent variable is measured by real gross domestic product indicating the rate of output growth. As for the major confounding variables, they are foreign direct investment proxy by FDI inflow to GDP and domestic investment measured by gross fixed capital formation to GDP. Other controlling variables are exchange rate and labour force.

With regards to the model specification of the links among domestic investment, FDI and economic growth in Nigeria, the study adapts and modified the model of past studies like Uremadu, Umezurike and Odili (2016), Jibir and Abdul (2017), Sunday and Ango (2017), Oyedokun and Ajose (2018), Omaku and Okwori (2019), and Giwa *et al*. (2020) among others. Following the widespread output productivity model in literature, the growth model is specified as:

$$GDP_t = \phi_0 + \phi_1 GFC_t + \phi_2 FDI_t + \phi_3 LF_t + \phi_4 EXR_t + \mu_t \quad (1)$$

Where *GDP* denotes real output growth measured by real gross domestic product growth; *GFC* represents domestic investment proxy by gross fixed capital formation to GDP; LF is labour force; EXR is exchange rate i.e. US$1 to Naira; ϕ_0, ϕ_{1-4} are parameters; *t* is time; and μ is disturbance term. In regards to the theoretical expectation, a direct relationship is expected from domestic investment, FDI and labour force to output growth. As for exchange rate, a positive and negative relationship with output is presumed for currency depreciation and appreciation respectively.

The estimation technique employed in this study is autoregressive distributed lag (ARDL). The choice of this estimator resulted from the following inherent merits which is stated as thus: (a) the test is relatively simple and also employs the Ordinary Least Squares

(OLS) technique to test the long-run relationship; (b) the existences of the co-integration is tested irrespective of whether the unit root tests of the datasets are at level or first difference or a combination of both; (c) it is more efficient for studies with small samples because of its inherent strength to accommodate few observations without being biased; and (d) it is applicable where the regressors are endogenous" (Alimi, 2017; Mesagan, Ogbuji, Alimi and Odeleye, 2020).

4. Empirical analysis and discussion

4.1 Summary statistics and correlation analysis

On the summary of a descriptive statistics, it shows the preliminary analysis employed to explain the statistical features of variables which are presented in Table I. The data on each series are summarised according to the economic variable respectively. To begin with the descriptive statistics of the mean of gross domestic product (GDP) rate, FDI, GFC, LF, EXR are depicted in the table. The average rate of GDP growth is 4.00% and it implies that the level of output grew at an average rate of 4% in Nigeria. For the average values of foreign direct investment to GDP (FDI) and gross fixed capital formation to GDP (GFC), their mean values stood at 25.63% and 10.23% respectively between 1981 and 2018. This means that the annual growth rate of FDI and GFC, grew at a rate of 23.63% and 10.23% respectively. Regarding labour force (LF) and exchange rate (EXR), the mean values are 5.14% and 78.63% respectively.

Table I: Summary Statistics

	GDP	FDI	GFC	LF	EXR
Mean	4.000021	25.63340	10.23284	5.142641	78.63379
Maximum	33.73578	397.6006	198.2305	20.48193	253.4923
Minimum	-10.75170	-68.80016	-50.33754	2.057457	0.673461
Std. Dev.	7.160042	89.12912	43.64909	4.999172	71.79462
Skewness	1.683789	2.521921	2.435481	1.749162	0.384887
Kurtosis	10.08410	10.26716	11.28628	4.819370	1.979017
Jarque-Bera	89.72395	114.1174	134.7335	22.67473	2.384315
Probability	0.000000	0.000000	0.000000	0.000012	0.303566
Observations	38	38	38	38	38

Source: *Author's computation (2020).*

Further indications on Table I show the standard deviation values as they indicate the dispersion of indices from the mean values. Correspondingly, the standard deviation of gross domestic product (GDP), foreign direct investment (FDI), and gross fixed capital (GFC) are 7.16%, 89.13%, and 43.65% while the long-run mean deviation of labour force (LF) and exchange rate (EXR) are 4.10% and 71.79%. The values of skewness and Kurtosis indicate that the variables are not normally distributed.

Table II: Correlation matrix

	GDP	FDI	GFC	LF	EXR
GDP	1				
FDI	-0.069535	1			
GFC	0.298386	-0.092473	1		
LF	-0.204949	0.225772	-0.250481	1	
EXR	0.312372	-0.136594	0.376248	-0.543408	1

Source: *Author's computation (2020).*

Table II reports the correlation analysis of the variables as it indicates domestic investment is positively correlated with real output growth but a negative coefficient was discovered between FDI and economic growth. Also, in relation with output growth, the correlation coefficients of labour force and exchange are negative and positive respectively. Likewise, the correlation analyses of the controlling variables are reported in the table. As well, the coefficients are moderate as they indicate the absence of multicollinearity problem.

4.2 Unit root and cointegration tests

The stationarity and cointegration tests of the variables are reported in this sub-section. We provide the unit root test in log levels and first difference. It is used to examine the stationarity of variables in macro economy before being used in regression. This is because variables that are non-stationary tend to have inconsistent estimates of standard errors which lead to a false reference. For this study, the Augmented Dickey-Fuller (ADF) test is employed and the results are presented in Table III.

Table III: Unit Root Test

Variables	ADF Stat at level	Critical value	ADF Stat at first difference	Critical value	Remarks
GDP	-4.722832 (0.0031)	1%-4.252879 5%-3.548490 10%-3.207094	-	- - -	Integrate of order 0
FDI	-9.067656 (0.0000)	1%-4.252879 5%-3.548490 10%-3.207094	-	- - -	Integrate of order 0
GFC	-5.772563 (0.0002)	1%-4.252879 5%-3.548490 10%-3.207094	-	- - -	Integrate of order 0
LF	-3.853740 (0.0256)	1%-4.252879 5%-3.548490 10%-3.207094	-	- - -	Integrate of order 0
EXR	-1.455494 (0.8252)	1%-4.252870 5%-3.548490 10%-3.207094	-3.906913 (0.0230)	1%-4.262735 5%-3.552973 10%-3.209642	Integrate of order 1

Source: *Author's computation (2020).*

The estimated results confirmed that gross domestic product (GDP), gross fixed capital formation (GFC), foreign direct investment (FDI), and labour force (LF) do not accept the null hypothesis i.e. they are stationary at levels [I(0)]. However, exchange rate (EXR) was found not to reject the null hypothesis at level, after several estimations on first difference, it was later found to reject the null hypothesis I(1), and this means that the variable is integration of order one [I(1)].

Afterwards, noticing that majority of the series are integration of order zero with a single variable of order one, the co-integration test is employed to examine the long-run relationship between the variables using ARDL bound test. The estimation approach is found appropriate for data with the above features. In summary, ARDL is used as it s suitable for variables at different order of integration. It is important to test a convergence in the model so as to prove if there is a long-run relationship among series. The test shows the long-run relationship among domestic investment, foreign direct investment and economic growth. Table IV presents the cointegration result as it is indicated as the F-statistics estimate.

Table IV: Long-Run Relationship Using ARDL Bound Test (1, 1, 3, 3, 4)

Test Statistic	Value	K
F-statistics (*GDP | FDI GFC LF EXR)*	5.5546	4
Critical Value Bounds		
Significance (*GDP | FDI GFC LF EXR)*	I0 Bound	I1 Bound
10%	2.2	3.09
5%	2.56	3.49
2.5%	2.88	3.87
1%	3.29	4.37

Source: *Author's computation (2020).*

We found that the F-statistics of the normalized equations whose estimate at $F_{arb} = 5.5546$ is greater than the lower and upper critical bound at 1% significance level, means that the null hypothesis of no long-run relationship is not accepted at 5% significance level. Inherently, the implication of the above estimation is that there exists a long-run relationship between domestic investment FDI and real economic growth in Nigeria.

4.3 Long-run and short-run estimates

This section provides answer to the research question on the growth of domestic investment and FDI in terms of signs and magnitudes using the ARDL approach. The estimated ARDL model is a composite of short-run and long-run estimates of interrelationship among the considered series. The clear evidence of our empirical estimates of foreign direct investment (FDI), investment measured by gross fixed capital formation (GFC), labour force (LF), exchange rate (EX) on economic growth proxied by real gross domestic product growth (GDP) are depicted in Table V. The estimator automatically choose the lag length on all variables as the model was set at four to ensure sufficient degree of the freedom based on automatic selection of Akaike Information Criterion.

The short run estimate indicates that the first lag of real gross domestic product growth has positive and significant impact on the current changes in real income growth at 5%. The short-run parameter of foreign direct investment was found to be positive and statistically insignificant at 5% indicating that it does not influence changes in GDP growth. Similar result was reported for labour force but its lag two was found to be significant whereas its lag one was not. However, the coefficients of gross fixed capital and exchange rate at first lags were negative and statistically significant at 10% and 5% respectively. Thus, this means that Naira depreciation do not influence GDP growth in the short run.

Table V: Results of Estimated ARDL Model

Dependent Variable: Real GDP growth				
Selected Model: ARDL(1,1,3,3,4)				
Sample: 1981 2018				
Short-run estimates				
Variable	Coefficient	Std. Error	t-Statistic	Prob.
Δ(GDP(-1))	0.227481	0.028028	8.116205	0.0000
Δ(FDI(-1))	0.003927	0.013886	0.282762	0.7812
Δ(GFC(-1))	-0.060999	0.032861	-1.856257	0.0832
Δ(GFC(-2))	-0.042598	0.026530	-1.605667	0.1292
Δ(LF)	0.484760	0.355119	1.365063	0.1924
Δ(LF(-1))	0.503983	0.399708	1.260878	0.2266
Δ(LF(-2))	0.803583	0.237349	3.385663	0.0041
Δ(EXR(-1))	-0.129361	0.031344	-4.127151	0.0009
Δ(EXR(-2))	-0.112842	0.033441	-3.374372	0.0042
ECT(-1)	-0.542974	0.081453	-6.666117	0.0000
Long-run estimates				
FDI	0.082074	0.035346	2.376573	0.0158
GFC	0.191365	0.033533	5.706790	0.0000
LF	-0.526357	0.302481	-1.740134	0.1023
EXR	0.303591	0.077297	3.927609	0.0013
C	28.00593	4.741819	5.906158	0.0000
R-squared	0.7650	F-stat	240.82(0.000)	
Adj. R-squared	0.6372	D-Watson	1.8074	

Source: *Author's computation (2020).*

The short-run estimation results also show the error correction mechanism which measures the speed or degree of adjustment. This is the rate of adjustment at which real GDP growth changes due to changes in explanatory variables. The coefficient of the ECM is found to be negative and statistically significant at the conventional level. The ECM value (-0.5430) implied that in order to return to the long run equilibrium, it is of the opinion that the model corrects its short-run disequilibrium by 54.3% speed of adjustment.

The long-run estimates in Table V indicated that changes in foreign direct investment, gross fixed capital formation and exchange rate have positive impact on output growth in Nigeria. The result shows that the three indicators were in tandem with the theoretical expectations. In magnitude basis, a 10% increase in foreign direct investment, gross fixed capital formation and exchange rate lead to an increase in change in output growth by 0.82%, 1.91% and 2.04% respectively. However, the table reported that changes in output growth react indirectly to change in labour force, which does not conform to a'priori expectation. A 10% increase in labour force reduce change in real output

growth by 5.26%. In terms of partial significance, FDI, gross fixed capital formation and exchange rate are statistically significant at 5%, while labour force does at 10% for the reviewed periods.

Furthermore, the coefficient of determination (Adjusted-R^2) is high (0.6273) indicating that about 62.72% of the total variations in output growth was explained by the explanatory variables in the model. The overall test using the F-statistic (240.82) is statistically significant at 5% level of significance as it shows that the model is well specified and statistically significant. The Durbin Watson statistic (1.8074) shows that there is absence of serial autocorrelation in the model.

4.4 Diagnostic Test

Regarding the diagnostic tests, the study checked the estimated model for problems relating to heteroskedasticity, serial correlation, functional form misspecification, parameter stability and normality. The results from these tests are shown in the Table VI.

Table VI: Diagnostic Tests

Model	
Serial Correlation: 1.6516 [0.1629]	Normality Test: 0.5946 [0.7428]
Functional Form: 0.6633 [0.5284]	Heteroskedasticity Test: 0.3597 [0.9750]

Source: *Author's computation (2020).*

The estimated ARDL model revealed that the models passed the serial correlation test indicating that the error terms are not correlated up to order 4. At the conventional rate, the null hypothesis of normality and heteroskedasticity tests were not rejected. It implies that the error terms are normally distributed and have same variance. Similarly, the functional form test using the Ramsey RESET test was satisfactory indicating that the ARDL model is not mis-specified.

5. Discussion of Findings and Conclusion

This paper examines the growth effects of domestic and foreign investment in Nigeria using an annual time series data spanning over a period of 1981 to 2018. We employed an ARDL bound estimation approach to investigate the dynamic interaction between domestic investment, foreign direct investment and economic growth, including labour force and exchange rate as control variables. The findings show that foreign direct investment does not significantly influence output growth in short-run, albeit the impact of FDI is significant in the long-run. It indicates that, in the short-run, foreign funds are put into investment that mature within short period and which easily be repatriated from the country with profit generated. A large sunk of these funds are invested in the capital market and government securities. This attest to the submission of Aremu (2005) in reference to the dependency theory that "developing nations are poor since they have been deliberately abused through: majestic disregard; overdependence upon essential items as fares to created nations; unfamiliar financial specialists' acts of neglect, especially through exchange of value mechanics; unfamiliar firm control of key monetary areas with swarming out impact of local firms; implantation of improper innovation in developing nations; presentation of global division of work to the burden of creating districts; anticipation of free advancement system designed around household innovation and indigenous speculators; twisting of the local work power through oppressive compensation; and dependence on unfamiliar capital in type of help that normally exasperated defilement and reliance disorder". Its long-run impact on growth are in tandem with the findings of Onakoya (2012), Uremadu, Umezurike and Odili (2016), Jibir and Abdul (2017), and Sunday and Ango (2017) that FDI drives economic growth in the long-run. It negates the adverse findings of FDI and output growth by Omaku and Okwori (2019). There is need for government to ensure fund from foreign investors are channelled to sectors that have long-run linkage with the country's growth.

Meanwhile, investment was found to be an important indicator that drives growth in the long-run which implies that government should encourage private investment by creating an enabling environment for investment to thrive. The negative effects of domestic investment on growth in the short-run attest to the crowd-out effects of FDI on domestic investment in the country. The significant effects of domestic investment on long-run growth support the submission of Villa (2008), Tang, Selvanathan and Selvanathan (2008) and Oyedokun and Ajose (2018). The study suggests the need for government to ensure amiable and conducive environment for investors to

operate and conduct their day-to-day business activities. The coefficient of exchange rate denotes that Naira depreciation against US Dollar drive growth by boosting patronage of local commodities against foreign goods. The direction of labour force implies the need for human capital investment in order to drive growth positively and meaningfully. Finally, to enhance productivity and boost economic growth, government should allocates resources to human capital development and also ensure that they are efficiently utilized.

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"Osun Honey": Adichie's Half of a Yellow Sun from an African Sexuality Standpoint

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Abstract. Diverse critical commentaries have acknowledged the fuss over the pleasures of sex in Adichie's *Half of a Yellow Sun*. In this novel, Adichie strikingly claims notice of sex, consequently shattering readers' sense of convention through a radical departure from the rhetoric of reticence, indirection or shyness over sex matters – which had been the convention of African literary practice. Very significantly, Adichie succeeds in creating a style that is uniquely hers going by the evidence of her loud and clear erotic scenes, with full exposure of sexual details. Such a sensibility has been explained in the light of Western epistemic viewpoints or condemned, even, as an untoward influence of Western idiosyncrasies. This paper, however, seeks to explore Adichie's aesthetics from a theory of African eroticism conceptualized as 'osunality', and as found in Yoruba divinity. Thus, this paper finds an approach such as this, from indigenous epistemology, relevant to the interpretation of what Adichie does with sex in the novel, especially as it pertains to her radical reconstruction of female sexuality.

Keywords: Sexuality, Adichie, Yoruba divinity, African epistemology, eroticism, reticence.

1. Introduction

This paper seeks to explore Adichie's aesthetics from the framework of African sexuality theorized as 'Osunality' with the intent to fulfil the call for "an African-centred alternative theory of literary interpretation" (Olaniyan, 2013, p. 80). Similarly, Francis Nyamnjoh (2019) makes a case for scholarship that promotes insight and wisdom grounded in African realities and experiences. Thus, in his discourse on Tutuola's writings he demands that "the reservoirs of insights and wisdom extant in the lived experiences of ordinary Africans" should be "tapped and channelled into the lecture halls of universities to refresh minds and configure practice in the interest of more contextually relevant scholarship" (Nyamnjoh, 2019).

As it were, the theme of overt treatment of sex has rather been more associated with Western postmodernist or even modernist tendencies; and there seems to have been little attempt to relate the subject to the knowledge base of African sexual experiences – a fact that may very well, indeed, be linked to the aesthetics dominant in the works of the earlier generations of African writers in the twentieth century. Before the dawn of the twenty-first century, sex was muted in Nigerian literature in line with the "rhetoric of reticence" (Balogun, 1981, p. 22) that has guided taste in African literary practice. However, in the emerging Nigerian prose fiction of the twenty-first century, many writers claim notice of sex in a manner that is much unlike their literary forebears. Chimamanda Ngozi Adichie is a canonical representation of this new aesthetics, which is best demonstrated in her *Half of a Yellow Sun*. She involves virtually all her characters in sex, exploring their sex lives with an explicitness that speaks of a style that is exclusively and uniquely hers in that same way that decay and filth imagery typifies Ayi Kwei Armah's style in *The Beautyful Ones Are Not Yet Born*. Adichie succeeds in creating a style that is uniquely hers by the evidence of her loud and clear erotic scenes, with full exposure of sexual details. The way our olfactory sense is affected by filth in Armah's *The Beautiful Ones Are Not Yet Born* compares with the erotic impact on our senses in Adichie's *Half of a Yellow Sun*.

2. Breaking the Rhetoric of Reticence

Indeed, erotic visibility stands out as a distinguishing feature of Adichie's *Half of a Yellow Sun*, and this has attracted diverse critical commentaries. Ehijele Femi Eromosele sums Adichie's engagement with sex and sexuality as follows:

And all through, what comes across from the works of Adichie is a concern for sexual matters; whether writing about the crippling effects of religious fanaticism and dictatorial parenting or the harrowing experiences of the Nigerian-Biafran civil war or other unconnected issues, the reader's attention is drawn to sex and the sexuality of her characters. (Eromosele, 2013, p. 110)

Tanure Ojaide (2011, on-line), in his essay "Examining Canonisation in Modern African Literature", credits Adichie's engagement with sex to the non-inhibiting "liberal environments" in which she finds herself as a foreign-based writer, unlike Nigerian writers based at home. On his part, Akin Olaniyi (2013, p. 77) also sees the fuss on sex in Adichie's *Half of a Yellow Sun* as an indication of an untoward Western influence, ascribable to Adichie's exposure to Western 'liberalised' culture, which has taken its toll on her depiction of sex and sexuality. Renowned critics, notably, Charles Nnolim and Dan Izevbaye, have made some very remarkable comments on the new aesthetics of sex in contemporary Nigerian literature. Hence, thinking that the new twenty-first century writers, canonically represented by Adichie, are interested in the trivialities of city life and sexual promiscuity, Nnolim refers to them as the "fleshly school" whose "focus is now women, wine, club, fun" (Onukaogu & Onyerionwu, 2009, p.100). Then Izevbaye opines that "the present generation has acquired something a bit less momentous" unlike the Soyinkas and the Achebes who "have historical importance" by dealing with "big issues that have resonances beyond the nation" (Onukaogu & Onyerionwu, 2009, p.101).

In Adichie's *Half of a Yellow Sun*, there is no doubt a "demonstration of almost extreme sexual and sensual liberties" (Onukaogu and Onyerionwu, 2010, p. 174). The novel is definitely among the third generation Nigerian fiction, which Kanchana Ugbabe says has made "forays into the 'touchy' subjects that incur the wrath of the guardians of morality" being that in African literature sex is a touchy subject whereby, "We skirt around it, imply it, suggest it and pass over it" (Ugbabe, 2013, p.16). Ugbabe then goes on to support Verrissimo's defence of the sex scenes and the language in which they are presented in Jude Dibia's *Unbridled*, and Chimamanda Adichie's *Half of a Yellow Sun* (in her article "Characterizing Sex in Two Nigerian Novels: Adichie's" *Half of a Yellow Sun* and Jude Dibia's *Unbridled* of *ANA Review*, 2007), agreeing with Verissimo's praise for the authors for giving sex "'roundness and life' by which she means that the sexual act is not isolated for titillation but becomes part of achieving the authors' overall purpose" (Ugbabe, 2013, p. 18).

In the novel, Adichie breaks the 'rhetoric of reticence' and shatters the existing reader convention to liberate sex and treat it with openness. She is uninhibited in her disclosure and explicitness, exposing all without recourse to euphemism and figurative turn-around. In it all, Adichie underlines that the pleasures of sex can also be the "proper stuff of fiction" (Woolf, 2010, on-line).

Adichie, an authentic, authoritative representative voice of her generation, has not only defended Ekwensi's interest in the city and sexuality but has also justified her interest in the subject of sex: "Perhaps as part of my reaction to the gross hypocrisy around sexuality in our country, I am interested in writing about sex in the most upfront and demystifying way" (Adichie, 2007, on-line). In a feature entitled "Sex in the City", Adichie praises Ekwensi and expresses her delight in his works contrary to the unfavourable criticism that had trailed his works. She then goes on to say that "Ekwensi's engagement with sexuality is refreshing, though, because it lacks the pursed-lip restraint of much of the Nigerian fiction of his time and, even more remarkable, has female characters acting as sexual initiators" (2007, on-line). With such an approval for an Ekwensian sensibility towards sexuality, it will not be out of place to describe Adichie and some other Nigerian writers of the twenty-first century fiction as Ekwensi's disciples. Allwell Abalogu Onukaogu and Ezechi Onyerionwu (2010, p. 180) rightly say that on the issue of sexuality "a closer camaraderie can be traced between Adichie and …Ekwensi" than with Achebe.

3. 'Osunality': Theorizing Eroticism from an African Standpoint

In her essay entitled "'Osunality' (or African eroticism)", Nkiru Nzegwu (2011) presents sexuality in the indigenous African cultural space of Yoruba divinity that serves as an important framework for interpreting Adichie's engagement with sexuality in *Half of a Yellow Sun*. Nzegwu, in the essay, contends that African eroticism got eroded or reshaped by Christianity and Islam, colonial modernity, and capitalist ideology that resulted in Westernization and "adoption of a universal and uniform meaning of eroticism" based on Western intellectual tradition. Accordingly, eroticism comes from the Greek word

"Eros", meaning sexual desire or libidinal passion. The name of the Greek male god of love and sexual desire was Eros who dethroned his mother Aphrodite, the goddess of love, beauty and sexual rapture to become the personification of love, creative power and harmony. The implication, therefore, is that the purveyor of sexuality, sexual desire and fertility and the force that propels individuals to actualize their wholeness is represented as male. This conception of eroticism reinforces the patriarchal ideology of Greek, Roman, pre-modern and modern European worlds and also "underwrites theoretical, literary and fictional narratives of sexuality from a phallocentric position", which privileges man's sexual needs with a sexual scheme that turns women into "objects of pleasure rather than subjects who ought to have pleasure" (Nzegwu, 2011, pp. 253- 254).

Nzegwu in 'osunality' theory provides an alternative to the Western knowledge base, explaining African eroticism before the impact of Western hegemonic influence to reveal how African cultures set up their sexual schemes, which made sexual pleasure and fulfilment normal for both women and men so that "sensuality was neither pornographic nor the basis of women's subjugation and domination as was the case in Europe" (2011, p. 254). She, therefore, theorizes about African eroticism based on the conception of human sexuality and of female sexuality found in Yoruba religion in which Osun is the female divinity in whose charge the Creator-God places all the good things on earth. Osun deity stands for "female sexual knowledge and agency": and it is also "the epitome of sensuality and sexual pleasure."

It becomes clear that the issue of women's rights to sexual enjoyment is very central to Osun sexuality contrary to European/Christian/Muslim notions of sexuality. Women who represent Osun divinity neither hide nor restrain their sexuality, but rather display it unselfconsciously. Highly sexual and sensual, Osun symbolizes a sexuality-fertility paradigm, "a pronatalist, female-centred, life-transforming energy that courses through and animates life." Life is driven by Osun force which "outlines a sequential energy flow from desire, arousal, copulation, pleasure, fulfilment, conception, birth and growth" with "the principle of pleasure at the heart of copulation". Metaphorically referred to as "Osun's honey", it legitimizes the normality of sexual pleasure and the erotic". Osunality, thus, unites sexual pleasure with fertility and underlines sexual pleasure as an invaluable aspect of human existence the absence of which results in "suspended animation or stasis" (Nzegwu, 2011, p. 258). This is so crucial that discourse on sexuality recognizes the importance of teaching sexual socialization to both men and women. Osunality education lies within the women's sphere, and parts of its curriculum require young women to learn about the osunic force, entailing such things as: the value of coital pleasures, its critical place in life and its importance as "a seat of women's power", the critical stages and techniques of coitus, the art of pleasuring and gaining proficiency in things like "sexual cues, ways of issuing initiations for sex, and the use and value of sexual enhancers" (Nzegwu, 2011, p. 260). In her conclusion, Nzegwu underscores that "sexuality is far too important an area of human life to be left in the realm of ignorance, patriarchal forces and market-driven economics" (2011, p. 266).

4. Adichie's Sex Aesthetics and Osunality

Very importantly, osunality provides a key to understanding what Adichie is doing with sex, and especially as it pertains to the radical reconstruction of female sexuality, which goes to corroborate Osofisan's view that the new Nigerian writers' liberty with sex has precedence in our tradition and is traceable to ancient and indigenous roots. Referring to a collection of short stories by Lord Weaver and Olukunmi Egbelade, Osofisan says that deities themselves were active protagonists in sexual activities, pointing out that "the great mother of all orisha, Yemoja herself, led a romantic life even more turbulent than that of Jagua" (Osofisan, 2008, on-line).

In the light of the foregoing, one may say that what Olaniyan sees as the "'bug' of Westernization" (2013, p. 73) or the loss of innocence marked by the liberties with the sex/taboo subject in contemporary Nigerian fiction may not be totally strange to traditional African reality. Osofisan, therefore, rightly states that "our traditional societies were frequently unequivocal in the matter of sex and that our societies never put a taboo on the open discussion of it even in the presence of minors" (2008, on-line). With the benefit of this insight, we may think of the highly orgasmic art of the Makosa music-dance from the Republic of Cameroun. We may also recall Mongo Beti's satirical yarn aimed at religious sexual suppression or sexual repression in his two novels, *Mission to Kala* and *The Poor Christ of Bomba*. Most certainly, these instances do not speak of African sexual innocence!

Adichie's sexual aesthetics accords with Osun sexuality that valorizes the place of sexual force in human life. In tandem with this, sex is treated as an important subject: it is visibly centred and given

verbal and physical expression in *Half of a Yellow Sun*. Sex is featured as an indispensable aspect of being human, in good as well as in bad times. In the novel, sex is proliferated amidst the tragic story of Biafra. As one may say, in the midst of gloom and agony, characters have sex. And for good or for bad, sex thrives as a constant human practice.

The key characters who are also key players in the Biafran tragedy are portrayed in their sexual realities. Indeed, one of the sex scenes between Kainene and Richard is described as their blissful "ritual since the war started, the only reason he [Richard] was grateful for the war" (pp. 307-308). In Odenigbo's house at Nsukka, the "serious" political discourse on race, colonialism, the nation and the Biafran cause, all bothering on the public domain, interfaces with the robust sexual activities of the characters within the domicile. Ugwu the house boy, after enjoying the orgasmic sound of sex between his master and mistress in the main house, retires to his boys quarters room to have "quick thrusts" of sex with Chinyere, Dr Okeke's house girl, on her frequent nightly visits.

At the point of the war coming into Port Harcourt, a certain young woman's fancy becomes how to have carnal knowledge of a white man, hence she appeals to Richard: "Come to my flat. I never do it with *oyinbo* man before, but I want try everything now, oh!" (p. 172) Sex in this instance evokes the disorder and fear of the impending war, which is getting people worked up to a crazy frenzy. In the face of anarchic violence, sex portrays a sense of shallowness or purposelessness that drives life to the pursuit of momentary, passing pleasures of the flesh, with the carpe diem motif of enjoying the moment because death or dissolution is afoot. Sex here, therefore, serves to reinforce a sense of social disintegration and anarchy that is let loose in the society. It is within such a context we must place a number of sex acts, such as Pastor Ambrose's voyeurism, Father Marcel's demand for sex from Urenwa before giving her the crayfish meant for the refugees of which she is one, the white mercenary's sex orgies with young girls (p. 323), and Ojukwu's abusive powers expressed in his affairs with the wife of his subject (p. 313).

Sex is also featured as a human necessity useful for releasing tension or as a source of comfort and sensual joy. Thus, in their impoverished refugee two-room home, Olanna and Odenigbo enjoy sex even at the very heart of the Biafran crisis. They make up for their material deprivations with the pleasure of sex:

She turned her back and leaned on the wall and guided him into her.... She knew she should lower her voice because of Ugwu and Baby in the next room and yet she had no control over her moans, over the raw primal pleasure she felt in wave after wave that ended with both of them leaning against the wall, gasping and giggling. (p. 282)

Characters are fully explored through sex, and not merely sketched as rudimentary souls; their humanity is shown through their sex life, revealing their inner consciousness. Take the example of Richard. All of Richard's obsessions with Biafra, his jealousy, and inferiority complex are tied to erotic love. And his life disintegrates as soon as this love is terminated with Kainene's disappearance as part of the war casualty. Hitherto, at the height of the war, he had enjoyed robust sex, being the only joy to clutch at as a relief from the war tragedy:

They would go out to the veranda.... When she climbed astride, he would hold her hips and stare up at the night sky, and for those moments, be sure of the meaning of bliss. It was their new ritual since the war started, the only reason he was grateful for the war. (pp. 307-308)

There are different dimensions of sex featured in the novels. However, we shall just briefly look at how sex serves as a device for revealing the humanity or otherwise of characters, revealing their consciousness and essential nature as sexual beings. Jumoke Verissimo (2016, on-line) observes that although Adichie has written a story on Biafra, the fact cannot be denied that "she has portrayed sex as something that should be fussed about, because it is integral in the humanizing and the dehumanizing of people during the war". Accordingly, the story of the major characters – Ugwu, the thirteen year old houseboy, the pairs of Odenigbo /Olanna, and Richard/ Kainene – with the intimate details of their sex life is fused into the narrative. Verissimo further adds that these characters' sex life is built in "as an integral action in the progress of the story, with phenomenal presentation of realistic sex". In Odenigbo's university home at Nsukka, sex is always hovering around both in the master's and houseboy's spaces. There is so much sex between Odenigbo and Olanna that makes it very easily identifiable with moaning, that is an auditory trope or a characteristic voice for sensual delight and excitation. Ugwu's ears are often riveted to the master's bedroom door for this voice, from which he derives proximate pleasure. Thus, in a sense, sex is like an inmate whose voice arrests Ugwu's attention and interest. And at night he engages in his own act with Chinyere, Dr Okeke's maid at the boy's quarters during her frequent night visits. Pages after pages depict graphic scenes of the sex act and romantic affection between the lovers.

Indeed there are far too many erotic scenes, graphically and provocatively presented as to make one agree with Osofisan (2008, on-line) about the "near-pornographic" texture of the text as the following scene reveals:
In her mouth, he was swollen stiff. The faint ache in her lower jaw, the pressure of his widespread hands on her head, excited her….
*They undressed silently ... and then clinging together in bed.... She marvelled at the comforting compactness of his weight on top of her. (*p. 246*)*

Sex becomes a tool with which to gauge the emotional attachment and intimacy between couples. The love between Odenigbo and Olanna takes the central place and is accordingly matched with the characterization of their sex in terms of details and frequency of focus.

Ugwu, as young as thirteen, is sexually conscious and active. He is drawn to an erotic book entitled *Concise Couples Handbook*. His ears are ever keen for the voice of sex from his master's room, and he often has sex with Chinyere, which lacks the love and emotional attachment of his master's with his mistress Olanna. Thus, Ugwu will have "hasty thrusts" with Chinyere at the cover of darkness but thereafter in the day there remains nothing between them:
...and he imagined that she was Nnesinachi and that the taut legs encircling him were Nnesinachi's. ... Perhaps she imagined that he was someone else too... When he saw her the next day across the hedge, hanging out clothes on the line, she said 'Ugwu' and nothing else; she did not smile (pp. 126-127).

We cannot miss the pervasive presence of sex in the text: master, mistress, houseboy and maid are delineated in their sexual realities. Ugwu's teenage consciousness is filled with the sensual, whether he is thinking of Anulika his sister, Olanna, or Nnesinachi his childhood attraction, or Eberechi – all these women are evocative of sex to him. He fantasizes about Nnesinachi's breasts, or imagines his brother in-law, Onyeka, having sex with his wife Anulika, his sister (p. 119), or thinks of Olanna's moans, and of Eberechi's "perfectly rounded buttocks." As the war approaches and people leave Nsukka, Ugwu is obsessed with going for Anulika's marriage in order to use the opportunity to realize his dream of having sex with Nnesinachi, and thereafter laments his failure to actualize the desire. Indeed, most of the time Ugwu is obsessed with sex. Ugwu's physical, mental and emotional consciousness is, to a very great extent, defined by sex, such that his growth and development from naivety to maturity can be monitored through sex.

While finding the Osunality framework profitable in making sense of Adichie's sex aesthetics, it must be however conceded that Adichie may not have been aware of an African indigenous paradigm such as osunality when she set out to liberate and fuss over the pleasures of sex in her novel, and it is, indeed, more likely that she may have been influenced by the traditions of the West rather than by any knowledge of African sexuality model, being what Olaniyan (2013, p. 72) has in mind when he laments the "untoward consequences of Western idiosyncrasies" in recent Nigerian literature and recommends that there should be "a sustained investigation of African epistemology" to find "an indigenous system of thought credible enough for the interpretation of Nigerian texts". Adichie is, therefore, rather more likely to have been influenced by the postmodern and globalized age reality, where nothing – not even sex – is hidden, where everything is allowed and exposed, and where we live in a sex-crazy society.

5. Osun Honey and Women's Rights to Sexual Pleasure

In Adichie's *Half*, the subject of claiming sex for females looms very large. The female characters are given to enjoying as much sex as do the men. For what is sauce for the goose is sauce for the gander. Kainene's liberated sexuality is evidenced in the many white men she had dated in England. In her on-going relationship with Richard, she is the active dominating partner. And it is to the credit of her erotic prowess that Richard, who has initially found it hard to perform in bed, is roused to the joy of sex. Prior to Olanna's arrival at Nsukka, Lara Adebayo had shown sexual interest in Odenigbo. Olanna, on her part, makes no shy pretences about sex. She enthusiastically demands it from Odenigbo. The act gives her much pleasure as is obvious from the instances of moaning, being the sound of mating joy and excitement from her very frequent sex with Odenigbo. Besides, she makes sexual advances at Richard, practically luring him to sex in order to relieve herself of the pains from Odenigbo's treachery.

Based on the established conventions of sexuality, many readers of contemporary Nigerian fiction have expressed their shock that female characters make demands of sexual kind, thereby breaking the restraint, reserve, passivity and shame towards sex associated with women. Olaniyan (2013, p. 77) thus remarks: "…. Adichie's female characters are

presented as either sex-maniacs or sex-starved people…. Most of her female characters do the unusual by luring, cajoling or thrusting themselves at men in an unprecedented manner."

Contrary to the Western notion of sexuality that has gained acceptance in various parts of the world, and, indeed, from Osunality standpoint, Adichie has re-written female sexuality in a way that has come to shock and shatter readers' sense of convention. In the novel, she challenges the sex ethos that enthrones male-privileged erotic pleasure, to reconstruct a liberated female sexuality that centres female characters and credits them with positivity towards sex, which very much aligns with Osunality framework. Women are, therefore, accorded the rights to pleasurable eroticism. We find here a liberated female sexuality that is in consonance with Osun sexuality in contrast with the Christian and Islamic conception of sexuality that inhibits orgasmic pleasure for women. It is particularly significant that more than affirming the normality of the erotic and sexual pleasure in life, Osun sexuality centres female sexual enjoyment evident in the fact that Osun divinity is personified as female and typified by women's open and unselfconscious demonstration of their sexuality (Nzegwu, 2011, pp. 258-259). More strikingly still, Nzegwu further posits that Osunality positively affirms women's sexuality, assigning agency to the vagina as an important organ imaged as "the devouring vagina" (p. 263). Arising from this, copulation is likened to food consumption during which the penis is eaten, thereby assigning to the penis a measure of passivity, unlike its active dominant function in the Western epistemological frame. The perception of sexual intercourse as an enveloping act cedes power to the vagina as the devourer, eater, or consumer which pulls the seed from the penis for its nourishment, and this goes to affirm that "African cultures created a positive role for the vagina without castrating male libido" (Nzegwu, 2011, p. 265). In all, Adichie delineates female characters that are aware of their sexual desire and initiate the move to satisfy it. There is a striking resemblance between what she is doing and what obtains in Osun sexuality. Sex is claimed as empowering for the woman, who in the image of the "devouring vagina" (Nzegwu, 2011, p. 263) appropriates the benefits of nourishment from the penis. Through this revolutionary temper, Adichie seeks to establish the normalcy of female libido. Against the background of a male-centred sex scheme, she, therefore, channels her creative efforts towards re-writing female sexuality to awaken readers to the fact that women have as much sensual desire as do the men. Thus, she liberates sex for women by countering the cultural and social attitudes that depict sex as something not to be enjoyed by women. With the benefit of this insight one can better appreciate her shocking projection of female libido in the novel. Her liberation of female sexuality, therefore, aligns with a homespun traditional framework.

The active-passive binary of sexuality in tune with traditional Western conception is undermined through an assertion of female sexual desire. There is a truthful acknowledgement of woman's sexual desire and her eagerness to satisfy it, very much like Osun sexuality.

Still on the point of enthusiastic acknowledgement of female erotic desire, we recall the incident of the sex starved Alice who uses the occasion of Olanna's absence to relieve her fleshly needs with Odenigbo (p. 353). Alice, a war victim at the refugee settlement, is characterized as sexually starved and frustrated. Her private, emotional reality connects with the national violence. She suffers from the double treachery of an army colonel who deceives her into marrying him even when he already has a wife and family and that of the Biafran military that fails to warn the residents of Enugu to flee until the city falls into the enemy's hold in which she is a major loser. At the refugee quarters, Alice and Olanna fashion something of a friendship, relieving the time with conversations based on their contrasting sexual experiences in which they laugh and share "a vulgar and delicious female bond"(p. 336). Alice's husband had been incompetent in bed unlike Odenigbo, Olanna's husband. Thus, in the following dialogue we can see the motivation for Alice's interest in Odenigbo with whom she satisfies her starved desire behind Olanna's back:

'And he could not even do.... He would jump on top of me, moan oh-oh-oh like a goat, and that was it.' She raised her finger. 'With something this small.... Men are hopeless!'

'No, not all of them. My husband knows how to do, and with something like this.' Olanna raised a clenched fist. (pp. 335-336)

In fact, there are various instances of females who recognize their sexual needs and go all out to initiate it: Chinyere, Dr Okeke's housegirl, sneaks into Ugwu's room at night to satisfy her sexual desire. And then again is the earlier cited story of a young woman who approaches Richard for sex, expressing a desire to enjoy a sexual experience with "Oyinbo" (p. 177).

The question then is, should women enjoy sex? Should they initiate sex to their male partner contrary to traditional codes for female passivity or shyness and shame? Adichie, without mincing words, thinks women should enjoy sex, much in tune with the pleasure principle in copulation and in line with the unconscious display of sexuality typified in Osun divinity. Nwokocha (2020, on-line) underscores this point when she states that "*Half of a Yellow Sun* forms a counter-narrative to critical approaches that view female sexual agency as something inherently Western."

6. Conclusion

In spite of all the negative criticism of Adichie's undisguised exploration of sex in *Half of a Yellow Sun*, one would conclude that Adichie has come to re-define contemporary Nigerian literary ethos and to underline in the idiom of Virginia Woolf that "everything is the proper stuff of fiction", including the private sexual experiences of characters; for, after all, literature is about the totality of human experiences.

The Osunality theory has offered us a profitable tool for making sense of Adichie's liberties with sex, particularly as it pertains to the delineation of female characters and radical reconstruction of female sexuality. Thus, this study has come to underline that Adichie's *Half of a Yellow Sun* in its unhidden, unrestrained sexuality finds correspondence in indigenous African sexual practices. Adichie's aesthetics of sex can be understood from the underpinning of Osunality framework, being "an indigenous system of thought credible enough for the interpretation of Nigerian texts" (Olaniyan, 2013, p. 72).

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The Place of Culture in Developing Diplomatic Relations: An Analysis of Nigeria-United States of America Ties

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Abstract. This paper analyzes the role of culture in developing and sustaining diplomatic relations in contemporary times. As cultural diplomacy has become an evolving practice of establishing diplomatic relations and formulation of foreign policies, the study examines its application in Nigeria's efforts to expand and improve foreign relations with countries abroad; particularly the United States of America. The Post-Cold War era has continued to witness the growth in the use of culture to foster relations among nations to promote a peaceful and secured ties in the face of growing tensions of "nuclear power". Nigeria been a non-nuclear and a "third world power", the study suggests that harnessing the rich cultural diversities and uniqueness (the most populous black nation) of Nigeria remains an excellent means of improving diplomatic relations especially with the United States of America. The goal of this paper is to present in a scholarly way how the use of culture can inform foreign policies to improve and strengthen diplomatic ties between Nigeria and the United States. The study further aims to highlight various aspects of culture that has impacted on Nigeria's diplomatic relations with the USA and how they can be improved for better use in the future. The historical analytical method was adopted to arrive at the conclusion. Findings from the study shows that culture is a soft point for negociations and a veritable platform/medium of exchange for proffering solutions. Moreover, culture is identified as the most compelling ways of gaining alliances and establishing relationships between countries.

Keywords: culture, cultural diplomacy, foreign polcy, diplomatic ties.

1. Introduction

Culture has remained an integral element of foreign policy formulation and international relations. From ancient times to modern-day, exchange of arts, music and other cultural aspects formed an integral means of establishing diplomatic ties and projecting national interest abroad. The exchange of slaves and tropical products such as ivory, pepper and palm oil between European merchants and the Oba of Benin in the early 16th Century is a clear instance of using soft power to develop a strong mercantile relationship. Although international relations are dominated by *realpolitik*, such as the use of military might, economic power and money, culture and cultural exchange has been regarded as desirable means of asserting powers and building lasting relationship; this is because of the appealing large audience culture could garner among the people (Kristen et al, 2007).

In present times, nations and leaders continue to explore the use of culture and cultural exchanges to promote diplomatic ties and spread ties of friendship to nations. Cultural diplomacy argues that today more than ever before, culture has a vital role to play in international relations given the broader and connective value culture has on human society: culture is the means by which we come to understand others and the innate value that we seek out to enjoy (Kristen et al 2007). Cultural exchange provides an opportunity for points of commonality and, where there are differences understand the motivations and humanity that underlie. With the increasing influence of multiculturalism on national and international politics, these attributes make culture a soft point for negotiations and a medium of exchange for finding solutions.

Historically culture has been one of the most compelling ways of gaining alliances and establishing relationships; from the reciprocal gifts between the Doge of Venice and Khublai Khan, exchange of slaves, arts and other tropical goods between the European sailors and African chiefs to the great exhibition of 1861, culture has been used by leaders to showcase aesthetics, assert power and understand others. Reaffirming the importance and motivations of culture in international relations, Thomas Jefferson, in his letter to James Madison, 1785 recounts "I am an enthusiast on the subject of arts. But it is an enthusiasm of which I am not ashamed, as its object is to improve the taste of my countrymen, to increase their reputation and to reconcile to them the respect of the world and procure them its praise." Till present, this has continued to define the relations among nations and the overreaching motivation of cultural diplomacy in contemporary politics.

Cultural diplomacy can be seen as one facet of international relations; as one of the "soft" aspects of living together in the planet rather than the "hard" elements of laws, treatise, multilateral organisations and military capability. In a larger scale, cultural diplomacy encompasses a huge chunk of the society, providing avenues for people to cooperate and live in harmony without intrinsic fear of suspicion. In this study, we take a broad view of what culture includes, the place of culture in establishing diplomatic ties, how the Nigerian culture has provided or impacted in its diplomatic ties with other nations of the world with a specific interest in the diplomatic relationship between Nigeria and the United States of America. Cultural exchange has been one of the principal ways Nigeria relates to nations abroad; the richness and diversity of the Nigerian culture has remained a critical area around the development and implementation of her foreign policy.

Nigeria, since its independence in 1960, has used culture as one of its foundation for developing foreign policy. Foreign policy has been defined as a strategy used by government to guide its actions in the international arena (Goldstein, 2018). Mbachu sees foreign policy as the projection of the state's national interest abroad (Mbachu, 2015). It is the foreign policy of a nation that guides its relationship and interaction with other nations at the international community. Since the international community is anarchical, nations work around policies that would promote its interest and its existence; and as such, develop most adequate measures to pursue these policies and see to its realisation. "Hard power" and "soft power" has been the major means of pursuing foreign policy in the international community. To this effect, Nigeria has identified the importance of culture in pursuit of its foreign policy and continued to reaffirm its commitment to cultural diplomacy. This was rightly captured by the first Prime Minister, Alhaji Tafewa Balewa, in his maiden address to the United Nations General Assembly on October 7, 1960, where he articulated Nigeria's foreign policy as thus:

It is the desire of Nigeria to remain on friendly terms with all nations and to participate in the work of the United Nations, Nigeria a large and populous nation has absolutely no territorial or expansionist ambitions. We are committed to uphold the principles upon which the United Nations is founded. Nigeria hopes to work with other African states for the progress of Africa and assist in bringing all African countries to a state of independence (Adeniyi 2001: 9).

For over fifty years, Africa remained the centrepiece of Nigeria's foreign policy, having at its core, the principles of non-alignment, legal equality of states, non-interference in the internal affairs of other states, multilateralism (Anaemene, 2015). It has been argued that the Nigerian foreign policy apart from its reaffirmation to sustain peace and not seek for boundary expansion at the detriment of its African neighbours have also rested on the pursuance of global peace, security, neutrality, respect for territorial boundaries and friendship among the world's people. According to Iyorwuese Hagher, these principles have set Nigeria on the road path less travelled by many. The end of the cold war heightened the rise of cultural diplomacy in pursuit of foreign policy as it plays a larger role in the way nations construct and project their national identity. Cultural and religious identity now plays a larger role in defining our sense of self and community.

Nigeria's choice of "soft power" in determining its foreign ties confirms her desire to use culture and cultural exchange in asserting its sense of self at the international community. As a non-nuclear power, culture is an expansive way Nigeria's national interest can be pursued and projected abroad. We are moving from a world where the term was primarily concerned with relations between elites – where static and traditional cultural settings provided the opportunity and backdrop for relaxed ambassadorial and political contact, for example – to one where culture is also a medium between people on a mass scale (Kristen et al, 2015). Accordingly, since 1960 when Nigeria became an independent state, culture has been part of its diplomatic tool. Cultural exchanges, festivals, movies, music, sports and tourism have become platforms for Nigeria to project

her image. Nigeria has also learned to use culture to ease off concerns and gain appeals, specifically in its diplomatic ties with the United States of America. Standing on an unequal term of relationship, Nigeria has continued to project its national interest through its arts, music, education and other forms of cultural exchanges. It is on this note that the study examines the role of culture in the extant diplomatic relationship between Nigeria and the United States of America with the aim of strengthening and extending to other nations. The study goes further to portray the need for Nigeria to invest more in strengthening cultural institutions and delving more into cultural diplomacy as against the use of hard power in international relationships.

2. Conceptual Clarification

Under this section, three key concepts central to this study will be examined; (a) culture (b) cultural diplomacy and (c) foreign policy/diplomatic relations.

2.1 Culture

In the context of this study, culture would mean every aspect of behaviours and interactions nations' project abroad to improve diplomatic relationships. The concept of culture has been defined differently by various scholars and authors. According to De Rossi, "culture" derives from a French term, which in turn derives from the Latin "colere," which means to tend to the earth and grow, or cultivation and nurture. "It shares its etymology with a number of other words related to actively fostering growth". The Center for Advanced Research and Language Acquisition defines culture as shared patterns of behaviours and interactions, cognitive construct and understanding that are learned by socialisation. By this definition, culture is seen as an evolving concept that undergoes transformation over time due to internal and external influences.

Cristina De Ross, an anthropologist, sees culture as a multi-dimensional concept that "encompasses music, arts, patterns of dressing, marriage, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with loved ones, and a million other things." To her, culture includes all attributive aspects of a group of persons that distinguish them from others. This explains why people behave and act differently from others and also create a unique platform for informed and interactive relationship. The principle of acculturation explains the evolution, mixture and similarities in culture over time as a result of long-term relationships between two distinct groups. Therefore, cultural relationship could shape or determine how people relate and perceive each other. In the international parlance, culture presents an excellent opportunity for global contact and exchange in a changing and complex world system for better understanding and appraisal of relationships among nations. This invariably explains the importance and role of culture in establishing and sustaining diplomatic relationships. In a similar vein, Nigeria has continued to use cultural exchange to promote diplomatic ties with the United States. Governments are therefore presented with a dual role of maintaining established cultural relationships and developing cultural skills of the masses. However, for the purpose of this study, we shall adopt the definition of culture, precisely that given in the Nigerian Cultural Policy of 1988, which defined culture as:

the totality of the way of life evolved by a people in their attempt to meet the challenges in their environment which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organization, thus distinguishing a people from their neighbor.

From the above definition, it can be adduced that culture includes all aspects of societal existence. It informs the pattern of behaviour and explains the fundamental reasons for such behaviours. It promotes mutuality, understanding, uniqueness and changes between and among nations or groups. One important aspect of culture which is worthy of note is its dynamism. Culture continues to change and evolve to accommodate changes in other internal or external spheres of life such as technologies, arts, music, religion etc., and these changes could occur as a result of interactions among groups over a period of time or as a subject of conflicting innovations and ideologies. Culture promotes harmony and understanding in developing and sustaining diplomatic relations. Traditionally culture has been a major means of forming diplomatic relations; cultural diplomacy includes the exchange of arts, music, sport, educational scholarships, and literature for the preservation of diplomatic ties. However, in contemporary time, the scope of cultural diplomacy has been widened to include "public diplomacy" involving cultural activities that promotes and projects national identity to gain a wider audience.

2.2 Cultural Diplomacy

Cultural diplomacy is a type of public diplomacy and soft power that includes the "exchange of ideas, information, art, language and other aspects of

culture among nations and their peoples in order to foster mutual understanding." The term cultural diplomacy is not easy to define, given the lack of scholarly attention attributed to it over the years. In trying to find parlance for cultural diplomacy, the study derives from the United Nation's 1948 Universal Declaration of Human Rights, Article 27 (1) which states that 'Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts, and to share in scientific advancement and its benefits.' This definition gives clear indications of needs and purpose for the inclusion of culture in world affairs. Cultural diplomacy is the deployment of a state's culture in support of its foreign policy goals or diplomacy (Mark, 2009). In other words, it is the art of winning the hearts and minds of others by attracting them through cultural activities and exchanges that include art, beliefs, way of life and customs (Hagher, 2011). It provides a meeting point between culture and policy. It seeks to propagate a positive image towards a better mutual understanding. In this study, we take a deep insight into the various cultural exchanges such as sports, technology, music, arts, literature, education that promotes and sustains diplomatic ties between Nigeria and the United States. Cultural diplomacy deemphasises more on relations between elites – where static and traditional cultural settings promoted by political and ambassadorial contact to a more relaxed environment where culture provides a medium of peoples' interaction on a large scale.

Cultural diplomacy is becoming a fast-moving adventure with profound effect. Aside from being a means of establishing a long-lasting relationship, it is also a multi-dollar enterprise as nations are developing their cultural institutions to attract foreign tourists and investors; which has the capability of changing the paradigms of public diplomacy. With the usurpation of bi-polarity with multi-polarity owing to the end of the Cold War, nations are beginning to find more benefits in projecting its national ideals, belief systems and influencing public opinions through cultural diplomacy. The emerging Asian powers understand the importance of cultural diplomacy and are significantly exploring it as a means not just to foreign governments; but also to global public opinion and potential partners and allies (Kristein et al 2007). By this, they are building their strong economic and social base to compete with the West. This noble ideal should also be undertaken by African nations to promote not just the vast and exciting cultures of Africa abroad but also to for socio-economic benefits.

In terms of purpose, cultural diplomacy is undertaken to achieve various objectives. Cultural diplomacy is undertaken for both economic and political purposes. While it is becoming an avenue to promote culture with better understanding it gains a wider audience; it is also an economic venture as cultural exchange is becoming a multi-dollar venture especially in the field of sports, literature, cultural tourism, movies and entertainment. Other functional objectives of cultural diplomacy include advancing trade, political, diplomatic and economic interests, developing bilateral relationships across the board, connecting with groups abroad that are important to the cultural diplomacy practitioners such as those in diaspora and helping to maintain bilateral relationships in times of tension. Cultural diplomacy can also advance the interest of other countries, not just the interest of the country carrying out the diplomacy.

Just like other forms of public diplomacy, cultural diplomacy can be achieved through direct, indirect, formal and informal means. The direct means include bilateral agreements; the establishment of corps of attaches who are part of the embassy or operatives in cultural centres, which are operated via notes verbales or privately organised expositions involving friendship associations of private entrepreneurs. It can also be achieved through arrangements or agreements between countries or through active participation in international conferences, intergovernmental institutions such as UNESCO, the African Cultural Institute, the World Intellectual Property Organisation (WIPO), or in nongovernmental organisations. Its main media are exhibitions in the visual, literary and performing arts; interpersonal communication achieved through exchanges of artists, journalists, writings, filmmakers, cultural workers, teachers and instructors or through lectures, symposia, seminars conferences, competitions and accession to treaties designed to promote mutual interests and improve understanding.

2.3 Foreign Policy/Diplomatic Ties

For the purpose of this study, foreign policy and diplomatic ties shall be used interchangeably to understudy the role of cultural diplomacy in foreign policy strategies with a specific interest in diplomatic relations between Nigeria and the United States.

Just like most concept, it is difficult to define foreign policy in a generally acceptable form. Many scholars have defined foreign differently in line with their perspectives of what consists of foreign relations and diplomacy. Mbachu defines foreign policy as a set of goals and course of actions a nation wishes to pursue

or pursues in respect to the demands or interactions of the internal and external setting perceived by the decision-makers (Mbachu, 1998). By this definition, foreign policy means the goal a nation set to achieve by its interaction with other states at the international community. According to F.S Northedge and D. Vital, foreign policy is a product of the interaction between internal and external forces. This means the formulation of desired outcomes which are intended or expected to be consequent upon decisions taken by those in authority. On the other hand, Francis Pyn defines foreign policy as the projection abroad of a country's values and aspirations. This definition clearly captures the central theme of this study- as it seeks to analyse the importance of projecting culture and cultural exchanges in the formulation and implementation of Nigeria's foreign policy. The propelling force of a foreign policy of a state is the state's national interest (Ade-ibijola and Opeyemi 2013).

In a similar vein, diplomatic tie has also been defined differently by different scholars. Diplomatic ties, according to Wikipedia, is defined as the art or practise of conducting international relations or a form of foreign policy strategies such as the establishing alliances, treatises and trade agreement. By this definition, diplomatic ties imply the actionable mechanisms of implementing or realising foreign policy goals. Nations enter into diplomatic ties with other nations for the purpose of projecting its value goals, and aspirations for the realisation of its national interest. In establishing diplomatic ties, several strategies are employed- "hard power" and "soft power" strategies such as military might, technological prowess, cultural enticement, trade etc., all these projected through states formal establishment such as embassies, international organisations, cultural centres, multinational organisations bilateral or multilateral agreements for the purpose of realising national interest and boosting national prestige at the international community.

3. Variants of Culture in Nigeria's Foreign Policy and Diplomatic relationship

Culture remains one of the undermined element of developing diplomatic ties and the formulation of foreign policy in Nigeria. The pattern of Nigeria's foreign policy in the first republic revolved around strengthening the political and military might of country; and improving economic relationships with the West, especially Britain. The British government, because of its colonial ties enjoyed prominent position in Nigeria's foreign policy, so most of the diplomatic relationships established within this period tallied with the interest of Britain. This lopsided form of policy formulation and establishing diplomatic relations underscored the need and innovations in the use of culture to extend relationships far and wide.

The use of diplomacy has increased high level of peaceful activity between nations in the international community. Diplomatic relationships could occur in the midst of war, violent conflict or orchestration of economic interests. In developing diplomatic relationships, nations have committed themselves to the use of the most sellable factors and elements within reach of such a nation. This explains the important development that characterises modern diplomacy. This is well reflected in diplomatic terms such as "dollar diplomacy", "oil diplomacy", "resource diplomacy", "cultural diplomacy" and "atomic diplomacy". With the exception of the last form, all other forms are regarded as "soft power"; and these are targeted towards the mass audience. These new issues which constitute diplomacy goes beyond the sometimes narrow politico-strategic conception which characterised old diplomacy (Mbachu, 1998). Notwithstanding the overreaching importance of these "soft powers" highlighted above, not many countries are gearing their diplomatic relations towards them. Unfortunately, Nigeria has failed to take initiatives into expanding the potentials of its rich cultural heritage to attract foreign tourists or in its developing its diplomatic relationships. The over-dependence on oil diplomacy remains an impediment working against the utilisation of culture to expand diplomatic ties to other nations and also grow the national economy.

A critical overview of the Nigerian foreign diplomatic ties shows that cultural improvement remains an aspect under-explored despite its relevant posture in the Nigerian society explaining the need for its projection abroad. The objectives of any country in terms of foreign policy must be related to the resources of the country so as to actualise the stated goals and plans (Mbachu, 1998). By extension nations extensively utilise the available means to ensure the actualisation of such goals, however in the case of Nigeria the pre and post 1976 foreign policy objectives shows high unrealistic and non-attainment tendencies given the lack of economic independence of Nigeria. Given this scenario, the use of culture and cultural exchanges could be a leap forward in projecting the national interest of Nigeria abroad and also scaling its economic prowess. The cultural diversity of Nigeria is an exciting and potential means of exploring the economic value of culture for

national development and in strengthening diplomatic ties between nations in the international community.

The mono economic structure of Nigeria's politico-economic system makes culture very imperative in establishing diplomatic relations, especially with super economic powers such as the United States of America. For this reason, there is a need for Nigeria's foreign policy objectives to revolve around culture and other related resources of the country. It would be counter-productive for Nigeria to formulate and implement its objectives that will not improve its comparative advantages in the international community. A critical overview of Nigeria's foreign policy objectives both in the first and second republic clearly explains the unpreparedness of Nigeria to key into the cultural innovation to boost its diplomatic relations with other nations. So much emphasis has been placed on attaining political goals for Nigeria and extension of big brother hands to other African nations, especially those still under colonial dominance; without realisable means of attaining these goals. Nigeria from independence has remained a mono-cultural economy with over 90% dependency on oil revenues; this lopsided position places the country on a vulnerable situation in asserting or realising its goals in international relations. While it is in the interest of nations to ensure that their foreign policy goals are best realised based on the domestic capabilities, it is imperative that Nigeria begins to complement its weak military, political and economic capabilities with the numerous unexplored cultural opportunities provided by its ethnic diversities. These diversifications will create an avenue for more robust diplomatic relations between Nigeria and other nations in the international community.

From the foregoing, it will be erroneous to conclude that the Nigeria government has not made some strides in developing and utilising the importance of culture in projecting its image abroad. From independence, the country has continued to work in partnership with local and international cultural agencies in promoting the cultural image of Nigeria abroad and by extension, promoting its foreign policy goals. The establishment of domestic institutions that underpin culture and express Nigeria's cultural policy and diplomacy are the Ministries of Culture and Tourism, Information and Communications, Foreign Affairs. Other bodies include the country's diplomatic mission, National Council for Arts and Culture, Nigerian Television Authority, National Troupe, the Film Institutes, various national universities, the national theatre, the national museum and Center for Blacks and African Arts and Civilizations, the Nigerian Nollywood. It is important to note that despite the tremendous roles of these public institutions in promoting the cultural heritage of Nigeria to the outside world, the history and management of these institutions from 1960-2010 remains a chequered one owing to the erroneous impression that there is no need for a special institution to be constituted for managing the image of Nigeria abroad (Anaemene, 2015). Notwithstanding, these public institutions have recorded tremendous achievement in organising festivals and carnivals both at home and abroad. These festivals have, in many ways, helped to promote the image of Nigeria and also formed the basis for establishing critical diplomatic ties with nations. A clear example is the collaboration between the Nigeria Embassy in Washington and the Centre for Black and African Arts and Civilization (CBAAC). The major aim was to promote and preserve African cultures so as to advance the objectives of Nigerian foreign policy in the United States and the Americas. The collaboration set out to achieve the protection and promotion in particular of Nigeria's national interest; and advancing Nigeria's artistic and cultural diversity and intercultural dialogue. Specific areas of cooperation that were identified include colloquia on the role of culture and Nollywood in the new Nigerian diplomacy, exhibitions in the United States to be jointly sponsored by CBAAC and the Nigerian Embassy in Washington, concerts where Nigerian musicians would be invited to perform in the United States and an annual roundtable conversation on Nigerian culture in the Americas (Anaemene,2015).

Nigeria has also shown resilience in the use of culture to project its big brother role in Africa. Nigeria's leadership role and the manifestation of its foreign relations can be seen in the establishment of the Economic Community of West Africa in 1975. Its continuous supportive role to ECOWAS displays its defence for Africa's sovereignty and struggle of every African country to break away from colonialism. Nigeria was very instrumental in the Angolan independence struggle, South African struggle to end Apartheid, the Rhodesian struggle to break away from minority rule, the Liberian Crisis, Congo Crisis, Namibia and Mozambique decolonisation process etc. These critical roles earned Nigeria the "champion of Africa's interest" for standing its ground; it was a great accolade (Idahosa and Adebajo, 2017). To foster the African unity and heritage of blacks abroad, Nigeria in 1975 hosted FESTAC as a means of uniting the whole black race abroad and giving meaning to not just Africa but the entire black race. As Joy Ogwu rightly stated "Nigeria shares a destiny with blacks all over the

world and any quest for the preservation of its own values and aspirations was bound to encompass the values and aspirations of other members of the black world" (Ogwu, 1991:6).

Other key variants of culture in the implementation of Nigeria's diplomatic ties is the establishment of Technical Aid Corps (TAC) in 1985 which principally aimed at deploying skilful Nigerians to emerging independent nations in Africa to aid in development and reconstruction. Nigeria continued playing a prominent role in the affairs of Africa is also exemplified in its leading role in the establishment of a New Partnership for Africa's Development (NEPAD) in 2001. A partnership that aims at marshalling out and implementing sustainable development in Africa; a key element will be for the unification of Africa's economic and socio-political strength as a bloc in international negotiation. The formation of Nigerians in Diaspora Organisation (NIDO) with the further establishment of Nigeria Diaspora Commission in all countries where Nigerians reside can be seen as an effort in the right direction to enhance national development and take charge of affairs of Nigerians in Diaspora and ensure their effective instrumentalisation (Boma et al, 2015).

4. Manifestations of Culture in Nigeria's Diplomatic Relations with the United States of America

Nigeria established diplomatic relations with the United States of America in 1960 after its independence from the United Kingdom. Following the recognition of the statehood of Nigeria by the international community, Nigeria entered into diplomatic ties with several nations of the world mostly on political and economic grounds; seeking for the need to boost its economic and political relevance in the global affairs. The establishment of the embassy by the United States of America in Nigeria led to the improvement of diplomacy between the two countries. As a major oil-producing nation in Africa, oil diplomacy has remained one of the most effective means of manipulating and strengthening diplomatic negotiations between the two countries. The manifestation of oil diplomacy in the foreign policy pursuit of Nigeria to other nations has relegated the capacity of diversifying its potentials to include other aspects of diplomacy such as the effective use of culture to promote a more cordial diplomatic relationship between Nigeria and the United States. Owing that Nigeria is a country highly rich in culture and cultural diversity, it is of great importance that the country seeks for ways to maximise its diplomatic potentials using cultural exchanges especially in developing diplomatic relations with the United States.

Given that the United States of America occupies a highly strategic position in the international politics owing to its great economic, political and military standing, diversifying means of relating with the US will be of great value to Nigeria especially in terms of trade, and acquisition of military hardware equipment for fighting insecurity in the North East and other parts of the nations. Nigeria's relationship with the United States has differed over various regimes. Nigeria's first republic (1960-1966) witnessed a low level of diplomatic relations with the United States as the pattern of Nigeria's relationship within this period was shaped by the nature of domestic politics, the British heritage, the character of Nigerian leaders at that time especially the Prime Minister, Tafawa Balewa (Idahosa and Adebajo, 2017). At this point, Britain enjoyed prominence in terms of trade, political, economic and military; and the entire foreign policy of Nigeria. While the relationship with the US was not as antagonistic as it was with countries of the Eastern bloc such as Russia, the US did not have much influence in Nigeria's diplomatic relationship. Not until the era of the oil boom of the 1970s did Nigeria pursue a robust foreign policy relying on its enormous oil deposit.

This period allowed Nigeria to pursue an active foreign policy as it did not depend on any nation to recover from the civil war. It was within this period activeness of Nigeria's foreign policy that the United States committed to purchasing over 31 per cent of Nigeria's oil in 1974 and became closer between 1976 and 1979 (Idahosa and Adebajo, 2017). This period also witnessed a growing cordial relationship between Nigeria and the United States as the then Head of state, Olusegun Obasanjo successfully conducted a visit to the States in October 1977 and the reciprocal visit by President Carter in April 1978; a similar visit that was earlier rejected by the United States during the regime of General Gowon between 1974 and 1975. At this point, Nigeria's diplomatic prowess hinged on the enormous prospects of its oil power; however the non-diversification of "oil diplomacy" by the Nigeria government as at this time, continued to see to the dwindling impacts of Nigeria both in the international affairs and as a regional power. An effect can be seen in the recent economic depression of 2015-2017 and downward price of oil due to devastating impacts of Coronavirus on the global market.

Notwithstanding the above failures of Nigeria's government to fully utilise the elements of culture in

manipulating diplomatic trends with the United States and other countries has been fully utilised by Asian countries in different countries of the world, it would also be totally wrong to say that culture and cultural exchanges have not played important roles in strengthening diplomatic ties between Nigeria and the United States. There have been impactful manifestations of culture and cultural exchanges in the relationship between Nigeria and the United States, especially in the fields of Literature, Arts, Music, Entertainment and Sports. Although on an unequal balance, Nigeria has maintained its relationship with the United States using its rich cultural diversity exhibited especially in music and stage drama to promote cultural dialogues and counter violent extremism as well. The Embassy of the United States in honour of Black History, organises several events on black history for a period of one month, showcasing the beauty and viability of Black History in strengthening diplomatic ties with various black countries in the world. In this year's events (2020) the United States Embassy at Nigeria collaborated with the Department of Theatre and Performing Arts, Ahmadu Bello University Zaria to host different arts, music and literature on Nigeria and African culture.

Cultural festivals have been a great model of projecting Nigeria's image abroad and strengthening diplomatic ties between Nigeria and the United States of America. Cultural festivals such as Argungu Fishing Festival, Calabar Carnival, Osun-Osogbo Festival, Durbar, Eyo, Black and Igue festivals. These festivals have drawn tourists from all over the world to Nigeria seeking to have a first hand of Nigeria's culture and this in the long translate to developing diplomatic relations in the form of public-private investment between state governments and international organisations seeking to invest in the cultural potentials of Nigeria. Cultural festivals remain a potent way of promoting and strengthening Nigeria's diplomatic relations with the United States.

Nigeria's movie industry (Nollywood) is a potent tool for promoting Nigeria's culture abroad. Over the years, most foreigners relate to Nigeria's culture and people through Nigerian home videos. Films are one of the most influential media in the society that has helped in promoting the nation's cultural values as well as laundering the image of the country abroad (Gloria, 2003). The Nollywood industry is today one of the most important tools of countering negative western narratives about Nigeria, as its project seeks to create a holistic view of Nigeria before its counterparts abroad. A typical example of such negative Western films was Hollywood film 'District 9' produced by Sony Corporation 2010. This film portrayed Nigerians as less than humans to the world. Another devastating image destroyer was documentary by Cable Network News, CNN images of how to rob a bank and a film released by a Canadian, '419 scams', seriously injured the already battered image of Nigeria. Nigerian films in its counter-narratives display the good, bad and ugly side of Nigeria showcasing a holistic aspect of the common lives of ordinary Nigerians. These films which are watched around the world such as in America, Europe, Caribbean, Canada etc., have helped to salvage the image of Nigerians abroad and also creates an avenue of collaboration and partnership between the Nigerian movie industry (Nollywood) and the American Hollywood. In recent times, there have been great collaborations between the two movie industries as major Nigerian actors and actresses are seen featuring in top Hollywood movies. Nigeria's Nollywood movies have become of its primary diplomatic tool; a reason for the inclusion of the industry by Prof. Dora Akunyili in 2009 to serve in rebranding project. Closely related to the films are the overreaching impacts of music in promoting Nigeria's cultural uniqueness abroad. Nigerian music and musicians are gaining high international eminence in the global music industry. It is recorded as one of the most played music around the world. In addition, the National Troupe of Nigeria and the Benue Dance Troupe have consistently toured and performed in foreign countries, extending a hand of friendship to the world. The impacts music and cultural dance has on Nigeria, is the ability to draw diplomats, researchers and tourists from other nations seeking to understudy or train in these dances.

Literature, arts, sports and food are other viable Nigeria's cultural tools that have promoted and continue to promote Nigeria's image abroad. Chinua Achebe's "Things Fall Apart" have been celebrated globally as the most acclaimed literature that rejuvenated the self-respect of the African man battered by colonialism and forced religion and culture. Chimamanda Adichie is another influential Nigerian author and cultural Ambassador whose strong opinionated ideas on African cultural feminism through her TedTalks, novels, and fashion projects Nigerian culture and society to the outside world. Her views on Nigerian fashion through her project "Fashion Nationalism" have increased the rate at which foreigners patronise Nigerian fashion. To her, African Traditional fashion should not merely be seen as a piece of the museum but showcase the vibrancy and diversity of African culture.

Nigerian athletes such as Blessing Okagbare, J.J Okocha, Kanu Nwankwo etc. are also serving as excellent tools of promoting cultural exchanges between Nigeria and the outside world. Sports create a viable manifestation of the use of culture in developing diplomatic relationship between Nigeria and the United. Nigerian food and cuisines all over the world, especially in the United States are not only a source of attraction for just Nigerians in the States but also foreigners. Although Nigeria is yet to fully maximise the inherent potentials that abound in projecting its image abroad through its unique cuisine, traditional cuisines remain one of the most viable ways of relating the histories of a people to the outside world.

5. Conclusion

This article has successfully demonstrated the viability of culture "soft power" in establishing and strengthening diplomatic relations among nations in the international community drawing from the successes and experiences of Asian and European nations in upholding and sustaining peaceful co-existence. It also underscored the accruing financial benefits of culture in not just establishing diplomatic relations but also boosting the socio-economic strength of nations. While the article establishes that culture has remained an imperative element of developing and sustaining diplomatic relationship between Nigeria and the United States, it also highlights the deficiencies in the effective use of culture by Nigeria's government in heightening cultural exchanges and diplomatic relationships between Nigeria and other nations. Culture has not only become imperative in Nigeria's diplomatic pursuit but highly necessary as the need and call for diversification of Nigeria's economy in the face of falling global price and relevance of oil. Nigeria been a mono economic nation, the call for development and utilisation of culture for an enhanced diplomatic relationship and improving the economic capacity of Nigeria cannot be more needed than now.

Nigeria should draw experiences from the German example where the German foreign policy is culture oriented. More than half of the budget of the German Foreign Ministry is spent on cultural diplomacy. The British government, Chinese, Korean, French governments are also not relenting on this field of projecting its national image through the use of culture and cultural exchanges in not its political diplomacy but also "dollar diplomacy". In the final analysis, it is apposite to assert that for over five decades of Nigeria's existence as an independent state, culture has remained one of the key areas where diversity has been a blessing rather than a curse. Nigeria has provided costumes to many African nations overrun by foreign culture and values. The huge successes Nigeria has recorded in the literary world, music, sports and Nollywood should be explored to the fullest as areas of comparative advantage. The utilisation and improvement of culture by the Nigerian government remains an unexplored means of pursuing its foreign policy as a developing nation.

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Nexus between Telecommunications FDI and Economic Growth: Evidence from Nigeria (2008 – 2018)

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Abstract. This research work studied the impact of Telecommunications Sector Foreign Direct Investment on the Performance of the Nigerian Economy. It focuses on the role played by the flow of Foreign Direct Investment (FDI) by the Telecommunications sector of Nigeria on the growth of the economy. The Error Correction Mechanism (ECM) econometric method was used to examine the regression model. The results of the empirical analysis showed that Foreign Direct Investment has contributed significantly to the performance of the Telecommunications Sector in terms of its contribution to the Gross Domestic Product of Nigeria. Some of the recommendations made in the research project are that: the government should initiate policies that will promote the long-run growth of the Telecommunications sector and the economy at large; infrastructural facilities such as power supply should be efficiently provided; government should focus on maintaining political stability which should serve as key to sustainable growth and development of the telecommunications sector of the Nigerian economy etc.

Keywords: Telecommunications, Economic Growth, Foreign Direct Investment, GDP, Error Correction Model.

1. Introduction

The continuous availability of information in the 21st century world has become a necessary condition for rapidly growing an economy both in developed and developing countries. Recent progresses in telecommunications technology have been an important avenue for information exchange to develop as a valuable commodity. Countries and sectors equipped with the requisite telecommunications systems are rapidly moving into information-based economic growth. Telecommunication sector across the world has been identified as one with composite effect on almost all other sectors of the economy. Its function in any economy is described as a strategic one aimed at promoting economic growth and as one that has the linkages with other sectors (Osotimehin, Akinkoye and Olasanmi, 2007). For the developing world, like Nigeria, a modern telecommunications infrastructure is not only essential for domestic economic growth, but also necessary for participation in increasingly competitive world markets and for attracting new investments (Awoleye, Okogun, Ojuloge, Atoyebi and Ojo, 2012).

The level of development in the telecommunications industry all over the world is very rapid as one innovation replaces another in a matter of weeks. A major breakthrough is the wireless telephone system, which comes in either fixed wireless lines or the global system for mobile communication (GSM). Telecommunication had played a significant role in communication and encourages investment. In respect of employment, Manuaka (2008) and Okereocha (2008) found that, over 1,000,000 Nigerians have been directly and indirectly employed by the telecommunication operators. While supportive enterprises and service organizations like banking, haulage, consultancies, insurance etc. have themselves blossomed. According to Soyinka (2008), mobile phone has empowered the poor by opening up veritable windows of wealth generation for them to get out of the scourge of poverty. Also, the introduction of mobile telecoms has the potential for reducing the cost of doing business and increasing output. It has also improved entertainment and

networking among Nigerians, using short message service, SMS, and the signal calls. Accordingly, the telecommunication sector has become a major tool for empowering Nigerians, and with the continued inflow of massive investments and doggedness of the industry regulator, the future looks bright.

The role of telecommunication infrastructure in enhancing economic growth has recently become a subject for discourse in the economic literature. According to economists, the development of a modern nation to its full potential in contemporary world can never be attained without adequate telecommunications infrastructure (Osotimehin, Akinkoye and Olasanmi, 2007). This implies that the development of telecommunication infrastructure will significantly enhance economic growth and development. Nigeria like most developing countries lacks the requisite capital to finance the telecommunications sector because of the fact that it is capital intensive; and as a result of low saving. The most viable alternative is to attract foreign capital which is readily available when high returns on investment can be guaranteed. The relative advantage(s) of Foreign Direct Investment (FDI) as a productivity-enhancing package is now widely acknowledged in the literature. Fosu and Magnus (2006) stressed that foreign capital investment can stimulate local investment by increasing domestic investment through links in the production chain. As a result of the recent giant strides in the sector, so far, no proper assessment has been made as to the volume and impact of new job creation and extent of growth in national output due to the growth in the Nigerian telecommunication sector. This study therefore examined the impact of Telecommunication FDI on economic growth in Nigeria for the periods of 2008 to 2018.

2. Literature Review

2.1. Conceptual Literature

According to IMF (2003), FDI refers to the capital flows from abroad that is invested in the productive sector of the economy and are usually preferred over other forms of finances because they are non-debt creating, non-volatile and their returns depend on the performance of the projects financed by the investors. FDI also facilitates international trade and transfer of knowledge, skills and technology. It is also described by UNCTAD (2004) as the source of economic development, modernization and employment generation, whereby the overall benefits triggers technology spillover, assists human capital formation, contributes to international trade integration and particularly exports; helps to create a more competitive business environment, enhances enterprise development, increases total factor productivity and improves efficiency of resource use (Chatterjee, 2009).

Information and communications technology (ICT) is often used as an extended synonym for information technology (IT), but is a more specific term that stresses the role of unified communications. ICT provides access to information through telecommunications. It is similar to Information Technology (IT), but concentrates mostly on communication technologies such as the Internet, wireless networks, cell phones, and other communication mediums. ICT includes any communication device or application, encompassing: radio, television, cell phones, computer, laptops, tablets, and network hardware and software, so on. ICT also provides the various services online and applications associated with them (Awoleye, Okogun, Ojuloge, Atoyebi and Ojo, 2012).

2.2 Theoretical Framework

The endogenous growth models theory (Barro, 1991; Romer, 1990; Helpman, 1991) will be the theoretical framework for the study; while neoclassical theory assumes the notion that long term investment is a great determinant of the economic growth of the country, endogenous growth model theory explained that physical investment is not a measure of economic growth of a country but the effectiveness and efficiency in the use of these investments. Economic models of endogenous growth have been applied to examine the effects of FDI on economic growth through the diffusion of technology (Barro, 1991). Romer (1990) argues that FDI propels economic growth through strengthening human capital, the most essential factor in R&D effort; while Grossman and Helpman (1991) emphasize that an increase in competition and innovation will result in technological progress and increase productivity and, thus, promote economic growth in the long run. From the analyses made under this theory, it can be discovered that the theory suggests a better relationship between the FDI and economic growth of the developing countries. Several economic theories attempted to evaluate the role of FDI in the country both from positive and negative point of view. Neoclassical perspective is based on a basic principle in economics, which suggests that economic growth requires capital investment in the form of long-term commitment (Adams, 2002).

Furthermore, comparing endogenous growth model with neoclassical model; while neoclassical theory assumes the notion that long term investment is a great determinant of the economic growth of a country; endogenous growth theory explained that physical investment is not a measure of economic growth of a country but the effectiveness and efficiency in the use of these investments. Economic models of endogenous growth have been applied to examine the effects of FDI on economic growth through the diffusion of technology. Romer (1990) argues that FDI propels economic growth through strengthening human capital, the most essential factor in R&D effort; while emphasizing that an increase in competition and innovation will result in technological progress and increase productivity and, thus, promote economic growth in the long run.

2.3. Empirical Literature

Okonkwo, Asika and Ofurum, (2019) evaluated the extent to which Foreign Direct Investment (FDI) has contributed to the Gross Domestic Product (GDP) in Nigeria from 2000 to 2017. The study with the aid of OLS revealed that foreign direct investment has positive and significant effect on financial sector Gross Domestic Product in Nigeria. It also showed that Foreign Direct Investment on oil sector has positive and significant effect on Gross Domestic Product in Nigeria. Based on findings, the research recommended among other things that Policy makers should devise strategies to increase the FDI on financial sector and offer incentive for long investing and listing on the stock market so that the main objective of the government to stimulate growth will be fulfilled. Also, Mobosi and Madueme (2016) examined the effect of FDI inflows into Nigeria on real gross domestic product (RGDP) growth and how these external inflows can bring about achieving Goal-17.3 of mobilizing additional financial resources for developing countries from multiple sources. The model constructed was estimated using the GMM estimation technique. The study found that labour quality has a positive and significant effect on RGDP in line with theory. Equally, they noted that capital intensity displayed a significant negative effect on RGDP in Nigeria. The study therefore recommends that policy makers in Nigeria should incorporate into her broad policy, improvement in capital intensity as bedrock to growing the economy through FDI spillover effects.

Some earlier studies had queried the robustness of models that ignored the possible interaction between foreign direct investment and other capital inflows. For instance Odhiambo (2011) and Khaddraoui (2012), introduced financial development to a model that examined the effects of foreign direct investment on output growth. The conclusion from the papers was that the effect of foreign direct investment could depend on the level of financial development in developing country. In many instances there are capital flights especially in developing countries and also some of the capital inflow are either misappropriated or invested in less productive ventures (Saibu and Keke, 2014). Also, Justin and Feliciano-Cesterob, 2021) observed that despite the significance attached to foreign direct investment (FDI) by Multinational enterprises (MNEs) and all countries around the world, there are no comprehensive review of the FDI literature. Moreover, those that have been published, focus on subsets of FDI. Their study systematically examines the empirical as well as theoretical research on FDI through an analysis of 500 articles published during the last five decades. Theoretical models, methods, context, and contributions to scholarship were reviewed. They concluded that FDI has evolved as the most significant area of international business that has impacted the world economic growth positively.

Furthermore, Imoughele (2020) examined the nexus between external financing and the Nigeria industrial sector output from 1986-2018. The study employed the Auto Regressive Distributed Lag (ARDL) bounds testing approach to co-integration analysis to establish the long run relationship between the relevant time series data. The result revealed that the industrial sector output and selected external financing variables included in the models have a long run relationship. The result also shows that in the short-run, the external financing has significant impact on Nigeria industrial output while on the long run foreign direct investment, remittance and official development assistance have direct and significant effect on Nigeria's industrial output. The study recommends that short run deregulation policies should be tailored towards the attraction of foreign finances to augment domestic capital needs for the expansion of and improve the Nigerian industrial sector output, observing that there is need to spend large amount of remittance on productive investment in the industrial sector instead of consumption.

In a survey of African countries Dupasquier and Osakwe (2006) identified poor corporate governance, unstable political and economic policies, weak infrastructure, unwelcoming regulatory environments and global competition for FDI flows as impediments standing in the way of attracting significant FDI flows. This corroborates the findings of Jerome and Ogunkola (2004) which assessed the magnitude,

direction and prospect of FDI in Nigeria. The authors ascribed the low level of FDI in Nigeria to deficiency in the country's legal framework concerning corporate law, bankruptcy and labour law, in addition to institutional uncertainty. The investigation of the empirical relationship between non-extractive FDI and economic growth in Nigeria was the focus of Ayanwale (2007) who reported that the determinants of FDI in Nigeria are market size, infrastructure development and stable macroeconomic policy. In his study of the determinants of FDI in Nigeria, Anyanwu (2011) identified change in domestic investment, change in domestic output or market size, indigenization policy and change in openness of the economy as major determinants of the FDI. He further noted that the abrogation of the indigenization policy in 1995 encouraged FDI inflow into Nigerian and that effort must be made to raise the nation's economic growth so as to be able to attract more FDI.

Accordingly, studies such as Ayanwale (2007) and Akinlo (2004) focused on the oil and non-oil sector. These studies assessed the impacts of FDI inflows to the extractive industry on Nigeria's economic growth. Akinlo (2004) specifically controlled for the non-oil FDI dichotomy in Nigeria. Using error correction model, he investigated the impact of foreign direct investment (FDI) on economic growth in Nigeria. He found that both private capital and lagged foreign capital have small and not a statistically significant effect on economic growth. Further, his results support the argument that extractive FDI might not be growth enhancing as much as manufacturing FDI. Egwaikhide (2012) also investigates the relationship between foreign direct investment (FDI) and economic growth in Nigeria, using Johansen Cointegration technique and Vector Error Correction Method in which FDI is disaggregated into various components. The Johansen Cointegration result establishes that the impact of the disaggregated FDI on real growth in Nigeria namely: agriculture, mining, manufacturing and petroleum sectors is very little with the exception of the telecom sector which has a good and promising future, especially in the long run. Furthermore, past level of FDI and level of infrastructures are FDI enhancing.

The exploration of the possibility of the existence of causality between FDI and economic growth in Nigeria in the pre and post deregulation era was conducted by Ogundipe and Aworinde, (2011) using Granger causality analysis. The result shows one-way causality relationship from economic growth (GDP) to FDI in the pre deregulation era (1970-1985) and the absence of casual relationship during the post-deregulation era (1986-2007).

3. Methodology

3.1. Model Specification

Employing a model developed by Awoleye, Okogun, Ojuloge, Atoyebi and Ojo (2012), with little modifications, our definitional econometric models for this study can be specified as follows:

$G = f(FPi, TCy)$ …… (i)

Where G = Gross Domestic Product (GDP) FPi = Foreign Private Investment in telecommunication TCy = Telecommunication contribution to GDP. While the equation (i) served as the main model, the equation (ii) is in linear form.

$G = \alpha 0 + \alpha_1 FPi + \alpha_2 TCy + \varepsilon$ …… (ii)

In equation (ii), the dependent variable is GDP (G), while the independent variables are private investment in Telecommunications measured as total value of foreign capital spent in telecommunication (FPi) and telecommunications contribution to GDP (TCy). This study showed the effect of telecommunications investment on economic growth $\alpha 0$, $\alpha 1$ and $\alpha 2$ are the magnitude while ε is the error term.

3.2 Sources of Data and Techniques of Analysis

The study used secondary data that characterizes the aggregate economy and telecommunication sector sourced from World Bank Development Indicator Database and Central Bank of Nigeria (CBN) Statistical Bulletin. The study uses the Augmented Dickey-Fuller and test for stationarity of the data, the Johansen co-integration test and test for equilibrium relationship that exists between the variables. The method of analysis used is the Error Correction Mechanism (ECM) with E-views 7 as medium of estimation and the granger causality test.

4. Data Presentation and Analysis of Results

4.1. Unit Root Test Result

Table 1: Unit Root Test of Stationarity; H0: All series have a unit Root

Variables	ADF Levels	ADF Difference	Remarks
G	-2.2810[1]	-3.213252[1]**	1(1)
FPI	-1.5272[1]	-3.482820[1]**	1(1)
TCY	-2.7151[1]	-3.27463[1]**	1(1)
ADF Critical Value at 5% = 3.098896			

*** indicates significant at 5%, [1] indicates that a maximum lag length of 1 was included in the test*

Table 1 shows the result of Augmented Dickey-Fuller (ADF) test carried out to determine the stationarity of the data. The result indicates that all the variables are non-stationary at levels as all their calculated values are less than the critical values at 5% in absolute terms. The variables are subjected to stationarity test at first difference and all are stationary at the same level and are integrated of the same order of one 1(1). Therefore a test for co-integration is necessary as the presence of a unit root in the series suggested.

4.2. Co-integration Test Result

Table 2: Johansen Co-integration Test

Hypothesized No. of CE(s)	Eigenvalue	Trace Statistic	0.05 Critical Value	Prob.**
None *	0.887311	42.36013	29.79707	0.0011
At most 1	0.610072	13.97949	15.49471	0.0835
At most 2	0.125019	1.736189	3.841466	0.1876
Trace test indicates 1 cointegrating eqn(s) at the 0.05 level				

***Source:** E-views 7.0*

Having tested for unit root on all the variables under investigation, the study proceed to test for co-integration between the variables with the aim of estimating the long-run equilibrium relationship that exist between the variables. The result of trace statistics shows that there is 1 co-integrating equation. The trace statistic value is greater than the critical value at 5% level of significance for at least 1 equation; this indicates a rejection of the null hypothesis of no co-integration in favour of one co-integration relationship between the variables

4.3. Error Correction Mechanism (ECM)

Table 3: Parsimonious Error Correction Model Result

Dependent Variable D(G)			
Variable	Coefficient	Std. Error	t-Statistic
C	0.421998	122.718	-2.69252
D(FPI(-1))	0.591951	5.52894	2.45833
D(TCY(-1))	0.468117	3.98102	4.89023
ECM(-1)	-0.612914	0.32818	2.79282
R-squared	0.845914		
Adjusted R-squared	0.717510		
F-statistic	6.587883		

***Source:** E-views 7, 2020*

Table 3 shows the result of the error correction model used to relate co-integrated variables in the short-run. The result indicated that 1% increase in foreign private investment in telecommunication (FPI) would lead to an increase in economic growth (G) by 59%. This means that foreign private investment in telecommunication has a positive impact on economic growth in Nigeria during the period under study. Telecommunication contribution to GDP (TCy) also has a positive impact on economic growth in Nigeria as the coefficient of Telecommunication contribution to GDP (TCy) is 0.47. This indicates that 1% increase in Telecommunication contribution to GDP (TCy) would lead to 47% increase in economic growth (G) during the period under review.

The ECM measures the speed of adjustment of a model that deviates from the equilibrium in a short-run and restored to equilibrium. The coefficient of ECM responded to the speed of adjustment towards the long-run equilibrium condition of the model. The result shows the speed of adjustment of -0.61which means that about 61% of the deviation of variables captured in the study from equilibrium can be restored in 6 years. The F-statistics which measure the overall significance of the model show that the combined parameter is statistically significant.

The coefficient of determination R2 is 0.85 which means that 85% of the total variation in economic growth (G) is explained by the explanatory variables captured in the model: foreign private investment in telecommunication (FPI) and Telecommunication contribution to GDP (TCy) while the remaining 15% unexplained is captured by the error term.

4.4. Granger Causality Test Result

Table 4: Pairwise Granger Causality Tests

Null Hypothesis:	Obs	F-Statistic	Prob.
FPI does not Granger Cause G	13	4.09379	0.0597
G does not Granger Cause FPI		1.93861	0.2058
TCY does not Granger Cause G	13	0.05874	0.9434
G does not Granger Cause TCY		0.34032	0.7214
TCY does not Granger Cause FPI	13	1.03618	0.3980
FPI does not Granger Cause TCY		1.02975	0.4000

Source: *E-views 7.0*

Table 4 shows the result of granger-causality test. As indicated by the result, foreign private investment in telecommunication (FPI) granger cause Economic growth (G) but that economic growth (G) does not granger cause foreign private investment in telecommunication (FPI). This suggests that foreign private investment in telecommunication (FPI) contributes significantly to economic growth in Nigeria. This is consistent with many studies that foreign private investment in telecommunication (FPI) is a source of economic growth (G) (Awoleye, Okogun, Ojuloge, Atoyebi and Ojo (2012). However, there is no evidence of reverse causality from economic growth (G) to foreign private investment in telecommunication (FPI). The result also shows that Telecommunication contribution to GDP (TCy) does not granger cause economic growth (G) and also economic growth (G) does not granger cause Telecommunication contribution to GDP (TCy).

5. Conclusion and Recommendations

This study used national level data to analyze empirically the effect of telecommunication FDI on economic growth in Nigeria. Data for the analyses are sampled between 2008 and 2018 from World Bank Development Indicator Database and Central Bank of Nigeria (CBN) statistical bulletin. The method of analysis used is the Error Correction Mechanism (ECM) with E-views 7 as medium of estimation. The results of this work provided evidence to support the earlier work that foreign telecommunication investments have positive effects on economic performances. Though most studies had focused exclusively on developed countries and the few in developing countries focused on cross-country studies but interestingly, the conclusion drawn from these wealthy countries using cross-countries data are directly relevant and similar to Nigeria case. The results confirmed the hypothesis that foreign telecommunication investment drives growth. The primary assumption was that foreign telecommunication investments are necessary but not sufficient condition for economic growth. Many factors other than telephone investment were critical to growth, but the lack of this investment hinders growth no matter what resources are dedicated in other areas of the economy. Based on the findings of this study, the following recommendations are thereby suggested in order for Nigeria to attract more foreign direct investment in the Telecommunications sector and harness its benefits better:

(i) Since the regression analysis revealed that Foreign Direct Investment in the Telecommunication sector impact positively and significantly on the performance of the sector, the government should initiate policies that will promote the long-run growth of the Telecommunication sector and the economy at large. This will go a long way in attracting long-term fund that will be available for productive purposes.

(ii) A stable political environment was found to be fundamental in attracting foreign investment to an economy. Therefore, the government should focus on maintaining political stability before formulating favourable policies that will attract long-term funds into the country.

(iii) The government must create a conducive business environment by improving its infrastructural facilities assuring security of life and property and maintains policy consistency in order to boost local investment in the country. It should also set machinery in motion to improve the quality of the labour force through improved educational system, and qualitative and continuous manpower training.

(iv) The capital market should be further deepened through the introduction of derivatives as stock index future, interest and currency future as well as options on individual stock. Furthermore, the regulators of the capital market must continue to strengthen the transparency of the market through effective oversight, professionalism and improved operational facilities so as to boost the confidence of both local and foreign investors in the market.

(v) Since the exchange rate is also a significant determinants of Foreign Direct Investment, the government must endeavour to stabilize the exchange rate so that investible funds will be cheap and yield high returns in the country especially to foreign investors.

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Part Two
Social Philosophy

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Prevalence of Moral Decadence Among Youths in Kaduna North Local Government Area, Kaduna State

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Abstract. This study is on the prevalence of moral decadence in Kaduna North Local Government Area of Kaduna State. Moral decadence has been an issue in the Nigerian society today, especially in urban areas. Kaduna North Local Government Area is one of those urban areas that have witnessed a rise in moral decadence committed mostly by youths. These immoral acts range from examination malpractices, indecent dressing, drug abuse, among others. The study adopted the Social Learning Theory, as it explains that individuals, especially youths, tend to learn and act based on their observation in the society. The research made use of primary and secondary types of data. Questionnaires were distributed in the study area. Books, Journals, Newspapers as well as online materials were also used. The findings of this study revealed that parents have neglected their roles with regards to moral teachings. Similarly, poverty and unemployment, peer influence and technology have also played a huge role in the collapse of morality in the study area. The study therefore suggested that there is the need for parents to firmly educate their children about moral norms and values. The government will also do well to create job opportunities, especially among youths. There is also the need to include religious leaders in the fight against moral decadence in the society.

Keywords: Youth, Moral Decadence, Immorality, Kaduna.

1. Introduction

Moral decadence, especially among youths is a global issue. In Nigeria, morality has degenerated over the years and resulted into many vices in the society. Researches that have been conducted discovered how Nigerian youths have engage themselves in all kinds of immoral acts such as drug abuse, theft, cultism, thuggery and other similar crimes and violence (Adebisi, 2013). However, moral decadence have not been taking seriously in our society today, a situation which has led to the presence of poor breed of youths (Sofadekan,2016). This lack of morality is mostly found in urban areas, a situation which led to all kinds of vices committed mostly by youths, mostly between the ages of 15-25.

In Nigeria today, immorality is visible in all aspects of our lives. Due to lack of morality, youths have adopted anti-social behaviors as the only way of enriching themselves (Wokocha, 1991). Hence, prostitution, thuggery, kidnappings, among numerous others, have increasingly become common in the society, some even leading to violence which has affected the development of the Nation as a whole. Gbenga (2009) explains that, there is a great increase in the public outcry against vices in the society such as bribery and corruption, embezzlement of public funds, the desire to get rick quick, loss of family values among others, all of which have become a bane in the society. This study is therefore focused on evaluating the prevalence of moral decadence in Kaduna North Local Government of Kaduna State.

2. Conceptual Review

2.1 Moral Decadence

Morality refers to a system of principles and judgments which are based on religious, cultural, philosophical beliefs and concepts, which determines if actions are right or wrong (Hare, 1996). Morality is expected to shape an individual's behavior into the accepted values in the society. Similarly, Okwueze (2003) also explained morality to mean "specific form of social consciousness of awareness of your relatedness to others without which social life would be impossible" (p 68). Similarly, morality is explained by Adebisi (2018) as relating to the issue of what is right and wrong. It is something that is

ethical, proper and honorable. Decadence on the other hand involves the decline of morality in the society. It is the state of corruption, dissolution, profligacy, debauchery, excess etc. It is a period of decline of accepted morals, usually from a higher standard, to a lower one (Hume, 1995). Individuals who have neglected the acceptable norms and values guiding their community are hence vied as deviants and are capable of becoming a nuisance to their respective communities.

Therefore, moral decadence according to Odeh (2013), represents the inability to uphold sound morality in the society. Similarly, Muraiwo and Ugwumba (2014) explained it to mean the process of acting in such a way that portray low moral standards. It is thus about the collapse in moral norms, values and ethical standards. Hume (1975) also explained moral decadence to mean a condition of having a decline in morals. Nwankwo (2012) opines that moral decadence mean "a flight from moral values". These moral values are good habits and without these moral virtues, human beings are regarded as good for nothing (Muhammad and Abubakar, 2018). Similalry, Afuye (2015) stated that moral decadence come in the form of cultism, examination malpractice, teenage pregnancy, rape, sexual harassment among others. It is a behavior that defiles the accepted norms and values of the society. It is in direct conflict with the society's values.

In the Nigerian society today, immorality can be found in all aspects of our being. It is so common that sometimes children learn from adults and the circle goes on. Immoral behaviors are found in schools, homes, on the streets, at work places and even in places of worships. This situation has greatly affected national development and has led to the bad reputation of the country overseas.

2.2 Youth

Mofoluwawo (2010) explains youth to mean young persons between the ages of 17 and 30. This category of individuals are the most active, yet vulnerable segment of the population. Similarly, Tanaka (2014) define youth to mean persons between the ages of 18-31. It is equally a stage where individuals are young before reaching adulthood. Alfrey (2010) explained that youths are individuals that possess certain physical characteristics such as the ability to show strength towards achieving goals, as well as the ability to change a state of art.

Youths represent the most active individuals in the country. Thus, the higher the number of youths, the higher the wealth and national income of that country (Nkwopara, 2011). According to Roche et al (2004), youths represent a transition from childhood to adulthood. This implies the process of biological, psychological, emotional and sexual maturation, that are associated with puberty. Similarly, Adebisi (2018) described youths as individuals full of energy and curiosity about life and their environment. This make them vulnerable to societal vices, as it is a period of exploration, uncertainty and doubts. They are regarded as the younger generation of the society, within the period of adolescence and below the age of forty.

2.3 Moral Decadence Among Youths

Youths are considered the backbone of every society and are seen as the leaders of tomorrow. However, youths have remain at the center of immoral acts and other vices which are capable of destroying their future. Many Nigerian youths today have been lured into accepting dangerous life styles, involving the acts of smoking, cultism and other vices (Sofadekan, 2016) Energetic youths have continuously been involved in both religious and political violence, leading to the deaths of many and the destruction of property worth millions of naira. Adebisi (2018) argued that;

"In the world today, shame and shamelessness are rewarded with encomiums and emphasized recognition, unclothedness is now directly proportional to your fame and acceptance, skimpy dresses are now tickets to classy events, songs that have intimate talking in them sell faster than the meaningful ones" (p 192).

Therefore, moral decadence has continue to replace core values in the society. Youths now are not concerned with how their tomorrow will be better through innovations but rather focus on enriching themselves by any means necessary at a tender age (Afuye, 2013). Similarly, Adebisi (2018) explained that many youths have today engaged in numerous ways of accumulating wealth and enjoying the good things of life. As Idensi (2010) also opined that, moral decadence thrives in different societies around the world , and these immoralities such as drug abuse, school violence, sexual abuse, killings, among others are common among youths and children.

Adebisi (2018) opined that the belief that was proved by researchers indicated that a large percentage of Nigerian youths that are involved in anti-social vices are products of practices that do not conform with the decent and moral acts transferred to the present generation of parents by the previous one. Hence, the parental irresponsibility shown today is alarming and

capable of destroying Nigeria's tomorrow. Alimba et al (2010) explained that, the conditions of the youths is frustrating to the extent that leaders do not take it seriously, as their children are not involved. This Nigerian youths thus, no longer uphold societal norms and values like hard work, honesty, respect for elders, cooperation, self reliance, decent dressing, among others (Adebisi, 2018). A significant number of youths have imbibe the culture of immorality for their selfish gains. The result of which does not only affect the perpetrators and or victims, but the whole society as well.

Further more, Alimba et al (2010) argued that many Nigerian youths have been rendered unproductive, instead of becoming useful to themselves and the country. Youths have involve themselves in numerous immoral acts to satisfy their needs and wants. Those within the age range of 25-39 have even traveled oversea in search of a better life (Mofoluwawo, 2012). Some of these youths that have traveled abroad in search of a better life, often portray a bad image for their country. Folaranmi (2012) observed that;

"Mention anything negative, corruption, violation of human right, fallen standard of education, electoral malpractices, epileptic power outage, incessant strike, unemployment, fraud, greed and the rest, Nigeria is in the fore-front" (p 7).

Nigerian youths today are not interested in upholding societal norms and values, such as hard work, respect for elders, honesty, decent dressing, among others, due to the fact that much emphasis is not mounted on teaching morals in schools and homes (Adebisi, 2018). Omordu (2007) also explained that:

"The Nigerian youth today are in a state of confusion on account of conflicting messages from parents and elders on one hand and the effects of various mass media such as radio, video, television, books, newspaper, computer networks etc, instead of submitting themselves to the control and advice of parents and elders, the youths rather resort to personal choice and right to live one's live" (p 32).

Alimba et al (2010) explained that youths in our society today have been rendered incapacitated, unproductive and demoralized. The ineffective educational system has affected youths to the extent of making these youths aimless. Mofoluwawo et al (2012) also pointed out that many youths have been involved in all kinds of activities regardless of whether it is right or wrong, so long as they can be able to sustain themselves. Lawal (2012) explained that:

"While corruption is on the increase, our life expectancy seems to be decreasing, poverty and powerlessness are the order of the day. People's lives are being disposed of cheaply through different means such as armed robbery, hired assassins, kidnappers and portholes on most of our high ways" (p 9).

Bilkisu (2019) also explains that, today we find ourselves living in a world where dressing up decently (especially by the female folks) is no longer a pride. Abusing drugs is also on the increase and youths are willing to risk their future in the process. We also live in a world where modern slavery in tolerated and children are subjected to hardships of all kinds. We imbibe the culture of political and religious violence which often lead to blood shed.

Causes of Moral Decadence Among Youths

Several factors have been associated with the decline in morality in our society today. For instance, unemployment today has exposed youths to immoral acts. As Adebisi (2018) puts it, that youths who roam the streets due to lack of jobs or unstable academic session, have become nuisance to the society. The jobless youths have become easy targets for radical organizations and have been used as tools by politicians to perpetrate mayhem especially during electoral season. Ajufo (2013) argued that:

Unemployment has become a major problem bedeviling the lives of Nigerian youth, causing increased militancy, violent crimes, kidnappings, restiveness and socially delinquent behavior. Youth unemployment is devastating to both individual and the society as a whole both psychologically and economically (as it is) causing frustration, dejection and dependency on family members and friends, who also have their own problems to contend with. The high rate of unemployment among the youth in Nigeria has contributed to the high rate of poverty and insecurity in the country (p 307-308).

Similarly, O'Donovan (2000) argued that poverty has been responsible for a lot of vices in urban cities. It is one of the major causes of prostitution, stealing, and kidnapping in the society today. Due to poverty, young girls have turn to prostitution, thereby contracting and other diseases, while others lose their lives due to abortion. Therefore, youths who are unable to provide for their needs have joined gangs of armed robbers, or are involved in political thuggery and have endangered themselves and the society (Mofoluwawo, 2010). As youths are exposed to criminality, so has the society felt the enormous pressure and repercussions, capable of impeding the

development of the communities affected. As pointed out by Kayode and Adeyinka (2009):
"The majority of youths who are currently engaged in militancy, thuggery, gangterism, cultism and other forms of anti-social behaviours are usually people who are aggrieved with the social system and who are deprived one way or another" (p 38).
Poor parental upbringing has also been seen as one of the major causes of moral decadence among youths. Some parents have fail to inculcate moral values in their children and that has resulted into exposing these youths to criminality, capable of becoming a nuisance in the society. Obiano (2016) argued that:
"Parents and guardians leave the house early in search of the means of survival and come back late and tired. They abandon their responsibilities to outsiders and technological devices. The result are bad habits learned from television, films, video games, telephones, internet and other social networks. These are expressed in the forms of indecent dressing, permissive lifestyle, wild partying and drug abuse. It gives rise to armed robbery, cultism, 419, prostitution, abortion, child trafficking and abuse" (p 11).

However, Adebisi (2018) explained that, although the decline in moral values have been largely attributed to the lack of proper upbringing of children by their parents, the government is also to be blamed. Nigerian leaders, due to their corrupt nature, have neglected the rule of law and are deeply involved in bribery and corruption. Thus, when government is unable to provide for the youth, these youths engage in both legal and illegal means to provide for themselves. In the same vein, Airahuobhor (2006) argued that Nigerians do not have leaders yet. Rather, what Nigerians have are rulers. They do not have vision and only think of how to fill their pockets. Thus, they do not value human beings. This has resulted into impoverishment in the country (Okam, 2001). Thus, as the masses continue to be impoverished and uncared for by their government (leaders), so has the number of crimes increased.

The mass media has also been blamed for encouraging immoral acts among youths in the society. Adebisi (2013) explained that the information that is widely broadcasted in the media is not always censored. Youths that watch pornographic scenes, war films, drug addiction and trafficking scenes, tend to practice what they learn. The media and technology have played huge roles in promoting moral decadence among youths. As Chinedu et al (2020) explain that the presence of electronic media through cable networks, Nollywood home videos and foreign movies have exposed youths to sex and other sexual activities. It has also promoted acts of kidnapping, cultism, rituals and other vices. Smith (2007) also noted that most teenagers are exposed to sexual materials on TV and magazines. The exposure of sexual contents thus leads to permissive behaviors. Therefore, the influence of media has affected the relationship between youths and others in a negative way. It is no surprising that killings, kidnapping, cultism, drug addiction, high rate of divorce and other vices are very common in the country (Sofadekan, 2016). Through social media networks such as facebook, twitter, instagram, youtube and many others, youths have learn and adopted immoral behaviors of disrespect for their family members, elders, and members of the community in general.

The influence of peer group is also one of the major causes of moral decadence. Faustine (2013) argued that peers are regarded as an important influence in the character of an individual, especially at young age. Therefore, the affiliation with peers who engage in risky behaviors is known to be a strong prediction of the youth's character. Similarly, the lack of discipline and willingness to learn, especially in primary and secondary schools in Nigeria, has resulted into immoral acts. Poor pupil-teacher relationship, strained teacher-headmaster relationship, disrespect for school heads have all amounted to immoral acts (Chinedu et al, 2020).

The gradual imposition of the western culture on the traditional African society has also contributed to the decline in morality today. This has resulted into a rapid shift from traditional society. Hence, the colonization of African countries by western countries have exposed these colonized countries to new western values (Sofadekan, 2018). These western values do not represent the true African norms and values that existed before the coming of colonial masters to the continent. Thus, globalization has negatively affected the African continent with respect to its traditional norms and values.

3. Effects of Moral Decadence In the Society

Moral decadence is not without consequences. These socio-economic effects of moral decadence cannot be overlooked. Nigeria as a developing nation is struggling to actualize its developmental goals. The problems that occur as a result of immorality cannot be part of the progressive development of the country. Foreign investors tend to back down from doing businesses in the country (Sodefakan, 2016). Immoral acts committed mostly by energetic youths have cripple the progress of the country. Muhammad and Abubakar (2018) share this view when they

argued that moral decadence has resulted into the slow pace of development. These immoral vices ranging from stealing, bribery, examination malpractices, insubordination among others, have contributed immensely to the educational and economic decline in the country.

Moral decadence according to Louw (2009), impedes the growth and development of any nation. The consequences of moral decay has led to the collapse of family and the community life, because youths imbibe the attitude of lack of integrity, violence, self-decline, etc. Awonyi (2003) explained that a visit to the police stations and court rooms have shown that most of the crimes committed are perpetrated by youths. They engage in vices such as arson, cultism, forgery etc, all of which are detrimental to the progress of any society. If such actions are left unchecked, the society will be negatively affected and the youths who are suppose to be useful, become social deviants (Alloy, 2000).

Moral decadence has affected the integrity of Nigeria as a whole. Corruption and other immoral acts taking place in the country has affected the image of the Nigerian societies internationally (Chinedu, et al, 2020). No wonder Ituma (2008) argued that:

"The image of the country in the international arena has become so battered that every Nigerian should psychologically feel a scorching hurt inflicted on his individual psyche. The dent has gone so far that everywhere in the world Nigerians are said to be generally dreaded like mad dogs and criminals, cautiously approached like dangerous snakes, and avoided like lepers" (p 37).

Therefore, the Moral decadence led to the shortage or absence of foreign investors, as a result of the prevalent of unethical vices in the country (Sodefakan. 2016). Similarly, criminal activities in the society affects tourism, a sector which could generate huge capital to then country (National Orientation Agency. 2009; Enu and Enu. 201). Moral decay has also impeded moral education, because it does not assist the society with respect to molding a good character that should have been instilled right from the beginning (Oliver et al, 2017). Hence, the implications of moral decadence, both nationally and internationally cannot be overemphasized.

4. Theoretical Explanation

Social Learning Theory: This study has adopted the social learning theory. The theory as propounded by Albert Bandura , explains that new behaviors are acquired through observation and the imitation of others (Bandura, 1971). According to Ormrod (1999), social learning theory emphasizes that behavior of an individual is dictated by the thought mechanisms of the person, the atmosphere, as well as the action itself. Basically, Learning here is cognitive and can happen through observation or a direct instruction (Bandura, 1963). Furthermore, learning can also take place through the observation of rewards and punishments. Thus, when a particular type of behavior or character is rewarded or condoned, it will most likely persist, and if a particular behavior is punished, then is will most likely be stopped (Renzetti et al, 2012). The social learning theory has the following basic assumptions:

- Learning is not only behavioral, but also a cognitive process, which takes place in a given context.
- Learning occur through observation of behavior as well as their consequences.
- Learning is about observation and the extraction of information from those observations, as well as making decisions concerning the performers of behaviors (observational learning and modeling).
- While reinforcements play in the process of learning, it is not completely responsible for learning.
- The learner is not a passive recipient of information. Hence, cognition, environment and behavior all mutually influence each other (Reciprocal determinism).

The social learning theory is relevant for this study because is explains how individuals, especially youths, easily learn (good or bad behaviors) through observation in their environment. As such, the immoral behaviors as portrayed by youths in the society are as a result of what they learn either through the influence of their peers, parents or other individuals (adults) in the society.

The social learning theory has been criticized for not explaining why certain behaviors are condoned or punished. The theory also failed to explain why some children, despite facing bad influence in the society, choose not to copy.

5. Methodology

This study has made use of primary and secondary types of data. The primary data was obtained through the administration of questionnaires, while the secondary data was obtained from books, journals, Newspapers, printed and electronic materials. The projected population of Kaduna North Local Government Area as at 2016 according to the National Bureau of statistics (NBS) is 492,100. The

sample size for this research work was obtained using the Krejcie and Morgan's table and according to the table, 384 sample size was adequate. The questionnaires were distributed equally among all the wards that constitute the study area. The study also made use of the Statistical Package of Social Science (SPSS) in analyzing the data.

6. Data Presentation and Discussion of Findings

As shown below, the information gotten from the field through the administration of questionnaires have been presented in a tabular form using frequency distribution and simple percentage. Table 1 demonstrated the level of moral decadence in the study area, Table 2 captured the causes of moral decadence in the study area, Table 3 highlighted the consequences of moral decadence in the study area, and Table 4 captured the solutions to moral decadence in the study area. Out of the 348 questionnaires that was administered in the field, 372 were filled and returned which constitute 96.9% . The unreturned 5 questionnaires constitute 1.3%, and 7 invalid ones constitute 1.8%.

Table 1: Level of Moral Decadence

S/N	Variable	Frequency	Percentage%
1	High	191	51.3
2	Very High	158	42.5
3	Low	14	3.8
4	Very Low	9	2.4
	Total	**368**	**100**

Source: *Field work, 2020.*

Table 1 as shown above, is on the level of moral decadence in the study area. Majority of the respondents, constituting 51.3% agreed that the level of moral decadence in the study area is high. This is followed by the category of respondents constituting 42.5% who believe that the level of moral decadence is very high. The next category of respondents constituting 3.8% agreed that moral decadence is low, while the last category constituting 2.4% believe that the level of moral decadence is very low.

The data above has clearly indicated that majority of respondents constituting 51.3% agreed that moral decadence in the study area is High. This view is also shared by Adebisi (2013), where he explained that moral decadence has reached an unbearable level in our society today. Researches have shown that a high percentage of both secondary schools and university students have engaged in immoral acts such as violence, cultism, examination malpractices, sexual immoralities, among numerous others. Sofadekan (2016) also argued that many youths in our society today have succumb to the life style of smoking, obsessive womanizing, alcoholism, cultism, etc.

Table 2: Causes of Moral Decadence

S/N	Variable	Frequency	Percentage %
1	Poor parental upbringing	101	27.2
2	Technology	99	26.6
3	Poverty/Unemployment	98	26.3
4	Peer group influence	74	19.9
	Total	**368**	**100**

Source: *Field work, 2020.*

Table 2 above is on the causes of moral decadence in the study area. Majority of the respondents constituting 27.2% are of the view that poor parental upbringing is a the major cause of moral decadence in the study area. This is followed by the category of respondents representing 26.6% who agreed that technology is responsible for moral decadence in the study area. The next category of respondents constituting 26.3% believe that moral decadence is caused by poverty and unemployment in the study area. The last category constituting 19.9% agreed that moral decadence is a product of peer group influence.

As shown in the data above, majority of the respondents representing 27.2% are of the view that moral decadence in the study area is as a result of poor parental upbringing. This opinion is also shared by Obiano (2016) who explained that parents and guardians have abandoned their responsibilities to outsiders. The result of this are bad habits, expressed in the form of indecent dressing, wild partying and drug abuse.

Therefore, parents have been blamed for failing to properly educated their children about the accepted norms and values. Despite family being the first agent of socialization, many parents have fail to assume their roles and have left their children at the detriment of the society.

Table 3: Consequences of Moral Decadence

S/N	Variable	Frequency	Percentage%
1	Violence/Unrest	74	19.9
2	Absence of norms and values	92	24.7
3	Kidnappings/Robbery	65	17.5
4	All of the above	141	37.9
	Total	**372**	**100**

Source: *Field work, 2020.*

As shown in Table 3 above, Majority of respondents constituting 37.9% are of the view that all the categories are the consequences of moral decadence. This is followed by the category constituting 24.7% who believe that the absence of norms and values are the consequences of moral decadence in the study

area. The next category constituting 19.9% believe that violence and unrest are the consequence of moral decadence. The last category of respondents representing 17.5% agreed that kidnappings/robbery are the consequences of moral decadence in the study area.

The table above has clearly indicated that majority of the respondents in the study area shared the view that all three categories constitute the consequences of moral decadence in the study area. This view is also shared by Louw (2009) who opined that moral decadence has resulted into the collapse of the community life, because youths imbibe the attitudes of lack of integrity and violence. Similarly, Achor (2015) opined that youths being the driving force of any economy are engaged in vices that are capable of promoting corruption ridden society.

Table 4: Solution to Moral Decadence

S/N	Variable	Frequency	Percentage%
1	Moral teaching	42	11.3
2	Employment opportunities	43	11.6
3	Parental guidance/control	96	25.6
4	All the above	191	51.3
	Total	**372**	**100**

Source: *Field work, 2020.*

Table 4 above is on the solution of moral decadence in the study area. Majority of the respondents in the data above, who constitute 51.3% agreed that all three categories are the solution to moral decadence in the study area. This opinion is followed by the category of respondents constituting 25.6% who believe that parental guidance/control is the solution to moral decadence in the study area. The next category representing 11.6% believe that employment opportunities is the solution to moral decadence in the study area. The nest category representing 11.3% agreed that moral teaching is the solution to moral decadence in the study area.

The data above has clearly indicated that majority of respondents constituting 51.3% believe that the mixture of all three categories (moral teachings, employment opportunities and parental guidance/ control) are some of the major solutions to curbing moral decadence in the study area. This view is also shared by Adebisi (2018) who explains that, there is the need for change of attitudes, especially in homes, on the part of government, religious bodies and other meaningful members of the society, towards mobilizing youths for the nation's development. Similarly, Njoku (2016) equally opined that there is the need for proper home training for children. There is also the need for counseling services provided for youths in their respective schools.

7. Summary of Findings

The summary of the findings are written below:

- The prevalence of moral decadence was discovered to be high in the study area.
- Lack of proper home training on the part of parents, was discovered to be one of the major causes of moral decadence in the study area.
- Poverty and unemployment has also aided the problem of moral decadence in the study area.
- Peer group influence, together with technology has promoted the menace of moral decadence in the study area.
- Moral decadence was also discovered to have affected the development and progress of the study area and the Nation as a whole.
- The study also found that moral decadence could be addressed through the promotion of moral teachings at homes and in schools.

8. Conclusion and Recommendations

Moral decadence as shown in this study has been responsible for numerous criminal activities in our society today. Youths have engage in immoral acts ranging from stealing, drug abuse, violence, political thuggery, examination malpractice, indecent dressing, among others. If left unchecked, these immoral behaviors are capable of impeding the development and progress of our societies. The study therefore recommends that parents, as the first agents of socialization, should strive to inculcate in their children the accepted norms and values of the society. The government should play the important role of improving the standard of living of the people because many individuals, especially youths, are engaged in immoral acts due to poverty and high rate of unemployment. Offences committed should also be dealt with accordingly which will serve as deterrence to others. Last but not least, religious leaders should be included in the fight against moral decadence in the society, through their preaching especially because the two major religions do not condone any act of immorality.

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Rethinking African Development: The Place of Philosophy

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Abstract. This paper aims at appraising the problem of development in Nigeria through critical philosophic reflection and discourse. We shall point out that, the internal, external and the genetic factors are not the absolute cause of underdevelopment in Nigeria and Africa as a whole. Development will be viewed within the context of self-reliance and human development. Philosophical tools shall be used to prosecute the problems of development and for charting out the way for progress. We shall point out that if development is couched in strict deterministic and scientific terms, then morality can be easily undermined. And if it is based on sheer material and economic terms it may breed avarice and widening the gap between the poor and the rich. The major purpose of this study is to propose philosophy as a necessary instrument for development and must not be neglected if any meaningful development is to take place and therefore recommend philosophy to all levels of education.

Keywords: Africa, Philosophy, Development, Technology

1. Introduction

Nigeria and indeed Africa is in a very difficult situation in terms of development. Instead of striving for the emergence of viable institutions and policies, the political leadership continues to prioritise a programme of social reform which has a very narrow economic focus. It neglects those social institutions; and values through which a conducive social order can be attained in the country. In order to tackle this problem, Nigeria needs an intellectual orientation that is critically passionate and disinterested. Such intellectual tradition "leaves no valuations and aspirations unexamined and no piece of knowledge isolated, seeks and ground for the validity of, what is called". Thus, this dissertations will advance critical philosophy to justify why Nigeria is the way it is today and the way out of the quagmire. Deregulation, Privatisation Devaluation of currency, among others are good policies but it must be noted that they cannot transform the nation until the political leadership accepts the substance of critical inquiry which could lead to positive result. This paper is structured as follows: Meaning of philosophy, meaning of development, why Africa is underdeveloped, rethinking African development: the introduction of Philosophy and lastly conclusion.

2. Philosophy Defined

Philosophy is an unusual field of study, in that it does not concern any particular subject-matter as we have in fields like biology, economics, geography among others but rather it consists in a kind of activity.

Philosophy is the activity of reflective critical thought, applied to fundamental concepts and systems of thought and behaviour individual philosophers pursue this activity while drawing on distinctive view of human beings and the natural world, as well as certain beliefs about the nature of human beings, their ideas and values, their social existence, and the world. (Adrian, 2005:1).

One crucial point that deserves attention is that there are diverse approaches to analysing philosophy with reference to this essay we shall employ critical consideration on working definitions and the general nature of philosophy. Prominently, the kind of wisdom furthered by Philosophers is a critical one. John Herman Randall Junior buttresses this point:
Philosophy is the criticism of the fundamental beliefs in any man's great cultural enterprises, science, art, religion, the moral life, social and practical activity when some new idea or some altered experience has impinged upon them and generated intellectual tension and maladjustment. (Randall (Jnr), 1963: 19).

From this point of consideration, it is evidently clear that argument, criticism and persisting

reconsideration of views are intricately woven the continuum of philosophic scholarship. By nature, Philosophy can be uncompromisingly critical of long established tradition and may at times generate viewpoints that may give philosophers the label of iconoclast. Philosophy is basically love of wisdom and a quest for truth. It is a fundamental research that unearth by the rational light of reason. It delves into truth not for the fact that truth is necessary but because the truth which is known is minimal. By nature, truth is infinite and transcendental but Philosophy tends to unravel it through critical reflection.

Resulting from the above is the fact that philosophy is primarily an activity to gain a better understanding of the world among us and a better understanding of us. This is a reflective insight into the problem and meaning of existence. Engagement with this type of activity is what Plato called "examined life".

3. Development

Development as a concept has different definitions. This differences in definitions depend on who is attempting to define it based on intellectual discipline. Development is seen as one in which the Gross National Product (GDP) or Per Capital Income experience sustainable growth (Iyoha, 1996).The classical economist see development as growth in income and infrastructural facilities. Other definitions see development as people's ability to live modern or civilised life through access to such facilities as good road, qualitative health care services, pipe bone water, qualitative education and even abundance of food and for others it involves equitable distribution of goods and services (Izibil & Enuogho, 2002-2003: 27).

On the other hand, the Marxists see development as a multi-dimensional process which transcend economic progress. It focuses on man and his well-being. Rodney posits that, development in human society is a many sided process. At the level of individual, it implied increased skills and capacity, greater freedom, creativity, discipline, responsibility and material well-being... At the level of society or groups, it implies an increasing capacity to regulate both internal and external relations... In the past, development has always meant the increased ability to guard the independence of social group (Rodney 1972:62).
Rodney's view on development can be summed up in three stages, the individual, the group and the mode of productions. The Marxists listed the following as necessary for real development:

(i) Free, compulsory and universal basic Education
(ii) Improvement in the education and training of the working population.
(iii) Raising the standard of living of the people
(iv) Improvement in health of the people, by all round provision of health facilities
(v) Making sure that levels of consumption of material, social and spiritual goods and services are raised.

The believe of the Marxist is that, if the above listed conditions are met, it will definitely produce all round individual with the capacity to contribute to development. However, the multidimensional aspect of development such as, economic, political, social, religious, technological, among others need human development for others to transmute into real development because Man is at the center of development process. The development process must therefore promote dignity. The ultimate aim of development is the constant improvement of the well-being of the entire population on the basis their full participation in the process of development and fair distribution of the benefits therefrom.

Development is a process that translate human integrity from potentiality to actuality. This implies the commercial and effectual relationships among human beings and it involves the identity of 'who develops' with 'what is to be developed'. According to Iroegbu, this process correlatively involves three orders: the existentialists, the essentialists and the progressive/becoming with self -contradiction (Iroegbu, 2005: 123).

Emanating from the above, the three orders represents man, what to be developed or availability of resources of nature that are meant to be tapped for development and the critical insight into how they can be harnessed positively for ideal development i.e. for betterment of humanity, Man is at the center of any development plan.

4. Why Africa is Underdeveloped

Africa is the largest second continent in the world with a land mass of 3.3million Kilometer square and population of over one billion people. But sad enough, the continent is still home to the largest number of lease developed countries. “whereas standard of living in other continent has risen over time, in Africa, present standards of living are not better than what they were two decades ago. High level of unemployment, inflation, poverty, among

others, appear to be the only legacy the continent is capable of passing on from one generation to the other" (Mugabe 199:1:22). As a matter of fact, Mugabe made this analysis over twenty years ago, but it is an apt description of Africa even in 2021. Going by specific instances, a nation like Nigeria turned out graduates every year but 75% of the graduates' population is regarded as unemployed while about 70% of the entire population live below poverty line. Epileptic power supply, infrastructural decay, high debt profile, political crisis, sectional violence, militant outburst and ethnic agenda that threaten peaceful existence are some of the ills that pervades the polity.

"African situation is made more complex by the problem of bad government and political instability". (Okunade 1998:128). This is traced to lack of good leadership. The leadership scene in Africa is a brazen disregard for the constitution, authoritarianism, kleptocracy among other things that prevail. Modestus describes this challenges in following words:

Leadership in Africa in the contemporary time is besieged by two direct neo-colonial forces that work against the interest of the common good in Africa. The first is the indirect and but present grip of those same colonial powers on Africa countries. In this wise, the colonial powers have not given up any real power it had over its colonies. They overtly manipulate them. The second is the home made and self-influenced woes. In this sense, the African leaders exhibit self-interested values, materialistic sentiment and insensibility to the woes of the public... Head of government become presidential monarchs who use their office and state power to steal the national wealth, exercise excessive powers, exercise self-interested politics (Modestus, 2008:285)

There is enormous problem with leadership in Africa. This has manifested in several other problems that hinder the development of the continent. The intensity of the problem generated by bad leadership reflects in Achebe's thought that, the trouble with Nigeria, is simply and squarely a failure of leadership. There is nothing wrong with the Nigerian land, the Nigeria problem is the unwillingness or inability of its leaders to rise to the responsibility of the challenge of personal examples which are the hail mark of true leadership," (Achebe 1938:1) specifically; Oladipo posists that:

Nigeria today is far from being a viable state. "Not only are the social institutions that should regulate social life and strengthen the capacity of the individual and the society for coping with challenges of life weak and pathological also the worst human instincts predominate in individual conduct and human relations in consequence, the task of nation building has floundered and national development has become a mirage (Oladipo, 2008:86).

The quest for development has been a difficult one and scholars have analysed severally but the problem still persists. In some such as Daniel Effiong, Bayo Okunade, Milton Obote, etc. Slave trade and colonialism created the problem. As expressed by Olufemi Mimiko:

The nascent, autonomous and autonomous economy system of the people were completely stifield, then the politcal and economic autonomy of the ruling group in the continents were destroyed. This is debased the African person and his wrought to progress... (Mimiko, 1999: 270).

Writing in the same vein, Daniel Offiong posits that "the beginning of Africa under development can be traced to the trans-Atlantic slave trade, the legitimate trade and the eventual partitioning of Africa" (Offiong, 1980:14). In further intensification of this position, Okwudiba Nnoli argues that "the colonial economy destroyed the independence of the local population rendering the people powerless to re-organise their internal and external economic activities (Nnoli 198:1:122) A crucial aspects of the historical development of Nigeria whose implications we need to understand is that, the nation started as a colonial creation:

The purpose of its creation was not to enhance the capacity of the people to achieve a better life for themselves. Rather the country was invented in other to maximise returns from colonial enterprise hence, the Nigerian states evolved not as an instrument for the provision of public benefits but as a weapon of exploitation. (Oladipo, 2000:30).

Since the states is an instrument of control and dispossession, then it could not enhance the capacity of the people for self-development nor engender the intuitional framework that will facilitate social development. The problem of under development still persist to this very moment in Nigeria. Under development has been institutionalised in the form politicians and armies of liberation all over Africa. Bad leadership, corruption, wrong ideology, low level of technological development, ethnicity among others have further worsened the spate of underdevelopment. Now in a review, there is a need to balance Rodney's text. ''how Europe underdevelopment Africa" by writing How Europe and Africa underdeveloped Africa.

In the midst of these diverse researches, the problem of Africa remain intractable especially, when compared with the historic advancement in other continent, Africa is yet to key into the prevailing trend of development. Oguejiorfor substantiates that:

Africa's problem appear all the more acute in our days given the progressive changes taking place in other parts of the world which were formerly grouped within the awkward club of third world. Despite its long years of economic stagnation, Latin America is rising to challenges of its difficult history. In politics, it has almost thrown dictatorship overboard and installed a fledgling democracy... partly as a side effect of this fact, its economy, despite the apparently intractable injustice is generally growing from strength to strength... Brazil, the erstwhile notorious international debtor has almost miraculously curbed the galloping inflation of the 70s... (Ogujiorfor, 2001: 23).

However, in spite of the fundamental progress in countries like South Korea, Malaysia, Singapore, Taiwan, China among others. Africa and indeed Nigeria is intricately mired in the net of under development. Until 1961, a nation like Korea was a poor and materially deficient third nation. It lacked political stability but "overall today Korea has the ninth largest economy in the world. In 1996, the country was the sixth largest producer of crude steel products and automobiles; the second largest ship-building nation after Japan and the highest consumer of fertilizer products". (Mimiko, 1996: 28-32). If Korea could be so transformed then before splitting into South and North Korea, why is Nigeria still tied to the inglorious spot of underdevelopment and how will the country be rescued from the bane of development?

There is no doubt that many African nations have put in place programmes and policies for development, but in most cases these policies fail to generate the expected result due to corruption, inconsistency and ineffective implementation. In many cases, the programmes do not capture the prevailing cultural reality on ground, neither do they match the existential experience of the people. Above all instead of giving a total or holistic appraisal of the problem, most analyses are couched in economic and technological terms alone. This material consideration of development neglects the moral dimension and brings about proliferation of negative consequences like selfishness, overt individualism, unhealthy rivalry and divisive competitiveness among citizens which could be term "African mentality". We cannot doubt the fact, the human society is experiencing fast advances in education, science and technology but at the same time there are serious social upheaval and moral failures that need serious attention. The point that must not be missed is that material reductionism as a defiling principle of progress degrade the human person and elevate material pursuit far above other things.

However, sequel to the above paragraph, there is a wide gap between the technical and the ethical in the formulation and implementation of Africa's development agenda. Wiredu asserts that:
Scientific and technological advancement do not of themselves ensure the attainment of humanistic ideal. Science and technology lead to industrialisation, which in turn is apt to lead to extensive urbanization, which in turn, is apt to manifest itself in the form of crime and all sorts of social inclemency... a technologically advanced country can be severally, underdeveloped morally. (Wiredu, 1993: 56).

Wiredu position is that, the quest for technological advancement must be merged or complimented by ideas that will prioritise human values. Tools and technology do not produce human progress. "Technological advancement frequently brings about unemployment as robots replaces human beings. It causes change in social and moral standards and often involves hazards to people's health and safety" (Eboh, 1996:109) "Technology can liberate man from drudgery, however, they can also have dehumanizing effects and be potentially dangerous if there is no self-discipline and dedication to enduring values." (Titus, 1997: 43). Technological sophistication is an aspect and not the core of development (Wiredu, 1980: 43- 44). An undisputed fact is that Africa and indeed Nigeria has enormous human and material resources which if properly harnessed will effectively bring about development. But, the rich endowment of resources is not enough to ensure economic development. For this to crystallise into development, Mancur Olson gives two criteria. The first is "the paradoxical condition of secured and well defined individual rights. The second one is that "there is no predation of any kind (Olson, 2000: 195-196). However, the political and economic model of Nigeria makes it very difficult for these conditions to be met. A single group can get power to manipulate these conditions to their instances, when the state cannot match its regulative and beneficent function it resorts to the use of force and draconian policies.

5. Rethinking African Development: The Introduction of Philosophy

Sociologist, Economics, Historians, Anthropologist Political Scientists among others have studied and propounded series of solution to the problem of underdevelopment in Africa but most of the recommendations are one dimensional, academically conflicting and in desperate need of a synthesizer. This synthesis is one of the intellectual preoccupations of Philosophers. Partly, the problem of under development prevailed in proposition is problematic because of possible replies: Are there not Philosophers in Nigeria and in government? How do you consider the cynics and philosophical illiterates who see philosophy as the department for academic concerns or noted for armchair reflection and foolish questions? In this prospective, a philosopher is visualised as someone who sits with head in hand pondering on every abstract and abstruse matter which have not practical relevance to life. "(Popkin and Stroll, 1956: xiii). But without much ado, these positions miss the substance of philosophy. There is an urgent need to put philosophy as the foundation of development and as the moderator cum stabilizer of development. Now, this is the moment when the clarion call of Oguejiofor is critically important. According to him, "those who are engaged in the philosophical enquiry in the African continent should review the relevance of their pursuit to continent bedeviled by apparently endless and intractable problem" (Oguejiofor, 2001:13).

Africa is in dire need of applied philosophy which could bring out intelligence solution to the problem of development in Africa. Moreover, the intense controversies over authenticity, content, methodology that previously dominated African Philosophy are no longer the issues at all. The business of Philosophy vis-a-vis development is no more the definition of the disciplinary integrity. This is the time to create a nexus between decolonization of the mind and globalization of the African and economic woes which continue to undermine the status of Nigeria or what can be termed synthetic philosophy. A philosophy, that probe into the workings of other discipline in the remaking of the African continent. This does not suggest total abdication of the theoretical responsibility of Philosophy but the concerns with ontology must be complemented with radical intervention on African situation. Philosophy offers this critical insight. Philosophy is uncompromisingly critical, undeterred by the thralldom of tradition, ignite mental curiosity and teaches that beyond the boundary of what is taken for granted, there are unsuspected and diverse possibilities.

It is true that, Philosophy has its own problems but it is no paradox that is solves the problem of others. It endorses a culture of reasoning that enhances social well-being. Oguejiofor descibes this in the following words:

The contribution that philosophy can make to the ameliorating of the human condition is understood in diverse manner depending on which current a particular thinkers is following... in general philosophy is seen as providing the ability and the knowledge to fulfill the public function of rulership of the political state. It is also pursued for the inescapable vicissitudes of life and also for enriching life in a manner that is different from, and is above the material and the practical... philosophy must have contributions to make both in the understanding and the solution of stupendous problems of Africa (Oguejiofor, 2001:2:1).

Emphatically, philosophy has a role to play in Africa development but this role is not achievable via intellectual supremacist claim and uncompromising defense of ethno-philosophy. We must note that culture and traditions are amenable to change. A static philosophy that thrives on analysis of the past and applying restricted views is doomed to fail. Infact, the interpretations of reality may differ from culture to culture but this does not totally rule out the possibility of intellectual dialogue and interpretation of mindsets. Mere description or narration of African historical exploit do not translate to development. African needs radical and comprehensive overhaul of culture, ideology and policies for development. In line with this and beyond the boundary of grandiose socio political and economic philosophers, there is a need for critical Philosophy, of the type expatiated by Oladipo. According to him:

To be significant African philosophy has to be a critical reconstruction which will enable Africans to separate the backward aspects of their cultures from those aspects that are worth keeping. The kind of cultural reappraisal that is being urged does recognise the need to promote an interest in African culture in the contemporary world. However, it also requires that Africans Strive to see the kind of modification in this culture or aspects of it that are required as parts of efforts to promote modern way of thinking on man, society and nature in Africa... the critical engagement with African culture that is being suggested sees culture as a dynamic phenomenon which changes with modification in its environment both social and physical. (Oladipo, 1996:84).

This idea is also consistent with Wiredu's critique of ideology. He stressed "the need to think critically about the abstracts notions which lies at the base of

ideological discourse" (1980:58). Another aspect of the critique which philosophers should not neglect is the critical engagement with other academic disciplines, whether in the social sciences, the humanities or even the natural sciences, as a way of exposing the ideological underpinnings of received, usually moribund theoretical model or research programmes which are dominant in African academic establishment.

This position equally features prominently in Claude Ake's ***Social Science as Imperialism: The Theory of Development (Ake, 1980)*.** In Oladipo's exposition, commitment to this kind of critique is crucial because it provides the theoretical foundation for the technicist approach to development which many African leaders and policy makers cherish. Many African philosophers have criticized the prevailing socio-political and economic systems. They have queried the diverse policies and programmes for developments but the issue transcends this. "We need to recognise that criticism is not enough to be effective, it has to be accompanied by a projection of alternative social theories which will reflect our aspirations and the values inherent in them. To be significant and relevant to African needs such social theories must be based on painstaking study of African societies, proper analysis of the African experience and finally, they have to be based on proper understanding of the set of values which inform the definition of African goals in the contemporary world and future aspiration (Oladipo, 196:87)

Therefore, the challenges facing Nigeria can only be resolved through the employment of our rational faculty. Owolabi substantiates this. According to him:

I have argued persistently that the philosophical discipline cannot be ignored or relegated. If we refuse and continue to avoid the philosophical perspective in the resolution of our problems, then humanity is heading for a perilous time. (Owolabi, 2011:23)

Though the tenability of this position can be countered by the fact that all disciplines are relevant and prioritizing philosophy in the midst of other disciplines is unwarranted. The economists, the accountants, the technologist among others all have roles to play in the transformation of the nation. This position is intellectually sound but incomprehensive. Philosophy can be interpreted as a policeman in the knowledge production industry maintaining discipline and order. It is a moderator of other disciplines, a coordinator and adjudicator on the efficiency of other disciplines. It is a medium of inter disciplinary research. If ideal conditions are provided, philosophy will work as an intellectual catalyst among the academic disciplines, a mediator - between the humanities and the sciences" (Jung, 2002:2)

6. Conclusion

Development is therefore in abeyance in a country with leadership problem and anarchic situation. Any war ravage country will not be economically prosperous. For the past ten years now, Nigeria has been battling with the problem of Boko Haram in the Northern part of the country and militant outrage in the Niger Delta. The Herdsmen are also in rampage now in all parts of the country killing and maiming people. Billions of Naira which could have been used to develop the Nation has been spent on procurement of arms and ammunitions, providing succor for the displaced and most leaders have seen this as a way of enriching themselves.

Corruption is like a cankerworm that has eaten deep into the fabric of our country and has negative values for National Development. As a result of these negative values, politicians see the occupation of high position in government as an opportunity to amass wealth by stealing our collective wealth. Leaders divert funds earmarked for capital project into their private bank accounts and consequently our roads are in bad state, healthcare delivery in comatose, educational system in shambles as government refused to spend money on public education to pave way for their private institutions, developmental policies depressed and the power sector in moribund.

The above negative consequences are result of unethical mind. Being critical of issues/ideas or existing rules does not mean condemning such issues, ideas or rules but an attempt to see whether such can be modified, corrected or replaced with more reasoned ideas. Philosophy therefore seeks to bring to the fore the many unsuspected possibilities in the knowledge production and brings together diverse recommendations and match culture with development.

In other to develop critical mind worth its salt, mind that can be reasonably infer conclusion from number of premises, that can subject itself to independence thought, that can rationally take decision without being guided, that will be critical of ideas, that reasonably reflects on situations projects into the future, that has spiritual might, that can decide between what is rational and irrational, then

Philosophy is recommended to be included in the curriculum of all levels of education and to be thought be seasoned philosophers.

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Philosophy and the Question of Social Relevance

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Abstract. The paper argues the thesis that Philosophy is relevant to our society. This is against the general erroneous and misconception that Philosophy, being an abstract discipline, has no practical relevance on our lives. The Anglo-Saxon analytic tradition lends support to this misconception by reducing Philosophy to analysis alone. As it has been conceived and developed in the West, and elsewhere, and in our contemporary society through the Ages, Philosophy has played and will continue to play vital roles in the development of our society. In order to achieve its intended objective therefore, the paper discusses meaning and definition of Philosophy, branches of Philosophy, "the ten commandments" of Philosophy. The paper concludes that Philosophy contributes meaningfully to the growth of any society.

Keywords: Philosophy, question and social relevance.

1. Introduction

Going by the title of this paper, 'Philosophy and the question of relevance' it shows the fact that Philosophy must serve humanity. It implies that Philosophy has some fundamental roles to play in human society and that its roles can't be over-emphasized or relegated to the background.

There are some people who think that Philosophy is such a discipline with little or no relevance to human life or society. Ogbinaka (2010:107) asks the following fundamental questions: Why should one be a philosopher? Of what use is a philosopher and 'philosophies' to humankind? Can one really be glad that one's child is pursuing a university course in Philosophy? These questions are crucial in very many ways. This view is misleading, it expresses an utter ignorance of what Philosophy is all about. Our task in this paper is to bring out the importance of Philosophy as an intellectual enterprise.

This paper seeks to correct the erroneous impression that Philosophy is irrelevant to the challenge of transforming the situation of the human society. This paper is indeed an attempt to vindicate the claim of Philosophy that only a critical and rigorous enquiry can put a society on the path of genuine and sustainable transformation. The paper will further demonstrate through arguments that the precarious situation of the African society and the predicament of the global community are due to the disregard of the philosophical spirit. The paper will finally maintain that the adoption of the philosophical temperament, of a rigorous, critical and painstaking planning of the African society, will expedite the resolution of the prevailing African crisis. It will also argue that without the philosophical temper, the goodies presented to the global community by the scientific culture could become a burden with the prevailing uncontrolled explorative tendencies of modern technology.

The anxiety for the resolution of the African crisis and the excitement about the material transformation created by the scientific and technological revolution in the Western dominated global World made both the African and the global societies to disregard academic disciplines that have only remote, not readily visible utilitarian value for the ailing societies, like the philosophy discipline. To ignore Philosophy because its relevance is not easily discernable, is to fail to realize the very strong connection between thought and practice. And to do that is to invite disaster, whether physically, as we have it in Africa, or psychologically, as we feel it in

the Western dominated global society. This is the reason why this paper is titled "Philosophy and the Question of Social Relevance".

The discipline of Philosophy as we have said is a tragic figure, constantly being harassed and with its relevance being questioned not only by outsiders, but, even by the practitioners of the vocation. The tragic fate of the philosophical discipline is a dual situation. The sciences, the social sciences and even the remaining humanistic disciplines that Philosophy conceived and produced at a time in the history of Western scholarly tradition is now in conspiracy with the policy makers to ensure that the mother discipline is finally shown the way out from the concert of intellectual disciplines. Still on the relevance of philosophy, it must be borne in mind that if you keep a beautiful young female dog in your house or compound, within one week you will notice at least one male dog milling around your compound. Similarly, if you have a beautiful young daughter, sister, or niece in your house, sooner or later your house will play host to young men. Philosophy is therefore the apple of the eyes of other disciplines.

2. Meaning and Definitions of Philosophy

From the outset, it is expedient and imperative to note that Philosophy has no widely acceptable definition and as there are scholars of Philosophy, so also, there are avalanche definitions of Philosophy. But, a word of warning is apposite; the mere fact that Philosophy does not have any generally acceptable definition, does not mean, denote, connote or portend that it cannot be defined. Omoregbe (1990:1) says "if you ask ten different Philosophers what Philosophy is, you are likely to get ten different answers. The simple question "what is Philosophy? is very difficult to answer. A person who for the first time tries to find out what Philosophy is, is often disappointed to learn that there is no universally accepted definition of Philosophy. Philosophers themselves disagree on what Philosophy is or how it should be defined. It seems strange that professional philosophers themselves do not agree on the nature, scope and definition of their discipline. Philosophy as being conceived, described or defined the philosopher as a man whose passion is to seek the truth, a man "whose heart is fixed on reality."

From these descriptions of Philosophy by philosophers (both ancient and contemporary), we can see that there is no univocal conception of Philosophy. Different schools of Philosophy conceive Philosophy in different ways. While one school (represented by Jacque Maritain) says that Philosophy is *par excellence* metaphysics, another school (represented by A.J. Ayer) says that metaphysics is not Philosophy, and that metaphysical statements are meaningless statements. These philosophers disagree sharply on the question of the nature and scope of Philosophy. Philosophy according to Thomas Hobbes is only concerned with bodies, that is, material things and their casual relations. Philosophy is thus a discipline, the nature and scope of which is a problem in itself, for it is a critical discipline which does not exempt itself from its own criticism, but, applies its critical tool to itself. Hence, the very disagreement among philosophers about the nature of Philosophy is, ironically, part of Philosophy. Any conception or definition of Philosophy is subject to a philosophical criticism. Hence, no definition of Philosophy can be taken as the definition of Philosophy, for there is no such thing. It simply means that 'What is Philosophy?' is difficult to answer. Ogundowole (2004:1) states that "It is often heard among students that there is no single universally accepted definition of Philosophy. Such a view is not infrequently stated even by academic Philosophers. The immediate impression you are likely to derive from this is perhaps that everyone is to his own kind of definition. Therefore, whatever definition you have, is inadequate, and that is it".

Momoh (1991:1) adds that differences in the definitions or characterizations of Philosophy go back to differences in the perceptions of experiences and of cultures". Unah (1995:2) admits that "there is no agreement among Philosophers as to the exact meaning or definition of Philosophy. This lack of agreement among Philosophers as to the meaning of their discipline need not make any of us unhappy. The nature of philosophical problems is such that Philosophers cannot but disagree".

Again, Ogbinaka (2010:3) posits that "attempting to define Philosophy may be uncomfortable and embarrassing to both the beginner and his teacher. Nevertheless, this fact is not disturbing. Philosophers have found it easier to go into the business of philosophizing before ever attempting to define the business. The long historical span of the existence of Philosophy, the expanse of its scope and subject matter and importantly, the nature of the business of Philosophy itself have all created an intellectual environment that makes it difficult to provide a univocal as well as comprehensively acceptable definitions of Philosophy".

Moreover, Russell (1972:1) says 'Philosophy arises from an unusually obstinate attempt to arrive at real knowledge. A man does not necessarily become a

better Philosopher through knowing more scientific facts: it is principles and methods and general conceptions that he should learn from science if Philosophy is what interests him". Also, Bah (1997:4) posits that "the Philosopher who says: 'I don't know what Philosophy is' wishes to stress not so much the lack of definition or the lack of contents, but rather, the generality of such definition, of vastness of the contents of Philosophy. The philosophical field is so broad that a definition of Philosophy may never be satisfactory to a layman, a student of Philosophy and a professional Philosopher".

All said and done, what then is Philosophy? Etymologically, Philosophy is derived from two Greek words *Philo* and *Sophia*. While *Philo* means love, *Sophia* means wisdom. From this, Philosophy can be defined as love of wisdom. It can be seen as the search for reality. Philosophy, goes with criticism, skepticism and refusal to believe unless on rational grounds. It goes with arguments, reflections, rationality and critical evaluation. In fact, argument is a decisive characteristic of Philosophy. Without intuitive argument and clarification, there is strictly no Philosophy (Wiredu, 1980:3).

In the same vein, it must be noted that, philosophers try to establish their theses by means of arguments. Arguments serve the same purpose for philosophers as proofs serve the mathematician or experimental demonstration serves the scientist or archaeological evidence and archival documents serve the historian.

According to Sodipo (1973:3) "Philosophy is reflective and critical thinking about the concepts and principle which we use to organize our experience in morals, in religion, in social and political life, in law, in psychology, in history and the natural sciences". Once again, Philosophy can be defined thus: the rational explanation of reality and human experience, the general principle under which all facts could be explained; it is the science of the first principle of being; the presupposition of ultimate reality; the science of science.

3. Branches of Philosophy

Philosophy is a tree with many branches. Some of the branches are epistemology; it is the theory of knowledge. It explores or attempts to expose the power or ability, or capacity of the human mind to know reality. Some questions that are central to the study of epistemology are: What can we know? How can we know? Are we sure of what we know? Metaphysics: The word "metaphysics" was the coinage of Andronicus of Rhodes who edited Aristotle's works. It derives from two Greek words: "*meta*" which means after and "*physika*" which means that within the confines of nature. It is the study of reality. Axiology: This is the theory of value. It deals essentially with the value we can confer on human conduct and a work of art. Ethics or moral Philosophy: This deals with human conduct. It determines and prescribes the fundamental principles of morality. It studies the norms of human conduct and sometimes the language of morals. Logic: It is the analysis of the correct structure of reasoning. It is concerned with the provision of sound methods for distinguishing good from bad reasoning. The study of Logic provides a means of facilitating the attempt to develop well –argued positions and to evaluate critically the positions espouse by others. It helps us to assess how well our evidence (premises) support our claims (conclusions), political Philosophy which deals with the justification and limit of governmental control of individuals, the meaning of equality before the law, the basis of economic freedom, and many other problems concerning government. Philosophy of Law: This area of Philosophy explores such topics as what law is, the kinds of law there are, the relationship of law and morality, the kinds of principles that should regulate punishment and criminal justice in general. Philosophy of Religion: What is religion? What does the concept "God" mean? What are the grounds for our belief or disbelief in God? How can religion contribute to the social and scientific developments? Other branches are: African Philosophy, Philosophy of mind, Philosophy of Science, Philosophy of Education among others.

4. The "10 Commandments" of Philosophy

- Allow the spirit of wonder to flourish in your breast. Philosophy begins with deep wonder about the universe and about who we are, where we came from and where we are going, what is this life all about?
- Doubt everything until the evidence convinces you of its truth. Be reasonably cautious, a moderate skeptic and suspicious of those who claim to have the truth.
- Love the truth. 'Philosophy is the external search for truth, a search which inevitably fails and yet is never defeated, which continually eludes us, but which always guides us. This free, intellectual life of the mind is the noblest importance of the Western World; it is also the hope of our future.

- Divide and conquer. Divide each problem and theory into its smallest essential components in order to analyse each unit carefully. This is the analytic method.
- Collect and construct. Build a coherent argument or theory from component parts. One should move from simple, secured foundations to the complex and comprehensive.
- Conjecture and refute. Make a complete survey of possible objections to your position, looking for counter examples and subtle mistakes. Following a suggestion of philosopher, Karl Popper, Philosophy is a system of conjecture and refutation, seek bold hypotheses and seek to find disconfirmations of your favorite positions. In this way, by a process of elimination, you will negatively and indirectly and gradually approach the truth.
- Revise and rebuild. Be willing to revise, reject, and modify your beliefs and the degree with which you hold any belief. Acknowledge that you probably have many false beliefs and be grateful to those who correct you. This is the principle of falibilism, the thesis that we are very likely incorrect in many of our beliefs and has a tendency toward self-deception when considering objections to our position.
- Seek simplicity. Prefer the simpler explanation to the more complex, all things being equal. This is the principle of parsimony, sometimes known as "Occam's Razor."
- Live the truth. Appropriate your ideas in a personal way, so that even as the objective truth is a correspondence of the thought to the world, this lived truth is a correspondence of the thought to the thought.
- Live the good. Let the practical conclusions of a philosophical reflection of the moral life inspire and motivate you to action. Let moral truth transform your life to that you shine like a jewel growing in its own light amidst the darkness of ignorance (Pojma, 1994:10-11).

5. The Relevance of Philosophy

The fact cannot be disputed that Philosophy contributes fundamentally to any society. Hence, the practical relevance of Philosophy will now be delved into.

Momoh (2000:2) captures the importance of Philosophy thus:
Philosophy is the base and the apex, the foundation, the ceiling and the roof of any civilization, any religion and science, indeed any discipline. Any culture, any way of life, corporate or individual, is anchored on a Philosophy, floats on a Philosophy and hangs on a Philosophy. Philosophy is the ultimate intellectual discipline, it is the queen, the king of all discipline. Whenever Philosophy is present, there is light, where it is absent, there is darkness. A people with its own Philosophy are liberated; a nation with its own Philosophy is a free nation. Without a Philosophy, a nation and a people are not just slaves, they are chained slaves, both in body, in mind and psyche.

In the same vein, Azenabor (2002:8) avers that:
Philosophy is the mother of all disciplines; the other disciplines are intellectual descendants of Philosophy. This is precisely the reason why at the apex of any intellectual or academic enterprise, a Doctor of Philosophy (Ph.D) is awarded as a sign of continuity and paternalism.

In line with the above, Falola (2015:21) declares that "the highest attainable degree in any field is a "philosophiae doctor" (doctor of philosophy). Philosophy being the grand "pattern of knowledge". This, without doubt, (emphasis mine) shows the relevance of philosophy.

Ali (2012:30) also states that philosophy still holds on to its motheric position till date. This is justified by the fact that till date, the peak of any intellectual career still remains "The Ph.D.", that is, "Doctor of philosophy". Similarly, philosophy, till date, and as an academic discipline, still serves as a watch dog to all disciplines of intellectual endeavours.

In this respect, Philosophy has been described as the highest intellectual achievement of mankind. It is along this line that Unah (2006:23) posits that "it is to provide parental protection, wisdom, guidance and discipline that the Philosophy department or faculty (in some cases) is retained in well-established universities all over the world. He goes further to declare that:
any university without a full fledge department or faculty of Philosophy, is an academic orphanage. We need not catalogue the social consequences of breeding orphans all over the place. You now have cultists and angry people nurtured with structured ignorance everywhere. The Federal Government through the National Universities Commission should

direct all universities to establish departments of Philosophy without any further delay (Ibid, 23

Furthermore, Owolabi (2011:2) states that "Philosophy is the first academic discipline, and indeed, the progenitor of all other disciplines: This, without doubt, shows the importance of Philosophy". In order to lay emphasis on the relevance of Philosophy, Ogundowole (2008:38) opines that "the Philosopher, as a matter of fact, is a jack of all trades and master of excellence. Hence – over of the world." Philosophy in the words of Falaiye (2012:24) must change the world". Fadahunsi (2003:17) shares the same view "philosophy is one of the moving forces shaping the development of societies".

Furthermore, in consonance with the above, Oladipo (1999:20-21) avers that:
Philosophy has a crucial role to play in the production, clarification and propagation of the ideas and values that guide a thought and life of a people. Philosophy serves to challenge a people's established views of themselves and their condition as a precondition for defining or re-defining who they are and what they can be.

In addition, Balogun (2012:27) maintains that "Philosophers shape the society and indeed the future by changing people's beliefs and habits of thought which in turn affect their actions". Accordingly, knowledge is necessary for action and action is necessary for survival, therefore, without philosophical consideration, life is without meaning.

At this juncture, it is important to underscore Ali's (2012:30-31) views on the relevance of Philosophy to the society. Firstly, Philosophy provides grounds and proofs for abstract ideas to be utilized in solving the problems of life as in logical and mathematical sciences. Secondly, it serves as a tool for changing and/or revising the erroneously commonsensical views of life and of the world. Also, as an academic discipline, it is the underlying ideological framework in the world – order. This is why the failure of several contemporary African nations of today is as a result of the inability of our leaders to premise the future of African nations on ideological foundation. Nigeria, whither your ideology? Where is the Zikism of Nnamdi Azikwe? The Democratic Socialism and Egalitarianism of Obafemi Awolowo? The consciencism and the scientific socialism of Kwame Nkrumah? The Ujamaa of Nyerere? The Negritude of Leopold Senghor? These are philosophical ideological frameworks that have given Africa its focus at the independence period.

This is not all, the value of Philosophy is becoming more recognized in contemporary societies. For example, "If Philosophy had failed society in its history, it would have lost its place on the curriculum of universities" (Bodunrin, 1990:12)

Similarly, Philosophy has an immense role to play in the society. The concern of the philosophers for values, goals and ends of human society, human activity and the means of achieving these, makes the philosopher better qualified to play the role of helping to determine societal values, development and progress. When the knowledge of Philosophy is applied to our societal life, it creates more enlightenment and gives meaning thereby enlarging our range of vision and perspective. Philosophy is a response to society and to social problems.

Philosophers can make policy makers to appreciate the deeper aspect of the problems of development – constantly reminding them for instance, of the true nature and dignity of society's greatest asset, namely, man himself and of his essential orientation to a goal above and beyond the state. Philosophy is an important tool of national development, where development is not seen as one dimensional that is technological development only. There is also cultural development.

In most African societies, there is need for cultural authenticity and development. This is where Philosophy becomes useful to society, in the sense that it contributes greatly to the foundation of the standard of the culture of a society.

Furthermore, Philosophy is important in the areas of ideas. Every organization; be it medical, social, political, economic, educational, financial, industrial, media or even religious needs, ideas and Philosophy is the repository of ideas. On a final note, Oladipo (2008:24) asserts that Philosophy, like other disciplines has a practical mission. This can be summarized simply as "the elevation of mankind".

According to him, "elevation" as used in this context can be defined in terms of: enlightenment, open-mindedness, broadening of sensibilities, sensitivity to human principles (ideals), for instance, trust, tolerance, cooperation, compassion, and so on.

Similarly, Ogbinaka (2010:107-108) avers that: "The emergence of psychology, sociology, political science, law, economics and the pure sciences is largely due to the efforts of philosophers such as Plato, David Hume, August Comte, Adam Smith, etc. Constitutionalism and democracy as political values

rest largely on the intellectual efforts of philosophers like John Locke, Thomas Paine, Voltaire, Rousseau, De Montesquieu and many others. The organized labour movement, the progress made in a few States in the world can be attributed to the painstaking thoughts of Karl Marx and his collaborator, Fredrick Engels as well as their followers. Religion has benefited from philosophy. What Christianity is today is largely due to the efforts of the early fathers of the Church such as St. Augustine and St. Thomas Aquinas, Paul, the Apostle, who wrote the first Christian literature – the Epistles – was a stoic. Come to think of it, Plato's Academy and Aristotle's Leceum may be regarded as the first institutes of formal learning and they were bequeathed on to mankind by philosophers."

Again, Philosophy makes one critical and analytical, it gives one the power to interpret and draw out the consequences of issues. Philosophy could provide good and efficient problem solving skills and analytic-minded disposition to many issues that we confront in real life situations. It empowers one with the capacity to construct definitions, arguments, concepts-building and problem-identification. Philosophy creates in its student a taxonomic attitude; making it possible for those who undergo a course in Philosophy to get imbued with organizational acumen. When confronted with such situations, they find in the tools of philosophy the competence to bring order into ideas and issues. The philosopher finds it easy to draw the boundaries in arguments and positions that are involved in contentious matters.

Again, "the search for standards and goals is an important part of the task of Philosophy" (Harold, 1964:15).

Also, philosophy helps us to be reasonable. Learning to be reasonable is of utmost importance because we all have to make choices and accomplish goals. Being reasonable enables us make good choices, accomplish our goals, live a better life, and become better people.

It also helps us to be moral: Morality is of the utmost importance because our decisions can have a powerful impact on ourselves and other. Our decisions can help or hurt people. We want fewer criminals, more people to help the poor, fewer CEOs who dump toxic waste in third world countries, more people to demand that the government stop handing out billions of dollars to oil companies in "subsidies," fewer corrupt cops and politicians, fewer judges who accept bribes, and so on.

It offers us knowledge: Philosophy has offered us the knowledge necessary to understand formal logic, develop natural science, discover highly plausible beliefs concerning being reasonable, highly plausible beliefs concerning morality, and more.

It is enjoyable: Why is philosophical knowledge so important? Again, it is important to be a reasonable and moral person. However, the knowledge we attain through philosophy is also enjoyable and perhaps even "good for its own sake." It might be worthy of learning just because it's a good kind of knowledge to have, even when it's not used for anything.

It helps lead to many of the greatest achievements: Philosophy itself is often the greatest human achievement in itself because human beings using their minds to reason well about complected issues includes some of the greatest work we've ever done.

It satisfies our sense of being a human being in a unique way: There is a sense of being a human being beyond our jobs, beyond our family, beyond our own benefit. There is a thirst for knowledge of the most difficult issues—reality, reasonableness, and ethics. We want to know how to make the world a better place and prioritize our lives in the best way possible. We want to know more about what it means to be a human being and to contemplate the majesty of our existence.

It helps us live a better life: Philosophy can help us live a better life in at least two ways. One, a "good life" can be, in part, a philosophical life. Two, it can help us decide how our lives can be improved.

It helps us identify deception: We know many religions are wrong and use manipulative techniques similar to cults. We know advertising agencies, propaganda, and politicians try to deceive people because they are often successful at doing so. We know that there is bad science that can't be trusted. There is good reasoning and bad reasoning and it's possible to learn more about the difference between the two. Once we learn the difference, we will be able to identify deception, avoid deception, and help others learn about it. Fighting against deception is part of making the world a better place. Those using deception to attain more money and power often hurt people in the process.

It helps us understand the history of thought: Philosophy can teach you the history that is often taken out of history books—the history of worldviews and thought itself. You can't know how we have "progressed" and attained the wonders of

science and technology without knowing the history of philosophy.
It helps us be more creative: Philosophy can help us learn how to think more creatively. Learning about the answers people have thought of to life's greatest questions opens possibilities that you would have a very difficult time to realize on your own. Philosophers often contribute to the world by thinking in entirely new ways and offering entirely new answers—and you can learn to do so as well through example.

Philosophy can help make the world a better place: I think philosophy is of the utmost importance. The horrors of the world can often be attributable to a defect of the culture rather than just an isolated case of immorality. Our lack of reasonableness and a lack of moral knowledge is part of our culture. If philosophy becomes widespread and valued in enough people's lives, then our entire culture will be improved and the behavior of people within the culture will be improved. This is a holistic way to make the world a better place. James Wallace (2012).

6. Conclusion

Let us harvest our thoughts in this section. Hence, from the foregoing, it is evident that Philosophy is indispensable in any attempt to better human conditions in contemporary Africa. We have attempted to outline the meaning and definitions of Philosophy, branches of Philosophy, the ten commandments of Philosophy and the social relevance of Philosophy to our contemporary society. It therefore goes without saying that it is an illusion, indeed a dangerous illusion to say that Philosophy has no value or contribution to our society. Again, it is misleading to view Philosophy as a theoretical discipline without obvious practical results. Philosophical ideas are dynamites. They have powerful influences on people's lives.

In furthering the horizon of the relevance of Philosophy, "the Philosophy of Plato and the Stoics had tremendous influence on the lives of millions of men in the post-Aristotelian period, especially during the Hellenistic period. It led to an ascetic attitude resulting in the renunciation of material possessions which were seen as sources of unhappiness. This Philosophy led millions of people to the conviction that the more a man amasses material possessions, the more unhappy he becomes. The philosophies of John Locke, Montesquieu, J.J. Rousseau, Hegel, Karl Marx were among the forces that shaped the Western society. The philosophical theories of John Locke, for example, are embedded in the American constitution and are to be seen at work whenever there is a dispute between the president and congress" (Omoregbe, 2001:2-3).

In conclusion, the Kernel of our argument is that Philosophy performs for man and other disciplines fundamental functions. With all intents and purposes, honesty and candour, Philosophy, as we have shown, has a very healthy influence on the development of society and touches on every intellectual enterprise or discipline that is worth its salt.

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A Survey on the Principle of Church Finances and its Impact on Church Growth in the New Covenant Church, Ibadan, Nigeria

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Abstract. Every church should have and operate on an adequate budget. Not only is it a useful management tool, but it can help pastors teach stewardship to their congregation. This paper examined the implication of effective church budgeting on the growth of the New Covenant Church. This paper established that some of the churches that use the budget as a tool that controls and guide the church resources and finances experienced growth numerically, financially, and spiritually. This study further established that the contributions of effective church budgeting in the New Covenant Church could be further enhanced if each leadership and members consider its outcome. This paper revealed the brief history, mission statement, doctrinal principles, and the source of income in the New Covenant Church. Different literature books relevant to the study were consulted together with internet sources as well as an interview of the pastor and member of the New Covenant Church. This study highly recommends that financial management in every church should be effectively handled by those that have an understanding of finances to accommodate growth, and this, however, can be actualized if the whole church sees the need for it, especially each department in the church.

Keywords: Finances, Church, Growth, Budgeting

1. Introduction

A budget is a plan showing how resources are managed and how money is to be spent. Many churches today had run into financial problems and were unable to move forward because they lack an effective budget plan. It has become a more challenging subject, especially for those churches who operate amid limited resources but with unlimited and insatiable wants. Church budgeting becomes more imperative for the contemporary churches because of the multiple challenges and needs emanating from different ministries of the church coupled with the challenge of "faith giving," sudden financial request, excessive demand for a capital project, and a sincere ignorance of the efficacy of budgeting to human endeavor. To be useful in church budget planning, the budget committee, and finance officers must apply the principles to successful church budgeting, such as the giving possibilities of the church members must be discovered, a reasonable budget must be devised, and the congregation must accept the budget. However, the inability of churches to have an active and workable budget has been adversely affecting the church, especially in the areas of numerical, financial, and spiritual growth. A budget is a quantitative expression of a plan for a defined period. It may include planned sales volumes and revenues, resource quantities, costs and expenses assets, liabilities, and cash flows. It expresses strategic plans of business units, organizations, activities, or events in measurable terms. The term budgets connote the reflection of goals and objectives to be met in the financial term. Etymologically, a budget is a word derived from the old French word "bougette," which is a quantified financial plan for a future accounting period. Secondly, it is a plan quantified in monetary items, prepared and approved before a defined period, usually showing planned income to be generated and or expenditure to be incurred during that period and capital to be employed to attain a given objective. It is also a plan of expected expenditure and income, usually for one year (Charles, 1980).

A budget helps to aid the planning of actual operation by forcing managers to consider how the conditions might change and what steps should be taken to encourage managers to consider problems before

they arise. It also helps coordinates the activities of the organization by compelling managers to examine the relationship between their operation and those of other departments. Budget and budgeting are essentials because it is a mean of controlling our resources and to communicate plans to various responsibility center manager. However, the concept of budget focuses on the following essential elements.

Comprehensive: A budget is comprehensive since it takes into consideration all of the many aspects and activities of the enterprise.
Coordinated: A budget must consider and recognize the situation and problems of each segment of the firm. The plans for the firm's segments must be prepared jointly and in harmony with each other, and this will be coordinated logically and practically.
Plan: A business budget involves two notions of planning. First, it expresses partly whet the firm's management expects will happen, and the second, it reflects partly what management intends to make happen. Proper budgeting cannot only suggest what will happen but can also make things happen.
Financial terms: Business budgets are expressed in terms of the monetary unit, which serves as the common denominator of business activities. Although significant development of a budget may include a variety of non-monetary quantities, the final budget must reflect business plans in terms of money.
Operations: Budgets are intended to serve the operations of the various segments and activities of the firm. In this sense, budgets reflect plans in quantification partly) of revenues and expenses for the future.
Resources: Budgets involve the planning of financial resources for the various types of assets and other sources of capital to be invested in these assets.
Given the future period: A budget must relate to a particular period.

2. Church Budgeting

The word church means a local congregation of a baptized believer in Christ, who voluntarily band themselves together to carry out the work of Christ (John E. Mills, 1959:1). Therefore, Church Budgeting simply means the process of creating a plan to spend church money. Church budgeting also means the plan of income and expenditure of the church. It also includes planning on how to use the personnel resources and the available materials of the church. The church budget is the plan of how to spend the money one will receive during the coming year. Church budgeting requires enquires from various church departments, prayer, and decision-making. Developing a strong budget is the first area of effective church finances. Strong solid budgets create giving. Weak budgets create weak giving (Ray 1987).

However, the basic concepts of church budget and budgeting can be amplified as follow:

Cash flow: Cash flow is the amount of cash available to meet obligations to creditors, loans, or long-term debt. this cash flow is the first basic concept in budgeting; the most basic concept in budgeting is the possible variance budget and cash flow. This is also one of the first concepts taught in basic accounting. With the above first concept, a wise church will budget large items when the giving trend is at a high level, such as in December, which tends to be a high-giving month.
Commitment: Commitment is the state or quality of being committed to a cause, policy, or person. Therefore, since financial accountability is important in the church and if this will be accomplished, commitment from all the units, most especially the finance and budget committee. However, in the larger multi-staff church, pastors and departmental leaders are given monthly updates of their spending and are accountable for keeping expenses within the budgeted amount.
Contingency: Contingency is a future event or circumstance which is possible but cannot be predicted with certainty. With this, each budget should fund. That contingency is usually a percentage of the total budget and can typically be up to five percent, though this contingency may vary. Church leaders tend to think the contingency amount is available to be spent on unplanned items or items not directly connected to a yearly goal. Therefore, since the idea of contingency is for emergency items, it should be allocated reluctantly.
Congregational Participation: Congregational Participation in budgeting means the congregation has an active involvement in the budgeting process both in establishing the budget and in reporting budgeted spending. Since church involves a representative from the congregation in a budget committee structure. This committee reviews goals and budget and recommends changes to the church visionaries. This committee also provides financial reports to the congregation, primarily through the annual church report, which shows the previous year's spending and the coming year's budgeted amounts.
Communication: Communication is the key in all phases of the budgeting process. If the budget is a departmental budget coming to the pastor, the need and the priority of the need must be communicated.

The vision and overall yearly objectives of the ministry must be communicated from the pastor to the department or persons preparing the budget. Communication of the process and needs must be communicated to the congregation participants through the budget committee, the church in council, and congregation reports. Communication also helps to communicate more easily the objectives, opportunities, and plans of the church to the various department leaders.

2.1 Meaning and Nature of the Church Budgeting

The term "Church" means a local congregation of baptized believers in Christ who voluntarily band themselves together to carry out the work of Christ. Church budgeting also includes planning on how to use the personal resources and the available materials of the church. Also, the church budget is the plan of how to spend the money one will receive during the coming year. It requires research, prayer, and decision-making. Making a church budget is clear planning on how church materials should be used. It is a fundamental planning instrument and control device that churches need for their smooth running and the coordination of their human and material resources for the achievement of set goals (Olatunji, 2009). The church budget is necessary for control, especially of the fund, but it cannot serve as a reasonable standard of control unless it reflects good planning (Ogungbade, 2002). According to Joseph Akinola Ogungbade, the importance of planning cannot be overemphasized in budgeting, because it helps to offset uncertainly and changes. For instance, a budget deals with the future, and the future may not be certain. The further into the future a budget is, the more the difficulty its decision process or else uncertainty will result.

3. Brief History of the New Covenant Church

New Covenant Church is an international charity started in Nigeria in 1985, and from there has spread to different parts of Africa, Europe, Asia, Canada, and the USA. NCC in Nigeria has over 250 branches with over 50,000 members. The largest church is in Ibadan with over 3,000 members.

3.1 The Vision of the New Covenant Church

The New Testament knows only one Church. The only thing that divided the Church was geographical boundaries. The biblical pattern is the local church, which is expected to relate to or be under the spiritual oversight of an apostle or apostolic team (Eph 2:19-20), bearing in mind that a local church comprises of the entire congregation in a geographical boundary. What unity there would be when all churches are together under apostolic teams nation-wide? When that happens, the Church will become of age, and the gates of hell would no longer prevail.

3.2 The Mission Statement of the New Covenant Church

The mission of the New Covenant Church is to build city churches around the world. These churches are to be at least 1% of the local population. This will be our contribution to the joint effort of all other churches to disciple the nations as Jesus Christ commissioned.

- To bring every member into maturity in Christ.
- To foster more in-depth and meaningful fellowship
- To encourage and work for unity among all believers.
- To work in the community.
- To play a decisive role in the life of the nation.
- To provide an opportunity for service.

3.3 The History of the Founder of the New Covenant Church

Rev. Paul Jinadu was born a Muslim in Lagos, Nigeria, before traveling to the United Kingdom as a teenager to continue his secondary education. He met the Lord during his "A" level studies and abandoned his plan of becoming a medical doctor to answer the call of God into full-time ministry. He returned to Nigeria in 1966 and worked with two church denominations where the Lord used him as an evangelist, church planter and pastor, before returning to the United Kingdom.

As a young minister, Brother Paul had received in his heart, from scriptures, a vision of the pattern of the Church
Jesus Christ promised to build, which he always shared with his members and disciples while in Nigeria. With considerable difficulty in fulfilling this vision and after being asked to leave by the church authority, some of Brother Paul's disciples started a fellowship in Ibadan, Nigeria, and felt led to invite him back to Nigeria to be their pastor. Thus, the New Covenant Church was formally inaugurated in Samonda, Ibadan, Nigeria, in 1985, while the first branch in the United Kingdom started in London in 1986. The little seed sown over 30 years ago has been

blessed by God as New Covenant Church now has over 500 branches in 27 countries.

Brother Paul's passion is to see Christians come to the knowledge of the truth and be discipled and to train Christian leaders to last the race. This, the Lord has helped him do in his ministry for over 50 years. He has been married to Rev. Mrs. Kate Jinadu, the International President of the Covenant Women International, for over half a century. They are blessed with two sons who are also ministers of God, and three grandchildren.

Sources of Funds of the New Covenant Church include:

Regular tithes and regular offerings: these are the offering usually and always collected every Sunday Service.

Unique offerings such as thanks-giving, marriage, house warming: These are offering collected when there is a unique program. They are occasional offerings, not like regular tithes and offering.

Funds from real estate management (shops, apartment and other): These are the funds gathered from church investment and businesses

Funds from school established if there is any: These are the income generated from school, i.e., nursery and primary, secondary school, and so on. This is a fund known as gain the staff has been paid, and all taxes have been settled.

Donations: These are the funds got from self will offerings, a gift from church members, distance members, and other people.

Bank interest, and so on (Joseph Adejin, 2019).

A Sample of Prepared Budgets Plan of the New Covenant Church 2012 and 2013 Proposed Income and Expenditure 2013 Budget Proposals (income)

SOURCES OF INCOME	2012 PROPOSED	2012 ACTUAL	PROPOSED INCOME 2013
Collection			
Sunday offering	2,000,000.00	2,850,440.00	3,000,000.00
Tithes	10,000,000.00	12,154,185.00	12,000,000.00
Sunday School	600,000.00	714,545.00	700,000.00
Special offering	500,000.00	806,201.00	600,000.00
Home caring fellowship	150,000.00	162,705.00	150,000.00
Sub-total	13,250,000.00	16,688,075.00	16,450,000.00
Thanksgiving			
New year	200,000.00	222,065.00	200,000.00
Easter	100,000.00	70,300.00	100,000.00
Mid-year	100,000.00	114,085.00	100,000.00
Children	75,000.00	34,640.00	70,000.00
Annual/Adult	200,000.00	155,475.00	200,000.00
Christmas	150,000.00	184,865.00	150,000.00
Weekly thanksgiving	200,000.00	198,115.00	200,000.00
Special thanksgiving	300,000.00	178,810.00	200,000.00
Birthday Anniversary	1,000,000.00	1,307,095.00	
1st day of the month	100,000.00	54,725.00	75,000.00
Sub total	2,425,000.00	2,520.175.00	2,295,000.00
Anniversary			
Choir	100,000.00	75,455.00	100.000,00
Societies	600,000.00	718,000.00	700,000.00
Mother's Day	0.00	0.00	0.00
Father's Day	0.00	0.00	0.00
Sub-total	749,960.00	700,000.00	793,455.00
Evangelism			
Overcomes meeting	314,290.00	250,000.00	228,785.00
Media ministry/Drama	500,000.00		
Breakthrough evening prayer	100,000.00	81,875.0	100,000.00
Home Mission	25,000.00		25,000.00
International Mission	25,000.00		25,000.00
Revival/Convention	75,000.00	50,645.00	75,000.00
Evangelist offering	100,000.00		
Others		18,970.00	150,000.00
Sub-total	1,075,000.00	380,275.00	490,000.00
Youth Fellowship	0.00	0.00	0.00
Adult Education	0.00	0.00	0.00
Bible Society	0.00	2,600.00	0.00

C.A.N	22,000.00	1,140.00	0.00
Sub-total	0.00	3,740.00	0.00
Special Programmes			
Easter Retreat	0.00	5,045.00	10,000.00
Covenant Night	100,000.00	0.00	0.00
Sub-total	100,000.00	5,045.00	10,000.00
Ceremonies			
Funerals	250,000.00	332,410.00	50,000.00
Marriage	100,000.00	150,565.00	120,000.00
Others	100,000.00	80,380.00	100,000,00
Sub-total	450,000.00	561,355.00	470,000.00
Miscellaneous			
Bank interest earned	50,000.00	13,084.83	50,000.00
Refunds	100,000.00	433,490.00	5,000.000.00
Loans from outsiders	0.00	3,000.000.00	5,000.000.00
Convection retirees/Appreciation	0.00	0.00	0.00
Student Pastor Remuneration	50,000.00	0.00	0.00
Church Bus fund Raising	4,500.000.00	0.00	7,000.000.00
Five year Church Dev. Pan/Church capital Project	2,000.000.00	0.00	7,000.000.00
Music Instrument		2,971,150.00	0.00
Land Tenancy	50,000.00	194,000.00	150,000.00
Other funds/School fund		0.00	0.00
Sub-total	6,750,000.00	6,611,724.03	12,300,000.00
GRAND TOTAL	26,555,000.00	33,437,090.67	36,120,000.00

EXPENDITURE	2012 PROPOSED EXPENDITURE	2012 ACTUAL EXPENDITURE	2013 PROSED EXPENDITURE
1.Salaries & Allowance	4,900,160.00	4,543,491.72	5,474,000.00
2.Grants	50,000.00	0.00	100,000.00
3.Mission & Evangelism	820,000.00	1,218,890.00	1,590,000.00
4.Evangelism (Benevolence)	550,000.00	770,580.00	650,000.00
5.Evangelism (capital project)	220,000.00	0.00	400,000.00
6.Department committee & Auxiliary	1,755,000.00	2,478,285.00	176,000.00
7.Stationary & Allied Materials	185,000.00	224,600.00	176,000.00
8.Printing	690,000.00	339,550.00	176,000.00
9.Bills	101,135.00	181,350.00	90,000.00
10.(a) Maintenance (office Equipment)	120,000.00	8,100.00	100,000.00
10.(b) Maintenance (vehicle & Motorcycle)	990,000.00	7,255,835.00	2,970,000.00
10(c). Maintenance (works)	1,275,000.00	1,195,235.00	1,200.000.00
10(d). Maintenance (Technical)	900,000.00	1,237,105.00	1,200,000.00
10(e). Maintenance (Musical instrument)	100,000.00	0.00	0.0
11.Meetings	710,000.00	999,570.00	490,000.00
12. Dues	3,500,000.00	4,416,330.000	4,890.000.00
13. Capital Projects	0.00	0.00	0.00
14. Saving and Invest	6,700,000.00	5,347,342.00	1,100,000.00
15. Miscellaneous	2,264,705.00	4,615,490.00	12,450,000.00
16. Designated Funds	104,000.00	256,315.00	50,000.00
Sub-Total	32,260.00	104,000.00	356,315.00
GRAND TOTAL	17,131,401.77	26,555.000.00	36,120,000.00

The above analysis reflects the budget planned for a New Covenant church. It shows both the income and expenditure of a budget proposal. The proposed income reflects the church sources of incomes, which are: collections, thanksgiving, anniversary, evangelism, organization, special programs, ceremonies, and miscellaneous with the total of 36,120,000.00. However, the other part of the budget has to do with the proposed expenditure which is simply the analysis of how the church income was spent; these include salaries and allowance, grants, missions and evangelism, department committee and auxiliary stationery and allied materials, printing bills, maintenance, meeting, dues, capital projects, saving/invest, miscellaneous and designated funds.

Calculating the total for the proposed expenditure, one could see that both the total for income and the expenditure correlate. Not only this, but the sample reflects all facets of church activities. This means that, when developing a budget for the church or any organization, the people, the building the equipment, the church activities, and the spiritual activities. Everything that the church does and planning to do

should be written down and considered when developing a church budget. However, all church departments must reflect in a budget proposal.

4. The Doctrinal Principles of the New Covenant Church

4.1 The Bible Teaching

The New Covenant church is known for Bible study. We often operate a Bible study or evangelistic program. Our sermons stress the application of biblical texts, bringing the message home for the audience in such a way that makes the message relevant to what people experience daily (Omueti Philip, 2019). We believe that the inspiration wrote both Old and New Testaments of the Holy Spirit (2 Tim. 3:16-17). We also believed in the will of God as written and revealed in the Bible. These beliefs include Man's position to God, the way to obtain salvation, woes, and destruction awaiting sinners that refuse to repent and everlasting joy that is kept for the born again souls. We admit that all the Christian teachings and attitudes are established in the Holy Bible (Omueti Philip).

4.2 Mission and Evangelism

Evangelism or soul winning is a central belief and practice in the New Covenant church (Ige, 2019). Ademola Ishola and Deji Ayegboyin posit that a Christian must engage himself in evangelistic activities all the time (Deji Ayegbonyin and Ademola Ishola, 1997). The grace of God receives the belief that through the death, burial, and resurrection of Jesus Christ, sins can be forgiven, humanity reconciled with God and the new birth through faith in Christ as Lord and Savior. They propagate the gospel by distributing handbills, preaching in the buses, street corners, and house to house evangelism. The use of these strategies has helped New Covenant Church to spread even beyond Africa.

4.3 Baptism with the Holy Spirit

New Covenant Church identifies three distinct uses of the word "baptism" in the New Testament:

Baptism into the Body of Christ: This refers to salvation. Every believer in Christ is made a part of his body, the church, through baptism. The Holy Spirit is the agent, and the body of Christ is the medium.

Water baptism: This is symbolic of dying to the world and living in Christ. Water baptism is an outward symbol of that which has already been accomplished by the Holy Spirit, namely baptism into the body of Christ.

Baptism with the Holy Spirit: This is an empowering experience distinct from baptism into the body of Christ. Deji Ayegbonyin and Ademola Ishola assert that in this baptism, Christ is the agent, and the Holy Spirit is the medium (Deji Ayegbonyin and Ademola Ishola, 1997). While the figure of Jesus Christ and his redemptive work is at the center of the New Covenant Church's theology, that work is believed to provide for a fullness of the Holy Spirit of which believers in Christ may take advantage. Oladeji asserts that Pentecostals define it as a positive experience occurring after salvation whereby the Holy Spirit comes upon the believer to anoint and empower him or her for special service. It has also been described as "a baptism into the love of God." They also believe that the baptism with the Holy Spirit is available to all Christians. Repentance from sin, having faith in God's promise to fill the believer, being born again, and in yielding the entire being to Christ are fundamental requirements to receive it (Oladeji M. O., 2005). To Pentecostals, baptism of the Holy Spirit is necessary if the believer is to have what is called power for service because it provides a motive, the urgency and the power with which believers are qualified to carry the gospel to the ends of the world (Oladeji M. O., 2005).

4.4 Divine Healing and Deliverance

New Covenant Church seems to be relevant in meeting the need of its members spiritually and physically, especially in healing and deliverance from attacks. As they focus on physical healing, they involved in casting out demons, which is termed as a deliverance. Divine healings and deliverance feature prominently in the Pentecostal revivals. Simon Kolawole asserts that Pentecostal evangelists emphasize, "Jesus can heal without the use of medicine." However, while some uphold a doctrine of non-use medicine, others allow their members to use both medicine and divine healings (Kolawole, 2009).

4.5 Eschatology

Eschatology is the study of the last things. It is the branch of theology that deals with subjects such as the second coming of Jesus Christ, unfulfilled prophesy (that is, prophesy with dual fulfillments), the final judgment, heaven, and hell (Akinola, 2016). For Pentecostals, "every moment is eschatological" since, at any time, Christ may return. This "personal and imminent" second coming is for Pentecostals, the

motivation for practical Christian living, including personal holiness, meeting together for worship, faithful Christian service, and evangelism.

4.6 Enthusiastic Worship

The most important thing to the Pentecostals is the worship service. In the early years of its inception, nearly every meeting was marked by speaking in tongues, prophesy, healing, deliverance, hand-clapping, praying aloud, running, falling, dancing, crying, and shouting with great happiness (Robert Mapes Anderson, 1987:233). Pentecostalism is a pattern made up of prayer, singing, sermon, the operation of the gifts of the Spirit, altar intercession, offering, announcements, testimonies, musical specials, Scripture reading, and occasionally the Lord's Supper. Pentecostals believe that worship brings consolation and assurance and lifts the worshippers into the sublime (Robert Mapes Anderson, 1987:233).

4.7 Ordnances

Like other Christian churches, New covenant church beliefs that certain doctrine or ceremonies were instituted as a command from Jesus in the New Testament. Pentecostals commonly call these ceremonies ordinances. Many Christians call these sacraments, but the Pentecostals and certain other Protestants do not generally use this term as they do not see ordinances as imparting grace. The ordinance of water baptism is an outward symbol of an inner conversion that has already taken place. Therefore, most Pentecostal groups practice believer's baptism by immersion. According to Oladeji, the majority of Pentecostals do not view baptism as essential for salvation (Oladeji, 2005). He goes further to state that, most Pentecostals are Trinitarian and use the traditional Trinitarian baptismal formula. The ordinance of Holy Communion, or the Lord's Supper, is seen as a direct command given by the Lord Jesus at the Last Supper, to be done in remembrance of him. Pentecostals reject the use of wine as part of communion, using grape juice instead. Foot washing is also held as an ordinance by some Pentecostals. It is considered an "ordinance of humility" because Jesus showed humility when washing his disciples' feet in John 13:14–17.Anointing with oil for the healing of the sick is also practiced by Pentecostals.

4.8 Emphasis on Spiritual Gifts

A Spiritual gift is a special attribute given by the Holy Spirit to every member of the body of Christ according to God's grace for use within the context of the body (Wagner, 1979:42). New Covenant Church lays more emphasis on the manifestation of the gifts of the spirit, and this is manifested by their stand on the doctrine of the Holy Spirit. They believe in the manifestation of nineteen spiritual gifts listed in 1 Corinthians 12:8-10; Romans 12:6-8; Eph. 4:11-13. Akano said that to Pentecostals, these gifts are not essential for salvation, but without them, Christian service will not be effective (Akano, 2008:24). M. O. Oladeji added to it that Pentecostals also believe that when a Christian is baptized with the Holy Spirit, he receives the grace gifts which enable him to do the work of the ministry with great vigor (Oladeji, 2005).

4.9 Prophecy

Prophecy is the gift of speaking under the influence of the Holy Spirit, about predictions of the future under the influence of divine guidance (Jim and Carolyn Murphy, 2002:93). New Covenant church beliefs that the Holy Spirit moves an individual to bring a specific verbal message that is call prophecy. However, they believe and teach that all prophecies must tally with the word of God. Lekan Babatunde opines that Prophesying does not make one a prophet and that every Christian cannot be prophets (Babatunde, 1987).

4.10 Speaking in Tongues and Interpretation

Since this is one of the shreds of evidence of the baptism in the Spirit, New Covenant Church places more emphasis on it. They practice speaking in tongues and generally believe that whatever occurred in the first-century church is still for every believer today. According to Babatunde, speaking in tongues, according to Pentecostals, is the most beautiful of the spiritual gifts because it is communion between God and man alone (Babatunde, 1987).

4.11 Prayer

New Covenant Church is typically devoted to cultivating a constant, wholehearted habit of prayer. Tongues-speaking is often used as a personal prayer language for voicing petitions and praise to God, and generally for long periods at a time.

5. Recommendations

Based on the findings of this study, the following recommendations are made for the effective use of churches, pastors, and other para-church organizations in society. It is, however, believed that if most of these recommendations are well understood, appropriate, and followed, the churches

will experience both numerical and spiritual growth. Some of these are:

- The church should see and use budgeting as a tool that guides her financial expenditures.
- Financial management of the church should be effectively handled by those that know finances to accommodate growth.
- The use of specialized and skillful members in the budgeting committee or administration of the church resources cannot be overemphasized.
- Pastors should have an interest and create ample time for budgeting. It should be seen as a catalyst to growth and not as an unnecessary trade-jacket. He should sit down with the budget committee to plan, seek how to generate income, cut down unnecessary spending, and plan for the future.

6. Conclusion

This paper has revealed that orientation and proper education of churches are desired and necessary for the proper use of budgeting for the growth of the churches. The aspects of church budgeting where church leaders can train to grow effectively include the aspect of finances, time, and human resources, among others, including the competency of the finance/budget committee. When all these factors are placed in proper perspectives, the growth of the church will quickly emerge, and the burden of the church will be alleviated.

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The "Woman of Substance" (Proverbs 31:10-31) and Ecclesiastical Dignity in Nigeria

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Abstract. There have been agitations and quests for women inclusion in church leadership. While these engagements had produced some results there is still room for more improvement. There are women with virtues and strength of character like the "woman of substance" in Proverbs 31:10-31 who would be of great benefit to ecclesiastical dignity if given opportunity to serve at the top echelon of church leadership. The study employed synchronic and existential methods in analysing the biblical text within the context of contemporary realities in Nigeria. The church in Nigeria would be better equipped to face the challenge of inadequate efficient and trustworthy leaders if hardworking, focused, virtuous, women are given a chance to work in partnership with the few committed men in ministry.

Keywords: Proverb 31, Women of virtue, Nigeria, Church Leadership

1. Introduction

A life characterized by virtues is one that builds and sustains any society that desires dramatic growth and social dynamism. This is because it entails good quality and asset that fosters development, produces advancement and nourishment. The need for virtuous women in sensitive positions whether in the family, in society, and even in religious settings cannot be overemphasised. They play unique roles in the growth and development of every society. There is no sphere where her service is not needed.

The book of Proverbs is prized by Christians, old and young, because it preserves ancient instructions that were codified to help prepare young men for life and leadership.

The church in Nigeria, to a large extent, has downplayed the role of women of substance and integrity, in ecclesiastical hierarchy. Virtuous lifestyle is no longer considered as requisite rather wealth, influence, and affluence have been the yardsticks for appointing people into church leadership positions. Some are occupying church leadership positions based on their connections and political affiliations, this has been detrimental to the growth of the church and has affected the quality of leadership both in the church and society.

According to Biwul (2013) wisdom is personified as the female figure in Proverbs 31:10-31, this virtuous woman is a role model and an epitome of womanhood and motherhood for all women, wives, and mothers of all generations in African culture. Her household and the society at large benefit from her virtues. On account of her virtue and industry in the home-front, her husband earns respect and recognition from the society. Also, her children praise her for being a good mother. Such women are needed in the church's leadership hierarchy in Nigeria to add values to the church ministry and bring their virtues and skills to play in ecclesiastical obligations

2. The Role of Women in Ancient Near East

In the ancient world, women used their words to bring change in the society. The wise women of the Hittites provided archival resources on women using words with mantic force as they bring about

behavioural change. Fontaine, (1987) notes the Hittite wise woman's manipulation of language to empower her ritual actions is the pious prayer of a Late Bronze Age, Hittite Queen who uses proverbs to wheedle the gods and goddesses into granting her prayerful request. In this instance "Queen Pudukhepa of the Late Bronze Age Hittite empire… used proverbs to achieve her goals in dealing with the gods" (Fontaine, 1987).

Motherhood in the ancient world indicates half standard antithetical world pair (father/mother), an instructional tool much favoured by the Sages in their discourse on parental prudence, responsibilities, and control (Fontaine, 2002). The mother is the epitome of power and influence per excellence because she is a mother, and, at some point in her life, probably the mistress of her domestic unit. As such, she is a powerful presence in the home, exemplifying domestic organization, propriety, and the child's first contact with religious and ethical instruction (Fontaine, 2002). Because of her role, she pays special attention to tutor her children and secure their future in society. This is because her children's behaviour is a product of her domestic affair.

Ancient female work in processing the subsistence materials of their household relating to food and textiles gave women a working knowledge of the effects of plant and animal products, minerals, and other substances that typically form the bulk of the folk medicine pharmacopeia. In other areas of the domestic division of labour, women's production of textiles made them the producers of other materials needed in healing practice: bandages, wool materials, clay or wax figurines, and so on, all used for healing purposes (Fontaine, 2002).
It should be noted that the bedrock of any society is the home where the woman exercises her potentials to the fullness. Schottroff (1991:93) notes that as a wife, she performed certain roles which include grinding, baking, washing, cooking, feeding baby, making the bed, working with wool, feeding the children for 18 to 24 months, and washing her husband's face, hands and feet; in all, obedience to the husband is mandatory.

The domestic activities of the ancient women were also extended to the public. Albertz, notes "Women, however, were at times influential in public life." (2012:14). These roles too found their way into the public arena when enterprising women took the lessons they had learned in the home out into the town or village. Fontaine (2002) discloses that "When the Bible speaks of 'public' women—Deborah, Bath-Sheba, Queen Sheba, Jezebel, Athalia, Huldah—taking assertive roles in political dealings and political contexts always suggest some socio-economic power base at work such characters and their doings cannot be regarded as mere fictions.

Another significant public role of women in ancient Israel is conflict management. Camp, (1981) discloses that "One of the most critical features of Israel's wise women was, their excellent and timely use of language in the resolution of conflicts (2 Sam. 14, 20)". Like any male sage, they take up their public role without hesitation and with an expectation of being heard and valued, although 'mother' imagery is used to 'authorize' their interventions, at least in part (Fontaine, 2002). Proverbs and proverbial phrases were the tools of the sage, fall from their lips as needed, and are as efficacious as the counsels of their brothers in the craft (2 Sam. 14.14; 20.18).

Legally, the Jewish women's education would have included little more than the domestic arts taught by their mother. Women probably learned to read and write and were given elementary religious instruction enough to pass on to their children.

Hallo (1976) points out that girls lack the opportunity for education, but some women somehow acquired considerable knowledge of the *Torah* and even of other subjects. Fontaine (2002) discloses that "it is still true that some few women did find their way into the scribal elite and may even be reckoned as successful practitioners of that high literary art." Other Mesopotamian women may also have composed extant texts and some served as scribes. Oderinde (2012) opines that there are records of some *rabbis* who had wives learned in the law, such as Beruria the daughter of Rabbi Hananya ben Terayon, and the wife of Rabbi Meir and Imma Shalom, the wife of Rabbi Eliezer ben Hyrcanus who were learned and displayed a sound knowledge of the *Torah* to the extent of guiding men to understand the Law if not for the aforementioned women, there was no full-fledged independence of women in Judaism. This is clear in the submission of Fontaine (2002:61) mentioning that the queen mother who speaks in Proverbs 31 gives ample evidence of 'the Mother's Torah' ('teaching').

The Old Testament, no doubt, has high regard for women's religious rights, as a result "women are all respected for their righteous actions." (Levine, 1998: 340-341). But the women were excluded from most religious leadership and activities because, under the religious codes in Leviticus 15, women could not be depended upon to be ritually clean at all times due to

their monthly menstrual period. In the religious life, she participates in the Sabbath duties mainly in the rejoicing and worship before the Lord but with caution to where she can stay in the temple. .

Few women occupied leadership positions in the Old Testament among such were; Miriam the prophetess (Exod. 15:20), Deborah who occupied four distinguished positions in Israel (Judg. 4:4), Huldah a prophetess (2 Kings 22:12-20), the wife of Isaiah the prophet who was a prophetess (Isa 8:3), Noadiah (Neh. 6:10-1) and other false prophetesses (Ezek. 13) because they were women, little is known and recorded about them and their offices (Gladson, 1984).

3. Proverbs in Ancient Israel

Ancient biblical sages devoted much of their time observing the mundane activities taking place around them and trying to put their acquired knowledge to optimal use. The sages' task involved the mental processing of information about reality and its analogical application to conduct (Gerhard, 1972). They did not always limit their gaze to the ordinary, however, for they occasionally cast their eyes toward the mystery of human origins and final destiny, together with the necessities for life itself. For this cause, they made use of proverbs.
A proverb is a succinct and persuasive saying proven truth by experience. It could be noted that the sages composed the proverbs out of oral tradition as a literary creation. Meyers (1989) underscores that sages are any persons who routinely perform one or more of the following tasks associated with the wisdom tradition: authorship, scribal duties (copying, collecting, editing), counseling, skilled production and/or management of economic resources (especially were confirmed by the text itself), conflict resolution, teaching, mourning, and healing. By using this broader definition, one could number women among the sages because of their practice, even where one cannot attribute authorship of specific texts to them.

Another strategy made by the writers of proverbs is to make an artful 'comment' on a particular 'topic', again intending to structure the hearer's choices along a particular path. While the form may masquerade as neutral in its observations on life, in reality, it is anything but impersonal or disinterested! The saying form that predominates in Proverbs, so often depicting life from the male vantage point of genuine choice and full of moral agency, displaces the everyday experience of women, who neither have such choices available to them nor are they viewed by the male culture, for the most part, as full moral agents. Their displaced voice must echo from below the text, forced to chant along docilely with the majority view (Fontaine, 2002).

Meyers (1989: 142-60) accounts that the biblical proverb form with its inherent dependence on dualities, is thus a gendered one, whether it contains explicit male/female content or not. Choose between these two! Demand the scribal teachers of their male students, invoking parental authority to undergird the role of the teacher. Thus is the patriarchal economy of thought preserved and inscribed. It deploys the sensitive role of the teacher in the ancient world.

Amid Israel's culture, which self-consciously emphasized its theological 'uniqueness', the sages worked with the connections and similarities of their teachings to those of their neighbours, creating a kind of intellectual ecumenism, as it were. They were wise precisely because they honed their thought on the wisdom of the ages and the experience of the cultures that preceded and surrounded them (Lasor, 1996). This gives them recognition and makes them relevant in their world.

Hebrew poets usually project Israel as a covenant community. As such, the wisdom authors in the book of Proverbs aim at applying the belief of Israel's covenant faith as primordial to daily attitudes, activities, and relationships in her society (Lasor, 1996). In the private domain, the mother's roles in teaching, counselling, and conflict resolution within the home are also tasks that qualified her as a practitioner of wisdom. The woman of substance in Proverbs 31:10-31 is the symbol of wisdom.

Proverbs 1:7 states that the fear of Yahweh is the *rē'šît* of knowledge. Religious devotion, that is, lies at the heart of the intellectual enterprise (James, 2007:105-106). The woman in Proverbs 31:10-31 deserves praise for her ability, strength, labour, hard work, insight. and devotion to the domestic and business transactions. All these were collections of sages' intent skill about teaching on a particular topic.

4. Authorship and Date of Proverbs

The book of Proverbs is traditionally believed to have been authored by King Solomon the third king of Israel in around 970-930 BC. However, the book was a collection of the individual composers and editors but because of Solomon's quest for wisdom, his ruling status, the opening verse of the book made him the author of Proverbs. Dell (2006) suggests that "the

important aspect of the Solomonic attribution is that it places Proverbs at the heart of Israelite wisdom literature and gives voice to Solomon's renowned 'three thousand proverbs' (1 Kings4:32)." From a different perspective, Murphy (1998: 25) says: For centuries Solomon was the putative author of this book, due to the venerable tradition about his wisdom (1 Kgs 3:10; 5:9–14), and the superscription of the work (1:1). There is now almost universal agreement that he cannot be considered the "author." Within the book are several collections, some of them ascribed to "authors" other than Solomon. Moreover, there are no available means to identify any proverbs as "Solomonic." It seems to be the nature of ancient proverbs that they lose their "author" as they become popular and perhaps even improved in the process. While the dating of the book of Proverbs remains uncertain, the most satisfactory division is pre-exilic and post-exilic (respectively, chaps. 10–29 and 1–9). Based on Murphy's (1998) submission, Solomon could not be considered as the author of Proverbs since it contains collections of sages' sayings.
Dell (2006) admits that the author of chapter 31 is not clear due to the opening statement of this chapter: "The words of Agur, son of Jakeh of Massa" (v. 1a). Scholars did not know who the name is associated with in Israel. The designation 'of Massa', probably the north Arabian tribe mentioned in Genesis 25:14 and 1Chronicles1:30 as a son of Ishmael (alternatively translated 'the oracle'), would seem to confirm this. It introduces the wisdom of a particular person (Dell, 2006).

Due to the above submissions, the book of Proverbs contains several authors and a specific date cannot be attached. Because of this, Whybray (1994) concludes that the book of Proverbs is "a collection of collections, in that different parts of the book of Proverbs, were probably composed separately." Many of the sayings were derived from an oral tradition beginning from the monarchy till the post-exilic period. On this note, a specific date cannot be given.

The hymn is in the tradition of heroic poetry, and it also contains a critique (cf. v 30) of the erotic praise of women in the ancient Near East.

Scholars differ in the interpretation of this woman in Proverbs 31:10-31 Murphy, (1998:245) proposes that the woman is "an idealized portrait of a wise wife in an ideal household in an ideal society." However, for her the idealistic description blends into the symbol of Woman Wisdom: the wise wife is "the mediator of Yahweh's blessings to the house: it is through her work and her 'fear of Yahweh' that shalom prevails". On the other hand, Hofmann, (1960: 4004) views "her as a diligent housewife." But to Hawkins, (1995) She is at least a "role model…"

The woman wisdom is seen as an amplification of one of the qualities of the 'High God' Yahweh. The knowledge of God displays a separate, free-standing identity as woman wisdom. God's wisdom essentially represents an aspect of omniscience and the ability to act productively, and this becomes embodied as woman wisdom. "Fear of Yahweh" is said to be the beginning of wisdom (9:10), and yet in reciprocally wisdom enables those who embrace her to understand the "fear of Yahweh" (2:5). (Hawkins, 1995).

Several recent commentators on the book locate chapters 1-9 and 31:10-31 in the Achaemenid era. Toy (1991) argues that "most presume that Proverbs 1-9 and 31:10-31 were the last units to be added to the book, most likely sometime in the post-exilic period." But the social-historical setting shows a Persian period date mainly for chapter 31:10-31 this is due to the acrostic in the Persian period found in the book in which the "woman of substance" may reflect the socioeconomic realities of Persian-period women. To that end, the sage's description of her is because of epigraphic and biblical evidence for the activities of and perceptions about women in the socio-economic context of Persian-period Palestine.

Woman of Substance in Proverbs 31:10-31 is a composite figure of Persian-period women, particularly women of affluence or position. Since the empire is interconnected, the region experienced rapid growth in international trade due to a widespread network of roads maintained by the Persian government which facilitated communication, travel, and trade within the empire. This is indicated by Persian-period ostraca found at Arad and Beersheba that record the distribution of rations to garrison personnel with non-Hebrew names (Graf, 1994).

5. Historical and Literary Background

The material in the book of Proverbs was probably part of the curriculum for training young men who were preparing to take positions of leadership in the Israelite monarchy. Such positions were not open to young women in that society and culture, which leads to a definite masculine inclination in the book. "My son" is the often-repeated designation for the student. (Lensch, 2003:1). Besides, Crook (1954) sees it as "a memorandum from a school answering to the needs of young women who will shortly be assuming positions of wealth and importance in their

communities." but there is no evidence that such school ever existed. On the other hand, Whybray (1972) says the passage was written from a man's viewpoint and hence is "a handbook for prospective bridegrooms." In short, scholars differ in their opinions, for this reason, a single background cannot be fixed.

Queen's Mother of Massa is easily given the identity of Bathsheba, the central link between David and Solomon, and in her instruction, she is a staunch speaker on behalf of patriarchal gender ideology, both in the original text in Proverbs 31:1-9 and aggadic treatment of the text (Lensch, 2003). Next, the queen speaks of the role that intoxicants play in very different situations, and here she shows a sensitive appreciation of the fact that context can make all the difference in the world. Those responsible for others, at ease and favoured in their social locations, ought not to be seeking the release that one permits and encourages those in despair. Again, the queen is on solid ground in her warnings: banquets in the world of Israel and its neighbours were occasions where power might be radically redistributed, and not always to the benefit of the 'afflicted.' That the mother's instruction ends with an appeal to stick up for the lowest of the social order is a nice piece of rhetoric from her beginning rhetorical questions, one might have thought her concern was more for how her son's behaviour reflected upon her, rather than more general regard for the oppressed and their treatment under her son's rule (Arnold, 2015).

Arnold (2015: 312) claims that the book holds womanhood in the highest regard. The instruction of the mother is on a par with that of the father (1:8; 10:1), and the joy of a good wife is valued above all else (12:4). In this light, it is interesting that the book concludes with the magnificent poem to the excellent woman (31:10–31)'.

These verses 10- 31 focused on the young man beginning his life of service to God, which can be ruined or made successful by his decision of a life partner (31:23). His choice of a wife is the first test of his character, and his success depends on her character as well. Also, these verses contain Hebrew alphabetical acrostic poem but the poem did not appear to lend itself to simple structural analyses (Defranza, 2011).

6. Exegesis of Proverbs 31:10-31

A woman of (חַיִל *khayil*) who can find? Her worth exceeds precious stones (31:10b). The opening question in Proverbs 31:10a, "who can find?" suggests that the woman of substance is rare. "Her purchase price is more than corals or her worth exceeds precious stones" suggests that this woman is not only scarce but is expensive to attain because she has a purchase price. It may be argued that she is a typical Persian-period bride (Christine, 2003). In Persian administration and standardization of currency, money increasingly became the preferred medium of exchange and a commodity in everyday transactions throughout the empire. Negotiation in terms of marriage dowry was not difficult. The value of the dowry said much about the perceived value of the woman as a wife. The socioeconomic desirability of a woman, therefore, was proportional to the monetary value of her dowry, the dowry remains her legal property. Because of the quality of this woman, her dowry is very expensive (Christine, 2003).

On the contrary, 31:10 asks the rhetorical question about who can find this "wife of noble character," whose value is "far above jewels." Proverbs 3:15 and 8; 11 describe the value of wisdom as also being "more precious than jewels." Indicating that the woman is not real but it is a personification of wisdom (Hawkins, 1995). But Zuck (1991) points out that since the noble wife "speaks" with wisdom (v. 26), it makes no sense to equate Lady Wisdom with her and thus have "Wisdom speaking with wisdom." It, therefore, seems better to see the noblewoman in Proverbs 31 as a "wise" woman, not wisdom personified". In sum, the search for wisdom and as well a noble wife consumes time and effort. It is highly demanding.

Many translators have interpreted the term חַיִל *khayil* to mean "energy, wealth, strength, moral worth, sexual potency but Waltke (2005) interpreted that concept as "all that contributes to making him a strong king ." The rest of the verse warns the king against women that can bring ruin. Proverbs advises the reader not to spend his *kha yil* on women who will bring him to ruin but to search for a woman who will bring him *khayil.* On the contrary as argued by Hawkins, (1995) that חַיִל "has a number of shades of meaning… physical strength (Num. 24:18), wealth (Job 20:15, perhaps suggesting wealth attained by one's strength or ability), and integrity or strength of character (Gen. 47:6; Exod. 18:21, 25)."

Her strength is further described in verse 17 and 19-20. All of which radiate "strength" and "self-assurance" and indicate an almost "aggressive" approach to life (Hawkins, 1995). For Waltke (2006: 525) the "strength" in this verse (17) could be referring to physical strength, spiritual strength." McCreesh (1985) notes, "She appears to be

completely self-sufficient, rather wealthy, and also spends herself and her resources totally for others." It implies the hard work of the woman who worked both day and night since she does not depend on anyone for survival. To some extent, the essence of working seriously was for the benefit of others that is her household. Zuck (1991: 237) notes that the Proverbs 31 woman is too busy in her productivity to seek after followers. She sews (vv. 13, 19, 22), cooks (v. 15), gets up before daylight (v. 15), provides food for her family (v. 15), buys fields (v. 16), plants vineyards (vv. 16-17), engages in trading (v. 18), shares goods with the poor (v. 20), clothes her family in the finest of warm clothing (v. 21), makes retail goods and turns a profit (v. 24). She "provides for the various needs of her husband, children, and servants" (vv. 15, 21, 27). Zuck (1991) suggest that verse 30 (1:7 and 9:10) have made clear the fear of the Lord is the foundational essence of wisdom. The noblewoman, then, as one who fears the Lord, is most certainly a wise woman. She represents the epitome of all that Lady Wisdom teaches." The brain behind strength and success in the fear of Yahweh.

Her husband never lacks for loot / her husband trusts her. He does not lack spoil (v. 11). She brings him good, not evil, all the days of her life (v. 12, 13, 15, 24, 27).
These verses enumerate the types of tasks the se nior female in a household would engage in trading raw materials from the household supply and selling the excess once her household is already provided for.
This woman is praised not only for her work but for her attitude (delight and wiliness), delicacy food she provided (foreign delicacies), her diligence (rising before dawn), and the wise oversight of her household. According to Davis (2009) the word translated as "gain" is the Hebrew word *salal*" which means "plunder" or "spoils." As a wife, she blessed her husband physically, financially, and spiritually. Character traits such as trustworthiness (v. 11), industriousness (vv. 11, 13, 15, 17-20, 24, 27), wise speech (v. 26a), and faithful instruction (v. 26b) all rise out of her "fear of Yahweh" (v. 30) and are not related to economic means.

Verse 12 gives more evidence of the wife's contribution to her husband: "She does him good, and not harm, all the days of her life." The good that "she does him" not only includes material benefits, but also moral, and spiritual blessings (Longman, 2006). The woman of virtue adds more to the family assets with the money she earns as a businesswoman. Her industry is the spinning and weaving of textiles, work symbolic of women's skill throughout the Ancient Near East. The woman of substance acquires raw materials and flax (v. 13), this verse depicts the wife as a hard worker, working diligently and wisely. Whether she went into the market place to get the wool and flax or collected it from her sheep by putting her hands to the spinning tools (v. 19), and labours at the work or business of her hands. Thompson (1986) notes that "Flax, although less common, was also grown and used by the excellent wife. The flax seeds were used to make oil, which happened to be one of the most readily available oils." The woman has neither an idle mind nor idle hands she diligent. For her working on distaff indicates that "...the distaff and the spindle were used in the process of spinning and weaving flax or other fibers…" (King, 2001). She made use of rightful tools that could be used for weaving and spinning.
Verse 20 stated her relationship with her community. She extended her hands to the poor and the needy. Clement (1989) avers that "In the Hebrew culture, it was common for women to play a large part in their community and impact those around them." God expects the rich to take care of the poor and the wife's involvement in the lives of the needy gives evidence to her heart for those around her and her good desire to obey the Lord.

She makes good and quality bed coverings for herself (v. 22), and for the members of her household. She traded textiles, clothing, belts she made in the marketplace. She made a profit and became successful. She invested the good profit she made (v. 16, 18). The parallel phrase, "her lamp is not extinguished at night" (v. 18b), suggests that she worked tirelessly even in the night. This is evident in the Persian period whereby women were workers of the royal economy.

As for the second part of verse 18, "Her lamp does not go out at night," many scholars suggest that this means that not only did she awaken early in the morning to provide food for her household, but that she also stayed up late into the night (Longman, 2006). Her hard work, diligence, and sacrifice demonstrated her sense of responsibility. In the ancient, if the lamps were lit too late, the house was vulnerable to thieves and other invaders. If the lamps were lit too early, they went out in the middle of the night (Matthews, 1993:26). Her character displays excellence and devotion to her duty.

At that period, women and girls were stockyard workers, treasury workers, goldsmith, and keepers of fruit. They were grain handlers, scribes, irrigation workers, attendants, and rational makers. They were winemakers, beer tenders or preparers, workers in the

armoury, sheepherders, stonemasons, and artisans. Also, women who served in the field were paid for their harvesting and as a member of the military garrison.

A good number of women also capitalized on financial opportunities. "She invested in saving the family money" (Sieg, 2014). Economic growth did not favour everyone in the empire. Smallholders with little capital struggled to make enough to pay their rent and taxes, much less to support themselves. Equipment, livestock, and water could be quite expensive (Stolper, 1985). So while some people sought cash advances to build their businesses, others needed to borrow just to survive. Some women took advantage of the rising demand for ready cash and goods. The virtuous woman sought for legitimate cash and goods for her household.

She brings her food from afar (31:14b)

Archaeological evidence shows that during the Persian period, Palestine experienced unprecedented growth in international commerce. There existed importation and exportation of products and goods. Nehemiah in his book describes the marketplace of Persian period Jerusalem as bustling with merchants plying their goods, people treading winepresses, and animals loaded with heaps of grain, grapes, and fig seven on the Sabbath (Neh. 13:15-16; cf. Neh. 10:31). And at Elephantine, women bought, sold, and bartered in the markets for goods such as salt, vegetables, barley, cucumber seed, grain, and oil. The use of a merchant ship in this chapter indicates international transactions. She is privileged to order for her household food.

She gives rations to her young women (31:15c)

The woman of substance is a mistress who has a staff of young women/girls (v. 15c). The term '*nirot*' [נַעֲרֹתֶיהָ] in Hebrew may refer to female freeborn servants or slaves whose primary assignment is domestic labour. In the Hebrew Bible, women with 'nirot': are typically from well-to-do families or royalty, as an affluent woman, she has three to five slaves that could be male or female. During the Persian- period, such woman receives those slaves as part of her dowries and might purchase or by inheritance or as supplemental dowry gifts to ease her transition into the marital home were predominantly female, possibly young handmaids or the bride's nursemaid.

On the other hand, they could be contingent female workers. Like in the field of Boaz in Ruth 2:8. This woman might have female workers who work weavers or assist in her textile industry. This practice is not foreign during that period. Affluent and royal women often employed workers on their estates. As an employer, she provided rations for her worker and gave the allotted portion to her workers (Levine, 1998).

She considers a field and acquires it (31:16)

She thus converts real estate she purchased into an income-generating property. Persian-period royal women and women of high rank were property holders and estate owners. Another way a woman might acquire property is by dowry or bequest.

The acquisition and improvement of property by the woman of substance in this verse are yet further means by which she, like some Persian-period women, might provide for the well-being of those in her household. Indeed, her land would afford some financial security, which purportedly others in Persian-period Palestine did not have. It is a sign of her good stewardship.

Verse 21 records the making of covering for her household. The fact that her household was clothed in scarlet demonstrated her wealth. According to Kidner (1964) discusses that scarlet was an expensive cloth. The Hebrew wording indicated that the scarlet may have been doubled to aid in warmth. This significantly increased the worth of the fabric. The use of such cloth is an indication that God has blessed her hard work.

The reward of praise verses 29-30

The components of her reward contain: Her husband is recognized at the gates, her children blessed her, her husband praised her, she surpasses many daughters that render *khayil*, as a woman who fears the Lord she should be praised, let her be rewarded with praise at the city gate. The praise rendered in verse 29 connotes military term but in this context in means great riches or gain. The term 'surpass' literally means "go up over/ against" in the military context it is "going out to do battle against the enemy." But Perdue (2000) and Davis (2000) argue that *khayil* carries the meaning of a moral character.

The term "surpass" is only ascribed to her in verse (29). Thus, the *'eshethkhayil* renders *khayil* and is therefore praised in this po em which calls to join in her continued praise. "The word they used for "excellently" *Khayil* was the same word used at the beginning of the poem meaning "noble," "valiant," or "excellent" (Miller, 2004). She

was the epitome of what was valued in the Hebrew culture.
The phrase "fears the Lord" in verse 30 is the most important praise of this woman. Some scholars have seen verse 30 as a religious addition to an otherwise secular poem, but Whybray (1994) argues that this reference to religion may well be the climax of the poem; it is a longer verse than others and concludes the catalogue of the wife's virtues summing them up in the expression 'fear of Yahweh'. From the personified wisdom, the fear of Yahweh is the beginning of wisdom (9:10) and wisdom enables those who accept her to understand the fear of Yahweh (2: 5).

7. The Role of Virtue in Ecclesiastical Dignity

Virtues are those character traits that are essential to living a fulfilling human life, a life in which one both cares about the right things and has the wisdom and skill to act intelligently about those things (Russell, 2013:4). Character is significant in human life.

Virtue produces ecclesiastical dignity. It is needed in all aspects of church governance. The leaders of the church must possess good virtues in term of human and non -human management. Hawkins (1995) submits "the woman of virtue models an industrious and productive lifestyle that contributes to the prosperity of the home and of society at large." She was not given recognition because of riches but on industrious productivity that was based on the diligent application of the principles of wisdom based on the fear of Yahweh.

Human management is the ability to handle the situation of both the young and old, rich and poor, elite and novice without discrimination. The one in charge of such management must be upright and morally sound. The woman wisdom acted correctly and was able to manage her household.

The life style of the leader is another concern. Virtue will make the leader to shun any form of corruption and immorality and whatever will tarnish his or her image. The character of the leader is unwritten curriculum that easily influences the followers. An adulterous pastor will continue to breed immoral members, likewise a liar will produce deceivers.

Non- human management focuses on money and property. Virtue helps the leader to handle money truthfully, dignity consciousness is always ringing in the mind of such a leader. In the aspect of church property, the leaders are careful in the way they handle it.

Virtue enables rightful living and intellectual disposition of every duty and plan. It is a vital tool that produces rightful dealing and correct disposition. It shuns godlessness, laziness, lie and any form of wrong doing as stated in Gal. 5: 19-21. For the church to attain dignity, virtue is needful and must be practised by every adherent of Christian faith (Hawkins, 1995).

Hard work is essential in the ecclesiastical circle. Many leaders are not diligent like the virtuous woman but they allow them to occupy the position because of gender bias and their affluence. Such practice causes damage to ecclesiastical dignity. Women who are diligent, industrious, prudent, disciplined, hardworking and God fearing like the woman in the text should be considered for such leadership position rather than an indolent male.

8. Conclusion

Virtue dignified and exalted woman wisdom or the personified wisdom in Proverbs 31:10-31. The ideal woman disposition of good virtues resulted in economic stability in her family, good moral was promoted among her slaves, children and husband, and spiritual dignity was awarded to her as well (v.29). The same could be replicated in the church if such women who abound in the church in Nigeria today are given opportunities to serve as leaders in the church. Women who are conscious of rightful behaviour should be considered for church leadership. Failure to incorporate women of substance into church leadership is depriving the church a lot of opportunities for development.

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Cataract in the Eye: The Effect of Religious Practitioners on the Socio-Economic and Ethno-Religious Conflicts in Market Places in Lagos, Nigeria

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Abstract. This study examines the ethno religious conflict effects on the local market of Lagos State, Nigeria with a view toward determining its role the two major religion (Christianity and Islam) in the lives of marketer and people in the market and the community. The paper relies on both primary and secondary sources including a structure research questionnaire, books, journals and magazines that deal with religious conflicts and crises in Nigeria. Intractable conflict and political economy theories are blended in our analysis. We argue that inter-religious conflicts in Nigeria defy resolutions and seem unending because they are intractable conflicts, which are sustained largely because they serve the economic interest of certain religious leaders who conceal the economic matrix behind their support. This work recommends that increased awareness should be created to enlighten people on the dangers of these crises in the market place. We suggest government strive to provide laws to protect all citizens against ethno-religious crises. Finally, religious leaders should preach and teach to increase national unity, purity, tolerance, morality, love and honesty to reduce conflicts among religious groups, thereby uniting through dialogue for national development.

1. Introduction

The character of the Nigerian State is responsible for the country's deepening ethno-religious contradictions. This plural nature originates a constant feeling of distrust between the component units and the fear of one ethnic or religious group dominating the other is rife. A pattern of largely discernible ethnic suspicion and intrigues that had existed within the market settings .On the other hand, if it evolved on the platform of consensus and fair play, there is the tendency for it to have a serene domestic politics. The Nigerian situation is such that boycotted the due course of legitimization at formation and this posits serious consequences for its stability at the present moment within the market settings. This posture is compounded by the intense use of market authority to cover up this malaise, which has in the final analysis impacted on the various segments of society, creating the psychological basis for arbitrariness of citizens and tendency to affront the dignity and rights of fellow citizens. Therefore, the following problems will be look into are:

2. Ethnic Problems

It is apposite to state that the current wave of violent crises in Nigeria is a by- product of an accumulated deprivation, destruction, marginalisation, anger and frustration of the past. to David Barber (1988:3) was characterized by 'sudden and drastic overturning of the existing structure of institutional power in favour of a particular group', already created some bottled agitations and anger that became easily expressed under democracy. In combination with poverty and shortage of resources this has sharpened ethnic divisions. As a result, ethnic sectarianism has left a trail of destructive violence and even threatened the territorial integrity of Nigeria (IDEA,2001:89).

3. Religious Problems

Adebayo (2003) identified some factors responsible for using religion as instrument of polarization, among which is leadership tussle, which also culminated in the proliferation of many

denominations in the country. Also, sectarian jingoism, as well as excessive patriotism to one's religious sect, which consequently transformed to fanaticism, is another major factor contributing to this social menace. Generally speaking, communal and religious clashes which now occur at frequent interval in Nigeria. There were empirical instances like burning of Jos ultra modern market (2002), cattle market in Onitsha (2006),and bombing of several churches and offices at Abuja, Yobe, Plateau, Kano, Kaduna etc which claimed many lives

The causes of frustration and dissatisfaction among men in the society are not only limited to the denials which political and economic opportunities bring, but also to religious issues. Occurrence of cheat and aggressive behaviour on the part of individuals or groups that leads to the frustration of others may cause conflict. It is a disagreement that results from the allocation of scarce values or clashes regarding incompatibility of goals. It can also be regarded as disagreement that generates from distributive injustice. From the foregoing analysis of manifestation of ethnic crises in Lagos and Nigeria, it can be seen that this crises resulted from overzealous this militant group. As a result of these stated problems above, this study is base on the socio-economic effect of religion conflict in mile 12 local market of Lagos, Nigeria

4. Literature Review

Literatures were reviewed to familiarize the study with the opinion of other scholars. On topics like:

4.1 The Causes of Ethno-Religion Conflict in Lagos State

The causes of conflict in societies where it has occurred and where it may potentially take place is similar, for example, is tied to the struggle for economic resources, boundary disputes environmental degradation, and struggle for political power between or among ethnic groups, religious sentiments. The causes of ethno-religious conflicts in Nigeria are embedded in the basic foundations of the Nation-State. These contradictions has proved incurable especially as efforts to obliterate them have always been truncated aggressively by the custodians of power. Thus, the basic causes of crises that arises as a result of persistent conflict of interest will be discussed from two fronts, ethnic and religious dimension. The notion of Nigeria as a mere geographic expression (Awolowo,1990:35) was engendered by the forceful packaging by colonial authoritarian fiat of unwilling communities of diverse origin and culture under the same polity. Consequently, relations and political behavior of the peoples are characterized by mutual suspicion and invidious hatred since they are strange bed-fellows, who were only coerced into the Nation-State via amalgamation. Until 1960, Nigeria was a British colony; like most colonies, it was not constructed for internal coherence, but rather for the administrative convenience of the British (Shively,1997:39).Over 250 different languages and dialects are spoken within its borders, and there is also an important religious split, as the north is primarily Muslim and the south is predominantly Christian. Attendantly, ethnocentric politics, sectional solidarity and primordial interests became prominent features in the nation's political practice. Sectional and individual virtues and interest rather than collective virtues and national unity are advanced and exalted. Thus, communal orientation precluded any attachment to the State and the syndrome of the 'son of the soil' took preference over merit and competence in the choice of policies and leaders. Nweke aptly expressed this ethnic problem as follows:

One of the most striking characteristics of Nigeria is its singular ethnic diversity, a demographic tapestry woven of more than 200 different ethnic groups, where except for the effect of migration are often geographically homogenous and often coincide with linguistic, cultural and religious groupings. (Nweke,1994:3).

Besides the heterogeneous ethnic composition, about 400 languages are also spoken, thus making Nigeria the linguistic crossroads of Africa.(Tordoff,1990:2).Although as Obasanjo and Mabogunje aptly observed, colonialism provided scaffolding of holding the different communities together, not much change was achieved in altering communal mentality and predilection(Obasanjo and Mabogunje,1992:4).Nonetheless, the persistent military incursion into government and politics did much harm for the body polity as national issues was mostly tribalized and primordial virtues extolled. These regimes had primordial outlook and sub-national mentality under which the Northern part of the country was favoured brazenly, on one hand, and the southern part was deliberately dealt with in terms of appointments, contracts, location of government parastatals, political oppression and repression as well as provision of social services and infrastructures. The persistent ethnic chauvinism exhibited by these regimes had grave effect on the psyche of the various ethnic nationalities to an extent that those groups that even benefited now lay claim to marginalization at every attempt to reverse the status quo. This is nonetheless the cause of the

plethora of violent conflicts at the communal level in virtually all the regions of the country, cries of ethnic nationalism and calls for national conference. A new dimension to the issue is the increasing recruitment of ethnic militia with reckless abandon. From the Odua Peoples Congress in Yoruba land to Arewa Peoples Congress in The North; the Bakassi boys in the East and the Egbesu in the South-South, agitations are rife and it is obvious that the nation state will face dire consequences if cogent steps are not taken to checkmate these contending interests. Both the colonial powers and the elites that succeeded them have used ethnicity for their own ends. In combination with poverty and shortage of resources this has sharpened ethnic divisions. As a result, ethnic sectarianism has left a trail of destructive violence and even threatened the territorial integrity of Nigeria (IDEA,2001:89).

However, ethnic identity can give social and other benefits. The challenge for Nigeria is to boost its positive potentials while minimizing the negative, to harness the similarities among the various ethnic groups for national unity, to manage their differences so as to ensure harmony and foster co-operation among them in order to accomplish national integration. Although attempts have been made along this frame by past regimes as such strategies were never put together and executed in the interest of the country but of policy formulators and executors, who often smile to the bank after each moment of discourse on 'the way forward'.

It is apposite to state that the current wave of violent crises in Nigeria is a bye product of an accumulated deprivation, destruction, marginalisation, anger and frustration of the past. Thus, there is need for government and extra-governmental efforts to lessen the spate of violent attacks between ethnic groups in Nigeria.

As espoused by Ola Makino, the Methodist archbishop of Abuja 'we have offended one another in Nigeria. The implication of these persistent ethnic conflicts and rivalry is the insecurity of lives and properties which will continue to hinder foreign economic relations to jumpstart the economy. The above position was canvassed by the Vice President Atiku Abubakar at a press conference on Tuesday, November 9,1999 (on the spate of ethnic violence across the polity). He stated among other things that : Our nation is at the threshold. Of rebuilding its image as well As its economic and social foundation. Confidence of both the citizens and the international community is fast returning (Atiku,1999: 19).

4.2 The Consequences of Religion conflict on Socio-economic progress in the Lagos State

There is a socio-economic dimension to religious crisis in Nigeria which the people in the southern part of the country seem not to understand. While the average southerner is industrious and depends on his enterprise as means of sustenance, the average northern depends on government patronage for his existence. In the North, the average Northerners needs government to function. Therefore, political power is viewed from both an economic and religious perspective. If the political power is "lost", the economic well being of the northern Northerners is evidently threatened and religion becomes the channel of protest and a bargaining tool.

The growing incidence of ethno-religious crisis in Nigeria is sufficiently worrisome to assert that the government that statutorily has responsibility for crisis management is not doing enough. Apparently, the government itself is generating crises directly by failing to appreciate the people's aspirations. While some people crave for autonomy, resource control, some wants the Sharia legal system while others want a review of the) revenue derivation principle, and so on. When individuals and groups turn to violence to solve problems, conflict takes a second dimension; security and survival. Conflict resolution becomes multifaceted as conflict itself; solutions must look to satisfy the hunger of individuals for justice. At every point of reflecting on the cause(s) of the Nigerian phenomenon, one discovers that the elites are insincere towards the need for genuine national integration. Although, democracy asserts, as against monarchy or aristocracy, that the mere fact of free birth is sufficient to constitute a claim to a share in political power, the elites more than ever before utilizes the present opportunity to pursue selfish agendas. Also, the unfavourable state of the economy gives room for the affluent in the society to influence the downtrodden for personal purposes. This nonetheless creates opportunity for Nigerians to be sponsored for conflictual purposes at the slightest provocation. Apart from the above, the several years of military rule which according to David Barber (1988:3) was characterized by 'sudden and drastic overturning of the existing structure of institutional power in favour of a particular group', already created some bottled agitations and anger that became easily expressed under democracy.

Democracy is about freedom, but it is not freedom to be irresponsible. It is freedom within certain understandable limits but events in the Nigerian fourth republic has shown that the freedom allowed

by democracy is being mis-utilised. Although the constitution guarantees freedom to form and hold an opinion, the Nigerian situation is such that the competitors for power have taken control of an issue that is definitely well beyond their sphere of competence, and they are making personal profits out of it at the expense of the corporate existence, economic revival and integration of the nation-state. Thus, concrete efforts must be made to tackle the wave of clashes across the country, since political and ethnic affiliations are human attributes and conflict is inevitable.

The activities of some of these sects has in recent times led to the loss of lives and properties as they move about destroying government facilities which they see as legacies or replica of western cultures in their various communities. This religious campaign has seen an increase in gun battles between the members of these sects and security forces with loss of lives witnessed on both sides. Although direct conflicts between Christians and Muslims were rare, tensions did flare between the two groups as each group radicalised.

4.3 Impact of Conflict in the Society

The religious contradictions that Nigeria faces is daunting .The country is essentially an heterogeneous society, with the two monotheistic religions-Islam and Christianity-enjoying the loyalty of most Nigerians. A sizeable fraction of the population still prides itself as being pure religious traditionalists, meaning adherence to one or the other of the many traditional religions. The origin of the employment of religion as an instrument of politics in Nigeria can be traced to the colonial era. Although the British colonialists claimed to have Nigerians on the imperative of secularity in a multi-religious society, available evidence suggests that the colonial administration consciously employed religion as an instrument of pacification. As Adigun Agbaje has correctly established, the colonial administration 'underwrote Islam in the Northern part of colonial Nigeria, and used it as the basis of political authority in local administration (Agbaje,1990:288).It not only kept Christian missionaries from the North, so as to preserve the assumed Islamic homogeneity of the region, it also adopted the emirate system of political administration with its strong religious content. In spite of this early trend, the issue of religion did not come to the front burner as a critical issue dividing Nigerians until 1986. The major event that opened the floodgate of religious antagonism was the decision of the government to secretly upgrade Nigeria's membership in the Organization of Islamic Countries, OIC, from that of an observer to a substantive one(Mimiko,1995:261). This move was seen by Christians as a ploy to turn Nigeria into an Islamic State against the spirit and the letter of the constitution. This singular action of the Babangida regime as at that moment marked the epoch of intractable intra (in the case of Islam) and inter-religious violence in Nigeria. This pattern continued even after the Babangida regime due to inability to distinguish categorically the place of politics as the modus operandi of the distribution of national wealth and religion as the spiritual aspect of human being guarded by God (Oduola,2000:12).Adigun Agbaje's 1990 optimistic thesis that 'Nigeria under a democratic dispensation would likely witness a lessening of tension over religion and politics'(Agbaje, op.cit.) is been negated by the plethora of religious crises erupting across the polity. The nascent democracy is witnessing increasing religionisation of politics and politicization of religion due to the resolve of some Northern State's governor's to adopt the Islamic legal code---Sharia, as the penal and criminal codes in their states. With Zamfara State blazing the trail, eleven other Northern States have followed suit.

The pro-sharia argument is that for many years, Moslems have undergone humiliations of their faith being relegated to the background in public matters whereas antagonists view the Sharia issue as a grand design to undermine the present government and cause confusion. The series of violent confrontation being witnessed at present is a demonstration of the fundamental problem of religion that has created acute insecurity in the land. Generally speaking, communal and religious clashes which now occur at frequent interval in Nigeria, especially during this democratic regime is not novel, it is only that National Integration that was hoped on democracy is being further pushed back. An attempt is made below to showcase these occurrences.

4.4 Measure to Reduce Conflict

The implication of these persistent ethnic conflicts and rivalry is the insecurity of lives and properties which will continue to hinder foreign economic relations to jumpstart the economy. The above position was canvassed by the Vice President Atiku Abubakar at a press conference on Tuesday, November 9,1999 (on the spate of ethnic violence across the polity). He stated among other things that : Our nation is at the threshold. Of rebuilding its image as well As its economic and social foundation. Confidence of both the citizens and the international community is fast returning (Atiku,1999:19). Thus,

all hands must be on deck to stop the wave of these ethnic violence.

To begin with, developing African models of conflict resolution and applying it in Nigeria may not be a bad idea, after all, before the advent of colonialism and the introduction of Western models of conflict management; Africa had an efficient cultural mechanism by which conflicts between groups, communities or even kingdoms were settled within the shortest possible time proximate to the occurrence of the event.

According to Braimah (1998:161), traditional methods of conflict resolution are institutionalized social relationship that is familiar and well established. These includes strategies such as :Citizen diplomacy, which is done by elders in the community and friendly relationship, whereby strict rules are applied to forestall salient feelings between groups to manifest into overt conflict thereby permanently resolving conflicts which lie undercurrent. The main objective of the traditional mechanism is not to punish the offender or to recompense the injured party, but to restore good relations and re-established a disrupted social order and this is the exact ingredient needed to foster national integration in Nigeria.
Apart from the above, there is need to shift grounds on spontaneous military approach to solving disputes to real focus on evolving basic amicable framework of co-existence between groups in a society. Emphasis should shift from the distribution of the national cake to the production of the cake; and from an emphasis on distribution of the cake along ethnic lines to its distribution along lines of the contribution to its production.

Ethnic militias should be prevented from determining inter ethnic relations and the place of the minorities should be enhanced. Also, the agitations on better revenue sharing formula should be acceded to and a culture of tolerance, trust and dialogue in inter-ethnic and inter-religious issues must be built. The mass media, both the electronics and the prints have a great role to play at this moment. The press will do the nation-state more harm than good if it could carry out objective journalism. Sensitive issues should be treated with utmost caution and their interest should not just be their expected sales.

5. Methodology

The research study location was mile 12 local market in Lagos State Nigeria. Mile 12 International Market, a popular foodstuff market in Lagos. On a daily basis, about 80 trucks laden with foodstuffs, vegetables, and other agricultural produce from northern Nigeria arrive Mile 12 International Market, one of the biggest foodstuffs market in Lagos and other elsewhere in the country. This is a major foodstuff selling market in Lagos State. The research populations for this study are all market sellers of mile 12 markets in Lagos State, Nigeria. Out of which our sample size of 100 was drawn. The population comprises of those market sellers in the Onions, Pepper, Yam and Fruit zone respectively.

5.1 Sampling design and Sampling Techniques

Sampling is taking out a portion out of a population or universe. The purpose of any sampling is to select a small segment of the whole population so that we can make inference about that population. The sampling of this project is therefore restricted to all market sellers within the study area of mile 12 market in Kosofe Local Government area of Lagos state. Stratified and simple random sampling technique was used. Stratified sampling techniques was used to stratified the stratum, while the Simple random sampling technique was used to allow every market sellers of mile 12 market to have equal chance of being selected or choosing for the study. Hence, the market was divided into four (4) zones, each zone with twenty (25) respondents. This means that in all the four (4) zones, one hundred (100) respondents was selected for our sample size and 100 questionnaires was used. The zones are; Onions, Pepper, Yam and Fruit zone respectively.

5.2 Instrument of Data Collection

The instrument of data collection was structural questionnaire method which was structure by the researcher herself and given to the lecturer or expert supervisor to validate before it is reliable to be administer to the respondents within the study area. The questions inside the questionnaire were divided into main parts. The first part deal with socio-demography status of respondents, while the second part deal with questions related to the current study on socio-economic effects of religious conflicts

The Procedure for data collection was both primary and secondary data. The primary data were first hand data or raw data that the researcher generated through the use of structure question for the purpose of this research study. The secondary data were the contributions of both past and present scholars and researchers in related to the current study on socio-economic effects of religious conflicts in mile 12 local market

COMPRESED ANALYSIS OF DEMOGRAPHIC DATA

	Do you believed that there is a possible way in which ethno-religious crises can be reduced in the market			Total
	Strongly Agree	Agree	Strongly Disagree	
Mutual trust between ethno-religious affiliated and market management is a weapon for industrial harmony in my organization	13	9	11	33
	41	22	0	63
Total	54	31	11	96

	Value	Difrences	Asymp. Sig. (2-sided)
Pearson Chi-Square	23.932[a]	2	.000
Likelihood Ratio	26.590	2	.000
Linear-by-Linear Association	21.899	1	.000
N of Valid Cases	96		

6. Summary of Findings

The findings of this research study shows clearly that ethno-religious crises can be eradicated in the society generally, if adequate knowledge and education were given to the people generally to the danger of ethno-religion crises in the society. Ethno-religion is considered as an integral part of society, Ethno-religion can not be separated from society, and likewise society can not be separated from ethno-religion. This means that the two as to go side by side, to shape the society. This depends on which direction every leaders of this ethno-religion directed their members. To the hypotheses in chapter four, it shows that there is significant relationship between causes ethno-religious crises and it problem in mile 12 market, correlate with 41.0% and 33.0% of respondents strongly agree and agree that dominant of one ethnic background over others causes crises in the market and 11.0% uncertain and 11.0% disagree, 50.0% and 46.0% strongly agree and agree that ethnic conflicts and rivalry affect the security of lives and properties of people involved.

Also in hypotheses two, there is a significant relationship between ethno-religious crisis and economic well being of the people in mile 12, correlate with 50.0% and 46.0% of respondents strongly agree and agree that conflicts always affect sales of market productivity when it occur, 33.0% and 63.0% of respondents strongly agree and agree that ethnic conflicts and rivalry affect the security of lives and properties of people involved

Hypotheses three, there is a significant relationship between reduction method and ethno-religious crisis in mile 12 correlate with 54.0% and 31.0% of the respondents strongly agree and agree that there is a possible way in which ethno-religious crises can be reduced in the market, 63.0% and 33.0% strongly agree and agree of respondents that mutual trust between ethno-religious affiliated and market management is a weapon for industrial harmony in my organization

7. Conclusions

If conflicts between Muslims and Christians remains the same then definitely its effect will continue not only lives of people but also on the economic growth, country's reputation at international level, political, social and economic instability. which will lead Nigeria to more decline and more we bear each other and show some responsibility towards their country and they system must also be changed which also create more instability among the lives of people. Inter-religious conflicts in Nigerian market and society defy resolutions and seem unending because they are intractable conflicts. These conflicts are sustained largely because they serve the economic interest of certain religious leaders who conceal the economic matrix behind their support for fanatic religious values. Behind these seeming passion and love for religious values and dogma shown by religious leaders lies the domination of religious values by religious leader's selfish economic benefits. If this, is not check it will affect the life, property and also the economic wellbeing of market seller and society generally.

8. Recommendations

Based on the findings of the research work, the following are the suggested recommendations:

- This study recommends that the Christian/Muslim beliefs, teachings and dogmas should be reviewed to accommodate Nigeria's development objectives through a

Sovereign National Religious Conference with emphasis on nationality, purity, morality, love and honesty as the basis for peaceful co-existence.

- Proper educating of people on danger of ethno-religious crises would also enable the masses appreciate and identify the voice of a fanatic religious elite who seek to advance his economic interest through religious mask at the expense of masses.
- The Federal Government should also strive to provide the foundation upon which this conference would take place through judicious policy implementations to avoid the feeling of domination among Nigerian religious groups.
- Adequate public enlightenment should be done to increase the knowledge of people on the danger of ethno-religion crises in the market and society generally.
- Adherent of every religion should be enlighten to tolerate, love and leave together for as one for peaceful co-existence in the market and the society.
- Disagreement among different ethnic group should be reported to the market leaders in times before it aggravated to ethno-religious crises.

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Man and Culture as Ontological Root of Technology Adoption for African Development

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Abstract. Advancement in the technological pursuits of man has really helped in pushing back the frontier of ignorance and enhancing deeper mastery of man's environment. There is a pushing down of those barriers that hitherto dogged human's socio-economic existence. A fundamental thrust of this paper shows that man and cultural experience cannot be ruled out of those cacophonies of factors that could shape the development of a nation. Ontologically, this paper opines that a sound philosophy of technological development must take root from the situation and cultural experience of the people, inextricably connecting both together. Therefore, the paper examines the ontological interpretation of man in Africa with emphasis drawn from Yoruba theory of human nature. This is pitched against the vibrant culture of development. The implication of a technicistic view of development is stated vis-a-vis the nature of man. The paper posits that African culture must be the primal point in the search of answers to the problem of development in the continent; this can then be harmonized with the global trend on terms defined by the people's situation and continuation

Keywords: Ontology, Technology, Science, Culture , Development.

1. Introduction

The overwhelming commitment to technological innovations with its underlying technicistic rationality is fostering a new epistemology that is not very good for the collective good of man. Realistically, science and technology have key roles to play in socio-economic development, but far above this is the fact that man is the central means for achieving social and economic development throughout the world. Moreso, the ontological interpretation of man within a given culture and the situation within that locale cannot be brushed aside in the development or adaptation of technology. However, without critical attention to this imperative, many African nations transfer technology that eventually become a courier of complex problem. This shall be this crux of discussion of this paper.

2. Conceptual Clarification

There are five concepts in the continuum of this research. These are ontology, technology, science, culture and development. We shall briefly illuminate these concepts as a prelude to critical discussion in this work.

2.1 Ontology

Without being too technical "ontology is a branch of philosophy that deals with the nature of existence" (A. S. Hornby, 2001:816). It is concerned with the attempt to explain the cause and nature of ultimate reality. It encapsulates "the relation which exists between reality and human beings on one hand and the soul on the other"(Idijakpo, 2002:153). Ontology attempts a holistic understanding of man through well entrenched perspective. An incursion into metaphysics shows idealism, materialism, pluralism, monism, among many others, as explanatory answers. It digs into the being of man and the nature of culture.

2.2 Culture

Culture in the context of this work is not just the mention of the totality of a people's way of life, but as Jibowo puts it, "culture consists of artificial objects, institutions and modes of life or thought which characterize a group"(Jibowu, 2000:1). As

germane as this is, it is yet to touch the crux of this essay. Evans (1975:15) captures our interest when he describes culture as "solutions to the problem of survive." In this respect culture is a cumulative deposit of knowledge, experience, meaning, values, makes meaning as proffering solution to human problem within a given socio-temporal locale. It is also worthwhile to say that culture is predicated on a people's experience, it is dynamic and since human problems differ across society, culture is bound to differ.

2.3 Development

Development can be seen from different perspectives i.e. economic, political, social, religious, human development but in the context of this paper, development is regarded as human development. According to Perroux (2005:289), "it is the combination of mental and social changes of a people which enable them to increase, cumulatively and permanently their total real production." Nnoli reinforces this notion when he views development as "a dialectical phenomenon in which the individual and society interacts with their physical, biological and inter-human environment transforming them for their own betterment and that of humanity at large and being transformed in the process" (Nnoli,1981:27). Human development therefore is in existence when there are continuous opportunities given and opens to man in order to improve his skills and abilities.

2.4 Science

Science is defined as "the knowledge acquired by careful observation leading to the deduction of the laws which govern changes and government, and by testing these deduction by experiments". (Adegbola, 2003:123). What then is technology? Technology according to Adegbola (2003) involves an application of scientific knowledge in the transformative process of human society as people relate to nature and among themselves." As amplified by Kranzberg(1977:52), 'technology refers to all the ways man uses his inventions and discoveries to satisfy his needs and desires." Though, there is still serious polemic on which is first, science or technology, but we shall not delve into that now.

3. Man in the African Cosmos

In a simple way it can be asserted that man is man everywhere in the world but this deserves modification where cultural ontology matters. K.C. Anyanwu (1983:64) lends credence to this when he states that "the identity of the words in different cultures, and even in different systems of philosophies within the same culture, does not imply an identity of meaning. The term man does not mean the same thing for an African and for a European." Using the Yoruba culture as our point of reference Hallen and Sodipo interpret man as made up of three elements Ara (body), *Em*i (life giving element) and *Ori* (that which is thought to be responsible for human destiny)."(Hellen and Sodipo, 1986:106) "The Bantu takes man to be composed of body, a shadow and the spirit force…" (Anyanwu, 1983:65).
The importance of destiny in African conception of person is underscored by Ali. when he writes that:

The concept of 'Ori' in Yoruba thought is synonymous with the concept of chi in Igbo Metaphysics and the concept of 'Okra' in Akan though system. In Igbo culture, 'chi' is regarded as human destiny, in the sense that it is what individual wills that his personal chi will endorse ... the Akan of Ghana in the same manner conceives that Okra is the bearer of destiny which makes man unique ... (Ali, 1997:54)

In a deeper perspective the notion of destiny that authenticate the social dimension of being of man and the self-fulfillment is realisable within the continuum of conducive ethical and social factors. The African idea of man embraces and emphasizes the sociality of man, the spirit of communality, corporate existence and togetherness in the society. Man defines his existence in nexus with others and the good of others goes a long way to determine the well-being of man.

4. Technological Advancements and Man in Africa: A Critique

Reflection on Africa's situation reveals that the continent is underdeveloped; poverty, low level of technology, political crisis, corruption, high level of insecurity, economic problems are some of the albatross that must be tackled in Africa. Meanwhile the phenomenon of globalization and the attendant burgeoning of informatics seem irresistible but can be surely redefined.

The world is on the verge of powerful technological experience. There is a phenomenal increase in the commitment to robotics and Artificial intelligence. "A robot is a machine that performs task usually done by people. It is a mechanical worker."(Brusi, 2002:306) Robotic is surely one of the powering technology behind Artificial Intelligence. Joseph Weizenbaum confirms this when he posits that:

Artificial intelligence can be seen as an attempt to build a machine on the model of man, a robot that is to have its childhood, to learn language as a child does, to gain its knowledge of the world by sensing the world through its own organs and ultimately to contemplate the whole domain of human thought (Weizerbaum, 1976: 202:203)

Robotics and artificial intelligence have really widened the scope of human knowledge, helps in the development of knowledge and mitigating the problem of man.

The fact that technology is a problem-solving enterprise is indicative of the fact that technology and development are inseparable. Yet, as crucial as technology revolution is, it must be tempered with care in continent like Africa. It has pushed back or ostracizes many people from the domain of productive work. It has given firm root to a system of review that justifies "right-sizing or downsizing of the work force. This is quite notable in the banking sector in Nigeria. African culture is surely not against review but it frowns at any act that can jeopardize the strong communalistic ethos on which it is based. Mass retrenchments do not take cognizance of the good of the individual. This retrenchment has been an offshoot of Artificial intelligence and profound computerization of office work.

Paying closer attention to the above fact, suggests that artificial intelligence is fostering a wide guilt between people in Africa. Our policy planners seem to define the good in a microeconomic sense without proper consideration of the individual. We cannot stick to this reason as it seems to gloss over the utilitarian scope of governance and the need to reckon the good of all as a fundamental axiom in politics. So, if the pragmatic recourse to informatics is changing the economic and political policies of nations, it is either a man keeps to the trend or leave the trend. "When life changing conflicts, that is, one between expansive individual liberty and necessary communal demands arose, they are generally resolved in favour of the community. The reason is that, since a community can do without this particular individual, but the individual can never do without a community, in the conflict of an existential choice the individual must submit to the demands of the community" (Ukagba, 2005:185) .

It must be noted that we are not advancing that the existence of African in family form (Ujama) should be totally discouraged and everybody should be on his/her own. That is not the issue. We are not in support of bad governance and unnecessary sack of people." The community is not a tyrant. It offers the African the psychological and ultimate security as it gives each member both physical and ideological identity. The individual; and community are in dialectical complementary"(Ukagba, ibid).

In the African setting, goodness amounts to those acts, attitudes and behaviour which are congenial to the attainment of peaceful communal co-existence. "An act is regarded as good if it does not jeopardize the spirit of oneness, solidarity and the single purpose that guide the social existence of men in the society…"(Ozumba,1998:42). So, it will be unethical to sack a person without preparing the mechanism that will forestall possible retrogression of his/her humanity.

Cloning is another scientific innovation that is taking stride across the globe. The idea is permeating through Africa. Iroegbu (2005:636) opines that:
Cloning is the scientific reproduction of a given organism in its DNA molecule. It is to make a carbon copy or more technically to realize a nucleus transplant of the donor of the cell nuclei ... it is the repetition of the representing of and the reproduction of a given being.

The process of cloning is very beneficial to infertile couple helps in replacing diseased organs and in the production of healthy embryos. Of course, it is not a violation of the pragmatic dimension of African culture but it must be situated on strict philosophy and legislation. This is crucial because, gay and lesbians may want to hijack it. Lesbianism is a critical subversion of African cosmology. It is immoral and it distorts the cultural understanding of marriage and sex. It is the belief among Africans that any act of immorality will mean desecrating the land and this will eventually bring about inclement conditions. But then, saying that lesbianism, male pregnancy, cloning, sex doll among others are immoral may be highly extravagant and jejune. Some lesbians are medically diagnosed to have lesbian genes. Will it not be unjust to disallow them from living according to type? There are other channels of medical rehabilitations. But, what if this is their destiny? An iconoclastic destiny that will subvert social order must be nipped in the bud. The deity and divinities in African pantheon at times share in the process of creation. In Yoruba Mythology *Orisanla* assisted God in moulding man and man conveyed different destiny among which cloning can be an answer to some of them.

Science and technology have been politicised even as Eboh opines that contemporary science and

technology were impacted by a particular vision that emanated from the peculiar European experience sequel to the Renaissance and this in most cases run at variance to African cultural experience. Indeed, Africa must borrow these technologies with caution or they must humanize the approach to borrowing of technology because any undue reverence to technological rationality may spell doom. "The technological world view sees the individual in the society as no more than an inanimate part of large inanimate universe in which everything there is governed by certain absolute and abstract laws. It has a mechanomorphic concept of social existence"(Amodu, 2003:29).

A mechanomorphic conception of man debases man as a thinking and rational animal. It commits us to a totally closed determinist worldview in which the actions of individuals in the society are seen not to be the result of individual freewill but of abstract laws over which they have no control. This view makes nonsense of morality. It must be clearly stated that no technology is totally bad but its utility, its needs and function at a time count a lot.
Ontology of Technological Adaptation and Adoption in Africa

A fundamental review of this paper shows that man and cultural experience cannot be ruled out of those factors that will shape the development of a nation. Holistic adoption of foreign technology and development model is inappropriate. Present day technologies, their application and their trends of development are not relevant to a universal model of development. On this note Eboh, 1997: 107) suggests that "we discard the western paradigm of modernity which has swayed modern technology and look for alternative mode of thought and value embedded in occidental culture… Africa will be well advised to take note of this and opt for technological inventions that are relevant to their situation. Nation like Nigeria must expound a philosophy that technological development must also involve respect for human values, persons and the good of the society.

5. Conclusion

Technological development is an imperative within the present sphere of a global world. However, Africa will be deepening the chasm of its underdevelopment if there is no critical attention to cultural particularities, critique of foreign model and internal drive to fertilize a technological consciousness via committed leadership. Ontologically, therefore, a sound philosophy of technological development must take root from the situation and cultural experience of the people. This should be for the purpose of integrating and harmonizing technology with the global environment. Such philosophy must intricately connect the ethical and the technical so that the former can humanize the latter.

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Evolution of Graphic Design from the Paleolithic Era

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Abstract. This paper discusses the evolution of graphic design from the epochs of human history beginning in the Paleolithic era. It articulates the emanation of graphic design from the early man's need to interact with his environment in the Paleolithic era. Early people in Africa and Europe left paintings in caves, including the famous Lascaux caves in southern France. It delved into the Mesolithic era which manifested in the creation of complex settlements requiring capacity development. In Africa, the Neolithic era was characterized by outdoor *rock art*, including *petroglyphs* and a diminishing amount of *cave painting*, notably hand stencils and other *pictographs* and Pictogram. The Neolithic era significantly ushered in enormous development in human societies, rearing of animals, farming and the beginning of hieroglyphic writing systems from Africa using the pictorial methods of communication. The paper also enunciated the rise of graphic design from the 19th and 20th century to the new millennials and the consequential impact of digitalization on graphic design practice in responding to the need of the society.

Keyword: Paleolithic Mesolithic Neolithic Pictogram

1. Introduction

Graphic design is the art and profession of arranging visual elements such as typography, images, symbols, lines, shapes, text, and colours to convey messages to an audience. The designer task is to combine visual and verbal elements into an effective means of communication. Graphic design is therefore a collaborative discipline: writers produce words, photographers and illustrators create images that the designer incorporates into a complete visual communication. Historically, graphic design was prompted by early man's need to relate with his immediate environment. The accentuation of visual culture and the inevitable development of graphic design was a culmination of a complex and dialectical processes that continuously shape the design history. The transformation of graphic design as a profession has been consistently influenced by technological creations, societal needs, and the resourcefulness of designers. Hence, this paper discusses the evolution of graphic design from the Paleolithic era to the twenty first century and the relevance of graphic design to society

2. Paleolithic Era

The Paleolithic, or Old Stone Age, ranges from 30,000 BC to 10,000 BC and produced the first accomplishments in human creativity, preceding the invention of writing (Boundless, 2015). This is the longest period of human history which was characterized by the development of simple stone tools and covers that characterizes human technological prehistory. During the Paleolithic age, man was considered to be a food gatherer who relies on hunting wild animals, birds and scavenging fruits for survival, humans were in compactly small societies which are similitude of bands. Other natural materials were employed for use as tools, include leather and vegetable fibers. However, these tools were gradually developed from single, multi-purpose tools to an assemblage of different and advanced specialized types of artifacts, each conceived and designed for specific functions. In essence, this progression lead to an improvement in the complexity of essential tools, each anchored on a tradition, that distinguished the cultural development of Paleolithic times. Indeed, the trend was from simple to complex, from a stage of relatively high

degrees of specialism, just as has been the case during historic times.

When man began to increase in population and communities, it dawned on him the need to provide more basic tools and transfer ideas which are necessary for development and survival. So the need for visual communication for training and documentation arose. Models drawings depicting animals and objects of value were drawn on caves. At the early stage charcoal was primarily utilized to draw, when its evanescent was noticed, a range of warm tones, from light yellows through red-browns, made from red and yellow ochers formed the palette of pigments, mixed with fat as a medium for drawing (Rabu 2008). Animal imageries were drawn and painted on caves walls. Cave paintings demonstrate early humans' capacity to give meaning to their surroundings and communicate with others (Boundless, 2015). These painting were basically animals, human figures, and abstract signs. They were also teaching aids which was meant to train the young once on the dynamics of hunting as a cooperative group effort. Abstract geometric signs such as dots, squares, and other outlines are combined with the animals in many of the cave paintings. Perhaps, the pigments were smudge onto the walls with a finger, chewing sticks or a brush was made from stumble. Some of these images were silhouette of animals which were incised on the rocks. This marked the inception of art as it is known. Rather, it was the beginning of visual communications, these early images function as a necessity for survival in their utilitarian and ritualistic purposes. There appears to be traces of some of these animals being images were used for magical purposes to surmount wild animals in hunting. Perhaps, they represent man-made objects no one knows. According Rabu (2008), these images had existed before the beginning of history—the 5,000-year period during which people have recorded in writing chronicles their knowledge of facts and events. The animals painted on the caves are pictographs, elementary pictures or sketches to represent the things depicted. Even more fascinating, however, are two diamonds-shaped forms with interior marks. The early pictographs metamorphosed in two ways. First, they were the advent of pictorial art. The objects and events of the world were recorded with increasing reliability and precision as the centuries passed. Second, pictographs also usher in writing. Perhaps documentation of these drawings in their original pictorial symbols for spoken-language sounds is evidences of man's ingenuity.

Plate 3. A group of lions (cf Chauvet, Deschamps & Hillaire 1995: 101) have revealed extremely beautiful rock paintings. Unfortunately, because it is imperative that this veritable Sistine Chapel of prehistory be preserved, at this site as at many others, exhibitions and videos replace a visit.

All over the world, the prehistoric man has left numerous *petroglyphs*, which are carved or scratched signs or simple figure of rock. Many of the pictographs, and indicate ideation of symbol to represent concepts. Early people in Africa and Europe left paintings in caves, including the famous Lascaux caves in southern France. A high level of observation and memory is evidenced in many prehistoric drawings. In an engraved reindeer antler discovered in the cave of Lorthet in southern France, the scratched drawings of deer and salmon are remarkably accurate (Rabu, 2008).

In Africa, south of the Sahara, and in present-day Tanzania (Kondoa and Singida in the Rift Valley), ancient hunters left black and yellow paintings and graffiti in granite caves and sandstone galleries (Moffat, 2007)

Plate 4. A bison turning its head (attacking); cf Chauvet, Deschamps & Hillaire 1995: 107

Plate 5. The group of animals in the central cavern of Altamira Source: Wildgen (n,d)

3. Mesolithic

The Mesolithic Period, or Middle Stone Age, is an archaeological term used to describe specific groups of cultures defined as falling between the Paleolithic and the Neolithic Periods. While the start and end dates of the Mesolithic Period vary by geographical region, we can date it approximately from 10,000 BCE to 8,000 BCE (Boundless, 2015).

The hunter-gatherers had to modify their ways of living and their pattern of settlement to conform to the changing conditions. The manifestation of these new patterns resulted in the creation of complex settlements and new stone industries; Middle Stone Age, period in human development between the end of the Paleolithic period and the inception of the Neolithic period.. Features of the period were hunting and fishing settlements along rivers and on lake shores, where fish and mollusks were enormous. Humans adopted other forms of communication, often for mnemonic purposes - specially arranged stones, symbols carved in wood or earth, quipu-like ropes, tattoos, but little other than the most durable carved stones has survived to modern times and we can only speculate about their existence based on our observation of still existing 'hunter-gatherer' cultures such as those of Africa or Oceania (*Bar-Yosef, 1998).* In North-Eastern Europe, Siberia, and certain southern European and North African sites, a "ceramic Mesolithic" can be distinguished between 7,000-3,850 BCE. Russian archaeologists prefer to describe pottery-making cultures as Neolithic, even though farming is absent. These pottery-making Mesolithic cultures can be found peripheral to the sedentary Neolithic cultures (Boundless, 2015).

Plate 6. Painting of a Bison in the great Hall of Policromes, Altamira, Spain
Source: *Boundless, 2015*

4. Neolithic

The Neolithic Period, or *New Stone Age*, is a term to describe a series of changes in human social behaviors and lifestyle which began around 10,200 BCE in the op East, and lasted until the development of metal tools between 4,500 and 2,000 BCE. Significant in this era was the development of agriculture, complexity society, the rearing of animals, and the human embrace of sedentary lifestyle. This lifestyle is a non-mobile culture where man stays in one place rather than migrates around. The Neolithic Period began in different parts of the world at different times, The Neolithic is the last part of the Stone Age, and was replaced by Bronze Age and use of bronze tools.

Plate 7. "Neolithic" refers to the "new stone age," generally reflecting the use of stone tools with some use of metals, and with people settling into permanent communities, the development of agriculture, and animal husbandry. In the Neolithic evidence of early pottery appeared, as did sculpture and the construction of megaliths. Source: **https://en.wikipedia.org**

Features of the Neolithic period include development of agriculture, rearing animals and a settled lifestyle. This enhanced the value of arts and crafts. The expansion in settlement patterns, subsequent growth of villages and other human enclaves usher in the replacement of rock painting by more portable art which are essentially enhanced by the use of precious metals (e.g. copper is first used in Mesopotamian art. Crafts were developed as well as various forms of decorative art and design. Houses were adorned with murals while pottery and textile had patterns on them. Below are some of the decorated pots. The use of lines, circles, oval shape; use of asymmetric and symmetric balance and judicious use of negative and positive spaces are conspicuous noticed implying the knowledge of graphics by the designers of their time. Additionally, the contrast created on the pots has added colour and perhaps this may connote a cultural meaning.

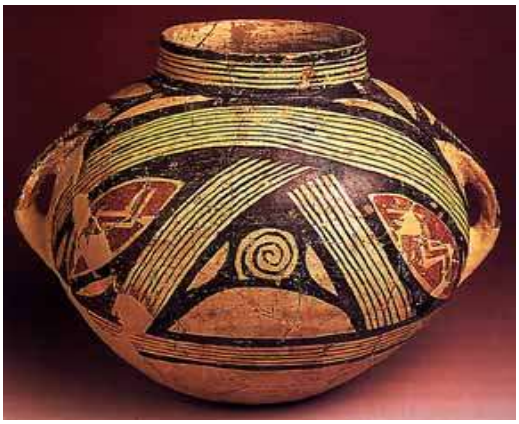

Plate 8. Neolithic pottery jar Yellow River, China
Source: *Encyclopedia of Art (n.d)*

Plate 9. Majiayao Culture, Circa 2500 BC ceramic 13.5inch
Source: Encyclopedia of Art (n.d)

However, other important art-related trends which surface during the Neolithic period include writing and religion. The appearance of early hieroglyphic writing systems in Sumer heralds the arrival of pictorial methods of communication, while increased prosperity and security permits greater attention to religious formalities of (e.g.) worship (in temples) and burial, in megalithic tombs. (visual-arts-cork.com). In Africa, the Neolithic era was characterized by outdoor rock art, including petroglyphs and a diminishing amount of cave painting, notably hand stencils and other pictographs and petrograms. In contrast to what is observed in the rest of the Mediterranean, the Neolithic evolution in North Africa is characterized by an important development of the Epipaleolithic communities, based on a broad-spectrum subsistence system, economic intensification and increasing sedentism (di Lernia, 2013). As the Neolithic cultures submerged into the civilization of early Egypt there was continuity (in the Mesolithic period) between Paleolithic art in Northern Africa and early writing systems (e.g. in Egypt). The hieroglyphic characters are pictorial, structured and sequential, i.e. they are semi-symbolic signs in the hierarchy. The signs for a word with one consonant were employed as signs for consonant that could be created.

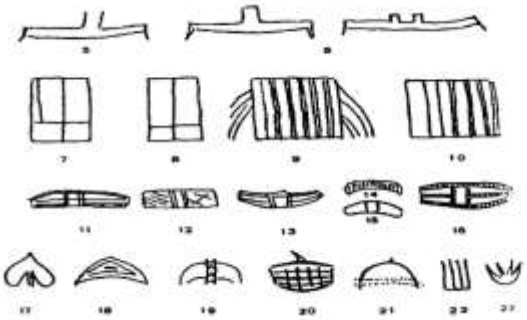

Plate *9. Abstract Writings Source:* Wildgen (n.d)

The abstraction process from pictures to writing symbols can liken to a general mnemonic principle. Wildgen (n.d) noted that the style of language employed by Yoruba tribes and in Australian messenger sticks. The message is coded for the messenger, who "reads" it when he arrives after a long journey. This guarantees that the receiver does not forget important contents on the presumption that message is understood. This implies that the written message can only be "read" accurately if the reader has understanding of its contents from the "written" document.
Communicative/functional usage of writing was systematically developed in Mesopotamia, which became a synergy of cultures and concentrated large populations into one complex political system. The paths for the exchange of goods, values, and ideas became complex and difficult to control. The civilizations of Mesopotamia (and the "golden crescent") took their new shape between 11,000 and 8000 BP.

5. Development of the Writing System

Symbolic objects represented the objects sent, received, sold, etc., and signs on the containers represent these symbolic objects. The recipient could tack together these messages for him be able to interpret across the categories:

ranging from what is received to sold, dead, lost, etc. Therefore, symbolic objects and the management of them became a kind of holistic imitation of economic dealings. Representational functions achieved by the symbolic system in its organization and its processing; the single signs may lose their pictorial content, but the representation of the writing system remain enriched. The development of writing systems was informed by cultural and economic purposes, which gave rise to larger, more complex societies, and influenced a combination of diverse culture and languages. In essence effective communication was shaped by social complexities. Ethnic, religious and linguistic diversity actuated the consciousness of religion, myth, ethnicity, and language which became object of reflection at least for a group of people. In Africa, south of the Sahara, and in present-day Tanzania (Kondoa and Singida in the Rift Valley), ancient hunters left black and yellow paintings and graffiti in granite caves and sandstone galleries (Moffat, 2007)

A pictogram or pictograph is a symbol representing a concept, object, activity, place or event by illustration. Pictography is a form of writing where ideas are communicated via drawing. It is the fundamental of cuneiform and hieroglyphs. Early written symbols were based on pictograms (pictures which resemble what they signify) and ideograms (pictures which represent ideas). It is commonly believed that pictograms appeared before ideograms ("https://en.wikipedia.org/). They were utilized by various ancient cultures all over the world since around 9000 BC and began to develop into logographic writing systems around 5000 BC (*Pandora.cii.wwu.edu).*

Plate 10. Pictures of "hands" in the cave of Santian (Spain); cf Jelinek 1972: 465

An ideogram or ideograph is a graphical symbol that represents an idea, rather than a group of letters arranged according to the phonemes of a spoken language, as is done in alphabetic languages. Pictograms, in turn, evolved into ideograms, graphical symbols that represent an idea.

Plate 11. Examples of small signs Source: www.iraqiembassy.us

The Alphabet The history of the alphabet emanated from ancient Egypt. The first pure alphabets (properly, "abjads", mapping single symbols to single phonemes, but not necessarily each phoneme to a symbol) emerged around 2000 BC in Ancient Egypt, as a representation of language developed by Semitic workers in Egypt, but by then alphabetic principles had already been inculcated into Egyptian hieroglyphs for a millennium (Barcelona, 2010). Due to the relevance of hieroglyphic inscriptions in temples and tombs, many creations of these beautiful characters were by painters, sculptors in relief and craftsmen modeling in plaster. Also the introduction of papyrus, the Egyptian script is also the business of scribes.

Plate 12 Egyptian Papyrus **Source: From Cairo (2018)**

6. Graphic Design in the 19th and 20th Century

In the late 19th century, graphic design emerged as a distinct profession in the West, due to the specialization processes of the profession, the impact of new technologies and commercial possibilities influenced by the Industrial Revolution. New production methods enabled the detachment of designing communication medium from its production. Consequently, in the late 19th and early 20th centuries, advertising agencies, book publishers, and magazines employed art directors who developed visual elements of the communication and into a harmonious whole, create an expression appropriate to the content. Megg (1998) posited that the word graphic design was coined by typographer William A. Dwiggins in 1992 identify the emerging profession. During 20th century, the technology afforded designers the opportunity of expanding rapidly, coupled with the artistic and commercial possibilities for design. The profession advanced and graphic designers venture in to design and production of magazine pages, book jackets, posters, compact-disc covers, postage stamps, packaging, trademarks, signs, advertisements, kinetic titles for television programs and motion pictures, and Web sites.

7. Graphic Design at the end of the Millennium

The reaction to the increasing severity imposed by modernism and minimalistic movements such as the Swiss Style on graphic design was slow but inexorable, resulting in new typographic investigations and trends (Citrinitas, 2016). Graphic designers and art directors increasingly felt disillusioned towards the requirements and flat approach of the advertising sector by which they were largely employed. The publishing of the First things first 1964 Manifesto which was a call to a more radical form of graphic design and criticized the ideas of value-free design changed the face of design in this age. This had enormous influence on the generation of new graphic designers and contributed to the founding of publications.

The First Things First manifesto was written 29 November 1963 and published in 1964 by Ken Garland. Today we may not understand the significance of the document which at the time caused consternation (Citrinitas, 2016). It preaches against the consumerist culture that entirely focus on buying and selling things and endeavour to introduce a Humanist dimension to graphic design theory. It was later republished and republished with a new group of signatories as the First Things First 2000 manifesto.

8. Digitalization

In modern times the creative process has been enhanced tremendously by computers. Graphic design packages such as Adobe Photoshop, CorelDraw and Adobe Illustrator have transformed the design workflow. Modern technologies enable flexibility and simplicity in the design process, rather than having to cut out and paste together countless elements just to achieve a design. The direction of design is consistently influenced by technological and cultural dynamisms. The focus now is more on form, function, materials and methods of industrial production. This is in contrast with the elements of design that were utilized prior the Digital Revolution (Digivisualart, 2016).

Plate 16. Pepsi billboard from in the 1950s Source: digivisualart.wikispaces.com

Plate 17. Technologically driven modern Pepsi Billboard design
Source: *digivisualart.wikispaces.com*

9. Conclusion

Graphic designers of the new millennia especially in Africa are inspired to create design contents influenced by the epoch periods in human civilization. Designers are aware that the motives behind the construction of meaning and understanding the importance of preservation of their cultural heritage in their design process inform their design concepts. Apparently, technology shifts have expanded graphic design demands outside of the traditional print media to new trends of interactive multimedia. In today's digital world, designers ensure that designs are creatively driven by desirability and usefulness. This is quite different from what was obtainable in the past where designers were primarily concerned with aesthetics. Modern technology enables high quality designs and streamlines the design workflow to enhance efficiency

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Part Three

Social Psychology

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Objectification and Post-Traumatic Stress Disorder in Nina Iphechukwu's *Disowned*

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Abstract. Literary theories have sought to analyse and examine the ideologies inherent in the lives and thinking of the people. To this effect, Literature on trauma analyses some dark experiences of humans that illuminate the traumatic experiences of literary characters. This paper examines Objectification and Post Traumatic Stress Disorder (PTSD) in *Daddy's Little Girl*, a story from Nina Iphechukwu's *Disowned*. It examines childhood traumatic experiences and Post-Traumatic Stress Disorder in the selected character. This paper adopts a literary content analysis method and trauma theory. The theory charts a correlation between the experiences of the selected character and the effects of the traumatic events. The paper concludes that nightmares, mental breakdown, helplessness, lack of trust, and self-effacement can be read as symptoms of repressed childhood traumatic experiences. It concurs with Cvetkovich and Blooms' assertion that trauma can be an external built-up of unpleasant events that affect the victim's psychological state which in turn affects the individual's external actions in life.

Keywords: Objectification, Trauma, Post-Traumatic Stress Disorder (PTSD)

1. Introduction

Literature reflects the various experiences, ideas and passions of human beings in their daily life and is directly derived from human life. It dissects reality and provides a window to an ideology, everything that happens within a society can be written, recorded, and learnt from the pages of literature. Frank (1984, p. 41) asserts that its boundaries cross our lives, our traditions, culture, social relations, national unity and a lot more. African writers both male and female have extensively used their works to mirror and reflect issues in their society. According to Asong (1995, p. 16), literary writers speak on societal happenings, they have gone beyond the rights and wrongs of the societies to examine the ideologies inherent in the lives and thinking of the people.

African female writers have sought to rewrite the narratives as they were from the past by creating alternative female characters as well as exposing the ills of male total dominance and as against what has been the status quo in times past. In writings about feminism, female African writers, do not all write about the same views on the feminist subject; every writer has a perspective or attitude toward what feminism should be. This has led to several feminist perspectives, as writers portray their ideas based on their own socio-cultural and literary perception. According to Freedman (2001, p. 21), in her work *Feminism: Concepts in the Social Sciences*:
"One could argue that all feminists call for changes in the social, economic, political or cultural order, to reduce and eventually overcome this discrimination against women. Beyond these general assertions, however, it is difficult to come up with any other 'common ground' between the different strands of feminism". (28)

Freedman's statement indicates that as much as feminism calls for gender equality of the female citizens in the society, there are several strands or points of view to what a woman should be as an advocate against male domination. Thus, several concepts of feminism are portrayed by African writers, giving room for various views of feminism in their literary works. Despite these different strands, at the core of their argument remains that the patriarchal system of African societies has seen many women come face to face with violence both in the family

and in several social settings; these events have led to trauma among many African women.

2. Feminist Perspective Of Objectification

Objectification theory according to Frederickson (1997) provides a framework for understanding the psychological experiences that appear to be uniquely feminine. This theory analyses femalehood in a given socio-cultural environment and draws from Emmanuel Kant's concept of objectification whereby the status of a human is reduced to that of an object to be owned and used as it pleases the owner. Kant's explanation of object refers to the female as sex objects; an instrument for sexual gratification. This theory presents objectification as a form of gender oppression.

Feminist writers like Catherine Mackinnon, Andrea Dworkin, Lina Papadaki and others equate inequality to objectification, this is because unequal relationships translate to the objectification of the subordinate partner. It goes to say that in a patriarchal society, the female is degraded to the level of an object based on gender inequality. Mackinnon as quoted in Papadaki (2019) sees patriarchial societies as having clearly defined roles where all women as a group are objectified and the men, as a group are their objectifiers. Patriarchy, therefore, enshrines gender inequality which leads to the objectification of women. Objectification according to Dworkin (2000) occurs when a human being through social means is made to feel less human, turned into a thing or commodity.

3. The Concept of Trauma

The Oxford English Dictionary defines trauma as a medical term used to refer to "a wound or an external bodily injury," or "a psychic injury, especially one caused by emotional shock the memory of which is repressed and remains unhealed" or "the state or condition so caused." Essentially, past trauma and traumatic memories affect the mind of characters. Confusion and insecurity cause trauma; typical causes of psychoanalysis trauma are sexual abuse, employment discrimination, police brutality, bullying, domestic violence, and particularly childhood experiences. Cvetkovich (2003, p. 45) comments that significantly, childhood trauma can lead to violent behaviour. Bloom asserts that "psychic trauma occurs when a sudden unexpected overwhelming intense emotional blow or series of blows assaults the person from outside. Traumatic events are external, but they quickly become incorporated into the mind" (1999, p. 2). As both Cvetkovich and Bloom assert, trauma can be an external built-up of unpleasant events that may affect the victim's psychological states internally which affects the individual external actions in life.

Trauma exists as part of human challenges since the start of human history. Lacan (1998, p. 151) marks that the concept of trauma has been theorized in the field of sciences. Disciplines such as Medicine and Psychology have champion studies on trauma, but it has also gained credence and theories in literature. As the world evolves from one age to another, so does literature, binding the history and culture of a place and people positively. Trauma in literature is narratives that tell of history, memoir, agonies and sorrows of the characters in literary works.

Marder's identification of trauma as a paradigm opens up an entirely different possibility of reading literary works (2006, p. 20). As an aspect of feminist thematic preoccupation, literary works on trauma faced by women have helped to portray the plight of women in African society and also serve as a means to overcome these sad events. Eustace (1983) recognizes that "individuals have become self-effaced because of the trauma experienced in life and an investigating of this human phenomenon is a worthy literary journey" (p. 88). In literary studies, reflections on the representation of atrocities, traumatic and post-traumatic stress are believed to produce some of the most influential and far-reaching new insights about the human condition.

Literature on trauma examines the human emotions of fears, pains, empathy and horror and sought to portray some dark experiences of humans that illuminate the traumatic experiences of the literary characters. Hartman is of the view that "as a specific literary endeavour, trauma study in the arts explores the relation of words and wounds; its main focus is on words that wound and presumably can be healed, if at all, by further words" (1996, p. 259). Here, Hartman seems to believe in the power of art to represent the unspeakable. Since literary works like novels are understood by the writer's choice of diction, Hartman believes that the writer selects dictions that hurt the emotions of one character by another causing trauma. While words are at the peak of literary composition the subject matter is also designed to show these actions leading to trauma and self-effacement.

4. Trauma in Nina Anyianuka's *Daddy's Little Girl*

The story revolves around Elizabeth (Betty) who at the age of three is raped by her father. The story

starts with this declaration, ' THE FIRST TIME HE DID IT, I WAS THREE, MAYBE FOUR. I remember vividly It was a beautiful harmattan afternoon' (47). Betty relieves her first experience of rape by her father

I liked it when he paid me attention, but there was something not right with the way he groped me and caressed my neck with his face. His breathing was quick and heavy and his breath stank, a mixture of alcohol and stale food.

'I want to ease myself,' I said, trying to get away from him, but his grip got tighter.

You will relieve yourself afterward,'… please Daddy I will not do it again,' I pleaded, certain I was going to be punished for something I had done, but he just laid me down on the bed, lifted my dress and removed my pants. I shut my eyes, hoping to hear him unlock the door and leave, the room grew quiet for a while, then I stiffened as I felt him rub something wet and slimy between my legs. I was too frightened and confused to scream till I felt a sharp pain pierce through me as something hard and unpleasant pushed into my body but he covered my mouth with his palm as he moved rhythmically on top of me' (p. 49)

With the continued absence of her mother from home, Betty is left at the mercy of her abusive father, who constantly raped her. In her bid to escape from Daddy by running away to the convent, she ends up falling victim to Kola, the driver, who blackmails her into having sex with him in other to escape Daddy's wrath.

The day Bene and I ran away to the convent it was my idea… when the Reverend Sister brought us home, daddy was out, but Kola the driver was around … we begged him not to tell daddy… Kola came and asked me to follow him, he led me to the guest toilet downstairs and asked me to take off my pant and lie on the floor. As he mounted me he threatened to tell daddy we ran away if I ever told anyone.

Kola was worse than daddy and Paul, he put his hand in my dress every opportunity he got… The only time he was not mounting me, or groping my body, were times I was in school (68)

Betty is also abused sexually by Paul, her daddy's cousin, who takes care of them in the absence of their mother. She complains, 'I do not like him because whenever he gives me a bath, he touched my body in ways that made me uncomfortable' (53). The sexual abuses escalate to include her secondary school teacher, Mr. Yode, who also tries to rape her. Eventually, the rape stops when at the age of almost fourteen she become pregnant for her father though daddy denies it. He abducted her at night while she was sleeping and with the help of a woman injected her on the bottom. A few hours later she was rushed to the hospital and she lost the pregnancy. Her father visits her at the hospital and threatens to kill her grandmother and mother if she 'runs her mouth again' (97).

Burdened at so young an age by the absence of loving parents, and the conviction given to her by her father that she was a terrible child Betty believes that the rape incidents must be her fault:

It was finally officially clear to me that there was something officially wrong with me, something that made men rape me all the time, men like daddy that should love and care about me, boys like Paul that should protect me like male cousins should protect their little sisters, men like Kola a driver that all he should have been to me was kind and now Mr 'Yode who though I did not even take his class, found his way to me, and try to defile me (p. 83)

Although Betty grows up to marry Ross, a kind, gentle and loving husband, the rape incidents and abuses she endured at her young age affect her psychologically, 'I was burdened by the guilt of the shame, disgrace and pain I brought upon my family for being a girl child' (97). She blames her gender for the cause of her trauma.

5. Post Traumatic Stress Disorders (PSTD) faced by Betty in *Daddy's Little Girl*

Scott's 'Post-Traumatic Stress Disorder: A Cognitive Approach' defines PTSD in two stages in individuals 'who have experienced, witnessed, or was confronted with an event or events that involve actual or threatened death or serious injury, or the threat to the physical integrity of self or others and secondly, an individual's response to intense fear, helplessness or horror (1997, p. 125). Among the several effects of psychological trauma faced by Betty, the protagonist in *Daddy's Little Girl* is constant nightmares.

Victims are childhood trauma are made helpless by their inability to share their experiences. They prefer suppressing such experiences, most times out of fear for their loved ones or rejection. Daddy constantly makes Betty feel guilty over their dysfunctional family and this makes her determined to keep her loved one safe by keeping silent over the incidents of rape.

My young tender heart carried the guilt of mother's going away, because of all the things daddy said and did to me, the worst was that before he laid me down or placed me on his legs, he always told me I was a

terrible child … He warned me never to tell anyone what happened whenever he put me on his bed and threatened to take Bene and Oke away to England and send me to the village if I ever told anyone. He reminded me I would never see them, mother, grandpa or grandma ever again (58).

Betty's suppression of her traumatic experiences results in constant nightmares. These nightmares become a regular part of Betty's life from childhood to marriage. As Betty noted, "the nightmares have lived with me almost all my life" (50). These nightmares are scenes of the several cases of sexual abuse she had undergone. Betty relates that "the nightmares make me feel myself struggle through the darkness that is trying to suck me in and sit up. It takes a few seconds for me to get my thoughts together and return to reality". These nightmares traumatize Betty all through the story. "I have no happy memories to balance out the sorrows that have continuously trialed my life. All I have are pains, horrors, scars and nightmares. There is nothing truly happy about my world". (56)

Youngren et al. (2020) estimates that up to 88% of survivors of rape or molestation suffer from persistent nightmares that can occur multiple times per week, seemingly at random." (10) Recurrent nightmares are frequent in trauma survivors and they are distressing often manifesting as nightmares of the same event that happened. From this assertion, if an individual is raped, they can have nightmares of being assaulted again. These traumatized nightmares can be triggered by incidents that flash back the memories of the rape or molest incidents.

6. Betty in *Daddy's Little Girl* struggles with the trauma which led to her been viewed as an ogbanje.

It was when I got back to school after that weekend that the nightmares started. I would start up from sleep, screaming. Sometimes I fell out of my bed and caused the other girls to panic and scamper. Matron took me to the vicar who burnt incense in a burner that he dangled over my head and sprinkled me with the holy water. He gave me a chaplet to put under my pillow, but the nightmares continued. The other girls started avoiding me and said mean, hurtful things about me. They called me ogbanje, mammy water and witch. Most of the girls stopped speaking to me and would often run away or shout 'the blood of Jesus' if they suddenly came face to face with me. (78)

The Nightmares had social consequences in Betty's life. In the story, she says "The nightmares have lived with me almost all my life, it cost me friends in secondary school, roommates in the university, and boyfriends". (50) Thus the traumatic nightmares created a social distance between Betty and others.

Betty's fear of the persistent reliving of her rape experiences through nightmares led to her induced insomnia.

I have not had nightmares in two weeks because I have not slept in two weeks but instead of feeling tired, I feel energetic and alive. I constantly feel I am on a drug-induced high… once in a while tiredness starts creeping in, but I ward it off with two cans of energy drink and feel better (81)

With time, it tells on her and she loses control of her emotions leading to her been diagnosed as Schizophrenic, a form of mental disorder that affects the thinking ability of an individual. In the story *Daddy's Little Girl*, Betty is viewed as a schizophrenic namely because she attempted to block out the traumatic experiences she experiences during her subconscious dream state resulting in nightmares that overpower her psychologically adversely affecting her mental state. In the hospital, Betty assumes things that others do not understand because of her past events. She pictures scenes relating to his father, Paul and Kola abusing her which leads to Schizophrenic behaviors.

"Suddenly a bright light sparkles, and I know daddy has lighted the firecrackers. I shriek excitedly and run toward the door, to go to daddy, but as I open the door, I am enveloped by thick darkness. I try to run back, but the room is now dark, and the beautiful decorations have become huge sooty cobwebs. I freeze as all the guest start turning into scary monsters, reaching out to tear me apart; tears stream down my face, as I call out to Oke and Bene for help, but they have become little monster grabs my shoulder; and I sit up to find Ross walking me up". (56-57)

As she describes:

Although I do not understand why I am in the psychiatric unit of a hospital or why I am in a hospital at all, my life has fallen into a routine. Ross keeps saying he believes I am Okay, but that the doctors say I am schizophrenic. 'Schizophrenic' I have heard the word before but cannot remember what it means, but I know it means something really bad. (98)

Believing she is schizophrenic, she is taken to a psychiatric hospital. Betty though struggles to make others believe she is not mad, but her traumatic

behaviors make people think otherwise. Her life becomes a living hell because of her traumatized experience from several sexual cases of abuse. Her desire and shame cause her to hide her past creating a mental void that made it difficult for others to easily comprehend her constant screaming and ways of reasoning.

Beckham and Beckham's 'Coping with Trauma and Post Traumatic Stress Disorder' asserts that PTSD affects every aspect of a person's life. Emotionally, it can create feelings of anxiety, guilt, loss of self-esteem, helplessness, guilt, loss of trust and irritability (4). Among the effects of the traumatized experience faced by Betty is her lack of trust in men. Her rape experiences make her lack trust in men and sexual relationships.

I try to change the subject by talking about men. I do not trust men; they are rapists, liars and they are mean…. I don't think Ross is a bad person but I don't trust him". (106)

This is a result of the trauma from the several rapes by her father, her cousin, Paul and their driver Kola. This is seen in her relationship with her husband Ross. As she says "I dated Ross for two years before I let him touch me," (62) This long wait by Betty portrays her lack of trust in men and her disdain for sex.

Her fear and lack of trust for men are later seen in her conversation with Dr. Pathy at the hospital.

' Do you enjoy sex?' She asks.
'No'
'Have you ever enjoyed sex?'
'Never'
'Why not?'
'For me, it represents a dirty disgusting activity'.
'So do you have sex with your husband?.
'Yes … and I still feel dirty but it is something I do just because Ross is a good man.'

She makes a very long note before asking, 'So why did you get married?'

'I don't know', I concede dejectedly, because even I do not know the reason I got married.

This confession by Betty shows her view of sex and marriage. Her sexual assault experiences have created a debased view of sex. The trauma from sexual experiences no longer makes sex and relationship appealing to her. She sees sex with Ross her husband as just a responsibility she must fulfill but not to be enjoyed.

Furthermore, Betty's self-imposed barrenness is a result of her irrational fear of how the child, either boy or girl will turn out borne out of the trauma from the sexual rape incidents. Though in the story, she is pregnant on two occasions, one for her father during the constant periods of rape and the other for her boyfriend Ross before they are married. They were aborted; her father craftily engineered her first abortion, while she aborts the second.

While discussing with Dr. Pathy, Betty blurts out her decision not to have children. Dr pathy ask her "do you think you got married just to have children? But Betty replies 'I don't want children'.

I am afraid of having children because I do not want a daughter people will molest and rape and abuse. I do not want a son that will inherit my father's trait and molest, rape and abuse little girls and eventually my daughter. I do not want to be a weak, negligible mother like my mother and turn the other way when my kids are molested and abused. (107-108).

This highlights the traumatic situation and the prolonged effects on Betty. She ended up choosing not to give birth because of the traumatized fear of what will happen to her child if she gives birth.

The several traumatic experiences faced by Betty the protagonist led to self – effacement. By this, Betty loses her inner pride, joy and lives with feelings of guilt. Her condition left her feeling worthless. In the story, Betty lives a double life to redeem herself from the self-effacement she feels inside. As a radio presenter, she tries to act as a strong woman who solves the problem of others; yet in reality, she tries to hide her feeling of worthlessness. She admits thus:

My job as an on-air radio personality is a false representation of who I truly am or how I truly feel about myself. On the radio I am a cherry, happy, confident girl who lives in a happy world, has her life together, and carries around a life toolbox, fixing people's problems by proffering advice that works. In reality, I am a damaged young woman, dented, and bent out of shape by an abusive childhood (55)

This feeling is a built-up of her ordeal which encompasses several incidents of rape. She would look at herself in her bathroom and cry, viewing it as her only fortress through the years. (57) This is caused by the shame of memories of rapes. This shame results in her self-effacement. It is not only an after effect of the harm done to her but also the lies she has been told about herself that haunts her. Her father made her believe she is at fault and she carries the guilt that men are attracted to her because of her doings.

My young, tender heart carried the guilt of mother's going away because of all the things daddy said and did to me, the worst was that before he laid down on

me or places me on his legs, he always told me I was a terrible child and said I was the reason he always drank so much. He warned me never to tell anyone what happened whenever he put me on his bed, and threatened to take Bene and Oke away to England, and send me to the village if I ever told anyone. He reminded me that I would never see them, mother, grandma, or grandpa ever again. I because so sure it was my fault mother kept going away. It devastated me to know that whatever I did to make daddy drink so much was the same thing that made mother never to hold or kiss me. I concluded that must be the reason she was punishing me by not coming back for my Birthday". (58)

Betty maintains this low self-esteem, she felt she was the problem and this thinking not only traumatized her but created a self-effacing attitude in her.

It was finally officially clear to me that there was something wrong with me, something that made men rape me all the time, men like daddy that should love and care about me, boys like Paul that should protect me like male cousins should protect their little girl cousins, men like Kola a driver that all he should have been to me was kind and now Mr. Yode who though I did not even take his class, found a way to me, and try to defile me (83)

This constant guilt brought the feeling of worthlessness to Betty and she becomes self-effaced among others. As she relates:

Kola was worse than daddy and Paul, he put his hand in my dress every opportunity he got. I hated weekends, public holidays, midterm breaks and school holidays because of him. The only time he was not mounting me, or groping my body, were times I was in school". (68)

Betty exhibits Bhuptani & Messman-Moore (2019) findings of sexually traumatized victims of rape which includes heightened shame and behavioural self-blame as she said, "I hated myself and was sure I deserved everything that was happening to me. I wanted to talk to someone but there was nobody to talk to. I was afraid I would be blamed, beaten and laughed at". Her self-effacing attitude affected not only her relationship with others but even her daily life routine.

Although I was happier at school, I could not shake off the fear of daddy coming for another weekend. I tried not to think about it, but it stayed at the back of my mind, and each time the fear overtook me. I went blank during exams, forget my lines during drama presentations, choked on my food, or woke up from my sleep screaming. Kodi knew something was wrong with me but I was too scared and too ashamed to tell her the truth. (79)

In her adult age, Betty continues to feel self-effaced, she spends more time at work, even happy to cover people's shift in other to hide her pain. As she mentions "I am a pretentious woman, totally damaged by people too close and carrying secrets too dark and immense for even her to bear.' Thus while she lives as a hardworking married woman she feels downhearted and carries the feeling of self worthlessness. She sums up her ordeal to Dr. Pathy:

I am the one living with the guilt of deceiving and hurting a man who has been nothing but loving, kind and generous to me. I am the one who will go through loneliness and childlessness, not because I am barren but because the first child I carried in my womb was seeded by my father, its grandfather. (108)

7. Conclusion

Betty's traumatic experiences are centered on the objectification of her body from a very young age. Betty's father, daddy's cousin, Paul, their driver, Kola and the Biology teacher saw her as an object of sexual gratification. These experiences affect her as she experiences series of nightmares, mental breakdown leading to hospitalization and eventual diagnosis of schizophrenia, helplessness and her determination not to give birth as well as lack of trust and self-effacement are consistent with the symptoms of Post-Traumatic Stress. The eventual disclosure and her determination to share her traumatic experiences with her husband initiate the healing process from her PSTD. It is thus deducible that female objectification is a source of great trauma often leading to PTSD in victims.

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Teenage Sexting and its Consequences

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Abstract. The paper examined the consequences of sexting on the teenagers. Since SEXTING is a contraction of SEX and TEXTING (sending messages of a sexual nature basically through technological advancement of means of communication, such as the use of smartphones). The paper therefore, examined the concepts, the causes, perceptions, consequences and the ways forward. It was however suggested that the stakeholders in health, education and communication Technology should provide more educational interventions on the SEXTING, in order to eradicate all forms of sexual abuse among the teenagers at the global level. The efforts will ameliorate the existing sexting consequences among the teenagers.

Keywords: Consequences, Teenage and sexting.

1. Introduction

A lady once shared how the reactions of people around her to her expression of sexuality negatively affected how she viewed herself (and her sexual expression) and the world around her. In her testimony, McArdle (2015) wrote about her experiences of "sexting" more than a decade earlier when she was 13 years old where she described herself as a young person, curious about her sexuality. She disclosed that often arranged conversations via her webcam with five to six boys from school, during which she sometimes stripped for them. In her perception, this activity was "blissful" until one of the boys told his parents and things began to change. First, her parents, teachers, and other schoolmates got to find out about this "blissful" activity and she became a "pariah" and looked upon as a social misfit. Her parents were angry and disappointed in her so they deprived her of some basic stuff and kept her under watch for signs of sexual misconduct while the boys involved seemed to receive only "a pat on the back" as reported in Buren (2018). McArdle (2015) explained that she started to wonder whether her sexual happiness or enjoyment and feelings were okay or not. She recalled how at peace she had been with being sexual and how actively she had chosen to engage in sexting, and concluded that it was the reactions of others that negatively affected her view of her own sexuality.

Sexting, as described by McArdle (2015), as well as Buren (2018), Ringrose et al (2012), Mitchell et al (2011), and Lenhart (2009) is the creation, sharing, and forwarding of sexually suggestive, nude or nearly nude images or video clips (and sometimes text messages) through cell phones and the internet or other electronic devices. This corroborates the impression that the role that mobile phones and new digital technology play in the lives and wellbeing of young people have long been the target of controversy with negative behaviors associated with young people and digital technology. The lady described above had perceived her experiences as positive, but as those in her social environment disapproved of this activity, she began to question whether she had been right to do what she did. Although it is difficult to assert how pervasive such experience is, it points to a modern phenomenon that can spark negative emotions such as shame, anxiety, and worry in young people though such activity could also be engaged in as part of sexual exploration for them (Cooper et al, 2016).

Although sexting is by no means restricted to young people, it is the participation of young people and its effect on their wellbeing that have led to widespread concern from parents, educators, and others. One of the fears and concerns raised about sexting, especially by young people, is that young people may

be jeopardizing futures by putting compromising, ineradicable images online that could be available to potential employers, academic institutions, and family members.

Nevertheless, considering the fear and genuine concern that teenage sexting may constitute unacceptable social behavior, this paper aims to look at teenage or adolescent sexting with a consideration for several aspects of a complex phenomenon that is still novel and not fully understood but has gained increasing attention from both the scientific community, parents, educators, and the general public. There are risks involved for young people which must not be ignored, including grooming for molestation, sexual exploitation, and other forms of sexual abuse conducted over the internet (Johnson & Svedin, 2017; Cooper et al., 2016).
However, Buren (2018) and Lee and Crofts (2015) warn that there is a risk that such concerns may overshadow other nuances of sexting and that teen-sexting may become unnecessarily synonymous with only its negative outcomes. Thus, the need to understand both the good and bad aspects of sexting rather than just focusing on the risks and challenges – which are indeed important to explore. Adolescence is generally understood to be an intense period of sexual development and teenagers are considered to be particularly vulnerable as they transit beyond their family world while still developing capacities for adulthood (World Health Organization, 2018).

It must also be noted that, to date, most of the research on teenage sexting (and even adult sexting as the case may be) have been conducted in the developed parts of the world, especially in the United States and Europe, with little or no research findings from the underdeveloped world such as Africa and the Middle East, which calls for the need to carry out research to increase knowledge about sexting among young people in Africa. The paper draws upon bioecological model of human development as a theoretical framework of understanding adolescent sexual development with regards to sexual expression and activity, considering the interaction of biological, psychosocial, and environmental factors that influence behavior.

2. Concepts of Teenage Sexting

Like any other phenomenon that has grabbed the attention of professionals and scholars, several scientific investigations have been carried out to provide a better understanding of sexting – even though it is still a relatively recent research problem in view. As it sounds, SEXTING looks like a contraction of SEX and TEXTING (sending messages of a sexual nature basically through technological advancement of means of communication, such as the use of smartphones).

Regarding teenagers and young people, defining sexting can be controversial because on the one hand, sexting may be considered as a harmless way to express desire and a consensual activity between two persons (whether as adults or whatever) in a sexualized context (see Crimmins & Seigfried-Speltar, 2014). On the other hand, some negative consequences could result from this same activity, such as humiliation, cyber-bullying, or harassment, especially when the content is shared with others without consent and it goes viral (Barrense-Dias et al., 2017; Crimmins & Seigfried-Speltar, 2014; Dake et al., 2012). There may also be legal and moral aspects, such as the association and demonization of sexting with pornography, particularly when minors are involved (Gomez & Ayala, 2014).

One may also wonder whether there are any implications or significant differences in SEXTING between children, teenagers, and adults with accompanying consequences! This may not be a primary aim of this paper, but it is an idea that creeps. There are questions about actions that define sexting (such as sending, receiving, or forwarding sexual messages); media types (such as texts, images, or videos); sexual content; and transmission modes. Are there any gender issues in sexting? What are the prevalence rates of sexting, and how does this seemingly harmless activity affect relationships and mental health?

When the word “sexting” was first used, it referred to the practice of sending short messages with sexually suggestive messages via short message services (SMSs) or instant message services such as MSN-messenger (Crofts et al., 2015). But as social communication via the internet has become more visual and image-based, sexting has gotten a broader meaning not only including text messaging, but this has not been consistent across studies (Drouin et al., 2013). In some studies, sexting has been strictly defined as only including the sending or forwarding self-produced texts or images of a sexual nature via internet, and in other studies, broader definitions that include video and webcam sex have been used (Madigan et al., 2018; Barrense-Dias et al., 2017; Klettke et al., 2014; Drouin et al., 2013). Such use of different definitions of sexting may have provided some confusion in the assessment of prevalence rates of adolescent sexting (Klettke et al., 2014).

Another issue with the term sexting is that young people themselves seldom use this term to describe the activity (Crofts et al., 2015). Instead, they use words such as "exchanging pictures," "taking sexy selfies," or in some cases "receiving or sending a boob/tit/pussy/dick pic" (Albury et al., 2013; Lee et al., 2013) and lots more. In a recent focus group study (unreported data, not included in this paper), Swedish adolescents referred to sexting as sending "nudes" or "nude-images" or "nude-videos." Thus, there may be a discrepancy between how scholars refer to the phenomenon to how young people refer to it, meaning that adolescents taking part in studies may not share the same understanding of sexting that researchers and/or adults do.

Buren (2018) further points out that some researchers also use other terms that are more descriptive of what they have studied but are similar to sexting. For instance: "voluntary sexual exposure online," "adolescents' sexual contact […] through mobile phone use" or "sexual messages on the internet" (Jonsson et al., 2014; Livingstone & Görzig, 2014; Vanden Abeele, et al., 2012). As sexting has become the most used term among scholars, using other terms may, however, risk this important research to be overlooked. For the purpose of this paper, however, sexting generally refers to the generation or exchange of multimedia messages such as texts, pictures/images, or videos of a sexual nature between persons.

3. Prevalence and Motivation of Sexting

Prevalence rates of adolescent sexting tend to differ across studies and may also vary across cultures and other social strata. For instance, some studies have indicated very low prevalence rates of sending sexts (such as 2.5%) (Mitchell et al., 2012), whereas other studies have indicated considerably higher frequencies (e.g., 27%) (Temple et al., 2014). This could be due to the above-mentioned variations with the definition of sexting. But the difference may also be due to different sample composition, such as country difference, gender proportions, or socioeconomic differences (Barrense-Dias et al., 2017).

Another reason for differences in prevalence rates may be the use of different methodology between studies (Barrense-Dias et al., 2017). There have also been age differences in the samples between studies. For example, studies with older adolescents tend to have higher prevalence rates (e.g., Van Ouytselet al., 2014), compared to studies with younger adolescents (e.g., Livingstone & Görzig, 2014). Some studies also differ in the included age range of the 'sextors' (persons involved in sexting) which may affect mean prevalence rates (e.g., Mitchell et al., 2012; Ringrose et al., 2013).

Buren (2018) also reviews that in an effort to synthesize these disparate results, a recent meta-analysis was conducted. This study included 39 studies with a total of 110 380 adolescents from different countries and found that the average prevalence rates were 14.8% for sending sexts and 29.4% for receiving sexts (Madigan et al., 2018). The impressive scope of the study provides an indication of how frequent sending and receiving sexts may be among adolescents, but as these figures are based on studies with varying definitions of sexting, it is still prudent to view these figures with caution.

In addition, it is likely that prevalence rates between countries are different (Baumgartne et al., 2014). Indeed, in a Swedish study of 18-year-old adolescents, higher prevalence rates were found, with around 20% having sent sexts (Jonsson et al., 2014). This higher rate of sexting among Swedish adolescents compared to Madigan and colleagues' (2018) findings can possibly be explained by the higher mean age of the participants. Interestingly, in a comparative study between European countries, Baumgartner and colleagues (2014) found Sweden to have the highest prevalence rates of sexting among adolescents, but that these rates were lower (11.5%) than Madigan and colleagues (2018) mean (14.8%). Unfortunately, no prevalence rates have been reported for countries like Nigeria and other developing countries.

4. Age and Gender Differences in Teenage Sexting

Studies agree that the frequency of sexting tend to increase as adolescents get older (Gámez-Guadix et al., 2017; Wood et al., 2015; Baumgartner et al., 2014; Campbell & Park, 2014; Dake et al., 2012; Mitchell et al., 2012; Rice et al., 2012;). For young adolescents aged 12 to 14 years, sexting is considerably rarer than in older adolescents aged 15 or older (Kopecký, 2012). This is not surprising, given that the increase in sexting runs parallel with puberty and the increase in sexual exploration and overall sexual activity at these ages (Temple-Smith et al., 2016). For instance, as adolescents move from early adolescence into middle and late adolescence, the likelihood of them having a romantic partner increases (Diamond & Savin-Willians, 2009). Also not surprisingly, romantic partners have been identified as being the most common sexting partners

(Cooper et al., 2016). However, according to Hudson and Marshall (2017), emerging adults, ages 18 to 26, report the highest frequency of sexting behaviors among studies assessing those behaviors compared to other age groups

Studies on prevalence rates by gender have had mixed results. Most studies show that there are no differences between boys' and girls' likelihoods of receiving and sending sexts (Campbell & Park, 2014; Vanden Abeele et al., 2014; Dake et al., 2012; Rice et al., 2012; Temple et al., 2012; Lenhart, 2009). However, some studies show that boys are more likely to send and receive sexts (Beyens & Eggermont, 2014; Gámez-Guadix et al., 2017), while others show that girls are more likely to send and receive (Reyns et al., 2013; Mitchell et al., 2012). In the 2018 meta-analysis, however, Madigan and colleagues (2018) found that gender did not moderate the prevalence of sexting, which leads to the conclusion that no meaningful differences in prevalence rates seem to exist between boys and girls. However, in Sweden however, Jonsson and colleagues' (2014) study found some gender differences in prevalence rates among boys born outside Sweden, girls born in Sweden, girls that lived with both parents, and girls living in families with some or severe financial problems. These groups were slightly more likely to have sexted (Jonsson et al., 2014). Gender has also been found to influence the understanding of, and practices related to sexting: For boys, sexting may be viewed as a means to status or masculinity; and on the other hand, for girls, it may be viewed as damaging to one's sexual reputation (Walker et al., 2013; Ringrose et al., 2012).

A question that remains is who adolescents sext with and how frequently. There are indications that sexting usually occurs between romantic partners (Cooper et al., 2016; Lee et al., 2015; Lenhart, 2009), but it also seems that adolescents may sext with people they have different relationships with, such as people they just met, or someone that the adolescent has a romantic relationship with (Lee et al., 2015). Not knowing with whom adolescents sext and how frequently may be a significant lack in the literature. For instance, Lee and colleagues (2015) found that adolescents who sext only with a romantic partner send sexts to fewer people than adolescents who are not in a relationship (Lee et al., 2015). Thus, this paper suggests that considering who adolescents' sext with can provide more detailed information on how sexting experiences may be different.

5. Adolescent Motivation for Sexting

Young people give several reasons for sexting, including fun, to get out of boredom, to get a boy/girl's attention; as a joke; to get positive feedback; sexual experimentation or to initiate sexual activity, to flirt, to feel 'sexy,' as a form of self-representation, to fit in, in response to someone's post; or accidentally or unintentionally (Chaudhary, et al., 2017; Klettke et al., 2014). Some experts *have reported that personality factors such as higher sensation seeking, lower sense of coherence (person's ability to handle stressful life situations), and impulsivity are significant correlates of youth sexting* (Jonsson, 2015; Temple et al., 2014; Ouytsel et al., 2014).

Another identified motivation for teenage sexting is the feeling of pressure from others, both direct and indirect. This pressure usually comes from a romantic partner or a friend, and it is more common for girls than boys to feel pressured. The pressure can take different forms, but one of the most common is the threat to losing a romantic relationship (Lippman & Campbell, 2014; Walrave et al., 2013)

From the results of a study in Belgium conducted with secondary school students, it was found that youth who justify sexting hold positive attitudes towards sexting, perceive peer approval of sexting, and perceive positive emotional consequences of sexting such as thrill and excitement, were more likely to engage in sexting (Ouytsel et al, 2017). However, in that same study, young people were neither influenced by observing celebrities posting sexy pictures of themselves nor affected by perceived parental attitude toward sexting.

Sexting practices may also be a normative relationship practice in the current social, sexual, and technological environment (Chaudhary, et al., 2017; Schloms-Madlener, 2013). For example, some young people prefer safe, non-casual or short-term virtual involvements compared to actual physical or emotional relationships.

6. Risk-Taking Behaviors and the Consequences of Teenage Sexting

For emphasis, since the emergence of research on sexting over the past few years, there has been a conceptual debate within the scientific community that distinguishes between two clear arguing lines: one side tends to argue for a "normalizing discourse" whereby authors believe sexting to be a normative behavior as a part of sexual expression in a relationship, and it is possible to practice "safe sexting" to avoid negative consequences. The other side tends to argue that sexting is a risky behavior that requires intervention and prevention to diminish

its prevalence, and has been labelled "deviance discourse" (see Gasso et al., 2019 for details).

Although sexting is a common behavior among the younger population, the deviance discourse seems to have more scientific support than the normalizing discourse. For example, recent meta-analyses reported by Mori et al. (2019) and Kosenko et al. (2017) found a significant relationship between sexting and three aspects of sexual behavior: increased general sexual activity, unprotected sex history/lack of contraceptive use, and increased number of sexual partners, that are considered sexual risky behaviors. It was also found that internalizing problems, such as anxiety and depression, were significantly associated with sexting. Importantly, the younger the adolescents, the stronger the observed associations.

Klettke et al. (2014) in their review of the literature found significant relationships between sexting and risky sexual behavior and with several other adverse outcomes, such as (a) the sharing of sexual content without consent, (b) legal consequences, and (c) negative mental health repercussions. Furthermore, research highlights an existing relationship between mental health or psychological health and online victimization behaviors, such as cyberbullying, online dating violence or revenge porn, which are closely related to sexting (Brenick et al., 2017; Gámez-Guadix et al., 2015; Reyns et al, 2013; Agustina, 2012). Fahy et al. (2016) emphasizes a high prevalence of cyberbullying and the potential of cyber-victimization as a risk factor for future depressive symptoms, social anxiety symptoms, and below average well-being among young people from the observation that cyber-victims and cyberbully-victims were significantly more likely to report symptoms of depression and social anxiety.

Consequently, it would be expected that sexting behaviors as a form of victimization might also be related to a higher likelihood of reporting depressive and anxiety symptoms. Along the same line of thought, more research findings indicate that a higher degree of depressive symptoms is associated with greater internet use, and a more frequent and problematic internet use is associated with higher rates of sexting behavior (Holoyda et al., 2018; Medrano et al., 2018; Tokunaga & Rains, 2010). There have also been research findings that report associations between sexting and substance use, such as alcohol, marijuana, and illicit drugs (Temple et al., 2014; Lippman & Campbell, 2014; Ybarra & Mitchell, 2014).

From the foregoing findings and postulations, it would be reasonable to hypothesize that higher engagement in sexting behaviors might predict higher rates of depressive symptoms and negative consequences.

7. Conclusion

The effect or consequences of sexting on the wellbeing of young people is difficult to quantify into a binary positive and negative outcome as factors, such as gender, age, and relationships or culture can all alter how both senders, receivers, and observers are affected by the activity and this challenges the traditional notion that sexting is exclusively bad for wellbeing of young people. However, despite the grounds for 'demonizing' sexting and labelling it as unacceptable behavior, it is empathizing to consider the normalization discourse based on the appeal from some researchers that teenage sexting should not be defined or researched solely based on the view that sexting is primarily associated with problematic sexual activities and risks – the so-called deviance discourse. However, it is important to keep in mind and understand the possible negative consequences that can accompany sexting. Regardless of the consequences experienced, young people continue to engage in sexting behaviors, though the significance of the negative consequences reported are intense and should not be ignored. The field of research on sexting is still in its early stage and there are several aspects that require further investigation, considering its complex nature. This is in recognition of the need to develop more effective interventions and policy to help support and educate young people as they navigate the rapidly evolving and involving digital world.

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Pliny the Younger and his Suicide Ethos

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Abstract. Pliny's letters contain reliable historical records of his period. While efforts have been made to study the ethics of suicide in some of these letters, especially the Stoics' attitude towards suicide, little, if any, have been made to study a selection of those suicide letters drawing out reasons behind the suicide, beyond the apparent ethical and moral grounds. This paper, therefore, selected and discussed four of the letters, specifically on suicide of prominent ancient Roman citizens of Pliny's time, to ascertain the motivating factors behind the suicides. Thomas Joiner Interpersonal-Psychological theory of suicide behaviour, which emphasises, among others, hopelessness as one of the major reasons for suicide formed the theoretical basis. The four letters, purposively selected, based on the theme of suicide, were content-analysed to study the reasons and circumstances of the suicide and the attitude of Pliny to the victims. These were supported with corroborative evidence from relevant literature. Findings revealed that the victims were passing through excruciating physical pain, mental anguish, emotional stress, and socio-political frustrations; and that while the Greeks would not accord a proper burial to the fellow who died of suicide without the permission of the State, the Romans recognised suicide as courageous, almost in all cases. The paper concluded by recommending that concrete efforts should be made to reduce, to the barest minimal, all those factors which make suicide attractive.

Keywords: Suicide, Pliny the Younger, Ancient Romans, Pliny's Letters, Interpersonal-Psychological Theory.

1. Introduction

Suicide, from the Latin *sui caedere*, means to kill oneself. In other words, to, deliberately, carry out action that is sure to lead to one's death. Suicides and suicidal attempts are now very prominent, negating a general belief that self-preservation is the first law of nature. It is reported that about 800,000 to a million people die by suicide every year, while there are around 10 to 20 million attempted-suicide in the same period. Modern studies of suicides reveal that over 90% of suicide victims suffered from mental imbalance and disorder caused by depression, despair, alcoholism, financial difficulties, stress, drug abuse, among others. Mann and Currier assert that the brains of those who died through suicide show certain glaring differences, after death, from the brains of those who died due to other reasons. If this is true, it means that a number of factors must have affected the brain prior to a suicide. Suicide is, therefore, a health problem; thus, preventable. Pliny the Younger, in his letters, records some of the most famous suicides of his days. Whether such acts are courageous or cowardly depend on several circumstances. Pliny, however, present all as highly commendable and worthy of emulation. What can we learn from Pliny about the attitudes of his contemporaries to suicide? Did they actually consider suicide as courageous? Why would a Roman of Pliny's era commit suicide? Can we discourage, or even eliminate, this reprehensible act, through lessons from the ancient accounts? This paper discusses the suicide accounts in Pliny's letters with a consideration of circumstances leading to such suicides. The paper begins with some accounts of the ancients' attitudes to suicide, notes on Interpersonal-Psychological Theory, Pliny's life and works. It proceeds to cover the theme of death and suicide in the selected letters and concludes with useful recommendations to prevent suicide.

Suicide and the Ancients

In his work on the *10 Famous Suicide of the Ancient World*, Scott McCulloch provides a list of famous suicides of the ancient world, both from historical records and mythological accounts. He mentions Queen Dido of Carthage, about 1180 BC; Lucretia, 508 BC; Socrates, 399 BC; Hannibal Barca, Carthaginian General, 182 BC; Cato the Younger, 46BC; Marcus Junius Brutus, 42 BC; Cleopatra and Antony, 30 BC; Seneca the Younger, 65AD; Nero, 68 AD; and Otho, 69 AD. However, some of these famous suicides were not 'real' suicides when we consider the fact that the victims were compelled to commit the act. Notable are those of Socrates, who was forced by the State to drink the hemlock; and Seneca, the Younger, who had to commit suicide by the order of the Emperor Nero. When Nero himself, about three years after the death of the Younger Seneca, committed suicide, he could not carry out the act and had to instruct his private secretary to do this; yet, the death of Nero is recorded as a suicide. Other famous suicides of the Roman world include those of the Emperors Gordian, Magnentius, Maximian and Quintillus.

At present, one of the main arguments against suicide is that such individuals who commit suicide lack sufficient courage to put their affairs in order, regardless of the reasons behind such act. Thus, these people take the easy way out. However, does it not show some level of courage for one to kill oneself; especially since most people are secretly afraid of death? The ancients had diverse opinions concerning suicide and this had a lot to do with circumstances. Available records show that the Romans, and indeed most of the ancients, did not consider suicide as disgraceful or as the outcome of a mental-*cum*-psychological imbalance. The ancient Romans were very much concerned about their image in the minds of the people after death and the effects of those pictures on their descendants. They commended military generals who would rather take to the 'most honourable' path of suicide instead of returning home to report defeat. While the Ancient Greeks frowned at suicides, they also encouraged it under certain circumstances, especially in the face of military defeats. Most of the ancient suicides, therefore, were actually in protection of honour, or of property, as reputable individuals would commit suicide rather than face a disgrace or jeopardise the interests of the families and relatives. In this way, suicide was seen as a courageous act of nobility to rectify disgraceful and shameful conducts very similar to the Japanese *hara-kiri* or to simply escape from unfavourable circumstances. McCulloch maintains that, prior to the Council of Arles in 452 AD, suicide was not officially condemned, even by the Christians, as a sin.

Pliny's Life and Works

Pliny's name was Publius Caecililius Secundus prior to his adoption by his maternal uncle, Gaius Plinius Secundus. After the adoption, about 79 AD, he changed his name to Gaius Plinius Caecilius Secundus. Pliny was born at Comum in late 61 or early 62 AD during the reign of the Emperor Nero. His father's name was Lucius Caecilius Secundus while his mother was Plinia. His father died when Pliny was still very young. Pliny studied under Quintilian and Nicetes Sacerdos and was already a lawyer at the age of 19. He started his career at the bar of the *Centumviral* Court where he was appointed as one of the ten assistants of the praetor in charge of the court. Pliny became a Tribune in 81, *quaestor caesaris* in 89, praetor in 93 and *praefectus aerarii militaris*, Treasurer of the Military Treasury, during the reign of terror. In the time of the Emperor Nerva Pliny got the post of *praefectus aerarii Saturnii*, the officer of the State Treasury. He occupied this position between 98 and 100. Pliny was Consul from September to October of 100 and was Governor of Bithynia in 110 to 113. He died around 113 AD aged 51. He married three times for he lost his first two wives. For his third wife he married Calpurnia, the granddaughter of Calpurnius Fabatus. Pliny was a rich man, having inherited a lot from his parents and uncle. The most important interest of Pliny was literature. He started writing when he was around 14 years old and gave public recitations of his works. He wrote a Greek comedy, delivered speeches and composed verses. Most of these did not survive except the few quotes mentioned in the letters. He encouraged literary works and had the desire to be recognised alongside Tacitus in the field of literature. He advocated translations of languages for, in his opinion, this makes for the best understanding since what escapes a reader cannot escape a translator. Pliny achieved the highest position of his career during the reign of Emperor Trajan. His prominent position in the society therefore made him a valuable source of information on his period of Roman history.

2. The Letters of Pliny

One of the most important genuine contributions of the Romans to Literature is in the area of letter writing. Although the Greeks wrote letters, the letters were not only scanty but also not historical; for the situation in Greece was very different from that of the Roman Empire. The city-state was not the type of place where one would write to someone likely to be

seen a few hours after. Thus, while the emphasis in Greece was on speaking, letter writing flourished among the Romans. Virgil, Ovid, Seneca, Cicero, Horace and Pliny the Younger all composed verse epistles. Seneca wrote philosophical letters, Cicero's were personal letters not originally meant for publication but Pliny's letters were written deliberately for publication. In fact, nine out of the 10 books were published before his death. As he wrote in Letter number one of the very first book addressed to Septicius Clarus:

frequenter hortatus es ut epistulas, si quas Paulo curatius scripsissem,colligerem publicaremque. college non servato temporis ordine (neque enim historiam componebam), sed ut quaeque in manus venerat. superset ut nec te consilii nec me paeniteat obsequii. ita enim fiet, ut eas quae adhuc neglectae iacent requiram et si quas addidero non supprimam.

Many a time, I have been encouraged by you to assemble and publish those of my letters composed with rather more care. This I have done, without retaining chronological order (since I was not writing history) but as each had come into my hands. What remains is for you not to regret mentioning the idea and for myself not to regret having complied with it. For the outcome will be that I shall look out those letters which have been initially neglected and shall not keep back any one written afterwards.

Pliny composed his letters, modeled on Cicero's, during the Silver Age of the Roman Literature, a period that followed that of Emperor Augustus' Golden Age, about A.D. 14 – AD 138. He wrote most of the letters during the reign of the Emperors Nerva and Trajan. The letters were historical and didactic. They contain a number of episodes about Domitian, Nerva and Trajan administrations. Pliny educates and entertains his readers, praises some people and criticizes others. Each letter contains single subject matter. Pliny lived through the period of Nero, his birth, until the time of Trajan, his death. Thus, certain events of these periods influence the mood of the letters especially concerning Paetus and Arria.

Pliny's Latin has been said to be unsurpassed during the Silver Age. The Silver Age, during which period Pliny composed his letters, is the term applied to the post-Augustan period of Latin literature when the language was beginning to decline, about AD 14 – AD 138. During this age there lived in Rome notable literary men such as Juvenal, Tacitus, Martial, Quintilian, Lucan, the Elder Seneca, Petronius, the Younger Seneca, Persius, the Elder Pliny, and many others. Pliny was as good as any of these, if not better. This age witnessed the reigns of 13 emperors with Pliny's public life spanning the periods of three of these: Domitian, Nerva and Trajan. There are 368 letters of Pliny published in 10 books; nine of these by Pliny himself and the tenth posthumously. The first nine books contain 247 letters written from AD 79 to AD 109. *Book X* has 121 letters mainly to the Emperor and from the Emperor, written between 111-113 AD. The letters were composed in rhythmic prose, containing a number of quotes and allusions, with conscious efforts to make them appealing to the public. They were addressed to several diverse recipients, with various subjects. The recipients were friends and colleagues while the themes include illness, stories, suicide, criticisms, praises, advices, and recommendations, among others. The letters present the Roman society at the height of her power in a somewhat contrary dimension to the bitter positions maintained by Martial and Juvenal. Pliny attempts to balance his appraisal and judgment of the society trying, apparently, as much as possible, to be fair to all concerned.

3. Suicide in Pliny's Letters

Pliny, in his letters, makes several references to death as a theme. In fact, in more than 40 of these letters, death is directly referred to, whether by execution, through accident, and attempted murder and manslaughter; Martial's death and the death of Regulus'son, among several others. These mainly have to do with the reports of death of several notable men of his era. Sadly, the causes of death, in most of these, except in the cases of suicide and a few others, are not mentioned. Pliny discusses incidences of suicides in Letters i: 12, iii: 7, iii: 16 and vi: 24. In Letter i: 22 to Catilius Severus about Titius Aristo's prolonged illness, Pliny considers the problem of suicide. Aristo suffers from a protracted disease, calls his friends to request of the doctor if he had any hope of survival. If yes, he would gladly continue to endure, and if not he would love to quickly put an end to his own life:

mirareris si interesses, qua patientia hanc ipsam valetudinem toleret, ut dolori resistat, ut sitim differat, ut incredibilem febrium ardorem immotus opertusque transmittat. nuper me paucosque mecum, quos maxime diligit, advocavit rogavitque, ut medicos consuleremus de summa valetudinis, ut si esset insuperabilis sponte exiret e vita; si tantum difficilis et longa, resisteret maneretque: dandum enim precibus uxoris, dandum filiae lacrimis, dandum etiam nobis amicis, ne spes nostras, si modo non essent inanes, volutaria morte desereret.

His patience throughout this illness, if you could only see it, would fill you with admiration; he fights against pain, resists thirst, and endures the unbelievable heat of his fever without moving or throwing off his coverings. A few days ago, he sent for me and some of his intimate friends, and told us to ask the doctors what the outcome of his illness would be, so that if it was to be fatal he could deliberately put an end to his life, though he would carry on with the struggle if it was only to be long and painful; he owed it to his wife's prayers and his daughter's tears, and to us, his friends, not to betray our hopes by a self-inflicted death so long as these hopes were not in vain.

This summarises the average mindset of a Roman of Pliny's era concerning suicide. Something to be deeply considered and thought of, to be avoided if the situation could still be helped, but to be greatly encouraged, recommended and approved in helpless and hopeless situations. Clearly, the influence of stoicism on this concept and philosophy of suicide is pronounced and, though encouraged, each suicide must be studied separately, avoiding undue generalisation and pessimistic dogmatism.

4. Corellius Rufus' Suicide – Book I: 12

During the reign of Nerva, in the year 97, two of Pliny's mentors died: Corellius Rufus and Verginius Rufus. This letter was written in that year, addressed to Calestrius Tiro, on the suicide of Corellius Rufus. Pliny here expresses the opinion that when men die of diseases, fate and other natural causes, it is never as sad as when they die of their own accord. Pliny laments the more in this letter, not only on account of the death of Rufus but more importantly because the death was due to suicide:
decessit Correlius Rufus et quidem sponte, quod dolorem meum exulcerat. Est enim luctuosissimum genus mortis, quae non ex natura nec fatalis videtur. Nam utcumque in illis qui morbo finiuntur, magnum ex ipsa necessitate solacium est; in iis vero quos accersita mors aufert, hic insanabilis dolor est, quod creduntur potuisse diu vivere.'

Corellius Rufus has died, and died by his own wish, which makes me even sadder; for death is most tragic when it is not due to fate or natural causes. When we see men die of disease, at least we can find consolation in the knowledge that it is inevitable, but, when their end is self-sought, our grief is inconsolable because we feel that their lives could have been long.

The reason for the suicide, according to Pliny, is pain from an illness. The description of the disease is terse and poignant in Pliny's hand. The description contributes to the pessimistic feeling that encompasses one while reading the letter. One wonders what Pliny's attitude would have been towards euthanasia. From about the age of 32 Corellius had been afflicted with a disease in his feet and he bore the pain until the ripe age of 67; when the pain was no longer bearable for him, he decided to escape by killing himself. In fact, the disease had spread, over the years, from his feet to the whole limb. He refused to eat for several days and starved himself to death. As a young man, it was not difficult for him to manage the infection, but the older he became the more difficult it was. Pliny explains that Corellius was forced by circumstances beyond his control, as well as absolute necessity, to make this decision and not for a lack of courage. Furthermore, there is the fact that giving himself up for death was even in itself a courageous act for someone who had several things to gain from life. Corellius had several reasons to continue to hold on to life: good reputation and influence, wife and sisters, daughter and grandchild, relatives and friends. Corellius would really have preferred to continue to live for all these people but for the unbearable pain. In short, according to Pliny, his suicide was a reasonable one since the reasons behind the actions outweighed all that life could give him. Corellius had actually decided to endure the pain because he wanted to outlive the Emperor Domitian.
cur' inquit 'me putas hos tantos dolores tam diu sustinere? – ut scilicet isti latroni vel uno die supersim.' Dedisses huic animo par corpus, fecisset quod optabat.

Why do you suppose I endure pain like this so long?' he said. 'So that I can outlive that robber if only by a single day.' Had his body been equal to his spirit he would have made sure that he had his desire.
If he had been endowed with sufficient physical strength, according to Pliny, perhaps he would have contributed to the downfall of the Emperor Domitian, described by Pliny as 'that robber.' Domitian was the Roman Emperor from 81 to 96. He was a totalitarian despot, popular with the people of Rome but detested by the elite and the Roman senate. The officials of the court, Maximus and Stephanus, eventually assassinated Domitian in the year 96, which brought in the reign of the Emperor Nerva. When Domitian was assassinated, the senators rejoiced and Corellius felt he could now depart the world. Pliny visited Corellius during the reign of Domitian and witnessed the man's determination to outlive the Emperor.

Pliny appears to deprecate suicide in this letter contrary to his opinion about suicides in, for example, vi: 24 and other places. Here, he disapproves suicide because it has shortened the life of a close friend and that if it were not approved by the Stoic doctrine, perhaps Corellius would have lived longer. This appears really not a disapproval in the plain sense of it but only a literary skill to praise the victim and exaggerates the loss. Corellius was a stoic, and to the stoics there was no harm in a man taking his own life in as much as there were sufficient reasons why the life has to be taken. Seneca, a famous stoic, buttresses this in one of his letters:

morbum morte non fugiam, dumtaxat sanabilem nec officientem animo. non afferam mihi manus propter dolorem: sic mori vinci est. hunc tamen si sciero perpetuo mihi esse patiendum, exibo, non propter ipsum, sed quia impedimento mihi futurus est ad omne propter quod vivitur; imbecillus est et ignavus qui propter dolorem moritur, stultus qui doloris causa vivit.

I shall not avoid illness by seeking death, as long as the illness is curable and does not impede my soul. I shall not lay violent hands upon myself just because I am in pain; for death under such circumstances is defeat. But if I find out that the pain must always be endured, I shall depart, not because of the pain but because it will be a hindrance to me as regards all my reasons for living. He who dies just because he is in pain is a weakling, a coward; but he who lives merely to brave out this pain, is a fool.

This was argued by scholars, even in those era, within the fold of ethical discourses when the Roman's knowledge of philosophy was restricted to ethics with a little touch of metaphysics, basically for religious purposes. 'When philosophy came to Rome through the Greeks, the speculative aspect of it was suppressed. The ethical part of it, especially Stoic ethics, found a close parallel in the moral standards cherished among the Romans'

5. Suicide of Silius Italicus – Book III: 7

This is another suicide committed through starvation as recorded in *Pliny's Letter 7 of Book III*, addressed to Caninius Rufus. Apparently starvation was one of the most highly recommended means of suicide to the Romans. Silius had to commit suicide because he had a tumor, which was incurable and painful. Pliny calls these cases of suicide an 'escape'. Tiberius Catius Asconius Silius Italicus was a Roman senator and orator. His date of birth is not certain but it could be anything from AD 23 to AD 35. Pliny says that Silius was an informant during the reign of Nero. Nero was the Roman Emperor from year 54 to 68AD. The Romans considered Nero a corrupt and wicked Emperor. A number of Romans also believed that Nero was responsible for the Great Fire that destroyed Rome in 64 AD. Nero himself committed suicide in 68, having been driven away from the throne in order to avoid possible public execution. Silius was also a consul in the year 68, the same year that Nero died. After the death of Nero, Silius became a confidant of the Emperor Vitellius. He was also the Proconsul of Asia in year 77. Silius, like the stoics of those periods, believed so much in suicide and did not hesitate in putting it to practice. He was already 75 years old before the suicide. He was the last consul of Nero, the last to die of those consuls while Nero himself died during his consulship. Pliny sermonized on birth and death, speaking of Silius' suicide:

Quod me recordantem fragilitatis humanae miseratio subit. Quid enim tam circumcisum tam breve quam hominis vita longissima? An non videtur tibi Nero modo fuisse? cum interim ex iis, qui sub illo gesserant consulatum, nemo iam superset. Quamquam quid hoc miror? Nuper L. Piso, pater Pisonis illius, qui Valerio Festo per summum facinus in Africa occisus est, dicere solebat neminem se videre in senatu, quem consul ipse sententiam rogavisset. Tam angustis terminis tantae multitudinis vivacitas ipsa concluditur, ut mihi non venia solum dignae, verum etiam laude videantur illae regiae lacrmae; nam ferunt Xersen, cum immensum exercitum oculis obisset, illacrimasse, quod tot milibus tam brevis immineret occasus.

The thought of this fills me with pity for human frailty; nothing is so short and fleeting as the longest of human lives. It must seem to you only the other day that Nero died, yet not one of those who held consulships in his time is alive today. I suppose I should not find this remarkable when only recently Lucius Piso, father of the Piso who was so criminally put to death in Africa by Valerius Festus, used to say that none of those he had called on to speak when he was consul could still be seen in the Senate. So narrow are the limits set to life, even in a large community, that it seems to me that the Persian king should be forgiven, or even admired for his famous tears; for it is said that after Xerxes had reviewed his vast army, he wept to think of the end awaiting so many thousands in so short a time.

Pliny ends the letter by admonishing men to make use of the fleeting life in literary pursuits for that would, in all probability, lead to immortal life. In his book, *Punica*, Silius praises suicide. In 103 AD, Silius starved himself to death.

6. Arria and Caecina Paetus – Book III: 16

One of the most interesting letters of Pliny, number 16 of Book III, is addressed to Maecilius Nepos. This letter contains the suicide account of both the husband, Caecina Paetus and the wife, Arria.
Emperor Augustus had ruled the Roman Empire until AD 14 and he had succeeded in restoring political order.

When Augustus died, Tiberius became the emperor. There were two mutinies during the reign of Emperor Tiberius. Tiberius died in 37 AD, leaving two grandsons as heirs to the throne: Caligula by adoption and Gemellus by birth. Gaius Caligula succeeded in becoming the Emperor and executed Gemellus a few months after. This led to his own assassination in AD 41 when Claudius became the emperor. These series of events forced a number of senators to rise up advocating for a return to republican government, thereby opposing the Emperor. At this time, in AD 42, there was a revolt against Claudius, led by the stoic Lucius Scribonianus. Caecina Paetus, the subject of this letter, also took part in this revolt, which was aborted. Scribonianus was murdered during this revolt and Caecina had to commit suicide. Pliny tells the story of this suicide with the heroic acts of Arria Major, the Elder Arria.

Arria was the wife of Caecina, and when the husband was condemned, she stabbed herself and handed over the knife to Caecina with the words: *Paete, non dolet*. Caecina Paetus and the Elder Arria gave birth to a daughter called the Younger Arria, who married the Stoic leader Thrasea Clodius Paetus; and they were the parents of Fannia. In 62 A.D., the year of Pliny's birth, Thrasea retired from the court. In year 65 there was an abortive coup against Nero by Piso which was followed by the execution of Thrasea in 66. In A.D. 68 there was a rebellion in Gaul led by Gaius Vindex with the support of Sulpicius Galba, governor of Hither Spain, which Verginius Rufus, army commander of Upper Germany stopped, forcing Vindex to commit suicide. The senate and the praetorian guards supported Galba so Nero committed suicide. However, even Galba could not rule for long; hence, the year of the four emperors, 68-69: Galba-Otho-Vitellus-Vespasian. Flavius Vespasianus ruled from December 69 to June 24, 79 A.D. During his reign, the clash which had taken place during Nero's rule, between Nero and the stoic leaders, resurfaced under the leadership of Helvidius Priscus. Priscus married Fannia, the daughter of Thrasea and the Younger Arria.

This letter describes Pliny's conversation with Fannia, granddaughter of Arria where Fannia recounts several heroic actions of her grandmother including her encouragement of her husband in their suicide, mentioned above.
praeclarum quidem illud eiusdem, ferrum stringere, perfodere pectus, extrahere pugionem, porrigere marito, addere vocem immortalem ac paene divinam: 'Paete, non dolet.'

It was a glorious deed, I know, to draw a dagger, plunge it into her breast, pull it out, and hand it to her husband with the immortal words: 'It does not hurt, Paetus.'

Indeed this suicide is one of the most celebrated, not only by Pliny but by several Roman historians. The determination of Arria contributed to the popularity. It is true that Pliny is known to have praised very many people. In fact, some of his contemporaries criticized him for over praising and flattery of individuals. However, the praise of Arria and her husband appears to be so well deserved and merited. Especially of note is the statement that her suicide was not impulsive but a well thought out premeditated action:
eadem apud Claudium uxori Scriboniani, cum illa profiteretur indicium, 'ego' inquit 'te audiam, cuius in gremio Scribonianus occisus est, et vivis?' ex quo manifestum est ei consilium pulcherrimae mortis non subitum fuisse. quin etiam, cum Thrasea gener eius deprecaretur, ne mori pergeret, interque alia dixisset: 'vis ergo filiam tuam, si mihi pereundum fuerit, mori mecum?', respondit: 'si tam diu tantaque concordia vixerit tecum quam ego cum Paeto, volo.'

Again, when she came before Claudius and found the wife of Scribonianus volunteering to give evidence of the revolt, 'Am I to listen to you, 'she cried, 'who could go on living after Scribonianus died in your arms?' This proves that her determination to die a glorious death was not a sudden impulse. Indeed, when her son-in-law Thrasea was trying to persuade her not to carry out her resolve, in the course of the argument he asked her whether if he ever had to die she would wish her daughter to die with him. 'If she lives as long and happily with you, 'she said, 'as I have with Paetus – yes.'

7. Comum's Couple – Book VI: 24

This is a rather short letter addressed to Calpurnius Macer in Book 6, letter 24. It speaks about the suicide of a certain husband and wife, led and encouraged by the wife. Here Pliny emphasizes that

many unrecorded notable events occurred, including suicides, amongst the unknown common populace:
navigabam per Larium nostrum, cum senior amicus ostendit mihi villam, atque etiam cubiculum quod in lacum prominet: 'Ex hoc' inquit 'aliquando municeps nostra cum marito se praecipitavit.' Causam requisivi. Maritus ex diutino morbo circa velanda corporis ulceribus putrescebat; uxor ut inspiceret exegit; neque enim quemquem fidelius indicaturum, possetne sanari. vidit desperavit hortata est ut moreretur, comesque ipsa mortis, dux immo et exemplum et necessitas fuit; nam se cum marito ligavit abiecitque in lacum.

I was sailing on our Lake Como with an elderly friend when he pointed out a house with a bedroom built over the lake. 'From there,' he said, 'a woman of our town once threw herself with her husband.' I asked why. The husband had long been suffering from ulcers in the private parts, and his wife insisted on seeing them, promising that no one would give him a more candid opinion whether the disease was curable. She saw that there was no hope and urged him to take his life; she went with him, even led him to his death herself, and forced him to follow her example by roping herself to him and jumping into the lake.

Pliny compares this double suicide with that of Arria and her husband, pointing out the difficulty of noting and recording those acts of suicide by not too famous set of people. There seems to be no ambiguity in Pliny's admiration for the wife here, which he describes as *'non minus illo clarissimo Arriae facto*', 'no less heroic than Arria's famous deed.' Nothing further is known about this couple – a representation of the majority of unknown cases. This letter is, however, important for it shows that what Pliny has recorded concerning the elite's admiration of suicide was not peculiar to the aristocrats.

8. Conclusion

Pliny's letters are widely read. As a result of their literary qualities and historical contents, they have become some sort of legacy in the field of literature and Christian history. That Tertullian, an early Christian writer, objected to the letters of Pliny written to the Emperor Trajan concerning the Christians means that he must have read those letters. Literary letters were again composed during the 4th Century with the writings of Symmachus and those of the poet, Ausonius. Afterwards, there were the writings of Augustine, Jerome and many others.

Furthermore, in the 18th Century, there was the resemblance between the letters of the Younger Pliny and those of Cowper and Horace Walpole. Depression, madness, alcoholism, drug abuse, stress, financial challenges, grief, disappointment in love, and others, are some of the causes of suicide. Victims commit the act by taking poison, hanging, stabbing themselves, drowning, use of firearms, and so on. The Romans of Pliny's time did not see anything seriously negative in suicide and did not consider it as action of a coward. This is especially true of the stoics. We have also noted Seneca's approval of suicide in cases of incurable diseases. Pliny's respect and praises for the 'courage' of his suicidal people is infectious. Even he praises their relatives who had lost their lives through execution: Thrasea Paetus, executed in 66; Helvidius Prsicus, husband of Fannia, Thrasea's daughter, executed by Vespasian, among others. For a politician and a writer, who craved public approval, sympathy and love, to have praised suicide victims as Pliny has done, says a lot about the Roman society of the first century AD. Suicide was also not seen as a health case requiring medical assistance. It is probably wrong to judge suicide victims, as the feeling appears subjective. In fact, one must see the world from that person's perspective, which is not possible, to be able to pass judgments for or against the fellow. It is, however, clear that most of the victims considered themselves incapable of bearing certain pain, physical or otherwise, as a result of despair, mental or moral suffering. These explain the cases of those suffering from incurable diseases or a physical disability as well as those passing through various disappointments in love, marriage, profession and family, leading to stress, depressions and nervous breakdown. Cases of euthanasia, which involve external agents and instruments, are outside the scope of this work. Nevertheless, instances of suicide bombers, bothering on various levels of religious and ideological fanaticism, may have to be studied from diverse perspectives, ranging from psychological, sociological, philosophical and economical dimensions, among several others. The greatest weapon for any terrorist is to be ready to give his life, for whatever reasons. Anyone who is ready to die, who, in fact, desires death, willingly, is dangerous and can only be an enemy of the state. Thus, whatever we can do to eradicate suicidal tendency would be a welcome development. Nevertheless, a major 'advantage' of suicide is that victims know the places of death, manner and the time of death. Facts which are, perhaps, *terra incognita* for the rest of us.

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Ascertaining the Interplay Between Patients' Satisfaction of Health Care and the Type of HMOs Involved in their Health Services

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Abstract. The main thrust of the study was to ascertain the interplay between patients' satisfaction of health care and the type of HMOs involved. Since patients concern themselves with the quality and affordability of health care, institutions as the HMOs have developed to manage these two variables. HMOs try to manage quality of health care and keep the cost of health services low. However, their cost control efforts have yielded some negative impacts on health care providers, patients, and government policy makers in some places. And this in turn, has resulted in poor patient's satisfaction in health services. The essence of this work therefore, was to investigate the impact of the activities of the HMOs on patient's satisfaction of health services. The study made use of the functionalist theory to explain the intended goal of the existence of the HMOs. It indicated that functionalism maintains that society must develop a system of medical care that would help prevent and maintain good health for people in society. Which, in turn, would lead to a healthy society. The study made use of the quantitative method to collect data from the respondents. It employed a two-phase sampling design; the simple random sampling technique and the stratified random sampling techniques. The simple random sampling technique was used to select five HMOs from the twenty-five HMOs covering two hundred and forty-four thousand, nine hundred and ninety-two NHIS lives in the FCT, while the stratified random sampling techniques was used to select the three hundred and eighty-four respondents working with eighteen public sector organizations in FCT, Abuja. This figure was broken down according to the five HMOs in the study. From the analysis, discussion and findings of this research, it was discovered that 31% of those using these five HMOs believed HMOs were working and functioning well in the NHIS to bring satisfaction to patients. Further still, in response to another question, 75.5% of the respondents indicated that they had not experienced abrupt termination of hospital admission due to previous HMOs nonpayment of hospital bills. In essence, HMOs played a significant role on the impact of patients' satisfaction and the type of HMO involved in enrollee's health care needs.

Keywords: Health maintenance organizations, health care, health services, patient satisfaction

1. Introduction

Many patients concern themselves with the types of health care organizations, and the finance systems that provide health services for them principally due to the desire they have for quality, and affordability of health care. And Health Maintenance Organizations try to meet the needs and expectations of these people. HMOs gained expanded coverage, and grew rapidly within a short period from when they originated (Davidson and Moore, 1996). They gained great momentum in the 1990s, and 2000 (Cummings, 2002). They grew in their enrollment of enrollees (Christianson, 2014). And are designed in their most comprehensive form to meet the needs of people (Chapman and Harken, 2018). Their successes at enrolling a large number of people in need of their services in America, is partly because they provide good quality and affordable care to the enrollees. Other reasons why many people have joined Health Maintenance Organizations are because; (1) HMOs do more aggressive advertising than conventional or traditional insurance programs, (2) offer fringe benefits to employers patronizing particular HMOs, (3) allow patients retain their physicians, (4) are easily accessible, (5) provide comprehensive plans for patients, (6) are relatively lower in cost, and (7) enjoy government support. Further still, other

advantages attributed to the HMO system, are that; (8) patients who enroll with Health Maintenance Organizations visit the hospital less frequently than those with traditional health insurance plans, (9) have less deductions for surgery and hospital costs, (10) have their medical records kept in a central place for use by the physicians, (11) do not have to encounter the paperwork involved in their care, and (12) do not suffer the reimbursement delays experienced by others when non- health maintenance organization physicians file for insurance claims. The emphasis of health maintenance organizations on preventive rather than curative health care, has translated into more services with reference to check-ups, and other medical examinations (Davidson and Moore, 1996). The shift by many Americans to HMOs initially did have a positive impact on the cost of health care. It slowed down the increase in health cost. However, it gradually began to impede patients unlimited access to health services (Ryan and Murphy, 2005). It is argued that the actions of HMOs may be encouraged by the desire to make profits more than to provide quality health care for the enrollees. Their desire to control costs has created conflict between health providers, consumers and government policy makers. And these conflicts have led to serious negative impact on patient's health and satisfaction (Davidson and Moore, 1996). Attending to people's health needs at a lower cost and yet maintaining good quality health care, is an important goal that needs to be evaluated. This questions the fact, whether the HMO system of managed care is an effective and efficient means of providing care to the enrollees (Casey, Knott, & Moscovice, 2002). Health Maintenance Organizations provide their services through the following prepayment systems; fee for service, capitation and co-payment and can be identified by the following characteristics:

- They assume contractual responsibility for assuring the delivery of a stated range of health care services including at least in-patient hospitalization and ambulatory care services.
- They serve the voluntarily enrolled population.
- Premium is fixed, regardless of utilization.
- Co-payment (direct or indirect) may be fixed for use of certain services.
- They assume some of the financial risk or gain (Campbell, 2007).

Many models of HMOs exist in America such that it would be wrong to generalize on them. However, Rodwin (1989), indicated that the evidence based on a large number of stable HMOs in the 1960s and 1970s is persuasive in demonstrating that this form of health care financing and organization can reduce hospital admissions by as much as 40 per cent when compared with conventional fee-for-service practice. While Olsen (1993), indicated that Health Maintenance Organizations do not have significant impact on a population's aggregate health in either the short-or-long-run. But will eventually decrease significantly, a population's health care costs. Thus, they may require a significant amount of time to control effectively physicians and patients' behavior to achieve reduction in cost. Health Maintenance Organizations are found to achieve savings in the long run and apparently do so with no significant decline in health.

2. Theoretical Framework

There are theories that can be used to explain types of health systems and access to care in Sociology. In this work, the functionalist theory was adopted to explain the phenomena under discourse.

2.1 Functionalist Perspectives of Health

Functionalists begin with an obvious point: if society is to function well, its people need to be healthy enough to perform their roles. This means that societies must set up ways to control sickness. One way they do this is to develop a system of medical care. Another way is to make rules that help keep too many people from "being sick" (Henslin, 2010). Functionalists see the growing importance of the institution of medicine in terms of three functions: the maintenance of health, research and the providing of innovative treatment, and social control.

Maintaining the health of the population, the central function of medicine, is obviously essential for any society. In The modern world, many individuals cannot provide all that they need to be healthy because they lack technical knowledge or adequate resources or both. The medical profession assumes the responsibility of keeping people healthy. It not only seeks to restore health to the ill through appropriate treatment but also to promote those activities that will prevent illness in the first place: good nutrition, good health practices, regular check-ups, and necessary public health measures.

Scientific medical research and innovative treatment are carried out by the medical profession. Research into illness and disease and the modes of treating them can only be carried out by those with medical knowledge. Medical and pharmaceutical research is carried out primarily in universities, university affiliated hospitals, and government and corporate laboratories. Recent developments in biotechnology

and genetic engineering have led to an increase in the number of specialized companies carrying out research in these fields.

The social control function of society often requires the participation of medical practitioners, who are frequently required to certify people's health and thus their availability for certain duties ranging from factory work to military service. Physicians also certify the health of subscribers to health insurance programs and carry out the mandates of public health policy (Goodman, 1991). HMOs come in to play significant roles of ensuring that people are, and remain healthy in society.

3. Research Methodology

Essentially, the quantitative method was used in this study. A cross sectional survey design was used. The survey questionnaires were administered to NHIS beneficiaries registered with some selected and accredited HMOs in the Federal Capital Territory, Abuja to assess the knowledge of beneficiaries on the impact of HMOs on the administration of health care to enrollees, and the overall performance of the HMOs' roles in the implementation of the NHIS.

The study population comprised of all the lives covered by NHIS in the FCT under the public sector, and all the HMOs covering lives on the behalf of NHIS in the FCT at the time of the study. The number of lives covered by the NHIS in the FCT were 244, 992 while the HMOs covering these lives on behalf of the NHIS in FCT were 25. The study's target groups were the NHIS enrollees in the public sector in FCT, and the HMOs managing these lives. As at early 2011, the NHIS allocated the various public sector organizations in the FCT to 25 HMOs to manage enrollees. The NHIS lives that formed the population of study were distributed across the various ministries, agencies and parastatals in the FCT. The allocation was done so that the payment of capitation for all the employees of such organization can be done through the HMO responsible for that organization. A list of NHIS enrollees managed by a given HMO is available with the NHIS Desk Officer in all the organizations. The selection of FCT for the study was purposive because it houses the administrative/operational headquarters of the NHIS, as well as the administrative head offices and/or operational base of all the HMOs covering NHIS public sector lives in the country. Thus, the FCT was best suited for the study.

Basically, the design was a two-stage sampling design. In the first stage, the HMOs were selected by simple random sampling with replacement. The simple random sampling proportionate to size was done to allow each HMO in the FCT have equal opportunity of being selected in the sample. Out of the 25 HMOs covering lives on behalf of the NHIS, 5 were selected for the study. These selected HMOs represent twenty percent (i.e. one-fifth) of the 25 HMOs covering NHIS lives in the FCT. The justification for sampling with replacement is to ensure that independent events are produced. Sampling with replacement allows repeated items to be sampled more than once. Table 1 below, indicates the list of HMOs selected with the corresponding enrollees selected proportionate to the size of the HMO. In the second stage, the respondents for the study were selected by systematic random sampling, a statistical method involving the selection of elements from an ordered sampling frame, and provides equal probability of selection to all units in the population. By implication, each respondent had equal chances of being selected in the sample for the survey. A total of 384 enrollees were selected in the second stage. However, since both simple random sampling and systematic sampling are probability sampling methods, it is hoped that the findings derived from this study can be generalized into the population.

Table 1: Distribution of the Simple Random Sample Proportionate to Size

HMO	No. of lives selected proportionate to size
Total Health Trust Ltd	127
HealthCare International Ltd	178
Maayoit HealthCare Ltd	15
Princeton Health Group	14
Managed HealthCare Services Ltd	50
Total	**384**

3.1 Method of Data Collection

In the survey, the instruments used for data collection was a semi structured questionnaire. The survey instrument was divided into sections with a section designed using summated differential scale (Likert scale). It was further subjected to face validity. Also, the reliability of the survey instrument was calculated using the Crombach Alpha statistics to ascertain whether there is internal consistency in the items/questions in the study instrument, to verify to what extent the instrument produced the same results or replicate consistent results if similar studies are carried out afterward using the same instrument. Further still, an item analysis was done to examine the items/questions in the questionnaire to ascertain the desirability of dropping, retaining or replacing any of them depending on the resulting Crombach Alpha coefficient of the said item/question if it was deleted. In addition to the above, difficult or inappropriate questions discovered from the response of the respondents/interviewees was deleted, replaced or rephrased.

3.2 Method of Data Analysis

The quantitative data obtained from the field was screened and cleaned up to avoid the distorting effects of outliers and spurious outcomes. The cleaned-up data was entered and analyzed using SPSS version 17.0.

4. Results

The survey results indicate that males were more 203 (52.9%) than the females 177 (46.1%). Responses from ages 26-45 were highest in the survey, this indicated that majority of the respondents were adults. The married respondents were 319 (83.1%) while the singles were 50 (13.0%) other i.e., those separated were 4 (1.0%), Divorced 1 (0.3%) and widowed 7 (1.8%) for educational qualification, 210 (54.7%) of the respondents had first degree, those with a diploma qualification were 81 (21.1%) while masters and PhDs were 52 (13.5%) and 2 (0.5%) respectively. The study discovered that majority of the respondents were highly educated and their responses could be relied upon in response to certain questions asked.

Objective: To ascertain the interplay between patients' satisfaction to health care and the type of Health Maintenance Organization involved in their health services.

Table 2: Responses on How Satisfied They Were with Their HMOs by HMOs

How satisfied are you with your HMO?	Total Health Trust Ltd	HealthCare International Ltd	Maayoit HealthCare Ltd	Princeton Health Ltd	Managed HealthCare Services Ltd	Total
Very satisfied	11	18	3	1	5	38
	8.7%	10.1%	20.0%	7.1%	10.0%	9.9%
Satisfied	42	50	7	10	13	122
	33.1%	28.1%	46.7%	71.4%	26.0%	31.8%
Not very satisfied	23	21	3	2	8	57
	18.1%	11.8%	20.0%	14.3%	16.0%	14.8%
Dissatisfied	9	14	0	1	4	28
	7.1%	7.9%	.0%	7.1%	8.0%	7.3%
No response	42	75	2	0	20	139
	33.1%	42.1%	13.3%	.0%	40.0%	36.2%
Total	**127**	**178**	**15**	**14**	**50**	**384**
	100.0%	**100.0%**	**100.0%**	**100.0%**	**100.0%**	**100.0**

Table 2, indicates respondents' expression of satisfaction and none satisfaction with their HMOs according to the HMOs under study. For Total Health Trust Ltd, those who were very satisfied, satisfied, not very satisfied and dissatisfied were 11 (8.7%), 42 (33.1%), 23 (18.1%) and 9 (7.1%) respectively, making 85 (67.0%) of the 127 (100.0%) respondents sampled under this HMO. 42 (33.1%) of the respondents did not indicate whether they were satisfied or not. For Healthcare International Ltd, 18 (10.1%), 50 (28.1%), 21 (11.8%) and 14 (7.9%) making a total of 103 (57.9%) said they were very satisfied, satisfied, not very satisfied and dissatisfied respectively. Those who did not indicate any answer to this question were 75 (42.1%) out of the 178 respondents who were sampled under this HMO. For Maayoit Healthcare Ltd, respondents who indicated options (1) very satisfied, (2) satisfied and (3) not very satisfied were 3 (20.0%), 7 (46.7%) and 3 (20.0%) respectively. 2 (13.3%) however did not indicate their level of satisfaction with their HMO. Under Princeton Health Ltd, 1 (7.1%), 10 (71.4%), 2 (14.3%) and 1 (7.1%)

indicated that they were (1) very satisfied, (2) satisfied, (3) not very satisfied and (4) dissatisfied respectively. Those who did not indicate their level of satisfaction were 2 (13. 3%). The total number of respondents surveyed under this HMO was 14. Managed Healthcare Services Ltd, had 5 (10.0%), 13 (26.0%), 8(16.0%) and 4 (8.0%) respondents who were very satisfied, not very satisfied and dissatisfied respectively. 20 (40.0%) did not express their feeling of satisfaction or not. For Maayoit Healthcare Ltd, respondents who indicated the following responses: very satisfied, satisfied and not very satisfied were 3 (20. 0%), 7 (46.7%) and 3 (20.0%) respectively. 2 (13.3%) however did not indicate their level of satisfaction with their HMOs. For Princeton Health Ltd, 1 (7.1%) 10 (71.4%), 2 (14.3%) and 1(7.1%) were very satisfied, satisfied and dissatisfied. Those who did not indicate their level of satisfaction were 2 (13.3%). the total number of respondents surveyed under this HMO was 14. Managed Healthcare services Ltd, had 5 (10.0%), 13 (26.0%), 8 (16.0%) and 4 (8.0%) respondents who said they were very satisfied, satisfied, not very satisfied and dissatisfied respectively. 20 (40.0%) did not express their levels of satisfaction or not with their HMOs.

Going by the percentages, Princeton Health Ltd had the majority of those satisfied with their HMO, followed by respondents under Maayoit Healthcare Ltd, then Total Health Trust Ltd, Healthcare International Ltd and Managed Healthcare Services Ltd. The general figures for the table above indicated that, 38 (9.9%) and 122 (31.8%) of the respondents said that they were very satisfied and just satisfied with their HMOs. While 57 (14.8%) were not very satisfied with their HMOs. The number of those who were dissatisfied with their HMOs was 28 (7.3%). While 139 (36.2%) did not indicated whether they were satisfied or not with their HMOs either because they didn't know the functions of HMOs or/and had not required their services before. In summary, those who knew their HMOs i.e., 31% of the respondents indicated that they were satisfied with their HMOs.

Table 3: Responses on Whether Their Hospital Had Ever Terminated Their Stay on Admission Due to HMOs Non-payment of Medical Bills by Each HMO

Has your hospital ever terminated your stay in hospital admission due to HMO's non-payment of medical bills?	**Total Health Trust Ltd**	**HealthCare International Ltd**	**Maayoit HealthCare Ltd**	**Princeton Health Ltd**	**Managed HealthCare Services Ltd**	**Total**
Yes	11	9	0	1	3	24
	8.7%	5.1%	.0%	7.1%	6.0%	6.3%
No	96	131	13	13	37	290
	75.6%	73.6%	86.7%	92.9%	74.0%	75.5%
No response	20	38	2	0	10	70
	15.7%	21.3%	13.3%	.0%	20.0%	18.2%
Total	**127**	**178**	**15**	**14**	**50**	**384**
	100.0%	**100.0%**	**100.0%**	**100.0%**	**100.0%**	**100%**

In table 3, responses on whether any hospital had ever terminated hospital admission due to HMO's non-payment of medical bills are indicated according to responses for the HMOs under study. For Total Health Trust Ltd, 11 (8.7%) of the respondents indicated that their hospital admission was terminated due to HMOs nonpayment of medical bills. 96 (75.6%) said this had not happened. And 20 (15.7%) did not provide response to this question. A total of 127 (100.0%) were sampled under this HMO. For Healthcare International Ltd, 9 (5.1%) said their hospital admission had been terminated due to HMOs nonpayment of medical bills. 131 (73.6%) said it had never happened and 38 (21.3%) did not respond to this question. For Maayoit Healthcare Ltd, none of the respondents indicated if their hospital admission had ever been terminated due HMOs non-payment of medical bills to the hospital. 13 (86.7%) said this had not happened to them and 2 (13.3%) did not respond to this question. A total of 15 respondents were surveyed under this HMO. For Princeton Health Ltd, out of those who were surveyed, 1 (7.1%) said hospital admission had been terminated for him/her due to HMOs nonpayment of medical bill. 13 (92.9%) however said this had never happened. A total of 14 (100.0%) respondents were surveyed under this HMO. For Managed Health Care Services Ltd, 3 (6.0%) said their hospital admission were terminated due to HMOs non-payment of medical bills. While 37 (74.0%) said this had not happened. 10 (20.0%) did not provide their responses to this question.

Going by their percentages, Total Health Trust Ltd had the highest figure of 8.7% for those who said their stay in hospital admission had been termination, followed by Princeton Health Ltd with 7.1%, then Managed Healthcare Services Ltd had 6.0%, Healthcare International Ltd had 5.1% and none of the respondents Maayoit Healthcare Ltd indicated whether their stay in hospital admission had been terminated or not due to HMOs nonpayment of

medical bills. For those who indicated that this had never happened, Princeton had 92.9% response of those who indicated that termination of hospital admission had never happened to them. This was the highest figures in this case. Others were 86.7% for Maayoit Healthcare Ltd, 75.6% for Total Health Trust Ltd, 74.0% for Managed Healthcare Services Ltd, and 73.6% for Healthcare International Ltd.

The general responses in answer to the question on termination of hospital admission due to HMOs nonpayment of bills are presented as follows: 39 (10.2%) of the respondents said they had experienced termination of hospital admissions due to HMOs nonpayment of hospital bills. (18.2%) did not give their responses to this question. From the table above, 24 (6.3%) respondents said the hospital had terminated their stay on admission due to HMO's non-payment of medical bills, while 290 (75.5%) said they had not experienced such. This means that HMOs in most cases do pay for medical bills according to the NHIS guidelines. 70 (18.2%) of the respondents did not indicate any response to this question probably because they do not even know who Health Maintenance Organizations were. Although majority of the respondents had not experienced this scenario, if 24 (6.3%) however had indicated that they had experienced this, it means HMOs might be in the practice of not paying for patients' medical bills in order to make gains.

5. Conclusion

The main thrust of the study was to ascertain the interplay between patients' satisfaction of health care and the type of HMOs involved in their health services. The priority of patients has been on the quality of health care and the affordability of it. And efforts to manage these two variables has led to the establishment of the HMO system. HMOs try to manage quality of health care and the cost of health services at the same time. However, their desire to control costs has created conflict between health providers, consumers and government policy makers, which in turn has resulted in serious negative impact on patient's health and satisfaction (Davidson and Moore, 1996). The goal of trying to meet people's health needs at a lower cost and maintaining good quality health care at the same time, is an important goal that needs to be evaluated. The question of whether the HMO system of managed care is an effective and efficient means of providing care to the enrollees (Casey, Knott, & Moscovice, 2002), needs to be investigated. To explain this work, the functionalist theory was employed. Functionalists maintain that society must develop a system of medical care that would help prevent and maintain good health for people in society. Which, in turn, would lead to a healthy society.

The study made use of the quantitative method to collect data from the respondents. It employed a two-phase sampling design, namely; the simple random sampling technique and the stratified random sampling techniques. The simple random sampling technique was used to select five HMOs from the twenty-five HMOs covering two hundred and forty-four thousand, nine hundred and ninety-two NHIS lives in the FCT, while the stratified random sampling techniques was used to select the respondents and captured data from a cross sectional survey. Responses were obtained from a total of three hundred and eighty-four respondents working with eighteen public sector organizations in FCT, Abuja. This figure was broken down according to the five HMOs in the study. The sample sizes for each HMO were as follows: Total Health Trust Ltd had a sample size of 127, Healthcare International Ltd had 178, Maayoit Healthcare Ltd had 15, Princeton Health Ltd had 14 and Managed Health care Services Ltd had 50 sample sizes. All 384 responses were obtained from 18 public sector organizations in the FCT, Abuja.

From the analysis, discussion and findings of this research, it was discovered that HMOs played a significant role on the impact of patients' satisfaction and the type of HMO involved in enrollee's health care. 31% of those using these five HMOs believed HMOs were working and functioning well in the NHIS to bring satisfaction to patients. Further still, in response to another question, 75.5% of the respondents indicated that they had not experienced abrupt termination of hospital admission due to previous HMOs nonpayment of hospital bills. On the overall, this showed that HMOs were performing effectively their tasks.

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Part Four

Teaching and Learning Skills

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Effects of Home Tutoring Programme on Reading Comprehension Scores of Primary School Pupils with Dyslexia in Suleja, Niger State, Nigeria

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Abstract. This study examined the effects of home tutoring programme on reading comprehension scores of primary school children with dyslexia in Suleja Local Government Area of Niger state, Nigeria. The study adopted quasi experimental design, and particularly it employed the pretest - posttest control – experimental group design. A sample of eight (8) pupils was taken (four in the experimental and four in the control group). Two research questions and three hypotheses guided the study. The instrument for data collection was the Umolu Informal Reading Inventory (UIRI), which was validated and found to be appropriate for the study. A data analysis was done using simple percentage, mean difference and gain scores to answer research questions and t-Test to answer the hypotheses. The results obtained revealed that children taught using home tutoring programme performed better in reading comprehension than children taught with the conventional method, it was recommend that parents should procure the services of a home tutor for their children with dyslexia so as to improve their reading comprehension.

Keywords: Home Tutoring, Reading Comprehension and Pupils with dyslexia

1. Introduction

Comprehension could be simply defined as the act of making sense of what a given text/print says and it is generally regarded as the ultimate goal of reading. In other words, reading comprehension is the understanding of the written language or text. It is an active process that requires thoughtful interaction between the reader and the text. Cicerchia (2016) explained the basics of comprehension as encompassing letter and word recognition to understanding meaning at phrase, sentence and paragraph level and that as a result of inaccurate decoding, beginning readers are likely to skip vocabulary they do not know or recognise. The more words this category of readers skips, the harder it is to make meaning and the more challenging and frustrating the reading task becomes.

Attempting to read a text that is at higher readability level, possessing limited vocabulary and struggling with decoding can result in poor comprehension. However, Cicerchia further explain that reading also requires being able to pay attention to narrative. Children need to identify gist, main ideas, and specific details and even make inferences about what they are reading. If a child has problems staying focused on reading as a result of dyslexia, it can impact on comprehension. Also, poor reading fluency affects comprehension. For instance, when a child with dyslexia is reading a variety of problems can occur and these include reading too quickly and incorrectly guessing unknown words, getting stuck on unfamiliar words known as fixation. The reader is trying to remember the unfamiliar word rather than decode it. This can lead to the reader guessing the unknown word. Other problems include reading too slowly, taking each word sound by sound.

Comprehension is a complex higher level skill that is much greater than decoding. It is important for children to develop comprehension strategies. Comprehension strategies focus on teaching children to understand what they read not on building skills on how to read/decode. While readers acquire some comprehension strategies informally, **explicit or formal instruction in the application of comprehension strategies has been shown to be highly effective in enhancing understanding**

(Addler, 2017). Comprehension strategy instruction helps children become purposeful, active readers who are in control of their own reading comprehension. Infact, Texas Education Agency (2017) viewed comprehension as a form of metacognition.

Home tutoring programme on the other hand refers to a range of organised tutoring practices in academic or skill development area that occurs outside school period. It involves formal instruction or learning facilitation to the pupil which can be provided by a parent-tutor, a paid or volunteer third party tutor, and can take place in school building or at home. Whereas the school continues to serve as primary institution for educating children, the prevalence of home tutoring suggests that learning also takes place outside school (Mori, 2015). Due to its prevalence, home tutoring that was relatively unknown in the past is now enjoying a lot of patronage. Families pay heavily for home tutoring expecting that it will boost their children's academic achievement. Parents engage some tutors at home for making up the academic deficiencies and for increasing the academic and skill abilities of their children. For this study, professional tutors are chosen for tutoring the pupils at home.

Home tutoring programme is free, from scheduling pressures of regulated curriculum, is able to provide time and go to the trouble of direct explanation, modelling, guided practice and independent application needed for adequate comprehension building (Bray,2007). A home tutor can carefully explain a strategy or word and model usage of the strategy or word several times and in several ways to the pupil. The home tutor also has more time to guide and scaffold the pupils initial stumbling steps with the new strategy or word to be learnt. He or she can also develop different ways and materials to provide the pupil drill and practice in application of the comprehension skill learnt. The cumulative effect of this is home tutoring programme will result in overlearning and multisensory exposures that all enhance learning by a struggling reader with dyslexia.

Dyslexic learning disabilities (dyslexia) is an impairment that limits an individual's ability to read and take charge of cognition. Pupils with dyslexic learning disabilities are a sub-group of learners with learning disabilities who have normal or above normal intelligence and receive adequate classroom instruction yet have difficulties with reading, skills. Dyslexic learning disabilities is a specific form of learning disability which affects the way a pupil recognises and processes symbols and letters. In other words it affects the pupil's ability to break up a word into its component parts and to build the individual sounds into a word.

Furthermore, some of the problems that hinder pupils with dyslexic learning disabilities from initiating and sustaining reading include the inability of the pupil to think about and recall sounds in a word, problem translating written words to spoken language and vice versa, and reversal of letters/words. Other problems encountered by pupils with dyslexic learning disabilities include difficulty in recognising or pronouncing words (word recognition) or failing to pronounce words with appropriate speed and accuracy (fluency) and the inability to make meaning out of a written text which is comprehension. All these are demonstrated by their inability to connect ideas in a passage, confuse meaning of words and sentences. Pupils with dyslexia also have problems looking for information from the text to answer literal questions and use their background experience to answer inferential questions.

Consequently, without intervention and support the learning and execution of reading function is significantly impaired for pupils with dyslexic learning disabilities. Even with support and intervention, learning to read for a child with dyslexic learning disabilities is painfully slow and laborious. That is why Ojo (2011) suggested that the most successful way to teach reading strategies to learners with limited reading proficiency is to employ the explicit instruction. This strategy involves familiarizing the pupil with key concepts, modelling the behaviour and cognitive steps, others include providing guided practice with feedback before the pupil finally move to independent and advanced practice level among others. Taking systematic steps of this nature requires time, expertise and individual contact between the teacher and the learner. All these are usually difficult to find in our public primary schools, hence the teachers teach using one method fits all and wait to fail model typically associated with current educational intervention (Mahone, 2016). It is in this light that the home tutoring programme which has the potential and flexibility to accommodate all categories of learners is proposed to be used as a remedial programme that concentrates on imparting basic skills in which the learners with dyslexia are deficient. The programme provides less threatening and motivating learning environment where children's interest in reading is encouraged.

2. Research Questions

The following research questions were raised for the study:

- What is the reading level of primary five pupils with dyslexic learning disability before intervention?
- To what extent will home tutoring programme improve reading comprehension scores of primary five pupils with dyslexia after intervention?

3. Hypotheses

The following hypotheses were formulated to guide the study:

- There is no significant difference between pretest reading comprehension mean scores of the experimental and control group.
- There is no significant difference between posttest reading comprehension mean scores of the experimental and control group following home tutoring programme.
- There is no significant difference between pretest and posttest reading comprehension mean scores of the experimental group.

4. Methodology

This study adopted quasi experimental research design. Specifically, the non-equivalent control Group design was used. The design featured two groups, one experimental group and the other control group. A population of 57 primary five pupils with dyslexic learning disability from the selected primary school was obtained. A sample of 10 pupils was drawn using homogenous purposive sampling strategy. The instrument used to elicit response from the respondents, was the Umolu Informal Reading Inventory (UIRI).

Validity and reliability indexes indicated that the instrument was appropriate for the study. The respondents were presented with a passage which was a class level lower to read. After reading the passage, each respondent is expected to answer the four comprehension question drawn from the passage. Each correctly answered question was scored 1 mark, but question 3 have 'a' and 'b' hence they fetch half a mark each. The first two questions were measuring literal comprehension and the last two were measuring inferential comprehension. Scores earned on comprehension were converted to percentage. All the research questions were answered using the data obtained from the pupils' pretest and posttest reading comprehension scores. These scores were presented in tables and the mean scores, percentage gain scores' and percentage difference were calculated. For the hypotheses, T-test statistics was used to analyze the results at 0.05 level of significance.

Both experimental and control group were administered a pretest before the commencement of treatment. Only the experimental group was exposed to treatment using the Home Tutoring Programme so as to establish the effect of the treatment on the participants reading achievement.

5. Results

Research Question One: What is the reading level of primary five pupils with dyslexic learning disability before intervention?

Reading Levels of Pupils with Dyslexic Learning Disabilities before Intervention

	Word Recognition		Comprehension	
Reading Levels	**No. of Pupils**	**%**	**No. of Pupils**	**%**
Independent Level (90 – above)	0	0	0	0
Instructional Level (70 -89)	0	0	0	0
Frustration Level(< 70)	10	100	10	100
Total	**10**	**100**	**10**	**100**

Table 1 presents the reading levels of both the experimental and control group of primary five pupils with dyslexic learning disability before intervention. From the table, no participant was reading at independent reading level, it also showed that no participant was reading at instructional reading level. All the participants (10) scored zero in word recognition and comprehension. This means they were all reading at frustration level for both word recognition and reading comprehension.

Research Question Two: To what extent will home tutoring programme improve reading comprehension scores of primary five pupils with dyslexia after intervention?

Reading comprehension scores of primary five pupils with dyslexic learning disability.

Reading Level	Experimental group		Control group			
	Pretest	Posttest	Pretest	Posstest		
Independent (80% >)	0(0%)	2(40%)	0(0%)		0(0%)	
Instructional (62.5 – 75%)	1(20%)	3(60%)	1(20%)	3(60%)		
Frustration (< 50)	4(80%)	0(0%)	4(100%)	2(40%)		

Table 2 presents the pretest and posttest reading comprehension scores of primary five pupils with dyslexia. From the table, the experimental group had 1 (20%) of the participants reading at instructional comprehension level (62.5) and the other 4 (80%) of the participants reading at frustration level (37.5, 37.5.50 and 50) of comprehension before treatment. However, after treatment, 2 (40%) of the participants were at the independent comprehension level (87.5 and 87.5) and 3(60%) rose to instructional comprehension level (75, 75 and75) from frustration comprehension level, none of the participants 0(0%) was at the frustration comprehension level after treatment. For the control group however, only 1(20%) participant was at the instructional reading level (62.5) before treatment and all others 4(80%) were at frustration comprehension level. However, at posttest, there were 3(60%) participants at the instructional comprehension level (62.5, 75 and 75) and two participants at frustration comprehension level (50 and 50). The difference between the posttest reading comprehension scores of experimental group and control group was in favour of the experimental group.

Hypothesis One: There is no significant difference in pretest reading comprehension mean scores of the experimental and control group.

Table 3: t-test Comparison of the Pretest Reading Comprehension Mean Scores of the experimental and Control Group.

Group	∑n	$\bar{X}$	Sd	Df	t-value	P-value
Experimental	5	47.50	10.46	8	0.00	1.00
Control	5	47.50	10.46			

P>.05

Table 3 presents the independent t-Test statistics result on the pretest reading comprehension skills mean scores of primary five pupils with dyslexia in experimental and control group. From the table, the mean score of the experimental group (mean = 47.50, sd= 10.46) and the mean score of the control group (mean = 47.50, sd =10.46) at (t (8) = 0.00, P = 1.00). This indicated that there was no statistically significant difference between the mean scores of the experimental group (47.50) and that of the control group (47.50) on reading comprehension skills at pretest. Therefore hypothesis 3 that say there is no significant difference in pretest reading comprehension mean scores of primary five pupils with dyslexia in experimental and control group is upheld.

Hypothesis Two: There is no significant difference in posttest reading comprehension mean scores of the experimental and control group following home tutoring programme.

Table 4: t-test Comparison of Posttest Reading Comprehension Mean Scores of the Experimental and Control Group.

Group	**∑n**	**$\bar{X}$**	**Sd**	**Df**	**t-value**	**P-value**	**r^2**
Experimental	5	80.00	6.85	8	2.75	0.02	0.48
Control	5	62.50	12.50				

P<.05

Table 4 presents the independent t-test statistics result on posttest reading comprehension skills mean scores of primary five pupils with dyslexia in experimental and control groups. From the table, the mean scores of the experimental group (mean = 80.00, sd = 6.85) is greater than the mean scores of the participants in the control group (mean = 62.50, sd = 12.50). The mean difference of 17.5 is statistically significant (t (8) = 2.75, P = 0.02). This means that there is statistically significant difference in posttest reading comprehension scores between the experimental and control group. The size or the magnitude of the effect of the treatment ($r^2 = 0.48$) on the difference is around 48%, thus, the finding has a large effect. Therefore, the null hypothesis six of no significant difference between the experimental and control groups posttest reading comprehension mean scores is not supported by the data collected, thus the alternative hypothesis of difference is accepted and confirmed.

Hypothesis Three: There is no significant difference in pretest and posttest reading comprehension mean scores of the experimental group.

Table 5: t-test Comparison of the Pretest and Posttest Reading Comprehension Mean Scores of the Experimental Group.

Experimental Group	∑n	$\bar{X}$	Sd	df	t-value	P-value	r^2
Pre-test	5	47.50	10.46	4	5.10	.01	0.72
Post-test	5	80.00	6.85				

P<.05

Table 5 presents the paired t-test statistics result on the pretest and posttest reading comprehension skills mean scores of primary five pupils with dyslexia in experimental group. From the table, the pretest mean score was (mean = 47.50, sd = 10.46) and posttest mean score was (mean = 80.00, sd = 6.85). This indicates that there is statistically significant difference between the mean scores of the pretest experimental group (47.50) and that of the posttest (80.00) on reading comprehension at posttest. Moreso the calculated value of t = 5.10 and the value of P = 0.01. Since the P value is less than 0.05, it means the difference between pretest and posttest did not occur by chance. Hence, the null hypothesis is rejected in favour of the alternate hypothesis. The magnitude or size of the effect (r^2 = 0.87) on the difference is 87%, which means the magnitude of the effect is very high. Therefore hypothesis 9 that say there is no significant difference in pretest and posttest reading comprehensions mean scores of primary five pupils with dyslexia in the experimental group is rejected. Hence, there was significant difference in pretest and posttest reading comprehension skills mean scores of primary five pupils with dyslexia in the experimental group.

6. Discussion of Results

This study was on effects of home tutoring programme on reading achievement of primary school pupils with dyslexic learning disabilities in Suleja, Niger state Nigeria. A primary five pupil whose word recognition and reading fluency is at the frustration level will probably have difficulty keeping up with the quantity of reading required for academic success beyond primary school. And, as large amount of effort is expended in decoding words, comprehension is affected such that deriving meaning from what is read becomes difficult. Reinforcing instruction cannot solve these problems unless those areas that hinder learning are intentionally tackled. The discussions of all the variables covered in the study were presented as follow:

The Reading Level of Pupils with Dyslexia: The study revealed the reading levels of pupils with dyslexia. Table 1 showed that pretest word recognition of all the pupils' in the experimental group was at the frustration level. As pupils move from one grade level to the other, they are expected to recognise at least 95 percent of the words in the passage they are reading else they are considered to be reading at frustration level. Also, their reading fluency was at frustration level since all the pupils earned scores less than 90%. Similarly, the pupil's comprehension was at the frustration level except for two pupils whose scores were at the instructional level (62.5%).A reading comprehension score of less than 75% for a passage that is one year below the class level of the pupils showed that the pupils' comprehension skills were at the frustration level. The researcher deduced from this finding that all the pupils were at the frustration level in word recognition and reading comprehension skills as result of dyslexia. This finding was in concurrence with the works of Osisanya, Lazarus and Adewunmi (2013) and Oyetunde (2015), who found a large percentage of primary school pupils with reading disabilities. Oyetunde, Korb and Babudoh (2016) suggested that additional instruction is needed in the areas of reading fluency and comprehension among other skills in the classroom.

Comprehension Skill of primary five Pupils with Dyslexia: The result in tables 2, 4 and 5 showed the extent to which home tutoring programme improved comprehension skill of the participants in the experimental group. The result showed that the experimental group achieved better than the control group in comprehension skill (see table 2). Also, the result of the null hypothesis of no significant difference between the experimental and control group on comprehension presented in table 4 was rejected. The result revealed that the pupils with dyslexia in the experimental group did significantly better in their comprehension scores than the control group. Also, the result of the null hypothesis of no significant difference in the comprehension pretest and posttest scores of the experimental group revealed that the difference was significant in favour of posttest.

This result is consistent with the finding of Rasinski, Samuels, Hiebert, Petscher and Feller (2011) on effects of a computer-based silent reading fluency instructional system called Reading plus (RP) on the reading comprehension and overall reading achievement of a large corpus of students in an urban school setting. The finding of the researchers

indicated that the programme resulted in positive, substantial, and significant improvements in reading comprehension and overall reading achievement on a criterion referenced reading test for grades 5, 6, 7, 8, and 9 and on a norm-referenced test of reading achievement for grades 4, 5, 6, 7, 8 and 10. Moreover, mean gains made by students in the Reading Plus intervention were greater than mean gains for all students at the state and district level.

7. Conclusions

From the foregoing, it can be concluded that home tutoring programme is consistent in improving reading achievement of primary five pupils with dyslexic learning disability. This fact suggests that home tutoring programme can be used as supplementary strategy for mitigating the effect of dyslexia on primary pupil's ability to initiate and sustain the reading act. It can also be concluded that primary school teachers are implicated in the failure of pupils with dyslexia to acquire the basic skills needed to be successful readers. This may be due to their work schedule size of their class and methodological issues. It can also be deducted that parents are failing to pay attention and procure additional home support for their pupils.

8. Recommendations

For successful inclusion of children with special needs into our regular classrooms, this study recommends that the regular classroom teacher must be assisted by specialist teachers who will work with pupils with special needs.
It is also recommended that home tutoring programme be utilized for remediating reading problems among pupils with dyslexia.

Furthermore, home tutoring can be made free by government so as to assist the parents of children with dyslexia benefit maximally from reading programme.

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Effect of Fact Fluency Card Strategy Using Computational Fluency for Improvement of Achievement in Mathematics among Primary School Pupils in Jos Metropolis, Plateau State, Nigeria

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Abstract. The paper examined the effect of fact fluency card (FFC) strategy using computational fluency for improvement of pupils' achievement in primary school mathematics students in Jos metropolis, plateau state, Nigeria. The target population for the study is primary school pupils in Jos metropolis. A sample of ninety four (94) Primary five pupils was selected from Divine grace school, Jos, plateau State. The sample was divided into two groups, namely experimental and control groups. The experimental group consist 47 pupils who were taught by the use of fact fluency card (FFC) strategy and the control group comprising 47 pupils were taught by the conventional method of teaching. SPSS software was used to analyze the data collected. The statistical techniques used in analyzing the data were description and inferential statistics. Findings of the study showed statistically significant difference in the mean scores of the two groups. It was found that the post test scores of the experimental group is greater than that of the control group. Therefore, fact fluency card (FFC) strategy has effect on pupils' achievement in primary school mathematics in Jos metropolis, plateau state, Nigeria.

Keywords: Fact fluency card, computational fluency.

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1. Introduction

All the subjects in primary school curriculum are important for the pupils. However, Mathematics is considered as one of the vital subjects for the pupils. This is a subject that learners cannot avoid. Some pupils love to study mathematics, but most of them hate this subject. The pupils who do not like to study mathematics face some challenges and stresses at the time of doing homework, assignments, and especially on examination days. Many times pupils can get stuck when they are trying to solve the mathematics problems, and because of this, they are not able to move on the next level. Some pupils skip a question and continue the other one, but it is not the right way to solve mathematics problems. Akiri (2013), posit that skipping the mathematics problems, does not solve the questions. Mathematics always needs patience and time on the part of the learners to solve the problems. Mathematics is not a subject of only reading and listening. Rather, when it comes to mathematics, more and more practice is needed because when you practice or solve the problems of mathematics, it becomes easy to understand the principle. The more one practices or solves the mathematics problems, the better one can grab and understand it. Mathematics is all about formulae, identities, and calculations. So it is relevant to solve each problem of mathematics in numerous ways before exposure to examination. *To score good marks in mathematics*, the learners need to solve a lot of mathematics problems because mathematics needs more and more practice (Akiri, 2013) & Emefo, 2012).

The key to success is the ability to solve problems. This can be done through practice, as a popular saying that practice makes perfect. Thus it is believed that an appropriate way to learn mathematics at all

levels is to do it through practice rather than to use cramming the concept or rote learning. Practice improve curiosity and in the learner. The best strategy to develop pupils' interest in a subject is to make the pupils be actively involved in learning process. This can be done through fact fluency card (FFC) strategy using computational fluency.

Bethany (2016) sees Computational fluency as the ability to use strategies to figure out mathematics facts quickly and efficiently. A learner who has computational fluency would be able to use strategies together with the facts he or she knows to figure out a more challenging problem. Computational fluency is described as the ability to compute with **accuracy**, **flexibility**, and **efficiency**, Computational fluency for every individual is developed over time. Fluency is not a fixed ability. Rather, it grows and develops through ample opportunities to practice and discuss strategies. One demonstrates fluency by estimating solutions, use mental mathematics, use pencil and paper, and even when one decides to use calculators (Peoria, 2016),

The fact fluency card contains some mathematical problem such as addition, subtraction, multiplication and division. It features special number combinations and proven patterns for building basic mathematical operation such 3+5=, 6x2=, 10/2=. Each card is colour-coded to help one identifies areas of strength and weakness. learners at all levels are eager to learn mathmatics during a play. One will easily create opportunities for targeted individualized and group instruction Painless drills: build mathematics fluency effortlessly "Practice makes perfect:" learn mathematics concepts to lasting mastery. These cards offer children a fun way to practice their basic mathematical operation skills. The set features 50 cards with mathematical problems that have to do with four fundamental mathematical operations. The problems are on one side and the answers on the opposite side.

Mathematics fact fluency is the ability to recall the answers to basic mathematics facts automatically and without hesitation. Fact fluency is gained through significant practice, with mastery of fundamental mathematics facts being a goal of both teachers and parents.

To play fact fluency card, the pupil A holds 50 cards that contains some problems on one side and the answers on the opposite side, pupils A holds the card facing pupils B. The pupil B reads the problem aloud and gives the answer at once. If the answer is not correct then pupils A shares a possible answer since the answers are on the side facing pupils A. (National Council of Teachers of Mathematics, 2000).

Prior studies (Akiri, 2013 Asante, 2013, Idris, 2015 & Okeke, 2016) have examined the relationships between various instructional practices and pupils' achievement, but uncertainty remains about which practices teachers should use (Yakubu, 2019). Mathematics is supposed to be one of the best subjects that learner should like most. The achievement of pupils in Mathematics is supposed to be higher than any other subject. This is because of the vital role which the subject plays in the life of individuals and the nation at large. The subject has been described as a precision tool used by all scientists in the search for a clear understanding of the physical world. Unfortunately, over the years achievement of leaners at pre-tertiary Mathematics has not been encouraging (Attah, 2016). Poor achievement of students in mathematics has been continued at successive years, especially Senior School Certificate Examination (SSCE), conducted by WAC and NECO examining bodies. The reason for this poor achievement in mathematics may vary, but this could be related to the poor method of teaching method. This study therefore attempts to examine the effect of fact fluency card (FFC) strategy using computational fluency for improvement in achievement of primary school mathematics among pupils in Jos metropolis, plateau state, Nigeria.

2. Aim and Objectives of the Study

The aim of this study is to determine the effect of fact fluency card (FFC) strategy using computational fluency for improvement of pupils' achievement in primary school mathematics in Jos metropolis, plateau state, Nigeria

The specific objectives of the study are:

- To examine whether or not there is differences between mean achievement scores of primary 5 pupils in Mathematics when taught Mathematics using fact fluency card (FFC) strategy and conventional Method.
- To determine whether there are variations in achievement of male and female pupils in Mathematics when taught Mathematics using fact fluency card (FFC) strategy and conventional Method.

3. Research Questions

- What is the difference between post-test mean achievement scores of primary 5 pupils in Mathematics when taught Mathematics using fact fluency card (FFC) strategy and conventional Method?
- What is the difference between Male and Female post-test mean achievement scores primary 5 pupils in Mathematics when taught Mathematics using fact fluency card (FFC) strategy and conventional approach?

4. Hypotheses

- There is no significant difference between post-test mean achievement scores of primary 5 pupils in the experimental and control group when taught using fact fluency card (FFC) strategy.
- There is no significant difference between Male and Female post-test mean achievement scores of primary 5 pupils in the experimental and control group when taught using fact fluency card (FFC) strategy.

5. Research Methodology

Quasi-experiment research design was used in this study. The Quasi experimental design makes use of two groups drawn from the same population. The assignment of the respondents to groups is not through randomization, one of the group (experimental group) will be exposed to a treatment and the other group (control group) is not exposed to the treatment.

5.1 Population

The target population for this study consists of primary five pupils in Jos metropolis. The total population of primary five pupils in Jos metropolis is Eight thousand seven hundrest and six (8,706).

5.2 Sample

A sample of ninety four (94) Primary five pupils was selected from Divine Grace School, Jos Plateau State. The sample was divided into two groups, namely experiment and control groups. The experimental group consists 47 pupils who were taught by the use of fact fluency card (FFC) strategy and the control group comprising 47 taught by the conventional method.

5.3 Method of Data Analysis

Inferential statistics were employed in this study, The Data collected from pre-test and post-test items, were analyzed using t-test for the hypotheses raised in the study. The null hypotheses were tested using 0.05 level of significance. The software used for data analysis was SPSS in order to find out whether there was any significant difference before and after the treatment. The result of the analysis determines the significant of difference of treatment on achievement of pupils.

6. Result of the Analysis

Research Question One: What is the difference between post-test mean achievement scores of primary 5 pupils in Mathematics when taught Mathematics using fact fluency card (FFC) strategy and conventional Method?

Table 1: Summary of mean, Standard Deviation and Mean Difference of post-test mean achievement scores of primary 5 pupils in Mathematics when taught Mathematics using fact fluency card (FFC) strategy and conventional Method

Group Statistics

	Groups	N	Mean	Std. Deviation	Mean Differece
POST-TEST	Experimental	47	28.7660	3.50287	19.72340.
	Control	47	9.0426	2.02116	.

Descriptive statistics in Table 1 shows the mean, Standard Deviation and Mean Difference of post-test mean achievement scores of primary 5 pupils in Mathematics when taught Mathematics using fact fluency card (FFC) strategy and conventional Method. It indicates that the post-test mean scores of experimental group is 28.7660 with standard deviation 3.50287, while the post-test mean scores in the control group is 9.0426 with standard deviation of 2.02116. The Post-test Mean difference between Experimental and Control groups is 19.72340 in favor of Experimental group.

Research Question Two: What is the difference between Male and Female post-test mean achievement scores of primary 5 students in Mathematics when taught Mathematics using fact fluency card (FFC) strategy and conventional approach?

Table 2: Summary of mean, Standard Deviation and Mean Difference of post-test mean achievement scores of primary 5 pupils in Mathematics when taught Mathematics using fact fluency card (FFC) strategy and conventional approach

Group Statistics

	public	N	Mean	Std. Deviation	Mean difference
POST-TEST	Boys	15	30.0667	5.03511	5.81667
	Girls	12	24.2500	5.78595	

Descriptive statistics in Table 2 shows the mean, Standard Deviation and Mean Difference of post-test mean achievement scores of primary 5 pupils in Mathematics when taught Mathematics using fact fluency card (FFC) strategy and conventional approach. It indicates that the post-test mean scores of male is 30.0667 with standard deviation 5.03511, while the post-test mean scores of female is 24.2500 with standard deviation of 5.78595. The Post-test Mean difference of male and female is 5.81667 in favour of male pupils.

Answering Hypotheses

Hypothesis One: There is no significant difference between post-test mean achievement scores of primary 5 pupils in the experimental and control group when taught using fact fluency card (FFC) strategy and conventional approach.

Table 3: t – test Analysis of difference between post-test mean achievement scores of primary 5 pupils in the experimental and control group when taught using fact fluency card (FFC) strategy and conventional approach.

	Groups	N	Mean	Std. Deviation	df	t-value	p-value	Remarks
Post-test	Experimental	47	28.7660	3.50287	73.573	33.435	0. 028	sig
	Control	47	9.0426	2.02116				

The *t* – test analysis in table 3 revealed that There is significant difference between post-test mean achievement scores of primary 5 pupils in the experimental and control groups when taught using fact fluency card (FFC) strategy and conventional approach [$t_{(73.573)} = 33.435$, $p < 0.05$] since the p=0. 028 is less than the chosen significance level of α=0.05. The null hypothesis was rejected. Therefore, There is significant difference between post-test mean achievement scores of primary 5 pupils in the experimental and control group when taught using fact fluency card (FFC) strategy and conventional approach.

Hypothesis Two: There is no significant difference between Male and Female post-test mean achievement scores of primary 5 pupils in the experimental and control groups when taught using fact fluency card (FFC) strategy and conventional approach.

Table 4: *t* – test Analysis of difference between Male and Female post-test mean achievement scores of primary 5 pupils in the experimental and control group when taught using fact fluency card (FFC) strategy and conventional approach.

	Groups	N	Mean	Std. Deviation	df	t-value	p-value	Remarks
Post-test	Male	15	30.0667	5.03511	25	2.792	0.010	sig
	Females	12	24.2500	5.78595				

The *t* – test analysis in Table 4 revealed that there is significant difference between Male and Female post-test mean achievement scores of primary 5 pupils in the experimental and control groups when taught using fact fluency card (FFC) strategy and conventional approach [$t_{(25)} = 2.792$, $p < 0.05$] since the p=0.010 is greater than the chosen significance level of α=0.05. The null hypothesis was rejected. Therefore, there is significant difference between Male and Female post-test mean achievement scores of primary 5 pupils in the experimental and control groups when taught using fact fluency card (FFC) strategy and conventional approach.

7. Result of findings

The result showed that fact fluency card (FFC) strategy has effect on achievement in mathematics of primary 5 pupils in Jos metropolis, plateau state, Nigeria. Furthermore, the result showed that male perform higher than female pupils when taught using fact fluency card (FFC) strategy.

8. Recommendations

The researchers recommended the use of fact fluency card (FFC) strategy in teaching primary five pupils in Plateau State Nigeria. The findings revealed that fact fluency card (FFC) strategy has effect on achievement of primary 5 pupils in Jos metropolis, plateau state, Nigeria

9. Conclusion

Therefore it is evident that fact fluency card (FFC) strategy improves the achievement of primary 5 pupils in mathematics in Jos metropolis. Besides, the result shows that male perform higher than female pupils when taught using fact fluency card (FFC) strategy.

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Assessment of Skills and Attitude Competencies Required of Business Education Teachers in Secondary Schools, South-West Nigeria

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Abstract. The current work place is full of complexities and dynamism and so Business Education graduates are expected to acquire high level of skills and attitudinal competencies in all aspects of human endeavour. However, this expectation seems to be lacking in the job performances of these graduates in the world of work. This study, therefore, assessed the attitude and skill competencies of Business Education teachers in public secondary schools in South-West Nigeria. The study adopted descriptive survey research design. The population of the study comprised all Business Education teachers in public secondary schools in South-West, Nigeria. Multi-stage sampling technique was used to select 420 Business Education teachers as the study sample. Three research questions were raised and answered while two hypotheses were formulated and tested at 0.05 level of significance. Structured Questionnaire was used to collect data for the study. The data generated were analyzed using descriptive statistics such as mean and standard deviation. Furthermore, t-test was used to test the hypotheses. Findings showed that teachers' acquired skills and attitude competencies from Business Education programme were lower than secondary school required skills and attitude competencies. The contents of Business Education programme do not provide students with adequate skill and attitude competencies for them to perform at the level expected of them after graduation. The study, therefore, recommends that the curriculum of Business Education programme should be reviewed and restructured so as to enable the graduates respond to social goals, economic realities and future life challenges.

Keywords: Business Education; Business Education teachers; Business Education Programme; Job performance**.**

1. Introduction

1.1 Background Information

The 21st century work place is now full of complexities and dynamism and has also ushered in changes cutting across human spheres and boundaries. This has led to the invasion and intrusion of Information and Communication Technology (ICT), whose emergence has turned the society into a knowledge society (Bongotons & Onyenwe, 2010). This has revolutionized the way of life with global massive change and transformation. This becomes imperative for higher institutions to prepare graduates with adequate attitude and skills competencies that will enable them to find job as well as cope with the unpredictable labour market changes. According to the International Labour Organisation (ILO, 2002). Developing young people's employability is a key policy issue for ensuring their successful transition to the labour market and their access to carrier-oriented employment.

One major reason why youths invest their time to acquire university education is to position them to gain the returns in form of either to create or gain well paid employment. The realization of this aspiration over the years has gradually become more difficult to attain. There is growing army of unemployed youth, the heaviest burden of which falls on young people, university graduates inclusive and this has enormous social and economic consequences and it poses serious threats to the cohesion and stability of democratic societies (Adegoke, 2003). These youths, if they had acquired the right competencies, would have been job creators instead of roaming about the streets seeking white collar job. More so, where these graduates are working, evidence has shown that employers of labour

complain that the skills of Nigerian graduates had steadily declined, and also, that these graduates have become increasingly performed poorly on the job, and so are heavily re-trained (Ekpenyong & Janet, 2005). The competencies acquired from school should be fostered in order to meet the aspirations of the youths and work-place.

Competency, commonly referred to as job competencies, refer to the core skills, knowledge, abilities and attitudes (behaviours) that contribute to high performance in a given position in an organization. Competencies help business achieve the productivity, innovation and profitability needed to compete effectively (Imeokparia, 2012). They help public services to provide the quality and choice that people want. They help individuals raise their employability and achieve their ambitions for themselves, their families and their communities. Competencies underpin labour market flexibility. Sustaining a competitive productive economy, which delivers prosperity for all, requires an ever growing proportion of skilled qualified people (UK Secretary of State for Education and Skills, 2003).

Business Education programme falls under the purview of Technical and Vocational Education which prepares its recipients to earn a living in an occupation where success depends largely on technical information and understanding of the laws of sciences as applied to modern designs, production, distribution and services (Osuala,2004). Technical and Vocational Education and Training (TVET) is a comprehensive term. It refers to those aspects of the educational process involving, in addition to general education, the study of technological and related sciences. Other relevant aspects include the acquisition of practical skills, attitudes, understanding and knowledge relating to occupations in various sectors of economic and social life.

Business Education curriculum programme is aimed at providing six components such as accounting education, office/secretarial education, marketing/distribution education as well as teaching practice and industrial work experience. The programme, also, provides its recipients with teaching mastery in business subjects; necessary components in professional education; functional general education for life, skill to undertake research and afford additional learning experiences through in-service programme. The graduate should be able to design facilities to record, report, analyse and interpret as well as teach financial information.: typing skills, shorthand skills, word processing, marketing Knowledge, Office technology management, basics of personal finance, management skill, the decision-making techniques needed to be wise consumers, the economic principles of an increasingly international marketplace, the processes by which businesses operate solid educational foundation and attitudes.

As an integral part of vocational and technical education, Business Education is subject to constant economic and social changes, technical development and organisational demands. The increased use of new information and communication technologies and the changing perspective on employees is flexible (Achtenhagen, Grub & Richardson (2001). As a response to these changing professional demands, a competence-based qualification structure has been adopted in Vocational Education in the Netherlands, Germany, France, Great Britain and Australia. (Achtenhagen et al. 2001) However, this same has not been practiced in Nigeria, going by the literature reviewed and the constant call for retraining of Business Education teachers by various employers of labours in Nigeria. It is on these premises that the researcher assessed the attitude and skill competencies of Business Education teachers in order to be acquainted with the reasons for their poor performances in their work places.

1.2 Statement of the Problem

Business Education programme is concerned with developing individuals and students with skills and competencies required for effective participation in the business world. These competencies are made available either for enabling the individuals to be good consumers of products of the business enterprise and entry into business community as employers or employee and also as Business teachers and lecturers. Despite these laudable objectives, Graduates of Business Education perform below expectations in their work places (Robert, 2016). As the society is becoming mobile and globalised, the pace in which the labour market is accelerating seems to be making work-place, increasingly, a high-technology and service-oriented arena Continuing with this poor performance in their work places would lead to low output and subsequently, termination of employment. This situation, if not checked, may lead to folding up of companies and total collapse of the economy (Caird, 1992). Thus, there is a need to assess the attitude and skill competencies of Business Education teachers.

1.3 Purpose of the Study

The purpose of the study is to assess the attitude and skill competencies of Business Education teachers in secondary schools, South-West, Nigeria.

The specific objectives are to:

- Identify the secondary school competencies (skills and attitude) required of Business Education teachers;
- Determine the differences between secondary schools required skills and Business Education teachers acquired skills;
- Assess how secondary schools required attitude differ from Business Education teacher developed attitude;

1.4 Research Questions

The following research questions were raised:

- What are the secondary schools' competencies (skill and attitudes) required of Business Education teachers?
- What are the differences between the secondary schools required skills and Business Education teachers' acquired skills?
- What are the differences between secondary schools required attitude and Business Education teachers' developed attitude?

1.5 Research Hypothesis

- There is no significant difference between the secondary school required skills and Business Education teachers' acquired skill.
- There is no significant difference between the secondary school required attitude and Business Education teachers' acquired attitude.

2. Methodology

Descriptive Survey research design was used for the study. The population of the study consisted all Business Education teachers teaching Business Education subjects in public secondary schools in South-West, Nigeria. Sample size of 420 Business Education Teachers were used for the study, adopting multi-stage Sampling Techniques as follows:

Stage 1: Purposive sampling technique was applied to select Lagos, Ogun and Ekiti States as the study sample. This is because these three states have enough statistics.

Stage 2: Simple random sampling technique was used to select four local government areas each from the three selected States to obtain 12 Local Government Areas

Stage 3: Systematic sampling method was adopted to select 7 schools from each of the selected Local Government Areas, resulting to a total of 84 public secondary schools.

Stage 4: Finally, from each of the selected schools, proportionate stratified sampling method was applied to select 5 Business Education teachers to arrive at a sample size of 420. The stratification was based on the sex of the respondents. Yamane (1967) was used to determine the sample size.

The data for the study were generated using Structured Questionnaire tagged Required and Acquired Competency Assessment Questionnaire for Teachers (RACAQT). The questionnaire contained 9 items on the Competencies Acquired and Required of Business Education teachers, (CARAQ). The second questionnaire contained 56 items which assessed the skill competence and 10 items which assessed the attitude competencies of Business Education teachers. Respondent were required to respond on four-Likert scale of Highly Required (HR) =4, Averagely Required (AR) =3, Least required (LR) =2, Not required (NR) =1 and Highly Acquired (HR) =4, Averagely Acquired (AA) =3, Least Acquired (LA) =2, Not Acquired (NA) =1.

Three research assistants administered the questionnaire to the respondents on one-to one basis and collected on the spot as they were filled out and so there were 100% return.

The content and face validity of the instruments were determined by the experts in the field of Business Education. The reliability of the instruments was 0.805, determined using Cronbach's Alpha and Guttman Split half coefficient test of reliability, at alpha level of 0.05. Descriptive and inferential statistical methods were used to analyse all the data generated from the study. Research questions were analysed using descriptive statistical tools such as mean, standard deviation and t-test inferential statistical tool was used to test the formulated hypothesis.

3. Results

Research Questions 1: What are the Secondary schools required competencies of Business Education Teachers?

Table 1: Ranking of Respondents' Opinions on the Required Secondary School Competencies

S/N	Secondary School Competencies Required of Business Education Teachers	Mean	Standard Deviations.	Coeff. of Variation	Remarks	Rank
1	Teaching Skills	3.839	0.267	6.95	Required	1st
2	ICT Skill Competencies	3.808	0.334	8.77	Required	2nd
3	Communication Skills competencies	3.796	0.341	8.98	Required	4rd
4	Interpersonal Skill Competencies	3.700	0.329	8.89	Required	3th
5	Knowledge of Marketing Competencies (course content)	3.661	0.439	11.99	Required	8th
6	Office Technology Management Competencies (course content)	3.435	0.375	10.92	Required	6th
7	Knowledge of Accounting Competencies (course content)	3.333	0.311	9.33	Required	5th
8	Managerial Skills Competencies	3.001	0.355	11.82	Required	7th
9	Attitude (Commitments)	2.909	0.379	13.03	Required	9th

The result (Table 1) shows that the respondents are of the opinion that all statement items 1 to 9 with mean scores ranging from 2.909 to 3.839 reveal that all the competencies listed are considered highly required by the respondents.

Research Questions 2: What are the differences between the secondary schools' required skills and Business Education teachers' acquired skills?

Table 2: Mean and Standard Deviation of the Opinion of the Respondents on Secondary Schools' Required and Acquired Interpersonal Relationship Skill Competencies of Business Education Teachers.

	Interpersonal Relationship Skills Competencies	Secondary Schools Required competencies		Bus. Education Graduates Acquired competencies		
S/N	Items	Mean	Std. Dev.	Mean	Std. Dev.	Mean Diff
1	Ability to pass information pleasantly	3.967	0.277	2.478	0.644	1.489
2	Ability to manage subordinates	3.221	0.298	2.292	0.337	0.929
3	Ability to handle visitors	3.207	0.261	2.341	0.489	0.866
4	Good humours	3.214	0.318	2.041	0.363	1.173
5	Group membership skill	3.206	0.297	2.585	0.346	0.621
6	Ability to project integrity	3.200	0.418	2.375	0.325	0.825
7	Ability to handle clients	3.195	0.397	2.185	0.593	1.010
8	Ability to follow protocol	3.186	0.389	2.658	0.403	0.528
9	Ability to relate with contemporaries	3.165	0.551	2.481	0.572	0.684
10	Emotional control	3.121	0.344	2.02	0.315	1.101
11	Ability to project a good image	3.070	0.356	2.505	0.433	0.565
12	Courtesy	3.004	0.464	1.382	0.462	1.622
13	Ability to choose right media of communication	2.924	0.337	2.765	0.462	0.159
14	Ability to engender trust	2.824	0.409	2.098	0.382	0.726
15	Ability to communicate with gestures	2.789	0.0446	2.831	0.47	-0.042
16	Conflict resolution skill	2.786	0.524	1.964	0.42	0.822
17	Ability to understand body language	2.755	0.533	1.821	0.601	0.934
	Average	**2.685**	**0.332**	**2.004**	**0.390**	**0.682**

Table 3: Mean and Standard Deviation of the Opinion of the Respondents on secondary school Required and Business Education Graduates Acquired ICT Skills Competencies

S/N	Items	Secondary school required Competencies		Business Education Teachers Acquired Competencies		
	Ability to:	Mean	Std. dev.	Mean	Std. dev.	Mean Diff
1	use the telephone effectively	3.958	0.200	3.258	0.895	0.700
2	use technological tools in result computation	3.906	0.357	3.193	0.594	0.712
3	use fax machine	3.770	0.640	1.720	0.889	2.050
4	Photocopy	3.843	0.418	3.161	0.680	0.682
5	use basic Microsoft office essentials	3.947	0.223	3.397	0.753	0.550
6	typeset and format computer	3.916	0.313	2.580	0.863	1.336
7	send and retrieve text messages	3.875	0.362	3.826	0.434	0.048
8	send and Retrieve email	3.895	0.339	3.301	0.621	0.594
9	scan documents into computer	3.906	0.386	2.010	0.972	1.895
10	save documents in computer	3.895	0.339	3.311	0.967	0.584
11	recall documents from computer	3.927	0.298	2.989	0.616	0.937
12	print from computer	3.937	0.243	2.279	0.982	1.657
13	use different mobile applications for teaching and research	3.885	0.407	2.451	0.773	1.433
14	operate on-line banking	3.831	0.538	2.849	1.276	0.982
15	0perate e-commerce	3.750	0.680	1.784	1.071	1.965
16	format and save document	3.833	0.574	1.828	1.119	2.005
17	share information and instruction online	3.864	0.515	2.739	1.194	1.125
18	edit on computer	3.958	0.200	2.903	0.897	1.055
19	apply technology in the teaching of business studies	3.884	0.321	3.828	0.432	0.056
	Average	**3.884**	**0.384**	**2.854**	**0.828**	**1.030**

Table 4: Mean and Standard Deviation of the Opinion of the Respondents on Secondary Schools Required and Business Education teachers Acquired Communication Skills.

S/N	Items	Secondary School Required Competencies		Business Education Teachers Acquired Competencies		
	Ability to:	Mean	Std. dev.	Mean	Std. dev.	Mean dif.
1	read and comprehend	3.937	0.422	3.214	0.28	0.723
2	ability to ask right questions	3.935	0.423	2.842	0.394	1.093
3	write personal letters/memos and reports	3.934	0.423	2.815	0.369	1.119
4	listen attentively when people are taking	3.928	0.442	2.797	0.614	1.131
5	write reports/speeches	3.924	0.444	2.072	0.684	1.852
6	write minutes of meetings/circular letters	3.923	0.384	2.916	0.79	1.007
7	speaks in fluent English	3.917	0.261	2.31	0.595	1.607
8	summarize key points	3.915	0.476	2.925	0.513	0.99
9	ability to demonstrate when necessary	3.914	0.343	2.387	0.532	1.527
10	oral persuasion skill	3.911	0.325	2.558	1.082	1.342
	logically organize ideas in writing	3.910	0.293	2.406	0.553	1.504
11	offer eye contact while listening to others	3.90	0.497	3.074	0.445	0.826
12	write business letters/proposals	3.841	0.397	2.531	0.579	1.31
13	ability to answer question without being reactive	3.822	0.432	2.935	0.535	0.887
14	use dictionary and other reference materials	3.819	0.439	2.656	0.509	1.163
15	start a conversation	3.813	0.443	2.553	0.536	1.26
16	offer verbal signals while listening	3.73	0.427	2.797	0.727	0.933
17	ability to keep an open mind while listening	3.524	0.49	2.648	0.638	0.876
18	delay judgment until 1 have heard everything	3.422	0.488	2.573	0.703	0.849
19	bargaining skills	3.361	0.721	2.723	0.611	0.638
20	be silent when people are talking	3.818	0.428	2.686	0.5844	1.13185

The result (Tables 2, 3 and 4) indicates that the respondents are of the opinion that all statement items 1 to 17 in Interpersonal relationship, 1 to19 in ICT and 1 to 20 in communication are highly required skills competencies. The study reveals that the Business Education curriculum did not provide adequate education for the challenges of the modern-day school work-place.

Research Question 3: Are there differences between secondary school required attitude and Business Education teachers' developed attitude?

Table 5: Mean and Standard Deviation of the Opinion of the Respondents on Secondary School Required and Acquired Attitude of Business Education Teachers

Items	**Secondary Schools Required Competencies**		**Business Education Teachers Acquired Competencies**		
	Mean	Std. dev.	Mean	Std. dev.	Mean dif.
Self-reliance	3.979	0.143	2.739	0.566	1.240
Perseverance	3.969	0.174	2.677	0.552	1.292
Honesty	3.968	0.174	2.541	0.663	1.427
Integrity	3.958	0.200	2.593	0.572	1.365
Showing respect	3.946	0.266	2.614	0.621	1.332
Adaptability	3.947	0.223	1.468	0.871	2.479
Open-mindedness	3.927	0.362	2.861	0.862	1.066
Showing initiative	3.927	0.362	2.739	0.528	1.188
Flexibility	3.895	0.339	1.833	0.829	2.062
Pragmatism	3.833	0.427	1.604	0.814	2.229
Grand Mean	3.934	0.267	2.366	0.687	1.568

From the responses it can be deduced that that there is a relatively highly level of mismatch between secondary school required Attitudes and Business Education graduates developed attitudes.

Research Hypotheses

Hypotheses 1: In order to test the hypothesis one which states that there is no significant difference between the secondary school required skills and Business Education teachers' acquired skill, paired sampled t-test was carried out at 5% level of significance and the results are shown on table 4.1, 4.2, and 4.3

Table 6: Paired sampled t-test Analysis Showing Difference in Secondary school Required Skills competencies and Business Education Teachers Acquired Skill.

Relationship between required and acquired Skill Competences.

	Variables	N	Mean	S. D	z-value	Df	p-value
Interpersonal Relationship Skills	Secondary school required interpersonal relationship skills	420	2.685	.332	4.99	418	0.000
	Business Education Teachers acquired interpersonal relationship skills	420	2.004	.390			

Table 7: Paired Sample t-test Analysis Showing Difference in Secondary School Required and Business Education Teachers Acquired ICT Skill Competencies.

	Variables	**N**	**Mean**	**S.D**	**Df**	**z-value**	**p-value**
ICT	Secondary school required ICT skills	420	3.384	.384	418	3.17	0.000
	Business Education teachers acquired ICT skills	420	2.854	.828			

Table 8: Paired Sampled t-test Analysis Showing Difference in Secondary School Required and Business Education Teachers Acquired Communication Skills.

	Variables	N	Mean	S. D	Df	Z-value	p-value
Communication skills	Secondary school required communication skill	420	3.937	0.422	418	5.79	0.000
	Business Education teachers acquired communication skills	420	3.14	0.280			

The result from Table 4.1, 4.2 and 4.3 indicate that secondary school required inter-personal relationships, ICT, and Communication skill competencies was slightly higher than the mean score of the acquired skills of Business Education Teachers. It can be inferred that though the university Business Education program meets the minimal requirement of the work place, yet, what was acquired from the Business Education programme is not adequate enough to meet the needs of their work place.

Hypothesis 2: There is no significant difference in secondary school required and Business Education teachers acquired attitudinal competencies. The hypothesis was tested using paired sampled t-test analysis. The summary of the result is presented in Table 5

Table 9: Paired Sampled t-test Analysis Showing Difference in Secondary School Required and Business Education Teachers Acquired Attitudinal Competencies.

	Variables	N	Mean	S. D	DF	z-value	p-value
Attitude	Secondary school Required Competencies	352	3.9452	0.267	418	2.99	0.000
	Business Education Teachcers Acquired competencies	251	3.2673	0.688			

The result from Table 5 indicates that secondary school required attitudinal competencies were slightly higher than the mean score of the acquired attitudes of Business Education Teachers. It can be inferred that though the university Business Education program meets the minimal requirement of the work place, yet, what was acquired from the Business Education programme is not adequate enough to meet the needs of their work place.

4. Discussion of Findings

The study reveals that all the competencies listed are considered highly required by the respondents. The skills listed are basic skills that graduates are expected to develop through their undergraduate studies. They include teaching skills, ICT skills, communication skills, interpersonal skills, managerial skills, knowledge of course content and attitude. Wetterman (2005) in Oduma & Ile (2012) noted that the possession of core office occupation competencies among job applicants is vital because it could be a major source of strength and efficiency for organizations in the discharge of regular office routine functions.

4.1 Secondary School Required and Business Education Teachers Acquired Skills.

Research question 2 and hypothesis 1 shows that there is a significant difference in secondary school required and Business Education teachers' acquired interpersonal relationship, ICT and communication skills competencies. Therefore, the hypothesis stated was rejected because the level of significance was less than 0.05. It can be inferred that even though the university Business Education programme meets the minimal requirements of the school work-place, the curriculum is not adequate enough to meet the needs of the school work place. Thus, there is more to be done in the area of laboratory exercises in terms of the use of modern equipment and software which have hitherto been found to be out-dated and inadequate This finding is supported by the report given by Billing (2003) that employability skills provided by universities: problem solving skills, communication skills, critical thinking skills, team

work, interpersonal skills, ICT and much more are not enough or adequate.

4.2 Secondary school required and Business Education Teachers Acquired Attitudes.

The result from Hypothesis 3 and research question 4 indicates that there is a significant different between attitudes required by Business Education teachers and work-based attitudes acquired of them in their places of work. However, the values of paired differences of mean show a positive value indicating that the attitudes required of Business teachers in schools is higher than the attitudes acquired by them. Therefore, it can be inferred that even though the university Business Education curriculum programme meets the minimal requirements of the schools, the programme is not adequate enough to meet the needs of the work place.

5. Conclusion

The study assessed the skills and attitudes competencies of Business Education teachers in secondary schools, South-West, Nigeria.The researcher concludes by stating that the contents of Business Education programme do not fully equip their students with adequate competencies required in 21st century. Consequently, they cannot confidently join the labour market as teachers, compete with their mates, secure the job and perform effectively in the fieldwork. The implication of the result is that the prospect of Business Education graduate to secure job in Nigeria will be thwarted by lack of necessary competencies required by employers of labour in global economy.

6. Recommendations

In view of the issues enumerated, this study recommends that:

- The contents of Business Education programme needs an in-depth review. This would enable the graduates respond to social goals, economic realities and future life challenges. This should be done by selecting contents that are consistent with emergent and anticipated competence needs of the society.
- Also to solve the problem of work-based competencies required in the 21st century, modern technology should be integrated into the contents of Business Education programme in Nigerian universities.
- Moreover, theoretical aspects of Business Education courses should be aligned with related practical for teaching effectiveness. Therefore, the programme should be organised in a most profitable way to achieve its aims and objectives. . This will help to provide students with practical competencies needed for successful transition to work place.

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Application of Literature Circle in Teaching English Language Composition Writing in Nigeria

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Abstract. The learning of English as second language have been faced with several challenges among young learners in schools because of several factors ranging from dearth of teaching resources to adoption of traditional methodology by teachers. Composition writing is more challenging for students as the data available from West African Examination Council (WAEC) and National Examination Council (NECO) Results have revealed. The need for innovative strategies becomes inevitable, hence the adoption of literature circle for an improvement in teaching and learning of English composition writing. The study adopted a pre-test, post-test, control group, quasi-experimental design. Three groups were involved in the administration before and after the experiment. A sample of 100 students (56 males and 44 females) was selected using a simple random sampling technique, from two secondary schools of the local government. The instrument used for data collection was a Composition Writing Achievement Test (CWAT), Data collected were analysed using Analysis of Covariance (ANCOVA) to test hypotheses at 0.05 level of significance. Findings revealed that literature circles have significant effect on composition writing. Findings also showed a significant difference in the mean achievement between male and female students who were exposed to literature circles. The study recommended that teacher-education programmes should be redesigned to incorporate strategies that will help prospective teachers acquire skills that will enable them to help students develop sound writing skill. Also, Nigeria Educational Research and Development Council (NERDC) should emphasize that teachers embrace innovative strategies such as literature circles while implementing the curriculum.

Keywords: Literature Circle, Composition writing, Teaching, English Language

1. Introduction

English is the official language in Nigeria, and the language of education, at least, effectively from the third year of primary education for any child in the country (Ayodele, 2001). The English language, according to Adetugbo (1997), is the most international and academic of all languages. It is the language in which most textbooks are produced (Armstrong, 2006). Besides being the recognized medium of communication in the administration of government businesses in a country with over four hundred indigenous languages, English language is the medium of instruction through which learners acquire knowledge and skills at all levels of education. To Carl (2004), proficiency in English language skills especially in writing in today's diverse society is the key to the world's proof of knowledge and universal culture and a gateway to success in the global economy.

However, in spite of the vital roles of the English language, most Nigerian students are unable to acquire proficiency in the skills of the language especially writing. Adeyemi (2014) observed that the poor performance of students in English Language could be connected to their inability to write effectively. This translates to abysmally low

performance of students in other subjects in both external and internal examinations.

Writing is a system of graphic symbols that can be used to convey meaning. Scholars of language education agreed that writing is a complex activity essential to the development of second language and foreign language learning (Adeyemi, 2014). It is a challenging task requiring much mental effort. In order to communicate our opinions and ideas, we engage in many conscious cognitive processes simultaneously which is sometimes difficult and an herculean task. We encode the meaning in our minds into words and sentences while also attending to grammar, vocabulary, coherence, audience, and appropriateness of the text for the task at hand. In some cases, we may struggle thinking out the meaning we want to share with our audience. This process becomes more challenging in second and foreign language situations where the writer has limited vocabulary, idioms, cultural knowledge, and less experience with L2 rhetorical strategies.
Writing is foundational to success in academics, in the work place and in the global economy. In an increasingly demanding world of literacy, the importance of ensuring students' proficiency in writing can never be overemphasized. The ability to write well, hitherto a luxury is now a dire necessity (Oyedele & Chikwature, 2016; Chaleila, & Garra-Alloush, 2019). Writing is vital to students' developing literacy skills. In light of this, teaching learners to write well should be top priority of a worthwhile educational system. Callagher (2006) observes that a school that "teaches its children the curriculum without concurrently teaching them how to write well is a school that has failed".

In the same vein, Aboderin (2005) noted that, in the secondary schools, students write poor essays in English Language with poor command of English Language and inability to write correct sentences as hall mark. The students do not know how to use correct tenses, punctuation and commit errors of concord and agreement. They are poor in spellings, do not know how to organize essays; express themselves and some cannot generate enough ideas. Adeyemi (2002), in his study on methods of teaching essay writing reported that, "It is disheartening to note that students are not performing well at primary and post primary school levels in English Language examinations. The worst hit aspect is the continuous writing". Adedeji (2004), reported that many employers have expressed great difficulty in obtaining clerks who can speak and write English correctly, he is of the opinion that the teaching of English in the present day school produces students with limited command of English.

In view of the problem of poor performance in English language and most especially in writing skill, many reasons have been advanced for learners' inability to write good English but teacher related factors appear to be the most reverberating (Rog, 2007; Boscolo & Gelati, 2007; Muodumogu & Odey, 2006; Anizoba, 2004; Uzoegwu, 2005; Obi-Okoye, 2004; Dyson & Freedman, 2003). It could therefore be deduced that the poor achievement recorded by students in English language is traceable to inappropriate methodology used by the teachers (Mabekoje 2013). Teachers in the secondary schools are ill-equipped to handle writing and are therefore not comfortable teaching it. Oyetunde and Muodumogu (2009) opine that teachers do not teach writing because they do not know how to teach it. Writing as a result is the most neglected of the language skills and this has continued to have disastrous effect on students' achievement as proficiency in writing is critical to excellence in academics and in the work place. Many methods have been tried in teaching and learning composition writing, yet students' achievement is low hence there is need for continuous search for better and improved strategies by researchers and scholars in the field of language Education.

Therefore, it is imperative to familiarize students with new developments, procedures, techniques, and modern methods in all domains of life especially in teaching-learning situation to motivate, and encourage the students. Literature circle strategy is one of those innovative teaching strategies that can be employed to improve the teaching and learning of English composition.

Literature circle can be described as a form of group discussion. They are formed when group of reader gathered together to have in-depth talk about text they have read (Shoebottom, 2003). Daniels (2014) defines literature circle as peer-led discussion group whose members have chosen to read the same story, poem, articles or books. Within this group, students create their own reading or writing and meeting schedule while in a discussion about the book they are reading. Literature circle give students a chance to guide and direct their own learning as well as become reflective reader. In a school setting, literature circle is characterized by students who usually read a selection of literature on their own before they come to discuss it in small groups of four or six. The discussions are often guided by students' responses to a read text and not on the list of

questions from a teacher. Students who read a particular book come together to share ideas and discuss the book they have read. Because group members share their taught, feeling, impressions, personal connections, ideas and problems about the books, they naturally engage in intensive reading in order to participate effectively (Wilfong, 2009). It is a learner centered method of teaching and it create a conducive learning environment for students and it support the students' literary and literacy learning (Su &Huei Wu, 2016). The use of literature circle may increase quality talk, meaningful discussion, and critical thinking skills (Young, 2007; Balone, 2015) Literature circle motivate learners for reading and in that way improve their interactional skills in English (Bedel, 2011). Since literature circle might lead to greater achievement in continuous writing, this study therefore seeks to investigate the effects of literature circle on students' learning outcomes in writing English compositions.

Apart from teachers' method of teaching writing skill, gender is another factor that can affect students' performance in school subjects including English. The study therefore aimed at determining the extent to which gender of students are significant moderator variable in achievement having been exposed to this strategy.

2. The Concept of Composition

The literary meaning of "compose" is "to form by putting together". A composition is a form of writing that involves putting together of ideas you have on a subject matter in a written form. Composition is basically meant for the purpose of communicating ideas or passing information, meaning that it involves the ability to think and be creative.

Composition writing is very essential among the communication skill. It is very important, for a literate person can't do without as part of day to day activities especially in a formal setting. The composition writing could be in form of narrative, argumentative, expository and descriptive.

Writing as an art is a natural skill of individuals which is also the graphic aspect of communication. Before an art could start, there should be an overall planning. A good composition must have a shape and must be planned with a good outline as a guide. There is no composition without a purpose which may include; to inform, to interpret, and to persuade while the three major quality of good writing; economy, simplicity and clarity should not be overlooked.

It is very important to note that the content, form and the tone of any piece of writing should correspond with the purpose it is meant to serve. e.g official letters like application letter, introduction letter, reference letter, memos and etc. are usually straight forward, short, clear and simple. They normally follow a formal procedure while a letter to any member of a family or friend will use an informal procedure by using carefree language and more relaxed. A long essay speeches, minutes of meetings, public announcement and others also have their own format of writing to suit their purpose.

Composition is basically to serve the purpose of communicating ideas, it is therefore important for the writer to avoid ambiguity and vagueness, to let the language be straight forward and simple. When writer have more than one topic sentence to explain, it should be broken into different paragraphs, one for each of the main point or ideas. Each paragraph must follow a logical sequence and should be coherence. Therefore, writers should not allow their write ups to fail as a piece of communication but rather get to the meaning they wish to express.

2.1 Methods of Teaching Composition

There is need to improve student's writing skills by making use of appropriate teaching method which will help the students succeed inside and outside the classroom. Effective writing is a vital component of students' literacy achievements, and writing is a critical communication tool for students to explain their thought and opinions, describe ideas and events, and analyze information. In fact, writing is a long life skill that plays an important role in post secondary success across academic and vocational disciplines.
Sengupta (2000) notes that methods teachers used in writing instruction have measurable effects on the quality of the students' written products. Archibald (2001) also observes that teaching has an effect on the students' ability to reflect on their writing and to produce more effective and appropriate texts in second language. In addition, Tangpermpoon (2008) asserts that teaching writing skills to L2 students is a challenging task for teachers because developing this skill takes a long time to realize the improvement.

3. Literature Circles

With independent reading being such a significant part of the learning process in middle and high school, students must be able to comprehend what they are taking in. As students progress through school, the difficulty of text increases greatly. The expectation is no longer learning to read but reading

to learn. However, many students have not yet made that transition and are frequently frustrated by the fast pace and are being left behind. Journaling, identifying main ideas and details, asking questions, working in groups and discussion can positively affect those who struggle with comprehension. Another way to increase comprehension for all students is to use literature circles in class. Literature circles are similar to book clubs where small groups get together to discuss a text that has been read (Wilfong, 2009). Literature circles put students in charge of content and conversation instead of teachers. Members bring their own insights and inquiries to the group and discuss these items together (Brabham&Villaume, 2000). While using literature circles is most commonly used with fiction, they can also be applied to picture books with young children, poems, textbooks, newspaper articles, and other types of non-fiction (Brabham & Villaume, 2000, Wilfong, 2009). However, Daniels (2002) states that in order for the strategy to work with expository texts, the text must keep students' interest and have some elements of plot woven in to allow students to question and develop opinions. Typical expository texts found in textbooks are too fact-driven to promote active discussions.

Using literature circles can be extremely powerful and do more than just allow students to talk about texts. They promote trust and respect for the opinions of others and give students ownership of their own thinking (Clarke & Holwadel, 2007; Whittaker, 2012). Brabham and Villaume (2000) make a case for the incorporating literature circles into any classroom:

- Literature circles are important because they promote active and thoughtful stances toward reading, including making predictions, constructing visual images, creating connections to personal experiences and other texts, monitoring reading and whether it makes sense, solving word- and text-level problems in flexible ways, summarizing as they go, arguing with the author, and evaluating content and writing style.
- Literature circles can be effective for improving reading comprehension and the enjoyment of reading which could boost motivation (Whittaker, 2012).

The design of literature circles has changed as they have been researched more and more over time. Many circles are set up with students each having their own role to prepare for discussion. According to Burns (1998) and Daniels (1994), the most common roles include someone who summarizes the text that was read, a student who creates questions over the text and generally leads discussion, another person to find and discuss new vocabulary words, someone to make connections from the text to the real world, and a student that illustrates an important or meaningful part of the text (as cited in Brabham & Villaume, 2000; Wilfong, 2009). However, roles in literature circles should be designed to promote literary discussion; discussion should not rely on the role sheets. In one of his many articles on literature circles, Daniels (2006) states that using role sheets can be great tools to guide students through the literature circle process when first introduced, but using them should be temporary.

4. Statement of the Problem

The rate at which secondary school students fail English language has been linked to their inability to logically express their thought in a written mode. Besides, low language proficiency arising from defective knowledge of English writing skill among students of English as a second language contributes to persistent decline in students' performance across school subjects. It has been repeatedly reported and recorded by WAEC and NECO that students fail. English language primarily because the act of writing composition has remained almost perpetually poor and the score allotted (50%) to writing is very high such that, as soon as student fail this part, failure in the entire examination is certain. Various methods and strategies being employed by classroom teachers and educational practitioners to tackle this problem have not produced satisfactory results as observed in the various national examination results over a long time requiring more attention.

Diverse of studies have been carried out to proffer a lasting solution to mass failure in composition writing in English language. For instance, Sengupta (2000) investigates the effects of revision strategy instruction on L2 secondary school learners. Adeyemi (2014) examines the effects of writing process methods on students' performance in English composition while Agbenge (2016) studies how cooperative learning strategies influence the Junior Secondary School Students' achievement in writing. None of these researches uses Literature circle strategy in their work; in exemption to Agada (2019) who examines the effect of Literature Circle on literacy achievement of senior secondary school students.

This problem of poor performance in writing that has remained unabated, has been attributed to the methodology and strategies teachers utilize in classroom instructional procedure. Considering the importance of writing in education and human

development, it becomes imperative to seek an effective method of teaching writing to complement the existing strategies in order to improve students' performance in writing composition in secondary schools.

This study, investigated the effects of literature circle on students' learning outcomes in English compositions writing as well as examined the extent to which gender of students are significant moderator variable in achievement after been exposed to this strategy.

5. Hypotheses

Ho_1 There is no significant difference in the mean post-test achievement scores of senior secondary students exposed to Literature circle strategy in composition writing.

Ho_2 There is no significant difference in the mean post-test achievement scores of male and female senior secondary students exposed to Literature circle strategy in composition writing.

H_{03}:There is no significant interaction effect of treatment and gender on the post-test mean achievement scores of senior secondary students in composition writing.

6. Methodology

A pre-test, post-test quasi experimental design was adopted in this study. A purposive sampling technique was used to select two secondary schools from the local government area. Simple random technique was used to assign the schools to experimental and control group. Fifty (50) S.S. 2 students from each of the two schools served as the sample for the study making a total of one hundred (100) students (44 males and 56 females). Both experimental and control groups were given a pre-test and post-test. However, only the experimental group was exposed to literature circles. The control groups remained under the conventional teaching. This study used composition Writing Achievement Test (CWAT) for data collection. The CWAT was adapted from WAEC English past question for the year 2019. Data collected were analyzed using Analysis of Covariance (ANCOVA) because it enables the researchers to compare the means gains of the groups investigated while the effect of intervening variables or extraneous variables was reduced.

7. Result of findings

The hypotheses were tested using inferential statistics involving the analysis of covariance at 0.05level of significance. The sequence of the presentation and interpretation is in accordance with the hypotheses formulated.

Sample Distribution according to Instructional Strategy

strategy level

		Frequency	Percent	Valid Percent	Cumulative Percent
	LC exp.	50	50	50	68.2
	conv control	50	50	50	100.0
	Total	100	100.0	100.0	

Sample Distribution according to Gender

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
	female	56	56	56	49.2
Valid	male	44	44	44	100.0
	Total	100	100.0	100.0	

Hypothesis One: There is no significant difference in the mean post-test achievement scores of senior secondary students exposed to Literature circle strategy in composition writing.

Table 1: Analysis of Covariance for difference in the mean post-test achievement scores of senior secondary students exposed to Literature circle strategy in composition writing.

Tests of Between-Subjects Effects

Dependent Variable: Post Test

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	3306.250[a]	1	3306.250	436.757	.000
Intercept	8408.890	1	8408.890	1110.818	.000
Group	3306.250	1	3306.250	436.757	.000
Error	741.860	98	7.570		
Total	12457.000	100			
Corrected Total	4048.110	99			

a. R Squared = .817 (Adjusted R Squared = .815)

Table 1 present the analysis of covariance (ANCOVA) showing significant difference in the mean post-test achievement scores of senior secondary school students exposed to Literature circle strategy in composition writing. The result presented above indicate a significant outcome (i. e. $F = 436.757$; $p < 0.05$). This outcome implies that there is significant effect of strategies in composition writing. In essence, there is a significant variability in the effect of strategy on students exposed to Literature circle strategy in composition writing. Hence the null hypothesis is hereby rejected. In effect, there is a significant difference in the mean post-test achievement scores of senior secondary school students exposed to Literature circle strategy in composition writing.

Hypothesis Two: There is no significant difference in the mean post-test achievement scores of male and female senior secondary students exposed to Literature circle strategy in composition writing.

Table 2: Analysis of Covariance for difference in the mean post-test achievement scores of male and female senior secondary students exposed to Literature circle strategy in composition writing.

Tests of Between-Subjects Effects
Dependent Variable: Post Test

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	162.759[a]	1	162.759	4.072	.046
Intercept	8435.244	1	8435.244	211.030	.000
Gender	162.759	1	162.759	4.072	.046
Error	3877.261	97	39.972		
Total	12313.000	99			
Corrected Total	4040.020	98			

a. R Squared = .040 (Adjusted R Squared = .030)

Result in table 2 above revealed a significant outcome ($F = 4.072$, $p < 0.05$). This outcome implies that there is a significant difference in the mean post-test achievement scores of male and female senior secondary students exposed to Literature circle strategy in composition writing. Hence, the mean post-test achievement scores of senior secondary students exposed to Literature circle strategy in composition writing is gender sensitive. Hence, the null hypothesis two is hereby rejected.

Hypothesis Three: There is no significant interaction effect of treatment and gender on the post-test mean achievement scores of senior secondary students in composition writing

Table 3: Analysis of Covariance for interaction effect of treatment and gender on the post-test mean achievement scores of senior secondary students in composition writing

Tests of Between-Subjects Effects
Dependent Variable: Post Test

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	3324.900[a]	3	1108.300	147.232	.000
Intercept	8165.120	1	8165.120	1084.694	.000
Gender	17.017	1	17.017	2.261	.136
Treatment	3086.778	1	3086.778	410.063	.000
Treatment * Gender	1.292	1	1.292	.172	.680
Error	715.120	95	7.528		
Total	12313.000	99			
Corrected Total	4040.020	98			

a. R Squared = .823 (Adjusted R Squared = .817)

Table 3 present the analysis of covariance (ANCOVA) showing the interactive effect of treatment and gender on the post-test mean achievement scores of senior secondary students in composition writing. The findings above indicate a none-significant outcome (i. e; F = 0.172.P > 0.05). This outcome implies no significant variability. Hence, the null hypothesis is hereby retained. In effect, there is no significant interaction effect of treatment and gender on the post-test mean achievement scores of senior secondary school students in composition writing.

8. Discussion of Findings

Finding of this study reveals that students who were exposed to literature circles have higher mean gain in their writing composition test than those who were exposed to conventional method. This finding agrees with the findings by Nnamani and Oyibe (2016) and Daniel (2018). Daniels (2018) reported that students who engaged in literature circles made more gain in writing composition than their counterparts who are not so engaged. This is because literature circles provide students the opportunity to engage in interactive book talks in a very natural way. Thus, students are able to secure a connection between the stories they read and their life experiences leading to a better understanding of what is written. The result also confirms Adeyemi's (2014) finding which shows that proficiency in writing occurs when group members share their thoughts, feelings, impressions, ideas and problems about the concept they are to write about. The results of this study further showed that there was a significant difference between the achievement of male and female students taught writing composition via literature circles. This implies that the mean post-test achievement scores of senior secondary students exposed to Literature circle strategy in composition writing is gender sensitive. The finding confirms Agada (2019) finding which reports a significant difference between the achievement of male and female students taught reading comprehension via literature circles. In the same vein, it corroborates Oyibo (2014) who's finding reports significance of difference in the mean achievement scores of male and female students. Contrary to this, the result runs contrary to the findings of Abdu (2012) and Agbenge (2016). These studies reported that there was no significant effect of gender on students' achievement in language skills when learner friendly methods were adopted.

9. Conclusion and Recommendations

This study was undertaken to find out the effect of literature circles on students' achievement in writing composition. It also attempted to find out the effect of the programme on gender. The result of the study revealed that literature circles have significant effect on students' achievement in writing composition. Results of the study also showed a significant difference in the achievement of male and female students who were exposed to literature circles.

Based on the findings derived from this study, it can be concluded that, literature circles have been successfully used to improve students' achievement in writing composition. This study lends credence to the notion that literature circles have significant effects on students writing composition ability. Therefore, English language teachers should consider literature circles as a learning programme in teaching writing composition. Teacher-education programmes should be redesigned to incorporate strategies that will help prospective teachers acquire skills that will enable them to help students develop sound writing skill. Workshops, seminars and symposia should be organized by ministry of education and other concerned bodies for teachers on the application of literature circles in teaching composition writing. Nigeria Educational Research and Development Council (NERDC) should emphasize that teachers embrace innovation strategies such as literature circles while implementing the curriculum.

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Impact Assessment of Accreditation on Quality in Higher Education in Nigeria: The Study of North-East Geo Political Zone.

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Abstract. First generation universities in Nigeria were established between 1948 and 1962, subsequently; the National Universities Commission was established in 1962 and made a statutory body in 1974, to ensure academic standards and quality in Nigerian universities. Before now, the products of these first generation universities were comparable to world-class standard in quality, but today, the song is that Nigerian universities are producing half-baked graduates. This paper examined the impact of accreditation on quality in Higher Education in Nigeria; vis-à-vis the five thematic areas covered by accreditation which are: academic content, staffing, physical facilities, funding and library. The descriptive survey research design was adopted. The population of the study consists of the 6 Federal Universities located in the North-East geo political zone of Nigeria. Simple stratified random sampling technique was used to select 30 respondents from each university and 60 respondents from the National Universities Commission (NUC). In all 240 respondents were used in the study. A 25-item researcher-developed Questionnaire titled "Impact of Accreditation on Quality in Higher Education Questionnaire (IAQHEQ)" served as major instrument for data collection. The instrument was validated by experts from the Faculty of Education, Taraba State University. The reliability test conducted using Cronbach Alfa yielded a co-efficient index of 0.89. Five (5) research questions and one null hypothesis guided the study. Frequency counts, mean and standard deviation were used to answer research questions, while the t-test statistic was used to test the null hypothesis at 0.05 level of significance. Results of the finding reveal that accreditation has significant impact on quality in Higher Education in Nigeria, it also reveal that some universities resort to falsehood, borrowing of staff and equipment from other schools, to attract high score during accreditation which are not sustained; it reveal that facilities and library holdings improved tremendously through accreditation visits; It was concluded that periodic accreditation visit by the NUC is very important to maintain quality and standards in Nigerian universities. The paper therefore recommended among others, that universities in Nigeria must ensure a functional quality assurance directorate that will maintain the accreditation indices in relation to academic content, staffing, facilities, funding and library, in order to sustain quality and standards in Nigerian Universities.

Keywords: Impact Assessment, Accreditation, Quality, Higher Education.

1. Background to the Study

Higher Education or Tertiary Education is defined as education given after secondary education in universities, colleges of education, polytechnics, monotechnics including those institutions offering correspondence courses. Its goals include: to contribute to national development through high level relevant manpower training; develop and inculcate proper values for the survival of the individual and society; develop the intellectual capability for individuals to understand and appreciate their local

and external environments; etc. (FRN, 2013). To achieve these goals, the concept of quality and standards sets in. The concepts of quality and standards are closely related and often used interchangeably. In higher education, there is considerable overlap between the two concepts. However, quality and standards are not the same. Standards are specified and usually have measurable outcome indicators, which are used for comparative purposes. According to Harvey cited in Amaechi (2018), standards in higher education have been categorized into three areas: academic standard, standards of competence and service standards. Academic standards are concerned with measurement of ability to meet specified levels of academic attainment. They measure the ability of students to fulfill requirements of the programme of study through whatever mode of assessment is required. Standards of competence measure specified levels of ability on a range of competence related to the transferable skills of students. Service standards attempt to specify the level of service provided to students, such as turn-around times for assessing student work, maximum class sizes, frequency of personal tutorials, availability of information on complaints procedures, and the lag on introducing recommended reading into the library, and so on. All three categories of standards are present in the Nigerian Benchmark for Minimum Academic Standards (BMAS). However, the idea of academic standards and service standards are emphasized.

In the words of Harvey and Green cited in Evard, Mike and Teun (2008), the concept of quality could be identified through five major approaches, which are: exceptionality, consistency, fitness for purpose, value for money and transformation. Exceptional quality is further conceptualized in three ways. These are, distinctiveness, excellence (exceeding high standards) and passing a set of (minimum) standards. Quality as distinctiveness confers the idea of high class status to the possessor of the product. The idea of exceeding high standards implies excellence in input and output. In higher education, it means that the best students are admitted into the institution and efforts are made to produce excellent students. Also, the institution possesses the best in terms of human and physical resources. The third idea in this approach is to make sure that the product passes a set of standards. In higher education this presumes that the institution or programme fulfills the minimum standards set by the accrediting agency. The agency determines and sets criteria for testing the quality of similar programmes. Harvey and Green cited in Amaechi (2018) further state that quality as perfection or consistency is associated with zero defects. Quality is seen as conforming to a particular specification. Specifications are set which are to be met. The emphasis in this approach is the inter-related ideas of 'zero defects' and 'getting things right first time'. It encourages a quality culture and 'involves a devolution of responsibility for quality'. In the words of Harvey, Green and Burrows cited in Kim (2005), the fitness-for-purpose approach to quality is judged in terms of the extent to which a product or service meets a stated purpose. In other words, quality is associated with the purpose of the product or service. The institution is judged in terms of the extent to which it fits its purpose. The purpose of the institution, therefore, must be determined. Harvey et al cited in Kim (2005) further state that the value for money approach to quality is associated with the idea of accountability. Public institutions, including universities are expected to be accountable to their stake-holders. Quality as transformation approach, education is seen as an ongoing process of transforming, enhancing and empowering the students. Transformation addresses the extent to which the educational experience enhances the knowledge, abilities and skill of the student during the learning process. Empowerment involves giving power to the students to influence their own transformation (Harvey et al, cited in Kim, 2005). It is important to note that most elements of the above discussed approaches are present in most higher education systems in Nigeria.

Okebukola (2006) described accreditation as a process of examining the availability and adequacy of resources, merit rating of resources and programmes in order to enhance quality of output. This means that accreditation involves the process of ensuring that curricula, physical facilities, personnel, funds and so on meet the needs of the university to achieve its stated philosophy and objectives. Hence, it is a measure of quality of academic programmes and it is aimed at strengthening academic programmes for quality assurance and quality improvement. According to Obadara and Alaka (2013), accreditation is a process that aids institutions in developing and sustaining effective educational programmes and assuring the educational community, the general public and other organizations that the accredited institution has met high standard of quality and effectiveness. It is a measure of the quality of academic programmes on acceptable minimum standard provided by the accrediting agency.

Uvah (2005) submitted that the quality of university education could be measured on how well the students have been prepared for life and for service to the society in various spheres of human endavour. This means that the quality of university education can be viewed in terms of quality of lecturers,

adequacy and accessibility of facilities and materials required for teaching and learning, and preparation of students to meet life challenges and solve societal problems. Kis (2005) points out that the key indicator of quality higher education is the success of graduates in joining the labour market. However, the quality of university education in Nigeria seems to continue to deteriorate as the years passed by, despite the effort of government to improve the university learning environment and the effort of the NUC in monitoring and accrediting academic programmes. Tunde and Issa (2013) in their study attributed this to poor funding of education in Nigeria which makes university administrators unable to provide adequate and quality infrastructural facilities and equipment for effective teaching and learning. They further stated that the non-commensurate of funding with other growing indices in Nigerian universities have negative impact on the quality of education as the universities are constantly being shut down as a result of staff unions agitating for one form of demand or the other.

Otokunefor (2015) reported that the poor quality of our university graduates is due to the interwoven nature of the infrastructural deficiencies of the universities. According to him, magic facilities spring up overnight before accreditation exercises and disappear soon after. Sometimes, spaces allocated to and used by other departments are simply relabeled for the sake of accreditation. After the exercise, the facilities revert to the original owners and the struggle for survival continues. Akomolafe and Ibijola (2014) in their study reported low status of infrastructure in our universities and they attributed this to funding challenges despite the monitoring and compliance driven mechanism. This finding was in line with an earlier report by Alechenu (2012) that low status of infrastructural facilities has led to a sharp decline in scholarship. In support of this, Mufuyai cited in Akpan and Etor (2016) noted that Nigerian universities are characterized by lack of basic technology, poor funding and operating environment.

Accreditation of undergraduate programmes in Nigerian universities could be traced back to Decree No. 16 of 1985 as incorporated in NUC amendment Decree No. 49 of 1988. These laws empower the NUC to lay down minimum academic standards for all the academic programmes taught in Nigerian universities and also to accredit them, hence the development of the Benchmark for Minimum Academic Standards (BMAS). The first accreditation of programmes in Nigerian universities took place in 1990 and 1991 respectively. In the words of Kirkwood, Miller & Boswell, Thrash and Adelman cited in Udom (1996), accreditation purpose is to ensure and maintain education standards, and institutional integrity. They further defined accreditation as the process of assessment or inspection that ensures an institution or its programmes are recognized as meeting minimum acceptable standards. It provides an assurance of the educational standards and integrity of university education to the educational community, the general public, and other agencies or organizations, and makes the process and standards known to the educational community and public at large. According to NUC (1989a), the objectives of accreditation are as follows:

- Ensuring that minimum level of academic standards and competence are attained, maintained and enhanced;
- Assuring employers and other members of the community that Nigerian graduates of all academic programmes have attained an acceptable level of competence in their areas of specialization;
- Certifying to the international community that the programmes offered in Nigerian universities are of high standards and the graduates are adequate and have gained comparable standards for employment, and for further studies;
- Serving as an avenue for advising proprietors of institutions to revitalize them where they are failing to meet their objectives;
- Providing universities with avenues for self-evaluation especially where the accrediting panel's report coincides with the institution's appraisal of what it is doing;
- Giving both the staff and students pride in associating with a programme that has achieved full accreditation status.

To achieve the above objectives, the NUC adopted the peer review mechanism which has been considered as one major feature of accreditation. The ad hoc accreditation panels are made up of experts (peers) from other universities in the programmes to be accredited; they usually consist of senior academics (senior lecturers and above). The panel usually consists of five to ten members. They are specialists in the programme(s) to be accredited. They are selected by the NUC from the list, sent to the accrediting body prior to the commencement of the exercise, of senior academics (Udom, 1996). The panel uses the following criteria to evaluate programmes in the universities.

Figure 1: *Summary of scores for each evaluation criterion*

Criterion	Maximum Scores	Actual Scores	Full accreditation
Academic Content			
Philosophy and objectives	2		1
Curriculum of the programme	5		4
Admission into the programme	5		4
Academic regulations	2		1
Standards of test and examinations	5		4
Evaluation of students' work	4		3
Practical/project work	10		7
Student's course evaluation	3		2
External examination system	3		2
Sub-total	**39**		**28**
Staffing			
Teaching staff (quality and quantity)	10		7
Administration of department/college	3		2
Non-teaching staff (quality and quantity)	3		2
Staff development programme	3		2
Sub-total	**19**		**13**
Physical facilities			
Laboratories/clinics/studios	10		7
Classroom/lecture theatres	10		7
Office accommodation	3		2
Safety and environment	3		2
Sub-total	**26**		**18**
Funding	10		7
Library	3		2
Employer's rating of graduates	3		2
Total score	**100**		**70**

Source: *National Universities Commission: Accreditation Panel Report Form.*

Figure 1 shows the total scores on the Accreditation Panel Report Form (APRF), which determines the accreditation status of the programme evaluated. Each criterion has a given weighting point as can be seen in table 1. Also each component has a subtotal. For a programme to obtain 'full' accreditation status, it must obtain a minimum of 70 points. It must also obtain minimum points in the three major components of academic content, staffing and physical facilities. For an 'interim' accreditation status, a programme must obtain a minimum score in at least one major components and obtain a score of between 60 and 69 points. A programme which fails in all the major areas and scores less than 59 points has 'denied' accreditation status. The accreditation is cyclical and continuous in nature, those programmes that have 'full' accreditation status are revisited after five years, while those with 'interim' status are revisited after two years. The initiative for accreditation re-visitation for those with 'denied' accreditation status will be from the university, after it has rectified the deficiencies identified during the initial visit.

This paper therefore sought to assess the impact of accreditation on quality in higher education in Nigeria in relation to the five thematic areas of academic content, staffing, physical facilities, funding and library; using the federal universities in the North-East geo political zone of Nigeria, which comprise the following States: Taraba, Adamawa, Borno, Bauchi, Yobe and Gombe.

1.1 Statement of the Problem

In recent times, there is an increasing public outcry about the quality of university education in Nigeria by stakeholders and the general public. The first generation universities in Nigeria such as University of Ibadan, University of Nigeria Nsukka, Ahmadu Bello University Zaria, Obafemi Awolowo University Ile-Ife and University of Lagos were established between 1948 and 1962, subsequently, the National Universities Commission was established in 1962 and made a statutory body in 1974, to ensure academic standards and quality in Nigerian universities. Before now, the products of these first generation universities were comparable to world-class standard in quality, but today, observation has shown that some Nigerian graduates are deficient in communication skill and the ability to apply technical and professional knowledge in solving personal and work- related problems. Some of them are poor in oral and written expression in English language. They lack leadership competence and good sense of judgment. Some of them are deficient in the proficiency for time management and

self-control. This shows that the quality of university education and/or graduates is deteriorating. This has been blamed on the politics and poor manner in which accreditation of academic programmes are carried out in Nigerian universities. In some universities, management does not release money, so facilities and equipment are borrowed and used for accreditation, some academic programme contents are inadequate and not relevant to the needs of the students and the labour market. On the other hand, the Academic Staff Union of Universities (ASUU) has been on steady face-off with the federal government due to poor funding and inadequate physical facilities in universities, yet most of the programmes in these universities have full accreditation through peer review mechanisms by these senior academics. The big question therefore is where did we get it wrong? The thrust of this paper is to assess the impact of accreditation on quality in higher education in North-East, Nigeria.

1.2 Purpose of the Study

Specifically, the purpose of the study is:

- To examine the extent to which accreditation has improved academic content in Nigerian universities.
- To identify how accreditation influenced the quality and quantity of staffing in Nigerian universities.
- To determine how accreditation has actually influenced the provision of physical facilities in Nigerian universities.
- To investigate how accreditation leads to improved funding of universities in Nigeria.
- To determine the extent to which accreditation facilitates acquisition of more books by the Library of Nigerian universities.

1.3 Research Questions

The following research questions guided the study.

- To what extent has accreditation improved academic content in Nigerian universities?
- How has accreditation improved quality and quantity of staffing in Nigerian Universities?
- To what extent has accreditation influenced the provision of physical facilities in Nigerian Universities?
- In what ways has accreditation improved funding of Nigerian Universities?
- To what extent has accreditation improved Library holdings in Nigerian Universities?

1.4 Hypothesis

The following null hypothesis guided the study and was tested at 0.05 level of significance:

H_o "Accreditation has no significant impact on quality in Higher education in Nigeria".

1.5 Significance of the Study

The significance of this study is associated with the fact that it seeks to assess the impact of accreditation on quality in Higher education in Nigeria; using the federal universities in the North-East geo political zone. It is hoped that the results so obtained from this empirical process will provide tangible evidence to key stakeholders so as to address quality issues in higher education system in a collective and collaborative manner. It is also envisaged that the results might help the federal government through NUC to strategize on how best to conduct accreditation in higher education sector so as to ensure that quality is not compromised.

1.6 Limitations of the Study

The decisions about the use of Lecturers from the federal universities in the North-East geo political zone of Nigeria limit the feasibility of this study. Though, it is quite possible for the perceptions of lecturers from this zone to be representative of many of their colleagues' perceptions in other geo-political zones of Nigeria. The same cannot be said with any great confidence with regard to the perceptions of all lecturers in private and state-owned universities across the six geo-political zones of Nigeria.

1.7 Delimitations of the Study

The research confined itself to impact assessment of accreditation on quality in higher education in Nigeria. Views from Heads of Department, Deans, Professors and Senior Lecturers from federal universities in the North-East geo political zone; and senior staff of the Directorates of Academic Planning and Quality Assurance of the National Universities Commission (NUC) were solicited. Views from other key stakeholders like federal ministry of education, State-owned and private universities, Tertiary Education Trust Fund (TETFUND) and students of these universities were not sought by the study.

2. Methodology

The study adopted the descriptive survey research design. According to Miles and Huberman (1984) "… a survey is a method for collecting information from a sample of people by the administration of a questionnaire. The population consists of 6 federal universities from the following States: Taraba, Adamawa, Borno, Bauchi, Gombe and Yobe which are referred to as the North-East Geo-Political zone of Nigeria. Simple stratified random selection

procedure was used to get a sample of 240 respondents in the following order: from each of the 6 federal universities, 30 respondents were sampled, stratified along Professors, Head of Departments, Deans of faculties Senior lecturers, Directors, Deputy Directors, Chief and Senior Academic planning officers of the Academic planning units; while from the National Universities Commission (NUC), 60 respondents were sampled from the Directorates of Academic Planning and Quality Assurance. The instrument for data collection was a 25-item researcher-developed questionnaire titled "Impact of Accreditation on Quality in Higher Education Questionnaire (IAQHEQ)". It comprised two sections, A and B; Section A sought biographic data of respondents such as name of school, rank of respondent, and Sex; while section B comprised 25 items on the impact of accreditation on quality in higher education in Nigeria. The instrument rating was based on a four-point numeric scale of Very High (VH, 4 points), High (H, 3 points), Low (L, 2 points), Very Low (VL, 1point).

The researchers administered the questionnaire directly to respondents through six research assistants. Out of the two hundred and forty (240) questionnaire distributed, two hundred and thirteen (213) copies were retrieved (Lecturers returned 157 which is 87.2% while NUC staff returned 56 which is 93.3%) from the sampled schools, which is 88.8% return rate, and adjudged by the researcher as significant for analysis. Mean, Standard deviation and percentages were used to answer the five (5) research questions. A Mean of 2.50 was adopted as the scale mean (agreement level) for the items. The t-test statistic was used to test the Null hypothesis at 0.05 level of significance. All tests were done using the latest version of SPSS.

3. Theoretical Framework

The theory upon which the study was anchored is Charles Lindblom incremental theory of public policy. Charles Lindblom has been identified as the chief proponent of the incremental model. This is manifested in his "Decision Making in Taxation and expenditure in his description of budgetary process (Ngu, 2006:36). He and his disciple contended that policy making involves a continuation of past policies with very little and simple modification to suit new situation or changing circumstance, and posited further, that policy does not require radical and drastic changes, but rather design to meet new challenges very slowly and progressively. This theory is relevant to this study because evaluation and accreditation are policy issues and quality is incremental in nature, hence the adoption of the incremental model.

The accreditation policy is a deliberate action by government to empower the National Universities Commission (NUC) to manage the establishment of new faculties, departments and courses offered therein in Nigerian Universities. In 1985, the NUC was saddled with additional responsibilities to set minimum academic standards and inspect and vet courses offered in Nigerian universities. This purposeful cause of action can thus, be understood within the context of distributive public policy, which have experienced changes and modifications to suit new situation, and meet up present challenges.

4. Results / Findings

Research Question 1: To what extent has accreditation improved academic content in Nigerian universities?

Table 1: Mean and Standard Deviation of Lecturers and NUC staff on the impact of accreditation on academic content in Nigerian universities.

		NUC Staff			Lecturers		
S/N	**ITEM**	**$\bar{x}$**	**SD**	**Decision**	**$\bar{x}$**	**SD**	**Decision**
1.	To what extent do students admitted into the university meet admission requirements as set by NUC	3.3	0.85	High	3.2	0.68	High
2.	To what extent do your university enforce rules and regulations governing conduct of examinations as stipulated by NUC	3.1	0.78	High	3.3	0.92	High
3.	To what extent do your university enforce grading system and use of external examiners as stipulated by NUC	3.0	0.88	High	3.2	0.93	High
4.	To what extent do the university ensure that syllabus is covered for all courses per semester.	2.9	0.88	High	2.7	1.02	High
5.	To what extent do the university ensure that marking scheme exists for students' evaluation.	2.9	1.02	High	2.9	0.97	High
	Cluster Mean	**3.04**	**4.41**	**High**	**3.7**	**4.52**	**High**

Scale Mean = 2.5

Table 1 show that respondents agree that students admitted into universities in Nigeria meet admission requirements to a high extent; with a mean of 3.3 and 3.2 and standard deviation of 0.85 and 0.68 for NUC staff and lecturers respectively. They also agree that the extent to which universities enforce rules and regulations governing conduct of examinations as stipulated by NUC is very high; with a mean of 3.1 and 3.3; and standard deviation of 0.78 ad 0.92 for NUC staff and lecturers respectively. They further agree that to a high extent, universities enforce grading system and use external examiners as stipulated by NUC; with a mean of 3.0 and 3.2, and standard deviation of 0.88 and 0.93 for NUC staff and lecturers respectively. They also agree that universities to a high extent, ensure that syllabus is covered for all courses per semester, with a mean of 2.9 and 2.7; and standard deviation of 0.88 and 1.02 for NUC staff and Lecturers respectively. They agree to a high extent, that universities ensure that marking scheme exist for students' evaluation; with a mean of 2.9 and 2.9; and standard deviation of 1.02 and 0.97 for NUC staff and Lecturers respectively. With a cluster mean of 3.04 and 3.7 for NUC staff and Lecturers respectively, which is greater than the scale mean of 2.5, it could be concluded that accreditation has significant impact on academic content in Nigerian universities.

Research Question 2: How has accreditation improved quality and quantity of staffing in Nigerian Universities?

Table 2: Mean and Standard Deviation of Lecturers and NUC staff on the impact of accreditation on quality and quantity of staff in Nigerian universities.

		NUC Staff			Lecturers		
S/N	**ITEM**	**$\bar{x}$**	**SD**	**Decision**	**$\bar{x}$**	**SD**	**Decision**
6.	To what extent are teaching staff adequate in quality in the university	3.0	0.80	High	2.5	0.80	High
7.	To what extent are teaching staff adequate in quantity in the university	2.8	0.96	High	2.2	0.91	Low
8.	To what extent do government through universities sponsor teaching staff for conferences and further studies	3.0	1.01	High	2.9	0.88	High
9.	To what extent do the university adhere to adequate/ minimum teaching load for lecturers as stipulated by NUC.	2.9	0.94	High	2.7	0.92	High
10.	To what extent do the university adhere to lecturer-student ratio as stipulated by NUC according to discipline.	2.7	1.07	High	2.1	0.92	Low
	Cluster Mean	**2.9**	**4.78**		**2.5**	**4.43**	**High**

Scale Mean = 2.5

Table 2 show that respondents agree that to a high extent, the quality of teaching staff in Nigerian universities are adequate; with a mean of 3.0 and 2.5; and standard deviation of 0.80 and 0.80 for NUC staff and Lecturers respectively. The NUC staff also agree that the quantity of staff in Nigerian universities is adequate to a high extent; with a mean of 2.8 and standard deviation of 0.96; whereas Lecturers disagree with them on this item, with a mean of 2.2 and standard deviation of 0.91. Respondents however agree that to a high extent, government through universities sponsor teaching staff for conferences and further studies; with a mean of 3.0 and 2.9, and standard deviation of 1.01 and 0.88 for NUC staff and Lecturers respectively. They also agree to a high extent, that universities adhere to adequate/minimum teaching load for lecturers as stipulated by NUC; with a mean of 2.9 and 2.7; and standard deviation of 0.94 and 0.92 for NUC staff and Lecturers respectively. NUC staff further agree that to a high extent, universities adhere to lecturer-student ratio as stipulated by NUC; with a mean of 2.7 and standard deviation of 1.07; Lecturers disagree with them on this item; with a mean of 2.1 and standard deviation of 0.91. With a cluster mean of 2.9 and 2.5 for NUC staff and Lecturers respectively, which is greater than and equal to the scale mean, it could be concluded that accreditation has significant impact on the quality and quantity of staff in Nigerian universities.

Research Question 3: To what extent has accreditation influenced the provision of physical facilities in Nigerian Universities?

Table 3: Mean and Standard Deviation of Lecturers and NUC staff on the impact of accreditation on the provision of physical facilities in Nigerian universities.

		NUC Staff			Lecturers		
S/N	**ITEM**	**$\bar{x}$**	**SD**	**Decision**	**$\bar{x}$**	**SD**	**Decision**
11.	To what extent are laboratories, clinics and studios for academic purpose adequate and well equipped.	2.9	0.88	High	2.6	0.75	High
12.	To what extent are classrooms and lecture theatres in the university adequate in size for teaching and learning.	2.9	0.85	High	2.4	0.93	Low
13.	To what extent are classrooms and lecture theatres in the university	2.6	1.01	High	2.4	0.91	Low

	furnished with basic facilities for teaching and learning.						
14.	To what extent is the adequacy of office accommodation provided for teaching staff in the university.	2.9	0.87	High	2.1	0.87	Low
15.	To what extent is the adequacy of research laboratories provided for teaching staff in the university.	2.6	0.96	High	1.9	0.92	Low
	Cluster Mean	**2.8**	**4.57**		**2.3**	4.38	

Scale Mean = 2.5

Table 3 shows that respondents agree that to a high extent, laboratories, clinics and studios for academic purpose are adequate and well equipped in Nigerian universities; with a mean of 2.9 and 2.6; and standard deviation of 0.88 and 0.75 for NUC staff and Lecturers respectively. NUC staff also agrees that classrooms and lecture theatres in universities are adequate in size for teaching and learning, with a mean of 2.9 and standard deviation of 0.85. Lecturers disagree with this item, with a mean of 2.4 and standard of 0.93. Also the NUC staff agree that to a high extent, classroom and lecture theatres in universities are furnished with basic facilities for teaching and learning; with a mean of 2.6 and standard deviation of 1.01; Lecturers disagree with them on this item, with a mean of 2.4 and standard deviation of 0.91. NUC staff further agree that to a high extent, office accommodation provided for teaching staff are adequate in Nigerian universities; with a mean of 2.9 and standard deviation of 0.87; Lecturers disagree with the item, with a mean of 2.1 and standard deviation of 0.87. NUC staff further agrees that to a high extent, research laboratories provided for teaching staff in Nigerian universities are adequate; with a mean of 2.6 and standard deviation of 0.96; Lecturers further disagree with this item, with a mean of 1.9 and standard deviation of 0.92. With a cluster mean of 2.8 and 2.3 for NUC staff and Lecturers respectively, which is greater than and less than the scale mean, it could be concluded that NUC staff are of the opinion that accreditation has significant impact on the provision of physical facilities in Nigerian universities, while Lecturers are of the opinion that it has not. However, going by the average of the cluster mean which is 2.8+2.3/2 = 2.6, which is greater than the scale mean, it could be concluded that accreditation has significant impact on the provision of physical facilities in Nigerian universities.

Research Question 4: In what ways has accreditation improved funding of Nigerian Universities?

Table 4: Mean and Standard Deviation of Lecturers and NUC staff on the impact of accreditation on funding in Nigerian Universities.

		NUC Staff			Lecturers		
S/N	**ITEM**	**x̄**	**SD**	**Decision**	**x̄**	**SD**	**Decision**
16.	To what extent are funds adequately provided to run programmes in the university?	2.3	1.02	Low	2.8	0.85	High
17.	To what extent are staff salaries and allowances paid in full and regularly.	2.8	1.02	High	3.0	0.87	High
18.	To what extent are funds provided for the purchase of consumables in the university.	2.6	0.98	high	2.6	0.97	High
19.	To what extent are funds provided for maintenance of facilities in the university.	2.4	1.02	Low	2.8	1.01	High
20.	To what extent is your university providing overhead costs to academic departments for smooth operations.	2.7	1.02	High	2.3	1.01	Low
	Cluster Mean	**2.6**	**5.06**		**2.7**	4.71	

Scale Mean = 2.5

Table 4 show that NUC staff agree that to a low extent, funds provide to run programmes in Nigerian universities are adequate; with a mean of 2.3 and standard deviation of 1.02; Lecturers on their part are of the opinion that it is to a high extent, with a mean of 2.8 and standard deviation of 0.85. Respondents also agree that to a high extent, staff salaries and allowances are paid in full and regularly; with a mean of 2.8 and 3.0 and standard deviation of 1.02 and 0.87 for NUC staff and Lecturers respectively. They further agree that to a high extent, funds are provided for the purchase of consumables in the university; with a mean of 2.6 and 2.6 and standard deviation of 0.98 and 0.97 for NUC staff and Lecturers respectively. NUC staff also agrees that to a low extent, funds provided for maintenance of facilities in the universities; with a mean of 2.4 and standard deviation of 1.02; Lecturers are of the view that it is to a high extent, with a mean of 2.8 and standard deviation of 1.01. NUC staff further agrees that to a high extent, universities are providing overhead cost to their academic departments for smooth operations; with a mean of 2.7 and standard deviation of 1.02; while Lecturers are of the opinion that it is to a low extent, with a mean of 2.3 and standard of deviation of 1.01. With a cluster mean of 2.6 and 2.7 for NUC staff and Lecturers respectively which is greater than the scale mean, it could be concluded that accreditation has significant impact on funding of Nigerian universities.

Research Question 5: To what extent has accreditation improved Library holdings in Nigerian Universities?

Table 5: Mean and Standard Deviation of Lecturers and NUC staff on the impact of accreditation on library holdings in Nigerian universities.

		NUC Staff			Lecturers		
S/N	**ITEM**	**$\bar{x}$**	**SD**	**Decision**	**$\bar{x}$**	**SD**	**Decision**
21.	To what extent do the Library space in the university meet NUC standard.	2.7	1.00	High	2.8	0.69	High
22.	To what extent are the quantity of books and journals in the Library adequate to meet students' population.	2.7	0.88	High	2.4	0.69	Low
23.	To what extent are the books and journals in the Library current.	2.6	0.93	High	2.1	1.09	Low
24.	To what extent do Nigerian universities make use of e-library or e-resource centres for teaching and learning	2.4	1.05	Low	2.3	1.13	Low
25.	To what extent are Departmental libraries functional in your university.	2.4	1.09	Low	2.1	0.93	Low
	Cluster Mean	**2.6**	**4.95**		**2.4**	4.53	

Scale Mean = 2.5

Table 5 show that respondents agree that to a high extent, library spaces in Nigerian universities meet NUC standard, with a mean of 2.7 and 2.8; and standard deviation of 1.00 and 0.69 for NUC staff and Lecturers respectively. NUC staff also agrees that to a high extent, the quantity of books and journals in libraries are adequate to meet students' population; with a mean of 2.7 and standard deviation of 0.88; Lecturers are of the opinion that it is to a low extent, with a mean of 2.4 and standard deviation of 0.69. NUC staff further agrees that to a high extent, the books and journal in the libraries are current; with a mean of 2.6 and standard of 0.93; Lecturers are of the opinion that it is to a low extent, with a mean of 2.1 and standard deviation of 1.09. Respondents also agree that to a low extent, Nigerian universities make use of E-Libraries or E-Resource centres for teaching and learning; with a mean of 2.4 and 2.3, and standard deviation of 1.05 and 1.13 for NUC staff and Lecturers respectively. They further agree that to a low extent, Departmental libraries are functional in universities; with a mean of 2.4 and 2.1; and standard deviation of 1.09 and 0.93 for NUC staff and Lecturers respectively. With a cluster mean of 2.6 and 2.4 for NUC staff and Lecturers respectively, which is above and below the scale mean, it could be concluded that NUC staff are of the opinion that accreditation has significant impact on library holdings in Nigerian universities while Lecturers are of the opinion that it is to a low extent. However, going by the average of the cluster mean which is 2.6+2.4/2 = 2.5, which is equal to the scale mean, it could therefore be concluded that accreditation has significant impact on library holdings in Nigerian universities.

Testing of Hypothesis

H_o: Accreditation has no significant impact on quality in Higher education in Nigeria

Table 6: t-test of respondents on the impact of accreditation on quality in higher education in Nigeria.

Variables	N	**SD**	**$\bar{x}$**	DF	t-cal.	t-crit.	Decision
Lecturers	157	22.57	13.6				Reject
NUC Staff	56	23.77	13.94	211	0.46	1.96	Null
Total	213						Hypothesis

P=0.05

Table 6 show that, the two groups of respondents (NUC staff and Lecturers) did not differ significantly in their opinions; with a t-calculated value of 0.46 and t-critical value of 1.96. Since the t-critical value at 0.05 level of significance and degree of freedom 211 is 1.96, which is greater than the t-calculated value of 0.46, the null hypothesis which states that accreditation has no significant impact on quality in higher education in Nigeria is rejected. This means the alternative hypothesis is upheld.

5. Discussions

The finding of this study revealed that accreditation has significant impact on academic content in Nigerian universities. This finding is in agreement with Akpan and Etor (2016), whose study revealed that the level of adequacy of requirements for accreditation of academic programmes in the universities under study was adequate or good, although the quality of teaching personnel and financial support were found to be moderately adequate. Their finding shows that the level of adequacy of programme philosophy and objectives, curriculum contents and relevance, physical facilities, students' admission and graduation requirements, standard of degree examinations and administration of departments were adequate or good. However, this finding disagreed with the research finding of Akomolafe and Ibijola (2014) who observed that infrastructure; curriculum, learning environment and quality of academic personnel in Nigerian universities were not adequate to bring out the best in students to meet the yearning of Nigeria as a nation.

The finding also revealed that accreditation has significant impact on the quality and quantity of staffing in Nigerian universities. However, it is important to note that NUC staff and Lecturers had disagreement on items 7 and 10 on table 2, which may not be unconnected with the university management borrowing staff from other universities for the purpose of accreditation, thereby convincing the accreditation panel that the quantity of staff and lecturer-student ratio are adequate, so as to earn high marks. This finding however, is in agreement with Akomolafe and Ibijola (2014) who reported a moderately adequate teaching staff in universities in south-west Nigeria.

The finding further revealed that accreditation has significant impact on the provision of physical facilities in Nigerian universities. It is important to state that NUC staff and Lecturers had disagreement on items 12, 13, 14 and 15 on table 3, which is an indication of the actual provision of physical facilities and artificial provision of facilities for accreditation purpose. This finding is in agreement with Otokunefer (2015) who reported that in universities, magic facilities spring up overnight before accreditation exercises and disappear soon after. Sometimes, spaces allocated to and used by other departments are simply relabeled for the sake of accreditation. After the exercise, the facilities revert to the original owners and the struggle for survival continues.

The finding also revealed that accreditation has significant impact on funding in Nigerian universities. Though the NUC staff and Lecturers had disagreement on items 16 and 20 in table 4, this finding is in disagreement with Tunde and Issa (2013) who in their study, attributed poor funding of education in Nigeria as the reason which makes university administrators unable to provide adequate and quality infrastructural facilities and equipment for effective teaching and learning.

The finding revealed that accreditation has significant impact on Library holdings in Nigerian universities. It is however important to note that NUC staff and Lecturers had disagreement on items 22, 23, 24 and 25 in table 5; this means that universities may have been borrowing books at institutional and departmental levels to satisfy NUC requirements for accreditation. This finding is in agreement with Agbetuyi, Iwari and Subair (2017), who discovered that during accreditation programmes, the university management stocks the library with adequate, relevant and up-to-date collections and the librarians ensures that they are organized and made accessible to users. The library staff ensures that the library meet up with the expected criteria from the library (as an integral part of the whole institution); working tirelessly to provide the needed records about the library collections and other relevant information as may be required. The finding also agrees with Bello (2014), who opined that academic library played an inspiring role in the accreditation process of any undergraduate program as they guarantee provision of up-to-date information resources needed for learning and teaching with assurance of easy access.

The findings also revealed that accreditation has significant impact on quality in higher education in Nigeria. This could be explained on the ground that accreditation exercise stimulates university authorities to provide adequate quantity and quality resources to meet the requirements for accreditation because no university wants to be denied accreditation. The provision of these resources enhanced quality teaching that gave rise to quality graduates. The finding could also be attributed to the effort of NUC in ensuring that academic programmes were accredited and that they must meet the NUC benchmark. Suffice this to say that the more accreditation of academic programmes was carried out, the higher the quality of university education in Nigeria.

6. Implications for Theory and Practice

The findings of this study have implications for the management of universities in North-east geo-political zone and Nigeria at large. University administrators can get an understanding from the findings of this study that quality university education can be improved through adherence to the benchmarks for accreditation of academic programmes by ensuring that curriculum contents are adequate and relevant to the needs of the students and the labour market. Academic programmes offered in the universities should meet the NUC criteria by providing adequate quantity and quality teaching staff, physical facilities and other resources. Accreditation is an important quality assurance strategy that greatly impact on quality education in relation to quality resource inputs, processes and outputs.

7. Conclusion

Sequel to the findings of this study, it could be concluded that accreditation has significant impact on quality in higher education in Nigeria. This means that, accreditation of academic programmes improves quality university graduates as rated by employers of labour. Also there is a significant impact of

accreditation on the quality of human resources, infrastructural facilities, adequacy and relevance of library holdings, curricula contents and programme philosophy and objectives. This portrays that accreditation greatly improves the provision of these resources for quality teaching and learning and performance effectiveness. Therefore, accreditation as a quality assurance exercise is vital for the sustenance of academic programmes and enhancement of quality university education.

8. Recommendations

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

- Quality Assurance Units of Higher education institutions alongside their faculty and departmental desk officers should be strengthened to monitor the operation of academic programmes and to assess periodically the extent to which academic programmes are in conformity with NUC benchmark.
- The NUC must ensure that senior academics used for accreditation are not compromised; they should intensify effort in ensuring that accreditation of academic programmes is carried out regularly in order to assure improvement in quality of higher education in Nigeria.
- Higher education administrators should ensure that adequate qualified teaching personnel are employed, quality infrastructural facilities, and adequate library holdings are provided in universities; this will enhance quality instructional delivery.
- Government should adequately fund higher education to enable institutional administrators to provide the necessary physical, human and material resources, not just for accreditation purposes, but for the enhancement of quality in higher education in Nigeria.

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Influence of Servant Leadership and Organizational Structure on Employee Innovative Behaviour in Nigerian Tertiary Institutions

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Abstract. The purpose of this paper is to examine the influence of Servant Leadership style on Innovative Behavior of Employees in tertiary institutions, analyzing information from 336 employees and 48 top management team using a convenience and purposive sampling technique in selecting a sample size of 384 from tertiary institutions in southwest, Nigeria. Findings unveil servant leadership and organizational structure positively relate to employee's innovative behaviour while a nexus also exists between organizational structure and servant leadership. This research contributes to the infantile literatures on servant leadership style in promoting employees innovative work behaviour.

Keywords: Exploratory Factor Analysis (EFA), Innovative work behaviour, Organizational structure, Servant leadership, Tertiary institutions, Nigeria.

1. Introduction

In today's increasing dynamic business environment, innovation becomes indispensable in realizing and gaining competition, which researchers emphasized on leadership style accrued to its cause. Innate insight on leadership foster innovative behavior, turning out to be an imperative exploration for organization and innovation scholars (Feng, Huang & Zhang, 2016; Dhar, 2016; Tu & Lu, 2013). This study is anchored on two theories as invoked by prior research. Firstly, the social identity theory which depicts that "social identity underpins intergroup behavior and sees this as qualitatively, distinct from interpersonal behavior". It describes conditions which warrant values for social identities being the main contributing factor for social perceptions and behaviors. However, hinging on the theory, suggestion was made on servant leadership curing for their subordinates with veracity to result in a more satisfactory self-concept via social categorization and analogy (Opoku, Choi & Kang, 2019). Secondly, the social exchange theory explained why servant leadership improves organizational commitment of employees (Blau, 1964; Miao, Newman, Schwarz & Xu, 2014). As supervisors are in charge of implementing organizational policy, optimistic treatment provided by them is expected to command and reciprocate improved work behaviour by subordinates.

Despite the growth noticeable in the educational sector of both developed and developing countries, increasing and significant recognition is required, which yet to be identify mostly in the aspect of human development. Leadership maintains a pivotal, in defining the achievement of establishments, most especially a servant leader who profoundly focus on increasing organizational performance through his distinct and sincere engagement while serving employees (Hoch, Bommer, Dulebohn & Wu, 2018). Yet, research is lacking on what comprises the communication pattern, leadership style and perception of employees invariably influencing their

work behaviour and ability in creating new ideas, no matter the structure of the organization. However, it is quite pertinent to examine roles of servant leadership as influence on employee innovative behaviour, considering the model of the organizational structure. In an attempt to achieve the research aim, answers are required to the following research questions and the conceptual model is presented below:

RQ 1; Does servant leadership influence innovative work behaviour?

RQ II; Does organizational structure influence employee innovation behaviour?

RQ III; Is there any effect of servant leadership on organizational structure?

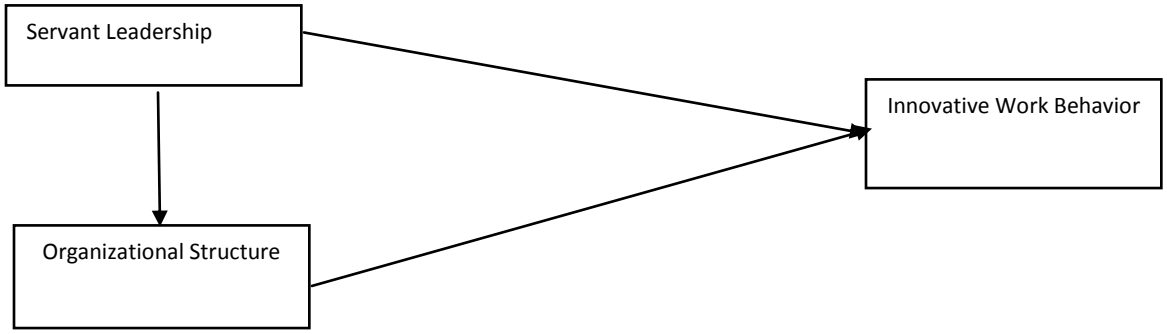

Fig 1: Research Model

2. Methodology

This study is quantitative in nature, which necessitates the use of a cross-sectional survey. The emphasis of this study centers on tertiary institutions in southwest part of Nigeria, since it is the region accommodating majority of tertiary institutions (Olaleye, Anifowose, Efuntade & Arije, 2021). Convenience and purposive sampling were used in this study, where three tertiary institutions (university, polyethnic and college) were selected each from three states in the southwest region, while fifty staff including members of top management team (TMT) were selected to arrive at a sample size of 450. Out of the 450 surveys administered online, 384 were retrieved to give a response rate of 85%. A well-structured questionnaire was developed to obtain the data containing items used from prior research. Innovative work behaviour was operationalized using a 6-item scale, where responses were rated from "not at all" to " an exceptional degree" (Scott & Bruce, 1994). Servant leadership was gauged employing a scale adopted from Servant Leadership Questionnaire (SLQ) developed by Barbuto, & Wheeler (2006), but a re-modified version by Liden et al. (2015), while organizational structure was also measured with a 15-item scale borrowed from previous studies (Hage & Aiken, 1967; Johari, Yahya & Omar (2011). Hence, all the scales used were on a 5-point likert scale, ranging from "strongly disagree" to "strongly agree", while measurements were subjected to reliability and validity test. Descriptive analysis was adopted to explain the sample population frame, frequency and percentage was employed to describe the socio-economic characteristic of the respondents. The proposed structural model was subjected to strings of tests, where the measurement, analysis and research questions were achieved using SPSS version 21 for conduct of Exploratory Factor Analysis (EFA) and Ordinary Least Square (OLS) regression.

3. Results

The socio-economic characteristic of respondents including gender, age, marital status and educational level are presented in the table below.

Table 1: Descriptive Profile of Respondents

Demographic Variables	Categories	Frequency (n=384)	Percentage
Gender	Male	203	52.9
	Female	181	47.1
Age	Below 30 years	91	23.7
	30 - 39 years	107	27.9
	40 - 49 years	106	27.6
	50 years & Above	80	20.8
Educational Level	Bachelors	232	60.4
	Masters	85	22.1
	Doctorate	67	17.4
Marital Status	Single	166	43.2
	Married	218	56.8

Source: *Computations from Survey Data, 2020*

The gender distribution shows that male respondents accounted for above average (52.9%) of total responses obtained, while 47.1% are female. On the average, majority of the respondents are still in their active age, where only 23.7% are below 30years and if linked with the marital status, an above average proportion (56.8%) are married compared to 43.2% accounting for being single. Finally, responses in lieu of educational level attained reveal majority possess bachelor's degree while 22.1% and 17.4% attained additional qualifications (masters and doctorate) respectively.

Table 2: Mean, Standard Deviation, Inter-construct correlations, Convergent and discriminant validity

Constructs	λ	Mean	Std. Dev.	Skewness	Kurtosis	CA	rho	CR	AVE	OSTR	LEAD	IWB
IWB	0.849	2.558	1.171	0.265	-1.029	0.902	0.913	0.928	0.721	**0.849**	*0.149*	*0.111*
LEAD	0.821	2.257	1.036	0.216	-1.176	0.591	0.533	0.749	0.507	0.385	**0.712**	*0.096*
OSTR	0.737	2.147	0.736	0.234	-0.021	0.822	0.822	0.918	0.841	0.442	0.572	**0.921**

Notes: λ = Loadings, **CA**=Cronbach's Alpha, **CR**=Composite Reliability, **rho**= rho_A reliability indices, **AVE**= Average Variance Extracted, [a]= Diagonal values in bold are the square root of AVE, [b]= *Italicized* values above the square root of AVE are Heterotrait-Monotrait (HTMT) ratios.

In assessing the measurement model, constructs contained in the research instrument are subjected to psychometric test, where all items recorded outer loadings (λ) above 0.5, as suggested by Lin & Wang (2012), while the Composite reliability and Cronbach's alpha have values greater than the 0.7 threshold as recommended by Dijkstra & Henseler (2015), except for servant leadership construct (CA=0.591). Although, the item-construct structure in the measurement model has convergent validity and affirms internal consistency since the Composite Reliability and AVE exceed the limit of 0.7 and 0.5 respectively Fornell & Larcker (1981). Following Fornell-Larcker criterion (1981) as a test for discriminant validity, the inter-construct correlation values are compared with the square root of the AVE of each construct in bold format and diagonal. It reveals that the square root of the Average Variance Extracted (AVE) is greater than the inter-construct correlation for each construct as supported in a research conducted by Olaleye, Adeyeye, Anifowose, Efuntade & Arije (2021). In addition, the result of the Heterotrait-Monotrait (HTMT) ratio of correlations presented in italics right above the square roots of AVE in diagonal shows HTMT values below the thresholds of 0.85, as recommended by Kline (2005), hence this confirms presence of discriminant validity in our model.

Table 3: OLS Results on influence of servant leadership and organizational structure on innovative work behaviour

Constructs	RQ1 SL → IWB			RQ2 OSTR → IWB			RQ3 SL → OSTR		
	Coefficient	t-value	Sig	Coefficient	t-value	Sig	Coefficient	t-value	Sig
(Constant)		9.316*	0.000		6.323*	0.000		18.349*	0.000
Independent variable	0.572	13.638*	0.000	0.442	9.633*	0.000	0.385	8.160*	0.000
R^2	0.327			0.195			0.148		
Adjusted R-square	0.326			0.193			0.146		
F-test	185.989		0.000	92.798	0.000		66.587		0.000

Note: *SL= Servant leadership, OSTR= Organizational structure, IWB= Innovative work behaviour; RQ- Research Questions*

Table 3 presents result of the Ordinary Least Squares (OLS) regression, revealing the response to research questions developed in the study. The results shows that servant leadership and organizational structure influence employees' innovative behaviour (β = 0.572; t = 13.638, p < 0.05) and (β = 0.442; t = 9.633, p < 0.05) respectively, while servant leadership has a great effect on organizational structure (β = 0.385; t = 8.160, p < 0.05). However, the F-statistics for all the questions showed a significant value (F_1 = 185.989; F_2 = 92.798; F_3 = 66.587, p < 0.05). Furthermore, the coefficient of determination (R^2) value in Table 3 depicts that servant leadership explained as high as 32.7% of the variation in innovative work behaviour while organizational structure has an influence of 19.5%. Meanwhile, relationship between servant leadership and organizational structure remains significant with a moderate R-squared estimated at 14.8%. Hence, positive and significant outcomes are provided to all research questions and this implies a significant nexus among the constructs.

4. Discussion and Conclusion

This study compliments numerous findings showing that servant leadership can exert influence on employees in any structure which organizations operate, by promoting innovative behaviours. Meanwhile, results support the assertion that creation of prospects in promoting employee's growth and development by a leader who practice servanthood relationship envisage high sense of attitude to work, and positively affect employee innovative behaviour. The persistent emphasis on leadership and organizational structure as a crucial sway on employees and their behavior implores for research that reveals an oriented leadership; "servant leadership" contributing positively in influencing the mindset of employees and, in turn, impact innovative behavior in a work context. Great contribution would be made as regarding the relationship between roles of servant leadership and innovative behaviour considering the role of organizational structure among workers of tertiary institutions in a developing country like Nigeria. Also, Employers of human resources in corporate organizations would benefit much with this research, as it would allow them to understand governance, diversity, employee relations, environment, and behaviour.

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